

# HE SERVANT



**#226**  
*Epiphany/Lent 2013*

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The Brotherhood of Saint Gregory—Publications*

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Saint James' Rectory  
2627 Davidson Avenue  
Bronx NY 10468-4103 USA*

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*The Servant*

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*Published quarterly. Address all inquiries concerning this publication to the Editor.*

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## A RECORD OF EVOLUTION

In the previous issue of *The Servant* — #225, Fall 2012 — mention was made of Founder and Minister General Richard Thomas Biernacki presenting the newly designed profession cross during Annual Convocation. The presentation of the previous version of the Brotherhood profession cross took place nearly 31 years earlier, during General Chapter in September 1981. Summer 2012 was only the most recent example of the evolution of the Gregorian habit.



*The First Cross*

When the Brotherhood was founded on September 14, 1969, in the chapel of the Monastery of the Visitation, Riverdale, New York, the new community envisioned its mission and ministry as an ecumenical order for organists and so was clothed accordingly; the four original brothers wore black cassocks and the organist's surplice with open sleeves, and the chaplain presented each of them with a cross suspended by a cord. These four crosses — the only ones in that design — were created and inscribed by the Sisters of the Visitation, with an obverse inscription of "Soli Deo Gloria" and a reverse of "S. Gregorio Magnus."

By the following year, one of the four brothers had withdrawn and the community's scope had begun to widen to include all who serve the church, including all church musicians. To help celebrate this new concept, the Sisters of the Visitation designed and executed a new habit for the three members of the fledgling community. The sisters created a black capuche and cowl — a shoulder-draping piece with a hood attached, to be worn over the cassock in place of the organist's surplice — and, together with the original cross, a new habit respecting this broader concept of the community's nature came into being.

But evolution continued and by 1971 new members were being admitted to the community. However, the Visitation Sisters were about to close their monastery in Riverdale and were making arrangements to leave the area. This left the community with the need to re-think its habit and cross. Consultation with the Rev Canon Howard TW Stowe, then editor of *The Episcopal New Yorker* of the Diocese of New York and one of the com-



*The Founder in the Second Habit*



*Brothers William Franics, James and Stephen, in the Third Habit, with Ciarán Anthony and Christopher Stephen entering the postulancy*

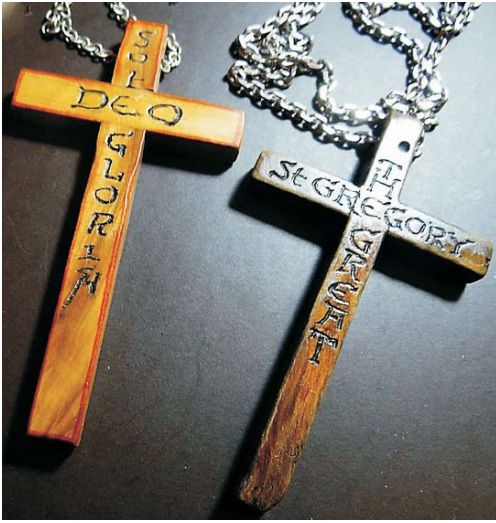
Throughout the 1970s and 1980s a variety of decisions involving the habit were enacted, including the change to suspending the cross on a chain, the addition of side beads (habit-sized rosaries) to the habit, and a new design for the capuche resulting in it extending down to the elbows (supposedly from a German Benedictine pattern). This capuche revision precipitated a need for a larger cross, given that the breadth of the new white capuche rendered the existing cross diminutive. General Chapter of 1981 dealt with this by approving a larger design for the profession cross based upon the 1971 model. Still made of olive wood, but somewhat larger, the obverse inscription remained as “Soli Deo Gloria” but the reverse was rendered as a translation from the Latin: “St Gregory the Great.”



*The Second Cross*

Richard Thomas turned over production of the new, larger crosses to other brothers. Blank crosses continued to be purchased in bulk, and initially the inscriptions

munity’s chaplains, brought into being an entirely new habit design: a white tunic, capuche and cowl with a brown scapular and cincture. Marion Pierce, a member of Richard Thomas’ choir at Saint Bartholomew’s Church, White Plains — a skilled seamstress — volunteered to cut and sew the new habits. Richard Thomas personally designed and executed a new cross for this habit, made of olive wood suspended by a cord and carrying the same inscriptions as the original crosses made by the Visitation Sisters. The new habit and cross was quite striking and approved by all.



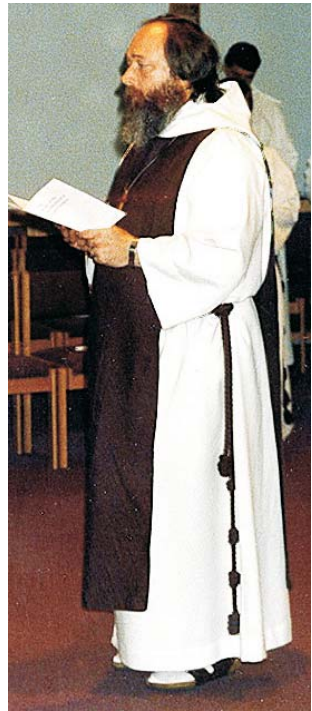
*The Third Cross, obverse and reverse*

that rendered the side beads optional — while some Orthodox-style prayer ropes over the traditional decades of the rosary; some preferred not to wear side-beads at all, as the use of the Rosary was never a required form of devotion. Another change was discontinuance of the capuche and cowl in favor of a cleaner, more streamlined look. This resulted in the Brotherhood’s habit now being comprised of a white, hooded tunic; a brown scapular (for brothers in profession); and a brown cincture bearing the three knots representing the vows; and of course, the profession cross. Other options included the zucchetto and the creation of the “Witness Shirt” — a habit better suited to travel, originally designed by the Trappists of Holy Rood Guild.

By 2012 the Brotherhood included 49 members, of which 42 were professed (life or annual vows), three were novices and four were postulants, and the time and skill required to produce the olive wood crosses had become significant. By this point the other pieces of the habit had all been streamlined and prepared by professional sources, bearing in mind that the very first habits of the Brotherhood were standard organists’ attire, professionally made, which were followed by a variety of custom-made pieces that were occasionally made by friends of the community or by members

were wood-burned into each of the blanks. This laborious process soon evolved into carving the inscriptions and filling them with pigment, which produced a much finer and more permanent detail and impression. Each individual cross continued to be a work of art in its own right, just as the first two cross designs had been. Tobias Stanislas Haller, assisted by James Teets, continued to produce these profession crosses from the early 1980s until 2012.

Never content with things as they are, Chapter continued to fine-tune the Gregorian habit. In 1999, decisions were taken



*Donovan Aidan Bowley in the Fourth Habit*





*(l to r) The Founder, wearing the “Witness Shirt,” Arthur Williss, Andrew Rank, and Jean Campbell, at a conference of communities*

themselves. Over the years the provision of constant, dependable sources for something as fundamental as the habit had risen in importance, and the community worked to secure those sources as permanently as possible. Therefore, the Brotherhood Council recommended that it was time to develop a new cross that could be produced in quantity, yet retain the same symbolism as all previous designs. Tobias Stanislas worked with the Terra Sancta Guild to provide sketches, estimates and sample models, and in 2012, Chapter approved the minor change in the Customary — deleting the words “of wood” — that would allow the execution of the cross in metal. These efforts culminated with the Minister General’s presentation of the new Gregorian profession cross to each professed brother during the Gathering Service at Annual Convocation 2012.



*The Fourth Cross*

The new cross bears a direct likeness to its predecessor from 1981. It is made of cast metal and is considerably heavier, tending to stay in place during wear more easily than the lightweight wooden cross. Still suspended by a silver-colored chain (gold-colored for the Minister General), the color of the new cross is very close to that of its predecessor when the previous design cross was newly issued; but wood tends to darken over the years and many of the senior brothers' crosses were almost black in appearance, the inscriptions seeming to disappear. The new cross will remain a bronze or honey-gold color for many years to come. And the feel of the piece has an additional quality, as well: as more than one Gregorian Friar has already commented, wearing this new cross is a constant reminder of the vows we have taken to God and to the Brotherhood of Saint Gregory! *Amen* to that!



*Maurice John Grove wearing the zucchetto*

A word needs to be said about the crosses and habits worn by Gregorian postulants and novices, as well. The first example of these crosses came into being with the habit design of 1971. Initially it was assumed that postulants and novices of the Brotherhood would not have a habit respective of their rank and that the cross and habit would be presented upon first profession of vows. Therefore, no separate cross design was envisioned with the habits of 1969 or 1970. This changed with the advent of the brown-and-white habit of 1971, and shortly thereafter the community approved a cross and a habit for both postulants and novices. The postulants and novices wore a cross based upon the wooden blank used for the profession cross, without an obverse inscription; this cross was suspended by a cord. Then, when the profession cross de-



*Left to Right the Four Crosses of the Brotherhood, with the crucifix on which the First Cross was modeled in the center*

sign was enlarged and the reverse inscription was translated into English in 1981, the version for postulants and novices adopted those changes, too — again, without obverse inscription and suspended by a cord. That is the same cross design still in use today, and will be well into the future.

The novice habit also came into being in 1971 and it originally consisted of a white tunic, capuche and cowl with a brown cincture without the symbolic knots representing the vows, and the postulant/novice cross. This design was modified in 1999 during that major habit reform deleting the capuche and cowl in favor of a white tunic with a hood. It remains the same today.

Over the decades, what a postulant should or should not wear was given great thought and styles came and went. Initially there was no habit provided for postulants, not even the cross. Shortly after the 1971 habit revision, postulants were permitted to wear a white tunic without a hood, a white cincture and the postulant/novice cross. Discussion concerning the look of such a habit as identical with parish acolytes and servers led to a re-evaluation of the need for a habit for postulants, given their not being under any vow or promise to the community, as opposed to novices, who have made an initial promise of obedience. So the white postulant's habit was suppressed and only the postulant/novice cross remained. There arose a suggestion that postulants be permitted to wear a black cassock with their cross in choir or when attending events at which they would be expected to participate in a procession with other Gregorians. This, too, soon became awkward, as postulants took to wearing this "postulant habit" in their parishes and in the street, thereby causing confusion. It became clear that the concept of a postulant habit was a contradiction in terms and it too was suppressed. Today postulants of the Brotherhood of Saint Gregory are admitted to the community as they receive their postulant/novice cross — which is returned to the community at first profession and recycled to another postulant, sometimes meaning that one of these crosses is over 25 years old, and been worn by many a postulant or novice — together with a copy of the Book of Common Prayer and a historical volume on our patron, Saint Gregory the Great, and that is as it should be...at least, for now!

*James Teets*

*Here and there with the brothers*

## **COMMUNITY NOTES**

*Fall Council 2012*

Council gathered for its fall meeting at the Saint Lawrence Retreat Center in Beacon, New York in mid-October. Council welcomed Millard Cook as its newly-elected secretary, and he ably prepared the meeting's agenda. Thankful recognition was noted for Tobias Stanislas Haller's 28-year service as secretary of Council and Chapter. The major piece of legislation coming from this meeting was the passing of the 2013 budget, which was accomplished handily, as was the course of the meeting itself.

The Saturday portion of the two-day meeting focused on interviews prepared by Ronald Augustine Fox, Director of Vocations, as he presented an applicant to the



postulancy from Chattanooga, Tennessee. Here again, all went quite smoothly and the applicant was invited to attend Annual Convocation 2013 as a postulant-prospective.

### *Sister Angela Blackburn, WSHS*

Religious life in The Episcopal Church and throughout the Anglican Communion mourns the death of Sister Angela, Founder and first Director (Superior) of the Worker Sisters of the Holy Spirit (1972) and the Worker Brothers of the Holy Spirit (1979). Her death on October 14, 2012 was announced through the Association of Episcopal Health Chaplains, one of the several ministries she held dear — she had been a chaplain at Saint Luke’s Hospital in Kansas City, Missouri. Together with our own Minister General, Richard Thomas Biernacki, Sister Angela championed the movement toward recognition of Christian Communities in The Episcopal Church and was a founding supporter of what would become the National Association of Episcopal Christian Communities — NÆCC. Her energetic, passionate and prayerful presence will forever be missed in the councils of the religious life. May Sister Angela rest in peace and rise in glory!

### *Province 1*

Virgilio Fortuna has been installed as Deacon in the Church of Our Saviour in Somerset, Massachusetts. He reports, “It was a great day, a wonderful service with lively music, and a wonderful congregation, with a dinner afterwards. There had to be about 140 people there; some were parishioners, and some friends of mine, from other churches I’ve served in.”

### *Province 2*

Thomas Mark Liotta, James Mahoney and Richard Matthias traveled to the Buffalo area on September 22nd for the institution of Blane Frederik van Pletzen-Rands as Rector of Trinity Episcopal Church, Hamburg, New York. Bishop R William Franklin of the Diocese of Western New York — a



*Virgilio with the Rev Kate Cress*

long-time friend of the Brotherhood — presided and instituted Blane Frederik as Friar and Rector of the parish at one of the church’s three Sunday morning Holy Eucharists. Thomas Mark served as Deacon. Despite a bit of drizzle in the air, the congregation was led in procession around the perimeter of the church site, entering the nave with a clutch of parish bagpipers and drummers. The ceremonies were warmly engaged in by parishioners, who presented over twenty tokens of ministry during the



*Blane Frederik pours water into the font during his institution by Bishop Franklin, assisted by Thomas Mark.*

institution. The Gregorians' present concluded that portion of the service by presenting Blane Frederik with a pair of sandals, proclaiming: "Brother Blane Frederik, receive these sandals as a sign that you are, by holy vows, a servant of the servants of God, and join us in apostolic ministry."

During an interview, Blane Frederik informed one of the local newspapers that his welcome into Trinity's parish was warm and full of hospitality. "The Hamburg community reminds me in many ways of the town I grew up in: Bulawayo, Southern Rhodesia," he said. "There is a tremendous sense of friendliness here." Blane Frederik and his spouse, Scott, are already exceptionally well-loved by the parishioners, and the outpouring of enthusiasm has grown in recent weeks (see the parish webpage: <http://www.trinityhamburg.org/>).

On November 10th David John Battrick wrote to the community: "I have just returned from leading my final learning day for the Newcastle (Australia) School of Theology for Ministry. Two hundred seventy people gathered for a day of worship, teaching and fellowship from around the diocese. My resignation as Director of the School and Ministry Development Officer for the Diocese takes effect on 24th November, the day before I am commissioned as the Rector of the Parish of East Maitland. Tomorrow evening (Sunday) I will be installed to the Stanton Canonry in Christ Church Cathedral, Newcastle, New South Wales. When the Cathedral Chapter met last week I was also elected as one of the two Clerical Canons who will sit on the Cathedral Board, the senior management body of the cathedral. Please join me in celebration and pray for the life of the cathedral." To a Gregorian Friar we accept

your invitation, dear brother, as we raise our voices together in heartfelt joy and congratulations: “We will!”

The Rev S Burtner Ulrich, a long-time friend of a number of the New York City area brothers, died in retirement in Vermont on October 9th. He served his entire ministry at Saint John’s Church, Getty Square, Yonkers, arriving as a transitional deacon just out of Berkeley Divinity School at Yale in 1967, becoming Assistant Rector at his ordination to the priesthood later that year, and accepting the call to become the 25th Rector in 1981. He served there until his retirement in 2006. During his time at Saint John’s, Ulrich had regularly served as celebrant at Fessenden House in Yonkers, located just a few blocks from the church. Among his many other interests, Ulrich was a Chaplain of The Most Venerable Order of the Hospital of Saint John of Jerusalem and a confrere to our own Stephen Storen, Tobias Stanislas Haller, William Henry Benefield and James Teets. His memorial service was held at Saint John’s on Sunday afternoon, November 18th, and many came out to pay their respects to this well-beloved pastor and priest. The celebrant of the liturgy was Bishop Herbert A Donovan jr, Tobias Stanislas the preacher (filling in at the last minute) and James led the intercessions.

#### *Province 4*

On Ember Saturday, September 22nd James Patrick Hall and Raymond A Chance drove down to Emmanuel Episcopal Church in Shawnee, Oklahoma to be the Gregorian presence at the ordination to the priesthood of the Rev Tim Sean Youmans. This visit was both an opportunity to support Tim — who is an inquirer to the Brotherhood — in his new vows as a priest and to continue a Gregorian witness in the Diocese of Oklahoma.

On Saturday, October 13th Ælred Bernard Dean joined in with over 2,000 other Episcopalians in the Diocese of Atlanta for the ordination and consecration their new diocesan bishop, the Rt Rev Robert C Wright. The venue for this occasion was the historic chapel of Morehouse College. Four religious communities were represented at this liturgy: the Society of Saint Anna the Prophet, the Order of Saint Anthony the Great, the Society of Jesus Compassionate, and the Brotherhood of Saint Gregory. The choir as-



*(l to r) Ray, Tim and James Patrick*



*Ælfred Bernard with Associate Rector Cynthia A Hizer*

sembled for the occasion consisted of over 300 voices with representatives from parishes all across the diocese. The Presiding Bishop at times had to exercise her ecclesiastic authority in trying to quiet the enthusiastic crowd! There was an overall spirit of joy and celebration as prayers were offered for the new bishop and his continued ministry and work in the church.

On Sunday, October 21st James Patrick visited postulant Ray Chance at his parish of Saint Peter's, Tulsa, where the rector, the Rev Heber M Papini, used this opportunity to re-introduce Ray — in the context of his newly-begun journey as a postulant in the Brotherhood — to his own parish. James Patrick tells us: “Since there are so few religious out here in Oklahoma, Fr Papini asked me to explain what the Brotherhood of Saint Gregory is all about, and to answer any questions that people might have.



*Ron had the opportunity to share what he reports as an extraordinary spiritual experience, when he washed the feet of Dr Arun Gandhi, the grandson of the Mahatma, who visited the Community Kitchen last fall.*

This is always a welcome opportunity! And by fortunate chance, the Rev Canon Anthony Guillén, Hispanic Ministries Officer for The Episcopal Church, was present and joined in the prayers for Ray. It was a short but valuable time of Gregorian witness to the community of Saint Peter's!”

Ron Fender spent All Saints' and All Souls' Day at Ruth Cofer Cemetery, Chattanooga, honoring those whose remains reside there. Ron, who is the Outreach Case Manager at the Chattanooga Community Kitchen and works directly with many homeless people served by that facility, has arranged and conducted funerals for many who now reside at Cofer Cemetery. Ron orga-





*Members of the Southside Abbey share a meal.*

nized this opportunity for flowers to be placed upon the graves of homeless persons resting there. Two hundred forty bouquets of silk flowers in bright fall colors were made by parishioners of the Church of the Nativity, Fort Oglethorpe — though that number was far less than the graves to be decorated. Over the years Ron had made it a tradition to honor those buried there — many of whom were homeless — and this year the Rev Betty Latham and the people at Nativity added their abilities as well as their presence to make these days even more special. “I’ve never seen anything more beautiful,” Ron said, as he and many others wired bouquets to as many of the grave markers as they had floral arrangements for. Latham, the Rev Buckley Robbins and Ron also blessed each grave with holy water. “This is a divine moment, absolutely gorgeous,” said Charlie Hughes, Executive Director of the Community Kitchen, as the closing prayers were said and he looked across the cemetery lawn, ablaze with color in joyful thanksgiving for God’s blessing of life!”

A new Episcopal worshipping community has been formed in Chattanooga, Tennessee called Southside Abbey. Although the “Southside” has long been an area of abandoned industrial buildings and neglected neighborhoods, it has begun to experience renewal during the past several years. It is in that environment of resurrection and hope that Southside Abbey has been born. The Rev Bob Leopold, former associate rector at Saint Paul’s, Chattanooga (and a Southside resident) has been appointed Diocesan Missioner. He and his wife Lisa have drawn together a network of neighbors and friends into an emerging community. Bo Alexander Armstrong has also been invited to participate.

Bo Alexander notes, “The mission of Southside Abbey is focused on the needs of the neighborhood. We are working hard to be authentic partners in community development, support for our neighborhood schools, creating green spaces and providing access to wholesome food. It requires an intentional presence in the neighborhood and a willingness to listen.”

“Worship at Southside Abbey centers around the Holy Eucharist which is celebrated in the context of a common meal. It brings together an energetic and eclectic group of people made up primarily of young families from the surrounding neighbor-



hood. We are deliberately reaching out to those who might not otherwise participate in the life of a faith community. We are currently meeting on Friday evenings at the Hart Gallery (a non-profit organization on the Southside that supports homeless and alternative artists) which provides a welcoming and intimate space for worship and table fellowship. Southside Abbey is a new and exciting expression of what the church can be.” Bo, we rejoice that you are part of this community.

### *Province 5*

Minister Provincial Nathanael Deward Rahm reported on the recent provincial gathering: “For the first time in a while, every one of the brothers of Province 5 gathered on Holy Cross weekend for retreat. Originally scheduled for Saint Elizabeth’s, Glencoe, Illinois the retreat actually happened at the Church of the Atonement, Chicago amid the chaos of their annual rummage sale. Although not ideal, the location worked out better than expected. Beforehand, the brothers had all read the Borg/Crossan book, *The First Paul*, and Peter Budde acted as our facilitator for a wonderful and revelatory discussion of the vow of obedience and the Rule, drawing on ideas from this book. Between Friday and Saturday evening, the brothers filled most of their waking hours together sharing retreat discussion, the Daily Office, Holy Eucharist and meals. A special thank-you to the Rev John David van Dooren, Rector of the Atonement, for inviting us to fellowship in the rectory on Friday evening, and to Joseph Basil Gauss for again opening his home for our now-traditional BSG Province 5 Pot Luck Supper on Saturday evening.”

### *A diaconal work and a memory*

## **JUSTICE FOR WORKERS**

Interfaith Worker Justice was founded in 1996 by religious leaders passionate about justice for workers; it calls upon our religious principles and traditions in support of worker rights. The organization promotes grassroots organizing to help shape policy at the local, state and national level. IWJ envisions a nation where all workers enjoy the rights to:

- ☐ A living wage, affordable health care, and decent pensions that allow workers to raise their families and retire with dignity.
- ☐ Safe working conditions.
- ☐ Organize and bargain collectively without harassment or retaliation.
- ☐ Equal protection under labor law.
- ☐ Fair and just participation in a global economy that promotes the welfare of both domestic and foreign workers.

IWJ operates under the premise that all major faith traditions believe that workers have a right to be paid a living wage and be treated with dignity by their employer.

For 12 years (1992-2004) I served as the Episcopal Port Chaplain in Baltimore, and during that time I spent many hours working as an advocate for exploited seafarers who came into Baltimore daily on merchant vessels. Most of them coming from Eastern Europe or the developing world faced a difficult life and job as they tried to earn a



*Michael Elliott: Teacher, Priest, Brother*



*Edward at work at the Seafarers' Center in Baltimore*

workers who get minimum wage and no benefits.

Sadly, Michael died in February of 2012, but his life and example have inspired me to action. I honor him, his life, and his passion for justice by once again working actively for justice in our world.

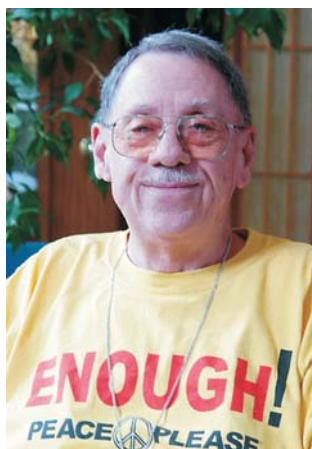
*Edward Munro*

living far from home and away from their families. Too often they were treated not as human beings, but as just a part of the ship's machinery. To the world they were nameless people who could be replaced on the whim of their ship management company.

When I retired from that work at the end of 2004, I thought that my advocacy days were over. I entered into parish ministry and spent most of my time serving at the altar and doing pastoral care. It was during a workshop about justice, given by Michael Elliott at our Convocation in 2011, and in reading his book, *Freedom, Justice & Christian Counter Culture*, that a spark was reignited in me once again to become an advocate for justice, especially justice for working men and women.

Over the last year I have become a member of the Steering Committee of Interfaith Worker Justice of Maryland. Currently we are working on behalf of hospitality workers at Baltimore - Washington International Airport who have been laid off (some after having worked at the airport for over 30 years) only to be replaced by lower-paid non-union workers who receive no benefits. Unfortunately, even though the airport is run by the State of Maryland with taxpayer money, they have done nothing to rectify the situation.

We are also seeking justice and a living wage for workers at the Hyatt Regency Hotel in Baltimore (another endeavor receiving tax breaks from the state for supposedly providing good jobs), while they continue to reduce their staff and use temporary



*Edward more recently, and the T-shirt says it all!*

# INTERCESSIONS

## For the Brotherhood

Episcopal Visitors *Sun*

Rodney R Michel  
*Horace WB Donegan d 11.11.91*  
*Paul Moore, jr d 5.1.03*  
*Walter D Dennis d 3.30.03*

## 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 d 10.23.06*  
*Bernard Fessenden d 8.10.93*

Donovan Aidan Bowley *Tue*

*Edward Riley d 9.15.05*  
 Christopher Stephen Jenks  
 Ciarán Anthony DellaFera  
*Damian-Curtis Kellum d 10.9.07*  
 Richard John Lorino  
 Ronald Augustine Fox  
 Maurice John Grove  
 Charles Edward LeClerc

Virgilio Fortuna *Wed*

Gordon John Stanley  
 Karekin Madteos Yarian  
 William David Everett  
 Thomas Bushnell  
 Thomas Mark Liotta  
 James Mahoney  
*Patrick Ignatius Dickson d 7.20.05*  
 Robert James McLaughlin  
 Peter Budde

John Henry Ernestine *Thu*

Francis Sebastian Medina  
 Ælred Bernard Dean  
 Joseph Basil Gauss  
 Mark Andrew Jones  
 Richard Matthias  
 William Henry Benefield  
 Nathanael Deward Rahm  
 Thomas Lawrence Greer

Enoch John Valentine *Fri*

Ron Fender  
*Michael Elliott d 2.8.12*  
 David Luke Henton  
 David John Battrick  
 Will Harpest  
 Bo Alexander Armstrong  
 Francis Jonathan Bullock  
 Blane Frederik van Pletzen-Rands  
 James Patrick Hall  
 Millard Cook

## Novices

*Sat*

Richard Edward Helmer  
 Eric Shelley  
 Larry Walter Reich  
**Postulants**  
 David J Kasievich  
 Andrew Kellner  
 Raymond A Chance  
 William VanDoren

## For Religious Communities

Sacramentine & Visitandine Nuns  
 Society of the Atonement  
 Order of Friars Minor  
 Community of the Paraclete  
 Companions of Saint Luke~  
 Benedictine  
 Community of Celebration  
 Little Sisters of Saint Clare  
 Anamchara Fellowship  
 Anglican Order of Preachers  
 Rivendell Community  
 Sisters of Saint Gregory  
 Third Order SSF  
 Worker Sisters & Brothers of the  
 Holy Spirit  
 Camaldolese Benedictines  
 Society of Saint John the  
 Evangelist  
 Anglican Oblates of Saint  
 Benedict  
 Community of the Transfiguration  
 Order of Julian of Norwich  
 Order of the Holy Cross  
 Order of Saint Helena  
 Community of Saint John Baptist  
 Society of Saint Francis

## For Ministries

Joseph Richey House  
 Fessenden Recovery Ministries  
 Baltimore Int'l Seafarers' Center  
 Saint Paul's Grayson St, San  
 Antonio  
 Aldersgate UMC Dobbs Ferry  
 Saint Christopher's, Kileen TX  
 Saint James, Austin  
 White Plains Hospital  
 The Community Kitchen  
 Cathedral of St John, Providence

## For the Departed

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 Louise Lemarier, Norman Hall,  
 George Koerner, Henry Fukui,  
 J Steward Slocum, James  
 Gundrum, Cecil Berges, Marion  
 Pierce, Helen Marie Joyce,  
 Kenneth Staples, Elizabeth  
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 Frances Seifert  
 James  
 Steve Meikle  
 Dan Marble sr  
 John Marshall Cleveland jr  
 Marjorie Cope  
 Charles Brock  
 Paul West  
 Fannie Sanfilippo  
 KH Ting  
 Cornelia Ransom OSH  
 Leila Mae Kooiman  
 Jane Elizabeth Lenow Dietsche