



HE SERVANT



**IN THE
CROSS OF
CHRIST I
GLORY...**

*The original
profession cross of the
Brotherhood of Saint
Gregory, worn by the
Founder in 1969*

#200

Lent 2006

THE 200TH ISSUE

It is amazing to note we are now about to see issue #200 of *The Servant*. It is more amazing to look back at how it began and how simple it was to listen to God and move forward as a community — so many years ago.

The book *A Year with C.S. Lewis* — a gift to me from the rector of Grace Church, Norwalk — on the day I write this essay, shares the following quotation: “There is a difficulty about disagreeing with God. He is the source from which all your reasoning power comes; you could not be right and He wrong any more than a stream can rise higher than its own source.” I think back to the day in 1976 when *The Servant* began. Sitting in the car with Brother John Nidecker on the way from Washington National Airport to his parish in Rockville, Maryland, I said, “We should have some kind of a newsletter to share information among the brothers and friends.” Of course, John being the go-getter he was, said, “We can do that.” I suggested we have a contest of sorts and the few brothers we had at that time — five or so — made suggestions for the name of this new publication. Naturally, using the “Servants of the servants of God” theme, we settled on *The Servant*.

However, it should be noted here that this was not the first publication of the community — much earlier there had been two issues of something called *The Kyriale*, which I produced as a single-page newsletter. These two early pieces contained a few notes, some scripture verses and a list of intercessions. It was rudimentary compared to the publication of today. But it was the seed, and it led to this point.

God’s wisdom was certainly in all of this. The founding of the community came about by not second-guessing God’s wisdom! I truly believe that, and it becomes more and more apparent as the Brotherhood continues its servant ministry to and with the church. So many of the difficulties we face as the church today are due in large part to us trying to second-guess God. We think we know; we think we can direct all that happens in the church — and we cannot! I imagine that God, in his infinite wisdom, keeps saying, “There they go again. That’s not what I intended.”

Well, C.S. Lewis gets it right. If we just pay attention, listening to God, discerning by the means he gives us — is the tree bearing good fruit or bad? — we will flow as a powerful stream along the path God intends.

I pray that *The Servant* continues to be the challenging and spiritual publication it has been; that we as a community might continue to be, through it as in all of our ministries, what Sister Clare Fitzgerald SSND called “the dangerous conscience of the church.” *The Servant* is more than a newsletter — it is part of the ministry of the Brotherhood — an extension of the community both in works and in prayer. May God continue to bless our ministry through the written word, and those whom we touch through this means. *Soli Deo Gloria* — to God Alone the Glory!

RTB

Here and there with the brothers

COMMUNITY NOTES

Winter Convocation

This past January's Winter Convocation Retreat was organized by Aelred Bernard and the members of his Education Committee and led by Bishop Steven Charleston, Dean and President of the Episcopal Divinity School in Cambridge, Massachusetts. Bishop Steven was accompanied by his assistant at EDS and our long-time friend, Sr Laurie Joseph Niblick SSG. The two-day retreat was entitled "Ecological Spirituality" and emerged from Bishop Steven's rich experiences drawing heavily from his ancestry as a Choctaw Indian and his vast knowledge of the variety of Native American cultures. Bishop Rodney Michel, our Episcopal Visitor, was also present for part of the retreat and he enjoyed it as much as the Gregorian Friars did. Each person present felt that he/she was blessed by this time apart in many and special ways and we were very privileged to have a retreat leader with the qualities of Bishop Steven Charleston come to us.

Mount Alvernia in Upstate Wappingers Falls, New York, was again the site of Winter Convocation, and the majority of Gregorian Friars were able to attend. The



Bishop Charleston (l) and James Teets, during the Bishop's insightful and enjoyable reflection

weather, though cold and with plenty of snow on the ground, did not hinder travel as it has in past years. Our celebrants this week included Bishop Steven and Bishop Rodney, as well as Tobias Stanislas and Emmanuel, and our deacons Edward, Charles Edward, Gordon John and Thomas Mark were also in service. God's Word was powerfully and joyfully preached to us by Bishop Rodney, Tobias Stanislas, Edward, Christopher Stephen, Robert James and Peter, and the able hands of many Gregorian Friars combined to make each day's services truly worshipful. Of special note was the Friday mass which was in memory of our Br Edward Riley, who died last summer.

Edward Munro preached a fine sermon that seemed to capture the spirit of this dearly loved friar and priest and we shall be ever grateful to him for this remembrance.

At its first meeting of the year the Brotherhood's Council awarded annual Outreach Grants totaling \$9,150.00. These grants will support the work of the Rural Health Unit, Southern Leyte, Philippines, towards purchase of an ultrasound device; the Department of Pastoral Care, White Plains Hospital Center, for development of bereavement support materials; operations support for Fessenden Supportive Housing Ministries, Yonkers; the New Jersey-based Jason's Dreams for Kids in its out-

reach to children with cancer; and support for three parishes—Church of the Advent (Boston), Saint Paul’s (Concord NH), and Messiah (Auburndale MA)—for a historic restoration project, an outreach program for the homeless, and an evangelism project. Council also ratified the release of Zane Young from the postulancy.

Advent Retreats

The 2005 Advent Ember Season was observed on both coasts with retreats organized by the Brotherhood, taking place on Saturday, December 10th. In Province 2 the brothers were invited to present an Advent Quiet Day for the parish of Saint Augustine’s Episcopal Church in Croton-on-Hudson NY. Designed by Richard John, Minister Provincial of Province 2, the day was entitled “Advent: Where Past, Present and Future Meet” and included the Daily Office and meditations led by Richard John and James Mahoney. The day was brisk, having just received the season’s first major snowfall the day before, and yet several parishioners and Saint Augustine’s interim priest, the Rev Betsy Johns Roadman, joined with the brothers for silent reflection, prayer and fellowship over a fine lunch provided by the parish. The day closed with a Holy Eucharist celebrated by the parish’s priest and assisted by Thomas Mark as deacon of the mass, and Tobias Stanislas delivered a fine sermon which tied up the day’s theme quite nicely!



Richard John Lorino delivers a meditation at the Advent Quiet Day at Saint Augustine’s.

On the opposite coast in Province 8, members from three provinces and literally from “around the world” gathered for reflection, meditation and fellowship. Karekin Madteos and Francis Sebastian organized the event and Thomas traveled up from Orange County to be present. Aelred Bernard came from Province 2 and David Henton from Province 5, plus Michael Elliott—who is a member of Province 8 but lives in Wales and was able to include a stopover in San Francisco in his itinerary on his way to spending the Christmas holiday with his family in New Zealand! Two sisters from the Community of Saint Francis, Jean and Cecilia, added to this international mix. An Emmaus Walk around the Fair Oaks neighborhood was a part of the day and the Holy Eucharist was celebrated by the Rev Rosa Lee Harden, Vicar of

Holy Innocents. The themes for reflection were mystery, hope, and preparation. The reflective nature of the day was brought to a close by the hospitality of Francis Sebastian and Associates Mark Palcanis and Jim Elledge, as they prepared and hosted a gala meal of home-made Mexican food for the Gregorian Friars at their home.

Manhattan

Doing their ecclesiastic duty, Tobias Stanislas, Thomas Mark and the Rev Carl Lunden a/BSG attended the 229th Convention of the Episcopal Diocese of New York as Clergy Deputies. The annual convention took place at the Cathedral Church of Saint John the Divine on Saturday, November 19, 2005. James Teets also participated, again reprising his role as the diocese's Assistant Inspector of Elections. Always well-attended, these annual events are opportunities not only to execute the business of the diocese but also for the members to rejuvenate long-standing friendships and to meet new members of the diocese—new since last year's convention.



Canon Subhail Dawani, Bishop Coadjutor-elect of Jerusalem, visits the Episcopal Church Center in New York City. (l to r, seated: Canon Margaret S Larom, Director of Anglican and Global Relations; Canon Dawani. l to r, standing: Br James Teets, Manager of Partnership Services; Mr Kenneth Quigley, American Friends of the Diocese of Jerusalem; Canon Samir Habiby, accompanying Canon Dawani; Ms JoAnne Chapman, Coordinator of the United Thank Offering; Mrs Janette O'Neill, Program Director of Africa for Episcopal Relief and Development; the Rev John Denaro, Staff Officer for Church Relations and Outreach for Episcopal Migration Ministries; Mr Maurice J Seaton, Global Anglicanism Project Manager for the Episcopal Church Foundation.)

Chattanooga

Novice Ron Fender spent part of his Advent “sorting an enormous donation of clothing that was shipped from Pratt Institute in Brooklyn” at the behest of Aelred Bernard and Associate Jim Elledge. The donated clothing was shipped to Ron, one of whose ministries is with the Chattanooga Community Kitchen, so that some of the destitute and homeless people of that city might have a bit of warmth and comfort through the winter. A similar donation of clothing came to Ron from Alaska last spring, via Emmanuel's good efforts in Seward.

Austin, Texas

Postulant David Henton is employed as a social worker and social work educator. He reports: “This fall was chaotic at work, and I am glad to have it behind me. In addition to teaching a graduate practice course, supervising fourteen undergraduate internships throughout the Austin–San Antonio corridor and teaching their field seminar, I spent much of the fall traveling around the state setting up internships for our distance education students, who will begin their professional practica in January. I also did extensive training in the community, presented a paper at the Gerontological Society of America in Orlando in November, and worked on curriculum revisions for both our undergraduate and field education programs. I have also had the opportunity to participate in both material and mental health relief efforts serving Hurricane Katrina evacuees in Austin and San Antonio.” What he doesn’t mention is that he was simultaneously dealing with the declining health of his parents who lived in Louisiana, both of whom died this winter within two months of each other. Special prayers continue to ascend.

Wales

As mentioned in the report of the Province 8 Advent gathering, postulant Michael Elliott was a welcome presence in San Francisco, from whence he proceeded to spend the Christmas and New Year’s holidays with his family in New Zealand. From there he traveled to Australia to spend the month of January with David John and Luisa Batrick and their family in Perth (see more on this below). Prior to his departure from Wales, Michael led a quiet day for a local parish as they were studying the development of a Rule of Life for each parishioner—a subject Michael is very familiar with these days!

Michael is a life-long teacher—as well as being a pastor and priest—and his training and skills keep him constantly busy! He recently shared comments on this past year’s activities since his admission to the Brotherhood’s postulancy last July: “The major focus of my apostolate remains my work in the Theology and Religious Studies Department of Lampeter University. I originally agreed to do one day a week at the university during my ‘retirement,’ but that has now grown to three day a week, and



Participants in Edward Riley’s requiem last fall at Church of the Atonement, Chicago: Nathanael Deward, Robert James, Gordon John, Joseph Basil, and Ronald Augustine...



... and Associate Fidel Flores and Damian-Curis, with Joseph Basil and Ronald Augustine, after the liturgy

there is pressure for it to increase. After returning from Annual Convocation I was asked whether I would agree to become Course Director for two of our bigger programs, the MA in Theology and our DMin which between them have some 160 students. I had hoped that by this stage of my life I would have escaped academic administration for ever, and I agreed with some reluctance. Both the programs attract mature students who are in the main clergy or church workers and are based around three three-day intensive residential schools each year supported by distance learning material. The two aspects of the work I enjoy most are firstly the contact with the students and secondly the opportunity to design and develop new modules. I am currently working on a DMin module, Sociology for Ministry, and developing a proposal for the United Kingdom network of parish nursing, which wants to construct a pathway into our MA for this important area of ministry.

“Another of the present commitments in my life is to the MA in HIV/AIDS and Community Care program in the design of which I played a major part. I went out to Kenya again in August (2005) to teach in one of its residential schools and to take part in an Examination Board, and it was a delight to find that the program which is just three years old has nearly 80 students. More to the point, each of the students has to form and train a Base Group of 20 members in the local community, who in turn establish their own groups of persons infected or affected by HIV/AIDS. The program currently reaches over 20,000 individuals—a rare practical feat for an academic program—and has spawned a host of initiatives ranging from a group which grows and prepares herbal remedies, to another which acts as ‘inheritors’ so that widows whose husbands have died of HIV/AIDS do not have to suffer the indignity of being ‘inherited’ by the deceased’s eldest brother. For some years I was traveling to Africa twice or three times, but now that the program is being effectively managed locally, my visits to Africa, though not my commitment, will diminish.” Every day God brings new opportunities for ministry!

Sri Lanka

William Henry journeyed to India during the 12 days of Christmas. On the Feast of the Epiphany, he traveled to the ancient Hindu holy city of Varanassi to see the dawn and evening liturgical rites at the ghats along the Ganges River. While in Varanassi, he also visited Saint Mary’s Roman Catholic Cathedral and met with some of the local Buddhist monks living in the nearby town of Sarnath where the Buddha gave his first sermon. In the photo he greets Seevali, one of the monks of Sarnath.



Philippines

Maurice John reports he is alive and well after the disastrous landslides that struck not far from where he now lives in Leyte. Shortly after the tragedy he wrote, “The actual mudslide happened in a village which is part of the town of Saint Bernard, around twenty miles from here. We have had torrential rain for ten days almost non-stop and the road outside our house became quite a deep river.... When we travel to the nearest city we have to pass this area so it will be quite hazardous for a while. The village was completely inundated so there are only a few survivors. More than 300 kids in the school which had just begun classes and six teachers perished. Plus a women’s group that was meeting to celebrate the anniversary of the foundation of their group—a terrible tragedy.” He asks for our prayers for the whole community.

Australia

When postulant David John Battrick moved his family from London, England to Perth in the Province of Western Australia in 2004, that was just the beginning of his travels! A recent email note to the community includes the following exciting announcement: “I want you to be the first to know that I have today accepted appointment as Diocesan Ministry Development Officer in the Diocese of Newcastle, New South Wales. We will be moving across Australia to Newcastle at the beginning of May to take up residence in a house in the Cathedral Close. I will once again be working for Bishop Brian Farran who was a Regional (Suffragan) Bishop here in Perth, and who became Bishop of Newcastle last year. This is a very exciting opportunity for us as a family, and we are very grateful for all your prayers.” Three days later David John shared a further elaboration of his new responsibilities: “...one of the expectations is that I will attend and share in presiding at the daily offices and mass [in the cathedral]. I am very excited about that daily round with others, something that I have missed greatly since being in college—and now since convocation!” Your brothers share your excitement, David John, and we are anxious to hear all about this new ministry opportunity when we are together again this summer!

On a more personal matter, he and his wife Luisa rejoice in the baptism of their son Joshua Matthew Gregory at Saint John the Evangelist Greenwood. Postulant Michael Elliott performed the baptism and David Noble (who is also the spiritual leader of the Cursillo Movement in the diocese) preached while David John presided.



The youngest members of the Battrick family celebrate Christmas.

A SESTINA FOR GOOD FRIDAY

Waiting beneath the cross in pain,
She looks up at her dear son, loving
Him still, wishing that his display of compassion
Could have been for her alone,
As if, perhaps, he had been for her a normal son,
And bringing her flowers on her birthday.
But instead, this is a birthday,
Measured out in deep sighs of pain;
And he gives her another son,
Whom she will now start loving,
As her own, so she will not be alone,
But have one to share compassion.
And John, who always knew this man's compassion,
Cannot think of this as a birthday.
He finds himself, with his love lost, all alone,
And in himself, in his own pain,
Wondering if this is an end to loving,
And not quite ready to be a substitute son.
This is a King, not just any son,
A man who is showing boundless compassion,
Whose true display of what loving
Involves, gives every heart a birthday,
A way out of one's own pain,
And an end to being always alone.
But still, on this day he is alone,
Mocked for being God's Son.
He never thought that this pain
Would hurt quite so much. What a price is compassion!
Oh, to return to a childhood birthday,
Embraced by a family with loving.
And so he creates a new loving
Family, concerned they will not be alone.
And for the world, a new birthday,
As if we have all received a new son,
And a mother, and the depth of compassion;
A courage to pray in time of pain.
With this birthday we defeat pain,
In this compassion we are never alone,
By this Son, we start our loving.

Thomas Bushnell BSG

THE ANGLICAN TRIAD

Anglicans are familiar with the Chicago-Lambeth Quadrilateral: the statement of four doctrinal and ecclesiastical principles that chart out the boundaries for dialogue between churches wishing to join in closer common purpose and mission. The Quadrilateral thus describes the essentials, from an Anglican perspective, for church union or reunion.

I would like to suggest that alongside the familiar Quadrilateral we consider another structure that for want of a better term I will call the Anglican Triad (with apologies to those who use this term for what is often known, incorrectly, as “Hooker’s Three-Legged Stool.”) This Triad consists of three elements which are particularly characteristic of Anglicanism—not necessarily unique to it, but together constituting a unity which I fear is at present very much under assault.

For shorthand I will call these three elements Humility, Provinciality, and Variety. They stand in the *via media* between Humiliation, Provincialism, and Chaos at one extreme, and Pride, Centralism and Uniformity at the other. All three are well attested in foundational documents of Anglicanism (The Articles of Religion, the Prefaces to the English and American Books of Common Prayer) and in the work of those who first focused the Anglican vision, such as Richard Hooker. I’ll limit my citations here to the Articles themselves, by number.

1. Humility

“The church... hath erred.” (19,21)

The admission that the church makes mistakes is profoundly revealing of the nature of the church as we understand it. It reflects the Pauline judgment that “our knowledge is partial”; and it asserts an attitude of faith and hope—and one hopes, love—rather than of certainty and judgment. This admission of uncertainty renders all but the most fundamental dogmatic matters to some extent provisional. It has been called by the rather high-falutin’ title “epistemic humility,” but I think that plain old humility says it just as well. Understood in this way, Humility is not a weakness, but a strength. It stands between abject humiliation and overweening pride.

This acknowledgment that the church makes mistakes is followed by a corollary: mistakes can (and should) be corrected. The church is not trapped within an immutable legal structure such as that attributed to the Medes and Persians. This is why Anglicanism can embrace and advance the development of doctrine and moral theology. This does not mean that every development will necessarily be correct—as the principle notes, the church makes mistakes. But the ability to admit to mistakes is the first step in correcting them. (Those familiar with 12-Step programs will at this point I hope recognize a resonance with the Serenity Prayer. It is very easy for the church to become addicted to the need to control, especially to control others through the claim of unassailable infallibility of judgment—to which Humility is a counterpoise and corrective.)



The “second generation” of the Brotherhood Cross; the present “third generation” will appear in the next issue

Humility stands as a meek (which does not mean “weak”) witness against domination by so-called consensus. As the Articles testify, since individual human beings may err, there is no guarantee that an assembly of such errant beings will not also err. (21) Humility points out that even an overwhelming consensus can be quite profoundly mistaken—Galileo can testify to that! So consensus by itself cannot form a term in an argument when a given proposition is being re-examined: this is simply a form of begging the question. Consensus, after all, means a “common mind with little or no opposition”—so the moment opposition appears, consensus ceases to

exist, and the new proposal must be examined on its merits against the possible errancy of the formerly unchallenged position. (This is, by the way, why Hooker rejected tradition as an authority in and of itself.)

Anglicanism thus humbly rejects concepts of inerrancy and infallibility; even the Scripture itself is “sufficient” for the end for which it was intended: salvation (6). Human understanding, even of the Scripture, is fallible, and subject to a constant review as the church bears its responsibility as the “keeper of Holy Writ.” (19)

Humility also stands as a warning against the tendency to adopt unanimous statements for the purpose of apparent unity, in spite of serious disagreement with one or more parts of the adopted document. This sort of curate’s-eggery produces the appearance of agreement that cloaks underlying division. Better humbly to acknowledge the division, as the collect for the feast of Richard Hooker puts it, seeking comprehension for the sake of truth instead of compromise for the sake of peace. For as solutions such as Lambeth 1998.1.10 and the Primates’ Commiqué from Dromantine show us, such peace will be no peace.

2. *Provinciality*

“The Bishop of Rome hath no jurisdiction in this Realm of England.” (37)

Few things could be clearer than that the church of England reasserted its ecclesiastical independence from Rome at the Reformation. It thought itself competent to do this, and believed it was returning to an ancient principle that had been more successfully preserved among the Eastern churches than it had in the West: the basic unit of the church is the national church or province. (It is sometimes suggested that the diocese is the basic unit of the church; however, a diocese cannot be self-sustaining in terms of the episcopate, and requires the participation of the bishops from other dio-

ceses in order to maintain its existence. The diocese is an organ in the body of the province, and cannot subsist on its own.)

In Anglicanism Provinciality is expressed through provincial autonomy. Now, autonomy has gotten a bad name in some circles recently. It does not mean being able to do anything one likes. True autonomy should be understood in terms of the rights, powers and responsibilities exercised within and for a national church in terms of its ability to govern itself. It relates to the concept of subsidiarity: things should be done at the lowest level at which they can be accomplished. Thus priests are ordained by the diocese for the parishes; bishops by the province for the dioceses.

Provinciality is tempered by Humility, in that while each province asserts that it is *fully* the church, yet it does not assert itself as the *only* church. Rather than a “Branch” theory, this represents a more holographic understanding of the nature of the church’s fullness: it is complete within each province, as Christ is fully present in every eucharistic celebration, and in each fragment of the broken Bread. The external divisions between Christian churches constitute a scandal in that they impede the mission and work of Christ, and a failure to recognize that we do indeed share one Lord, one Faith, one Baptism; but it is not necessary that a single world-church institutional structure take the place of a fellowship of independent and self-governing provinces. Instead of a human-instituted system of authoritative government, the provinces are called to a work of service and mission, in the recognition that the church is already “One” through its faithful response to the dominical command to baptize all nations. It is to be hoped that all Christians may one day recognize this baptismal unity, and remove the various obstacles they have set in place that prevent our sharing in the one Bread at one Table. This unity in the two dominical Sacraments forms an essential element of the Quadrilateral.

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Humility and Provinciality taken together reveal the process by which development is both possible and limited within the Anglican Communion. Newman believed that development of doctrine could only take place under the watchful eye of the Bishop of Rome—and this in spite of Rome’s demonstrable errors! Anglicanism broadens the scope for the source of correctives to the whole communion, the various national churches and provinces themselves being the determiners of what and how things are to change or remain the same: each determining for itself those matters that concern it. If I can offer an analogy: the Roman Catholic Magisterium is like a boarding house where you eat what is set before you or go hungry; the Anglican approach is more like a restaurant with a finite but various menu from which to choose; and the

fact that I like mushrooms and you like asparagus should not keep us from eating at the same table.

Provinciality means that changes and developments may be made within a province that have no direct effect upon the governance of any other province. One example of this was the decision of the Episcopal Church to move forward with the ordination of women to the episcopate. No other province was forced to recognize or approve this decision, and it had no impact upon the governance, rights, privileges, or responsibilities of any other province. As time passed, other provinces chose to adopt—or not adopt—this innovation: this is the process of reception, and it is not complete even now: there is at present no Anglican consensus on the rightness (or wrongness) of the ordination of women to the episcopate. In the meantime any difficulties that arise—such as the inability to license a visiting woman bishop to function as such in a province that does not ordain women to the episcopate, or to license or transfer clergy ordained by a woman bishop—are readily dealt with by the canonical provisions already in place within all of the provinces; it is a matter of record keeping that need engender no ill will or severance of communion, and the evocation of Gamaliel’s advice to the Council can avoid excessive friction.

Lambeth 1998.1.10.e would be seen as overstepping its bounds if it were worded as more than the advisory that it is, since it would place a restriction on the right of provinces to ordain and bless whom they choose—and these are rights pertaining to *each* province that must be explicitly foregone by each, and which cannot be taken away even by *all* of the other provinces combined...

The principle, *What touches all shall be decided by all*, upon which I’ve reflected elsewhere, comes to play under the rubric of Provinciality. “Touches” does not mean, “having an opinion about” or “creating a situation which might lead to difficulties with a third party.” The legal principle, as Althusius pointed out, is about rights, privileges and authorities of each province that can only be restricted by each province’s individual consent. Thus, Lambeth 1998.1.10.e would be seen as overstepping its bounds if it were worded as more than the advisory that it is, since it would place a restriction on the right of provinces to ordain and bless whom they choose—and these are rights pertaining to *each* province that must be explicitly foregone by each, and which cannot be taken away even by *all* of the other provinces combined. All, save even one, is not all.

Provinciality thus provides a balance and a means to implement development in conjunction with Humility: it allows innovations to be tested locally before anyone considers implementing them globally. This is, of course, how the church has generally functioned through the ages. One could note, for example, that the adoption of vernacular liturgy by various national churches at the Reformation finally after several centuries had impact upon the very Roman Catholic Church that so bitterly opposed the development. Going further back in history, the emergence of the Gentile church began in isolated communities, and it took some while—even after the conference of the Apostles in Jerusalem—for the church more widely to accept this innovation. After the collapse of an old consensus due to the action of the church in one place or a few places, a significant period of reception will be necessary before a new consensus is established. Ultimately, this movement from particular to universal is reflective of the Incarnation itself.

3. *Variety:*

“Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church ordained only by man’s authority.” (36)

It must be admitted that Anglicanism has always experienced tension between uniformity and variety; however as another example of the importance of Provinciality, this citation from the Articles demonstrates (and a reading of the Preface to the 1549 Book of Common Prayer will support) that the concern is for uniformity *within* a national church, and permitted variety *among* them.

The matters currently causing distress in the communion concern rites and ceremonies: in particular ordination and marriage, neither of which “have any visible sign or ceremony ordained of God” (25), and so appear to fall within the rubric of permitted change. It will quickly be pointed out, however, that the limit on Variety in this regard is established by “God’s Word written” (20,36)—and some contend that the present innovations have crossed that boundary.

The question is, Who is to make that determination if not the national church? If the rites and ceremonies in question concern only a given province and its governance—for any other province is free to reject or refuse these rites and ceremonies, in principle or in the persons of those who take part in them—then as with all such matters the error is limited to the province which has erred. Are rites and ceremonies—even if errant—matters over which to break communion—as a number of provinces have done, not just with the individuals immediately representing the innovations, but with any who even approve of them? Are these matters over which to shun Christ’s table, as some have done? I believe not; and hope that there is yet time for them to reconsider their breach of communion.

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 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 d 9.15.05
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 John Battrick
Michael C Elliott
David V Henton

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 the Transfiguration
Order of Julian of Norwich

For the intentions of

Joseph Richey House
Fessenden Recovery Ministries
Dove House
Baltimore Int'l Seafarers' Center;
St Paul's Grayson St, San
Antonio
Brothers Tobias Stanislas, Ronald
Augustine, Karekin Madteos,
William David, Thomas,
Thomas Mark, Emmanuel,
Luke Anthony, Charles,
Damian-Curtis, Charles Edward,
James Mahoney, Aelred Bernard,
John Henry
Aldersgate UMC Dobbs Ferry,
St Christopher's, Kileen TX
White Plains Hospital
Episcopal Parishes of Yonkers
Ian, David, Dennis, Marie,
William Henry, Johanna,
Virginia, Nancy, Dean, Scott,
Kathleen, Steven, Anthony,
Austin, Tim
Lillian-Marie, Carin Bridgit &
Helen Bernice SSG, Sheila
Gould a/BSG
Jeanne, Lloyd, Mike, Gene,
Stephen
Sam Drell and family

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
Robert A Biasioli
Scott Ringlar
Mary Cynthia Knowles
McLachlan
Suzanne Rodriguez
Walter Puhl OFM Cap
James Casey
Minnie Entwistle
Don Walker
Bryan Earle
Thomas Julian Talley
Jeanie Wylie-Kellerman
Cille Simmonetti
Noah Woodley-Aitchison
Russell Benefield
Kenneth Tether
Fung-Pik Tso
Alice Peavey Ferreira
Lyn Cosgrove
Lloyd Gould
Harvey Graybill
John Kozlowski
Kyle
Angela Faria
Leo van Dooren
Edward Frank Piotrowski
Martha Henton
Willis Ryan Henton
Zachary Green
Don Walski
E Janet Patterson Fenton
Thanksgiving
The birth of Edward's 11th
grandchild, Violet

Note

The published prayer list no longer includes names of the sick in a separate section. Rather, on specific request, intentions will appear under the heading, "For the intentions of..." The brothers themselves pray for all for whom prayers are asked; however, we respect the need for privacy in a published document.