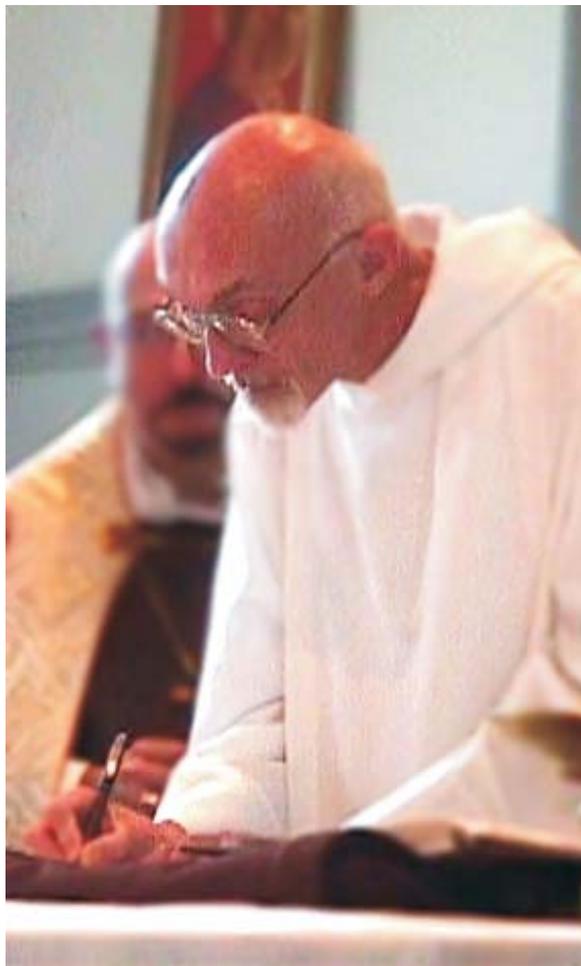


THE SERVANT



*Patrick Ignatius
Dickson
1938-2005*

198

Fall-Winter 2005

ASSAULTED BY CHRISTMAS—AGAIN

Some years ago I was the guest preacher at the first Advent Vespers at Graymoor in Garrison, NY. I began the homily by telling the assembly that I had been assaulted that week! Of course, after the fear and concern subsided, I explained that I had been assaulted by Christmas carols, *before Thanksgiving Day*. Little did I know that as the years went by the Christmas season would be extended even further. Last year, in early October, I was in Macy's in White Plains and—guess what? The trees and bables were already up! There was a manager handy and I “spoke sternly” to him saying that I was offended by this and that it was just way too early for Christmas. His answer of course was that “people want it.” I don't think so. I certainly don't. It used to be that Macy's was content to push the Christmas season envelope by having Santa Claus arrive at the end of the Thanksgiving Day Parade. Now it seems—thanks to another miracle on 34th Street—that Santa arrives even before Jack Skellington and his entourage of black cats, witches and ghosts.

As liturgical Christians, we have an incredible gift: the season of Advent and “waiting.” Do we want the decorations to be up now? Do we want to get the tree up now? What drives us so to anticipate our anticipation? One of our gifts to the world around us can and should be the gift of Advent expectancy and hope. Resist the decorations until close to the holiday. Remember to keep the tree up until Epiphany! How sad it makes me to look on the street on December 26th to see trees out for the garbage collector! How sad that this symbol of light and joy is cast aside as soon as the gifts are opened and the paper is in the trash.

Some suggestions:

- ☒ Invite others who observe the holiday in your area to keep their trees up until January 6
- ☒ Don't put up lights and trees outside until mid-December—later if possible
- ☒ Remember (as we used to say) to keep Christ in Christmas
- ☒ Use this time to greet old friends, have small dinners; and lastly,
- ☒ Gather as families and use the Advent Calendars to study and pray together—let Advent be Advent

I am sure there are other things we can do; the most important for me is showing the world around us that I am waiting! Let those around you know from your actions—or inactions—that you are not going to get into the secular celebration. It's hard not to play the Christmas music early, and it is equally hard not to put up the tree when others clamor for it.

Christ came into this world to bring light. Until that time, the only lights were the sun, moon and stars. Let's help to maintain that expectation.

RTB

COMMUNITY NOTES

Annual Convocation

The Brotherhood of Saint Gregory held its Annual Convocation and General Chapter at Mount Alvernia in Wappingers Falls, New York, in late July. As in past years, the staff of the center—operated by the Order of Friars Minor of the Roman Catholic Church—welcomed the Gregorians with traditional Franciscan hospitality, and over the next week many friendships were renewed in the restful summer atmosphere.

The week began with a celebration of the life, vocation and ministry of Patrick Ignatius Dickson, who died on July 20th after a long battle with cancer. The Rt Rev Rodney R Michel, Bishop Suffragan of Long Island and Episcopal Visitor to the Brotherhood, celebrated the funeral mass with the assistance of Thomas Mark Liotta as deacon and Robert James McLaughlin as subdeacon; Tobias Stanislas Haller delivered the sermon.

Patrick Ignatius made his profession of vows in 1999. He was a quiet and holy man beloved by his brothers for his wise and prayerful manner of life, a life dedicated to the Brotherhood and to an active career of hospital and prison chaplaincy and ministry to and with men in recovery from alcohol and drug dependency at Fessenden Recovery Ministries in Yonkers. Tears of joy in thanksgiving for a life lived fully and faithfully were seen in the brothers' choir throughout the funeral service. Patrick Ignatius now joins our other brothers who pray for us in heaven: John Nidecker (1988), William Bunting (1988), Bernard Fessenden (1993), John Peter Clark (1994) and Thomas Joseph Ross (2001)—may they rest in peace and rise in glory!



Aelred Bernard Dean, the community's Director of Education, led the community retreat, focused on "Gregorian Spirituality." The format included a panel discussion touching on various facets of the spiritual life, presented by Thomas Bushnell, Thomas Mark and Ron Fender, followed by small-group discussion and a final plenary session.



Thomas Bushnell and Ron Fender joined Thomas Mark (not shown) in presenting diverse views of Gregorian spirituality.

These sessions provided time for animated and profitable reflection, discussion and interaction among the members. The following day included an “Emmaus Walk” during which Gregorian friars were assigned conversation partners and provided time to walk together or to sit and get to know each other more deeply. As the community continues to grow nationally and internationally, it will be ever more difficult to get to know each member as fully as one would wish; this is one way of addressing that need.

Over the past year, Thomas Mark had been ordained to the diaconate and Emmanuel Williamson to the priesthood, and both brothers had the opportunity to serve at the daily celebrations



Emmanuel, assisted by Virgilio, at one of his first community celebrations of the Holy Eucharist



The new (international!) class of postulants joins the Minister General: (l to r) David Battrick, David Henton, the Minister General, Michael Elliott, and Zane Young.



Robert James receives the life profession ring.

and to preach to the community, as did Tobias Stanislas, Thomas, William Henry Benefield and Bishop Rodney.

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 Holy Eucharist on Saturday, July 30th, Robert James made his life profession of vows to Minister General Richard



Candidates for profession lie prostrate during the litany.

Thomas Biernacki. Four novices made their first vows of profession: Richard Matthias, William Henry, Nathanael Deward Rahm and Thomas Lawrence Greer. The chapel was filled as family, friends and fellow parishioners came—in one case in a busload—from New Jersey, Tennessee, Texas and Upstate New York. The previous day included the admission of postulants at Evening Prayer. Two of our new postulants extend our interna-

tional membership: the Rev David John Battrick from the Diocese of Perth in the Anglican Church of Australia and the Rev Canon Michael C Elliott from the Diocese of Swansea & Brecon in the Church in Wales. Also admitted at that liturgy, Mr David V Henton and Mr Zane Young hail from the Dioceses of Texas and Fort Worth, respectively. Two brothers were commissioned as officials for the community: Richard John Lorino as Minister Provincial of Province 2 and Donovan Aidan Bowley as Chapter's Representative to the Education Committee for the Nidecker Continuing Education Fund.



Ongoing and deepening interest in the religious life throughout the Episcopal Church and the Anglican Communion is witnessed by the variety of locations



William Henry makes his first profession.

from which these men come, and the international aspect of these vocations should reassure the church everywhere of their confidence and their support for a bright, exciting and active future for Anglican community life. Their quiet ministry of prayer, leadership and service to the church expresses God's continual call to holiness as focused and expressed through the Rule of the Brotherhood of Saint Gregory.



Nathanael Deward awaits his clothing in the habit of a professed brother.



Richard Matthias looks on as his profession “classmates” are vested.

Associate News

The Rev Dr R William Franklin a/BSG, formerly on the faculty of Saint John’s University in Collegeville, Minnesota and the General Theological Seminary in New York City, and former Dean of Berkeley Divinity School at Yale University in Connecticut, has been appointed as Associate Priest and Visiting Fellow of the Anglican Center in Rome. He joins Bishop John Flack and the Rev Jonathan Boardman, the Senior Tutor. Dr Franklin will also be Associate at the Episcopal Church of Saint Paul’s-Within-the-Walls and the English Church of All Saints in Rome, and Associate Director for External Affairs at the American Academy in Rome. A mere “congratulations” seems far short of what such a Renaissance Man should receive on such an occasion as this announcement from the Anglican Communion News Service!

Boston and Cambridge

Mt Auburn Hospital has appointed Ciarán Anthony DellaFera as a Clinical Assistant in the Emergency Department. He took time off this summer to complete a pre-med chemistry course at Harvard, which crammed a year of studies into eight weeks. He was interviewed in the June issue of *Software Developer Magazine*, which observed, “DellaFera’s experiences—and his ability to apply them to his latest role as chief architect—have earned him not only the respect of his peers, but also one of the highest distinctions at IBM. This spring, the company promoted him to the status of IBM Distinguished Engineer, a title held by just 388 employees out of a community of 195,000 technical staffers.” Ciarán Anthony noted one of the keys to his success in the software arena, “Get out in the field, move around, spend some time working in different areas. Don’t assume your perspective is the only one.” Wise words with application well beyond IBM!

In addition to his vocation as a Gregorian friar, Stephen Storen is also a Serving Brother in the Most Venerable Order of the Hospital of Saint John of Jerusalem, a charitable order of chivalry with roots going back to the medieval Hospitaller Knights of Malta and Rhodes. Stephen has been appointed to a three-year term on the Chapter of the Priory in the United States and we give him our congratulations and heartfelt best wishes. Those who know Stephen will not be surprised at this latest appointment, when one considers his active involvement in the work of the Office of the Anglican Observer to the United Nations, the League of Protestant Welfare Agencies, and a number of other charitable and civic benevolence organizations. The major works of the Venerable Order continue to be found in the support of the Saint John Eye Hospital in Jerusalem and Gaza City, and Saint John Ambulance Corps in the United Kingdom and elsewhere.

We have also received word, via the *London Gazette*, that Tobias Stanislas Haller and William Henry Benefield have been approved by HRH Queen Elizabeth II to be enrolled as Serving Brothers in the Most Venerable Order. They are to be admitted in November at the Order's annual service at Saint James Church, Manhattan.



Thomas Lawrence signs the instrument of profession, witnessed by James and the Minister General.

Sewanee TN

Novice Ron Fender took part in the Tennessee Conference of Episcopal Churchmen, which he describes as “sort of a tent revival / golf weekend / spiritual retreat.” The bishops of the three Tennessee dioceses attended, in a very relaxed and friendly environment of fellowship. Ron had several conversations with Bishop vonRosenberg, and addressed the gathering about the Brotherhood and his work with the homeless. He reports that the response was amazing. He was also powerfully moved by the testimony of Bo Cox, who spent seventeen years of a life sentence in prison for murder. While in prison, he went through a spiritual awakening and began writing, including a series of meditations for Forward Day By Day. He was paroled two years ago and now is a writer and teacher for those in addiction, and credits the Episcopal Church for being the foundation of his recovery.



Ron Fender and Bo Cox

Postulant David John Battrick is also an honorary official of the venerable Shrine of Our Lady of Walsingham in Norfolkshire in northern England, and as his postulancy classmate Michael C Elliott and he were returning home from Convocation, they stopped by the Shrine as an opportunity to give thanks for their new-found vocations. As visitors to the Shrine know, the centerpiece of that complex is the Holy House—a loving recreation of the original medieval building that stood on that spot a thousand years ago and fashioned after the small house in Nazareth where the Holy Family lived—and David John celebrated mass at the Shrine Altar inside. He recounts that that mass was said for the intention of the Brotherhood, our families and friends. Michael and David John also carried the personal prayer intentions of a number of Gregorians and remembered them at the figure of Our Lady of Walsingham. As their trip continued, David John and Michael enjoyed the opportunity to have dinner with members of the Oratory of the Good Shepherd, the Oratorians having just finished their triennial International Chapter at Ditchingham. Many thanks to you both for your service to us!

Shortly after his English trip Michael was off to East Africa to take part in an HIV/AIDS education program in which he has been a regular participant.

On the Feast of the Parents of the Blessed Virgin Mary

MEMORY OF THE SAINTS

How many of you remember your grandparents? Fondly, I hope. I have vivid memories of my old German Great Opah and Great Omah, and my maternal grandmother had a great influence and effect on my spiritual life and journey. I was pleased to hear Thomas Mark's witness about the influence his family had on his spiritual development and formation. Knowing the important role that family plays in our spiritual journey, it is only fitting that the church should remember the grandparents of Jesus—Anne and Joachim.

We are introduced to Mary in Luke's Gospel when the angel Gabriel was sent by God to Nazareth in Galilee, and he came to Mary and said, "Greetings, favored one! The Lord is with you." This is our first introduction to Mary in Luke's Gospel, but the Gospels tell us nothing about the background of our Lord's mother or about Jesus' maternal grandparents Anne and Joachim. In the second century, a devout Christian sought to supply a fuller account of Mary's birth and family, to satisfy the interest and curiosity of believers and to help secure Mary's rightful place in the panoply of Christian saints. Soon thereafter the apocryphal gospel known as The Protoevangelium of James appeared. It included stories of Mary's parents Joachim and Anne, crafted no doubt from the Old Testament narratives of the births of Isaac and Samuel (whose mother's name, Hannah, is the original form of Anne), and from traditions of the birth of John the Baptist. In these stories, Joachim and Anne—the childless, elderly couple who grieved that they had no children, no posterity—were rewarded with the birth of a girl whom they dedicated in infancy to the service of God under the tutelage of the temple priests. The Gospel of James records that Anne was lamenting her barrenness under a laurel tree: "And behold an angel of the Lord ap-

peared, saying unto her: Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world.” Later the Protoevangelium proclaims: “And her months were fulfilled, and in the ninth month Anna brought forth a female child, and she said: ‘My soul is magnified this day,’ and when the days were fulfilled, Anna purified herself and gave suck to the child and called her name Mary.” The story goes on to tell of Mary being taken to the temple for special service when she was three years old. “And Mary was in the temple of the Lord as a dove that is nurtured: and she received food from the hand of an angel.” Of course, she had to leave the temple at twelve so that she wouldn’t pollute the holy place with her menstruation, but the Lord provided and she was soon noticed by Joseph, promised to him and well, we know the rest of the story.

My dear old grandmother said,
“Let’s forget about religion
and talk about Jesus.”

In 550 AD the Emperor Justinian the First, erected the first church dedicated to Saint Anne in Constantinople and the Eastern Church observed her festival on July 25th. It was not until the 12th century that her feast began to be celebrated in the West and that on July 26th, the day after the Feast of Saint James — likely because of the connection with James and his Protoevangelium where the first stories of Anne and Joachim appeared.

John of Damascus, an eighth century priest, said in a sermon: “Anne was to be the mother of the Virgin Mother of God, and hence nature did not dare to anticipate the flowering of grace. Thus nature remained sterile, until grace produced its fruit. For she who was to be born had to be a first-born daughter, since she would be the mother of the first-born of all creation, ‘in whom all things are held together.’” John goes on to say, “Joachim and Anne, how blessed a couple! All creation is indebted to you. For at your hands the creator was offered a gift excelling all other gifts: a chaste mother, who alone was worthy of the creator... The conduct of your life pleased God and was worthy of your daughter. For by the chaste and holy life you led together, you have



The Brotherhood Convocation 2005

fashioned a jewel of virginity: she who remained a virgin before, during and after giving birth. She alone for all time would maintain her virginity in mind and soul as well as in body....While leading a devout and holy life in your human nature, you gave birth to a daughter nobler than the angels, whose queen she now is. Girl of utter beauty and delight, daughter of Adam and mother of God, blessed are the loins and blessed the womb from which you come! Blessed are the arms that carried you, and blessed are your parents' lips."



Led by Thomas Mark, Bishop Rodney bears the ashes of Patrick Ignatius at the close of the funeral liturgy.

The romantic in me thinks those words beautiful and sublime, though some of the theology may be challenged in this day and age; but I want us to realize that through the ages the church and her teachers have helped us to see the place of honor that Anne and Joachim held in that chain of salvific events that flowed from the birth, life, death and resurrection of our Lord Jesus Christ.

Part of the apostolate of every believer is to bring others to Jesus. Not so that Christians can take over the world. Not to outnumber the Moslems or the Jews; but, like our dear Brother Patrick Ignatius modeled for us so well—just to show the world how much Jesus Christ loves us. We go about that in many different ways but borrowing a line from an old hymn, it should be the ministry of all of us to “love to tell the story of Jesus and His love.”

In Brother Ron’s moving talk on “Witnessing to our Redeemer’s Love,” he told us about his teacher, Mrs Parrot, who changed his life when she said, “Let’s forget about math and talk about numbers.” My dear old grandmother said, “Let’s forget about religion and talk about Jesus.” We can only imagine the things that Jesus’ grandparents might have told him about God, the world, and life.

Part of our apostolate is to *reflect* Christ’s love in the world, and each one of you is a facet of the great jewel of the Brotherhood of Saint Gregory which shines in the church and the world and reflects Christ’s love to all. Each and every one of you is precious to the Lord, and each of you is reflective of Christ’s Love.

Thanks be to God for Joachim and Anne—for their lovely daughter, Mary, the Blessed One—for their grandson, Jesus the Christ, and for you, my dear brothers—children of God, brothers of Jesus and witnesses to the Redeemer’s love!

+Rodney R Michel



THE CROSS-SHAPED LIFE

From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

—from the Proper for the Feast of the Holy Cross



Tobias Stanislas preaches at Patrick Ignatius' funeral liturgy.

Towards the end of William Shakespeare's dark and troubling tragedy, *King Lear*, the old man comes stumbling on the stage, bearing his dead daughter Cordelia in his arms. One of the horrified onlookers asks, rhetorically, "Is this the promised end?" Then a few moments later, as Lear struggles towards his own death, and finally breathes his last, that same speaker says, "O, let him pass! He hates him much That would upon the rack of this tough world Stretch him out longer."

Certainly our dear brother Patrick Ignatius was stretched out upon a rack of tough suffering these last few years. Given that frail physique, already stretched it seemed so thin, I was always astounded at how much he could endure, and with what patience. Truly, to wish him still among us would be to wish an extension of his suffering, which finally found its promised end last week.

And so this day comes at last, as we knew it would. As indeed Patrick Ignatius knew it would, so that we who sorrow at his absence, and mourn his going from us, might take some comfort in the knowledge of the knowledge Patrick knew: he knew his promised end; he knew the answer to that age-old heart-felt plea, "Lord let me know my end and the number of my days."

This blessedness, to know one's end, does not come easily, nor does it come cheaply. The knowledge of what manner of death one is to die is contingent upon living a life so dedicated and so consecrated that the end comes not as a shocking termination or an abrupt interruption, but as a natural and fitting conclusion to a life that was as surely intended for and aimed towards that end as Robin Hood's arrow is to the bull's-eye.



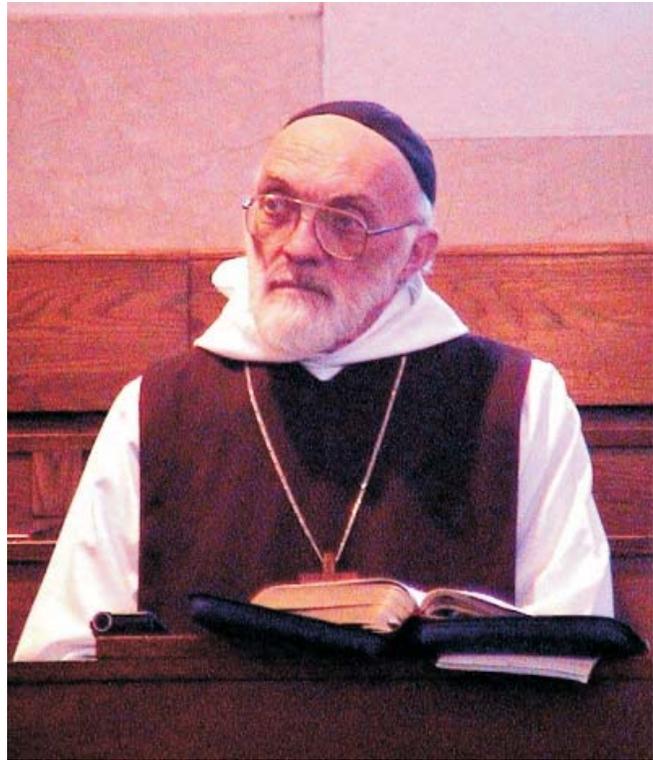
At his first vows, Patrick Ignatius receives the cincture that symbolizes commitment to the vows.

For this end, this promised end, is not simply a termination but the accomplishment of a goal, not a mere *cessation* but an *arrival* at the point towards which the whole of life has been pointed and guided. To a Christian soul the Christian end comes because the Christian has put on Christ, has embraced Christ, and him crucified, and has thus been transformed into his likeness and into his shape. It is by living the cross-shaped life that one comes to know the kind of death one is to die, and to take comfort in that knowledge, so that from then on no one is any longer capable of making trouble. In the knowledge of one's end in Christ, one's arrival at this promised end, in the accomplishment of this ultimate sign of the cross, all else falls away to insignificance. In the light of the cross of Christ, in the life shaped to its discipline and its beauty all things find their meaning, and in its shadow nothing else matters.

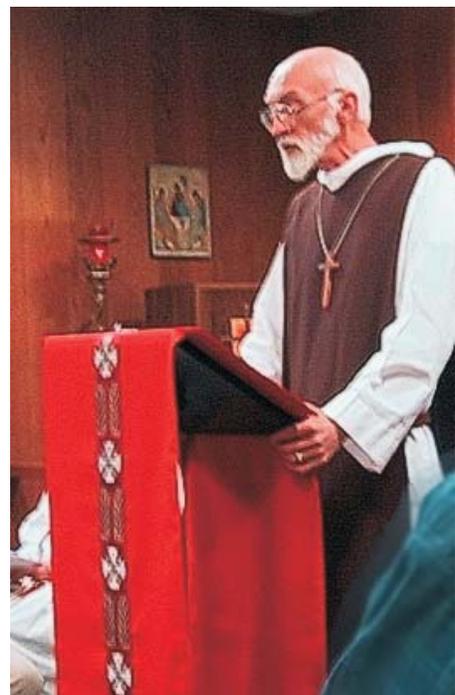
What does it mean to live a cross-shaped life, to be stretched to that cruciform shape, to bear in one's own body the marks of Jesus branded, to be crucified to the world even as one's world has been crucified? What does it mean to be made to fit the shape of the cross, conformed to the shape of the one who hung upon it, lifted up so that he might draw that whole world to himself and transform it into his likeness?

It means a life of dedication, a life of service, a life of humility, a life of deference to others, a life of patience. It means a life of kindness and concern, of firm resolve combined with gentle disposition. It means walking in the light, with both eyes open, keeping both eyes on the promised end, upon the cross, free from distraction by the petty dissensions of the old world and its obsessional concerns with advantage and power and control—as old King Lear said, “who loses and who wins, who's in, who's out... pacts and sects of great ones that ebb and flow by the moon.” It means knowing what is truly important, and holding fast to it, if need be *nailed* to it, come what may.

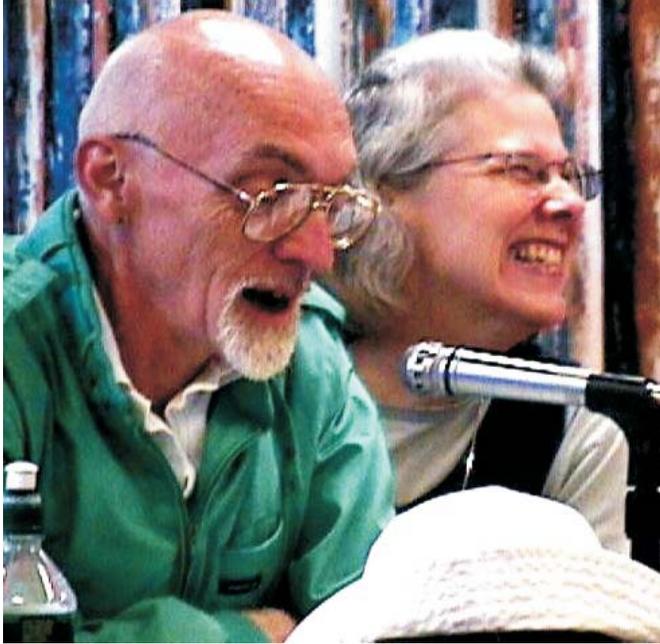
For ultimately it means sacrifice, my friends—which is not suffering, but sanctification—not the mere dedication of the old but its radical transformation into new



Patrick Ignatius listens to a Convocation sermon.



Patrick Ignatius at his ministry in Fessenden House



Patrick Ignatius shows his usual good-humor (to the delight of Sister Clare Connell SSG) in a BSG panel discussion in 1999.

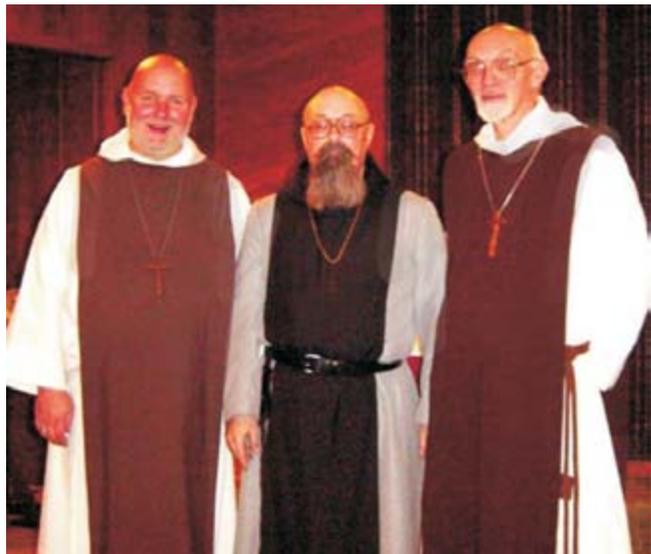
life, new creation; not so much the laying down as the lifting up of life. It means death to self before the self dies, and the embrace of the living hope of resurrection present and active even in the midst of that death, even the death of the cross.

Those of us who knew Patrick Ignatius could see all of this at work in him long before the final days of his illness. We were blessed that the trajectory of this man's life intersected ours and arced through it with such transparent clarity, sure of his end as he was of the promise. For Patrick Ignatius, the cross was not merely a symbol, it was a sacrament — a real presence of his Lord, an effective instrument of that promised

end. He embraced it and shaped his life in accord with it—stretching out his arms in love. Our brother in Christ—now *in* Christ even more perfectly and completely—our brother in Christ has given us all an example—which is what saints do.

Do you think me too hasty in my canonization? Do we need to wait for a few miracles and some certificates from the hierarchy, some sign that our dear brother has put in a good word with God (who knows our needs before we ask and our ignorance in asking)? Need we frame a resolution for the Standing Commission on Liturgy and Music to proffer to the tender mercies of the General Convention's legislative process? Give me, I pray, a break.

For, rather, dare we not, we who saw the arc of his life pass through this community, extrapolate the end of his trajectory? His life passed through ours, and ours through his, pierced through the side by the wound of charity that strikes the heart and breaks it too—and opens the fountain of love; pierced by the wounds of dedicated hands that do the work God gives them to do, and feet that walk in the way of the Lord's walk, the way of that self-same cross. We have seen a life marked and branded with the signs of the cross as clear as the stigmata, we have seen a life lived in the way of the cross manifest for us to see, lifted up, not for the whole world, not quite, but for us who have been blessed to



The ministry team at Fessenden Recovery Ministries: Christopher Stephen, Randall Horton, and Patrick Ignatius

share it, with the bended knee and confessing tongue of prayer and dedication.

We have an example in our dear departed brother. He shaped his life in the shape of the cross, and we are called to do the same: So to form our daily intentions, so to direct our daily actions, that the cross of Christ may be our template and our goal.

This, beloved, is the cross of Christ in which we glory, towering over the wrecks of time. This is the cross of Christ, standing as high above the valley of death's shadow as Christ stands high above all creatures, worthy to be lifted up precisely because he was willing to descend to those depths and die for those he loved.

This is the cross that stands above all controversy and dissent, all pride of place and privilege, all earthly wealth and power, the need to possess, the need to control. This is the cross that transforms the world by confounding its values and turning it upside down, undermining the easy ploys of manipulation and deceit by which the children of earth think to barter their lives and better their lives.

This is the cross, beloved brothers, to which Patrick Ignatius shaped his life, and which we are called to share. Now and every day. May we find strength to take up that cross each day and so embrace it, that we too, with full assurance and complete trust, will know our promised end and find our goal, the arc of our cross-shaped lives fitted neatly into the places prepared for them from before the foundation of the world, in the everlasting comfort of the peace and mercy, the knowledge and the love of God, through Jesus Christ our Lord.

Tobias Stanislas

A Cross-Shaped Life Observed

Patrick Ignatius died on July 20, 2005 at Fessenden House, on the grounds of Our Lady of the Rosary Church, Yonkers, after a long struggle with cancer. He was 67 years old. He died as he had lived, with grace, dignity, courage and great love for God and for his neighbor, particularly those who are most marginalized in our world. Born Donald Patrick Dickson in Yonkers on March 17, 1938, he received his initial spiritual formation at Our Lady of the Rosary, where he was baptized, confirmed and made his first communion. He attended Yonkers public and private schools, graduating from Gorton High in 1956. Drawn to a life of prayer and ministry, he tested a vocation with the Capuchins in Garrison NY. He left the friars in the mid 60s, but continued his vocation of prayer and ministry, particularly in his work with youth at Our Lady of the Rosary and with Big Brothers Big Sisters of Westchester. At the same time he began a career with the United States Postal Service, working in Yonkers and Mount Vernon until 1992. In 1979 he was ordained deacon at Saint Patrick's Cathedral by Terence Cardinal Cooke. He served as deacon at Our Lady of the Rosary and as a chaplain at the Westchester Medical Center, the Ruth Taylor Nursing Home and the Westchester County Correctional Facility, all in Valhalla. He also fostered two young men, John and Ruben, who both came to regard him as their father, and whom he regarded as his sons. In 1993 he was received into the Episcopal Church at Trinity-Saint Paul's New Rochelle, where he served as senior warden, as a coordinator of the lunch program for persons in need, and as a pastor to people living on the streets. In 1996 he was admitted to the Brotherhood, received the name Patrick Ignatius, and made his profession of vows on July 23, 1999. In 1997 Patrick Ignatius joined the staff of Fessenden House, a home in Yonkers for men in recovery from drug and alcohol addiction, where he lived until his death. He continued his work as a chaplain at the hospital, nursing home and prison in Valhalla and at Fessenden House until he became incapacitated by illness in 2002.

Patrick Ignatius will be remembered for his holiness of life, his warm and gracious demeanor, his dedication to Mary the mother of our Lord, and his devotion to the Holy Cross. He often said that he was born in the shadow of the cross. He lived and died in the shadow of that same cross. May he rest in peace, and rise in glory!

—*Christopher Stephen Jenks*

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 Mon
John Peter Clark d 2.25.94
 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 d 7.20.05
 Robert James McLaughlin
 Peter Budde

John Henry Ernestine Fri
 Francis Sebastian Medina
 Aelred Bernard Dean
 Joseph Basil Gauss
 Mark Andrew Jones
 Emmanuel Williamson
 Richard Matthias

William Henry Benefield Sat
 Nathanael Deward Rahm
 Thomas Lawrence Greer

Novices
 Enoch John Valentine
 Ron Fender

Postulants
 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 the intentions of
 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 Peter's, Chicago
 Brothers Ronald Augustine, Karekin Madteos, William David, Thomas Bushnell, Thomas Mark, Emmanuel, Luke Anthony, Charles, Damian-Curtis, Edward Riley, Charles Edward, James Mahoney, Aelred Bernard
 Aldersgate UMC Dobbs Ferry, St Christopher's, Kileen TX
 Episcopal Parishes of Yonkers
 Ian, David, Dennis, Marie, William Henry, Johanna, Virginia, Nancy, Dean, Kathleen, Steven, Anthony, Austin
 Lillian-Marie, Carin Bridgit & Helen Bernice SSG, Sheila Gould a/BSG
 Bryan Earle
 Lemafoa Matalavea
 Melvin Patton
 Matthew Molivetti

For the Departed
 Benefactors, Friends & Associates:
 Charlotte Morgan, Arsene & Louise Lemarier, Norman Hall, George Koerner, Henry Fukui, J Steward Slocum, James Gundrum, Cecil Berges, Marion Pierce, Kenneth Staples, Elizabeth Holton, Richard A Belanger, Brendan W Nugent, Sarah Elizabeth Wells, SSG, Sue Bradley
 Ralph Steuber
 Anita Meade
 Louis Ehrcke
 Maxine Fourman
 Timothy Kelley
 Don Falk
 Jon Blair
 Robert Shorter
 Daniel Bowley
 John Koltres
 Heywood George Jeffers Jr
 Jens Schmalzig
 Alma Sisk
 Roger of Taizé
 Wallis Hunsicker
 Mary Louise Haller
 Raymond Dembkoski and David David West

Thanksgiving
 The birth of William Hawley Monnot
 The ordination of Michael Monnot
 The appointment of Suzanne Powell Bishopric as Chancellor of the Priory in the United States of the Most Venerable Order of the Hospital of Saint John of Jerusalem.
 The ordination of R William Franklin to the Priesthood
 The birth of Joshua Matthew Gregory Battrick
 The profession of Sr Lynne CSF
 The birth of Luna Rosa Flores

Note
In the interest of privacy, the Brotherhood prayer list published here will no longer include the names of the sick in a separate section. Rather, when an individual specifically requests it, intentions will appear under a general heading, "For the intentions of..." Please be assured that the brothers themselves pray for all for whom prayers are asked; we are, however, aware of the need for privacy in a published document.