

NEW YEAR - NEW BIRTH

As the New Year begins, we enter a time of transition. On one hand, we remember our past with nostalgia and wonder where the years have gone. Sometimes we even wish we could return to "the good old **days**". At the same time, we are looking into the future. We are thinking of our **New Year** resolutions and the things we want to accomplish in the year to come. This transition we face at the New Year is analogous to the transition we face in our lives when we are baptized.

Two things happen when we are baptized: First, we reach out in faith to **say YES** to God's word. Secondly, we are washed in water. This washing brings us into a new state of life. We are born again through the power of the Holy Spirit. Baptism symbolically represents an agreement between human faith and God's Word. It makes us partners of the New Covenant in Christ.

This New Covenant between God and humanity is based on Christ having died for our sins. We no longer live under the law but in the Grace of God. Through Christ's death, the power of human sin has been neutralized.

Through **Baptism** we are incorporated into Christ and called to share his identity. We are free to live as "children of God and inheritors of the Kingdom of **Heaven**". In sharing Christ's identity we are called to a new **way of life. We turn from the world toward God.**

This new way of life is only possible through the actions of the Holy Spirit. The Holy Spirit is given to us in Baptism and works in us to connect us with Christ and put us in proper relationship with the Father.

In **Baptism** we **are** given a new spiritual birth by the Holy Spirit. Our **sins are forgiven; we share in Christ's identity and we live a life that is in harmony with that identity.**

So - as we enter the New Year, let this yearly time of transition remind us of the New Birth that occurred when we were Baptized. Let us think back to that transition which took place many years ago when we became members of the family of God.

Br. Edward is a Novice in the Brotherhood of St. Gregory and has been very active in our recent adoption of the Rev. Vincent Iyambo of Namibia. He has been involved in-depth with the shipment of supplies to these Mission outposts in South-West Africa.



LIFE - YOUR LIFE - A COMPLICATED TOY

We are much like children given a new toy for Christmas - his father says to him: "come along and I'll show you how it works". And, the child rebelling says: "no, I want to do it myself". The Child gets angry, sulks and takes it apart because he can't make it go! Defeated in the end, he says to his watching father: "there-you make it work".

Like the boy in the story, we have received a beautiful and very complicated toy: Life. We try to make it work on our own. We think we are making a go of it, but then things begin to go wrong and we run into personal and social disasters. The more we struggle to put things right on our own, the worse the situation becomes -until-well-you know what happens. We return to God. We offer our lives to Him and say: "Take over-I can't manage it on my own.

In short - talk to God. Get His direction for your life - the complicated toy he gave you.

PRAY DAILY - GOD IS EASIER TO TALK TO THAN MOST PEOPLE

Richard Thomas, BSG
Superior General

Community Notes: Worcester, MA: Br. Michael has begun work as a Home Health Aide for the Visiting Nurse Association of Worcester. New York: The Province II Advent Quiet Day was held Dec. 3 at St. Andrews's Church, Bronx. Meditations were led by Brs. Anthony Francis, William and James with discussion led by Br. Richard Thomas. The theme was "Is there room at the Inn? and the Eucharist was celebrated by the Rev. Ellen Barrett of St. Luke's in the Field, NYC. **Omaha, NE:** Br. Nathanael, recently recovered from surgery made a whirlwind tour of the State of Kansas recently: 9/16; visited the Rt. Rev. John Ashby of Western Kansas; St. John's Hospital, Salina; 9/17 served Mass at Epiphany Church and visited the Motherhouse of the Sisters of St. Joseph (RC); 9/18 back in Salina at Christ Cathedral visited the Dean, The Very Rev. Arthur Rathbun. 9/19 to 24 he visited Holy Cross Church (RC), Hutchinson State Reformatory and the Sisters of St. Joseph Hospital. The 24th ended the trip with the Eucharist at St. James Church, Wichita; Fr. John Kemeuth, Rector.

ECUMENICAL UPDATE . . .

by Br. James, BSG
Ecumenical Coordinator

In response to General Convention's establishment of a joint Eucharistic fellowship with three of the major Lutheran Churches in the United States (the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches), our Brothers have begun to encourage and to participate in this ecumenical sharing of the Sacrament on a parochial level. Thus far in the Diocese of New York we have participated in two such services, one in October at St. Andrew's Church, the Bronx (where our Brs. Jason Jude and William serve), and another in November at St. John's Evangelical Lutheran Church, also in the Bronx. These services have been particularly well-attended, and the opportunities for fellowship among the various clergy and parishioners are quite uplifting. At the November service, which celebrated the 500th anniversary of the birth of Martin Luther, 15 clergy were in procession, in addition to our Brs. James, Jason Jude, Anthony Francis, Tobias Stanislas and William, and Sr. Christina, OSH; the clergy represented eight local Lutheran and seven Episcopal parishes. We were also pleased to make the acquaintance of two Third Order Regular (Roman) Franciscans, Br. Giles and Postulant David, who presented the parish's pastor, the Rev'd John L. Heinemeier, with a new chasuble and stole which they had made for him at their nearby friary. The presence of these two Brothers of the Roman Church made the occasion even more ecumenical than had been envisioned!

Also in October, our Br. Kevin James was lector at a Lutheran-Episcopal Fall Hymn Festival which took place at Peace Lutheran Church in Portland, Oregon.

At November's monthly fellowship get-together of the Brothers of Province II, which was held at St. Bartholomew's Church, White Plains, New York (headquarters of the Brotherhood), we were very pleased to have some special guests in attendance: three Brothers of the Sacred Heart (Roman) and two Franciscans (Episcopal). It was a fine occasion in which to learn of each other's Communities and to exchange experiences among our various traditions and apostolates in the Religious Life, as well as to generally socialize! Of course, the Brotherhood has close and friendly ties with the Society of St. Francis which go back over many years, and we are always quite pleased to meet any and all of their newer Brothers, as well as any from around the world (such as Br. Rodney, SSF, who is from Australia). And, as one might imagine, the fact that we live our lives in accordance with a structured Rule draws us as a Religious Community into close proximity with all others who live the Vowed Life, be they Anglican, Roman, Orthodox, Lutheran or Methodist in tradition.

(DPS) Of great interest and potential is the announcement that the Benedictines of St. John's Abbey (Roman) and the Diocese of Minnesota (Episcopal) have become partners in the establishment of a spirituality center on the grounds of the abbey and university in Collegeville. The center will provide complete facilities for retreats, quiet days and vestry conferences and will be unique because of the resources available from St. John's and from the Institute For Ecumenical and Cultural Research, which is also located on the college campus. St. John's Abbey, the world's largest Benedictine Community, welcomes this new center, which is intended to serve all denominations.

(photos on the following page)

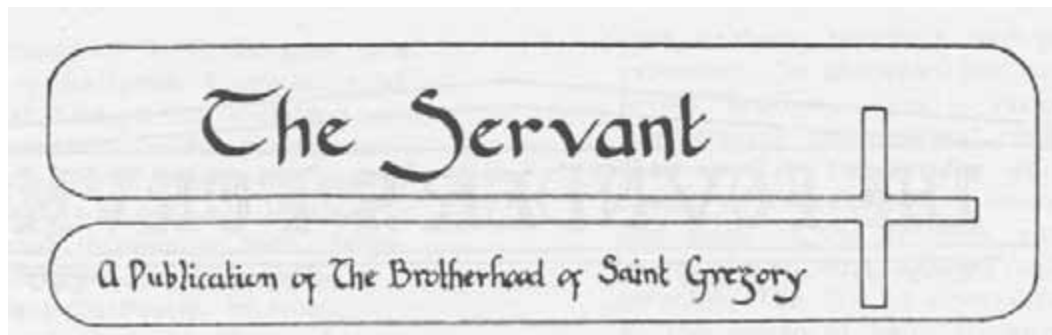
Fellowship after the service at St. John's Evangelical Lutheran Church, the Bronx. Br. Giles, TOR, is in the center front.



At St. Andrew's Church, the Bronx: (left to right, first row) Brs. Jason Jude, James and William; (second row) Pastors Kelly-Ray Meritt and David Hill, Fr. Errol Harvey and Pastor Ronald Balint.

At St. Bartholomew's Church, White Plains: (left to right, first row) Brs. Jason Jude, Patrick Damian (SSF) and Stephen; (second row) Brs. Walter (SC), Rodney (SSF), Richard Thomas and Cyr (SC); (third row) Brs. Anthony Francis, Lawrence (SC), Leslie Victor, William Francis, John Peter, James, William, Charles and Tobias Stanislas.





PRAYER: IT'S MORE THAN YOU EXPECT

A few weeks ago a young man whom I didn't know died. "So what," you say, "people you don't know die every day. What makes this one so special?" He was special to me because I was asked to pray for him and, in so doing, made some discoveries about prayer and about myself in the bargain.

As a Religious Brother I've been asked to pray for countless numbers of sick, dying and dead people, along with special intentions for causes galore! And pray I've done, remembering them at all the proper times and places at the daily Office and at the Eucharist.

But every now and then a person or an intention seems to break through my "protective shield" and really strikes a deeper level within me. So it was with this particular young man who was dying from an inoperable disease. He was in an Intensive Care Unit from the first time I learned of his illness, so I never had the opportunity to meet or talk to him.

There isn't a lot that needs to be said for a person whom you know is beyond recovery: "Lord, have mercy." "Father, let his passing be easy." "Jesus, take away his pain."

It doesn't start out that way, but very soon you find yourself praying for him at the office, in the subway, at the movies, everywhere! This one special intention becomes a part of your life; you have become the spokesman for his well-being before God! You begin to wonder if he's in pain now; you pray for sleep, for sleep brings respite from pain. You wonder if he's getting proper care and medical attention. "Please God, grant him rest!"

Then, several days later, you're told that he'd passed away the day before. "Thank God! What a relief for both of us!" Then there is that doubt, too. "Did I pray enough? If I would have prayed harder, would he still be alive?" But you really know that his death was God's will, and that no amount of prayer could have made him alive one second longer.

This person had become a part of you; your life had somehow been joined to his life for a brief time. You prayed for him when he had no words to pray for himself. And, when he died, a part of you went with him. But you gladly gave it up in the sure and certain knowledge that what you have done has truly been of some help.

Be aware, then, that you may just get more than you expect. For prayer is serious business, after all, and the rewards are everlasting!

James, BSG
New York City, NY

Br. James is a Life Professed member of the Brotherhood, and serves at the Church of St. Luke in the Fields in Greenwich Village. His secular employment has centered around the Theatre Industry, and he has worked in the sales and accounting departments of New York's brokerage house, Golden-Penn-Leblang's-Mackey's, for seventeen years.



PRAYER - WOVEN INTO OUR BELIEF

Woven into our belief of the power of the inner spirit is our belief in prayer for our lives, our dreams and those we love.

Prayer is an inner cleansing power, the joy of our thanksgiving and the expression of gratitude for life. It is thinking of the God who can control and hold the universe, yet be so loving that in him we live and move and have our being.

Prayer is service. The real saints of prayer are not so much upon their knees as they are on tiptoe to bring in the kingdom of God; to truly be servants in that kingdom. The saint of prayer is the one on tiptoe reaching for God and His Will; for a new understanding; a new striving to build a Christlike world.

I offer the following poem - which sums up simply that the real saint of prayer takes time to pray:

I got up quite early this morning, and rushed right into the day;
I had so much to accomplish, I took no time to pray.

The problems just tumbled about me, And heavier came every task;
"Why doesn't God help me?" I wondered, He said, "Why, you didn't ask."

I saw naught of joy or beauty- The day sped on, gray and bleak;
I asked, "Why won't the Lord show me?" He said, "But you didn't seek."

I tried to come into God's presence; I used all my keys at the lock,
God gently, lovingly chided, "My child, why didn't you knock?"

I woke up quite early this morning, and paused ere entering the day;
there was so much to accomplish - I HAD TO TAKE TIME TO PRAY.

Author unknown

Richard Thomas, BSG
Superior General

The Brotherhood of Saint Gregory is a Contemporary Religious Community of the Episcopal Church: its members are Anglican men living under a common rule and serving the Church on parochial, diocesan and national levels. Its membership is open to both clergy and laity, married or single. The brothers live individually, in small groups, or with their families. Following the tradition of the friars mendicant of the Middle Ages, the brothers support the community's activities from their secular or church-related employment, both as stewards of the gifts the Lord has given them, and as witnesses to the Christian ideal of living in the world while not being of the world. All is directed toward the fulfillment of the Brotherhood's motto:

Soli Deo Gloria
To God Alone the Glory

The Brotherhood was founded in 1969, by Br. Richard Thomas Biernacki, BSG, the present Superior General. Before the foundation of the community, he entered into prayerful discussion and consultation with many Religious, both Episcopal and Roman Catholic. Among the latter, the Sisters of the Visitation were particularly helpful and encouraging, and it was in the chapel of their monastery in Riverdale, the Bronx, New York, that he made his First Profession of Vows to the Rev. Thomas F. Pike, first chaplain of the Brotherhood. The community was granted canonical recognition in 1969 by the Rt. Rev. Horace W. B. Donegan, then Bishop of New York. Upon his retirement, his successor, the Rt. Rev. Paul Moore, Jr., accepted the position of Visitor to the community.

The ministry of the Brotherhood is multi-vocational: each brother is encouraged to develop, under the guidance of the Holy Spirit and the care and direction of the community, those talents the Lord has given him. Brothers work in parishes as liturgists, musicians, librarians, artists, visitors to the poor and the sick, administra-

tors, sextons, teachers, and guild members. On diocesan and national levels, brothers serve in various administrative and pastoral capacities. In their work in the secular world, the theme of servanthood is continued, and many of the brothers work in areas of teaching, nursing and administration. The aim is always to attain to the motto of Saint Gregory the Great: to be 'servants of the servants of God.'

The Brotherhood also serves the Church through such collective efforts as the publication of The Servant, and the Vestment Exchange. The Servant, published monthly, includes devotional and historical articles, poetry, news of the community, and the cycle of intercessions. The Vestment Exchange co-ordinates the transfer of donated vestments, liturgical ware, linens and parish supplies to needy parishes and missions throughout the Church and around the world. Through such programs as these, the Brotherhood continues to extend its mission: the sanctification of activity, and the devotion of all to God.

The Rule and Custom of the Community

Any man who is a confirmed member of a church in the Anglican Communion, or other church in communion with Her, may become a member of the Brotherhood of Saint Gregory, provided that he is at least eighteen years of age and has the conviction that he is called to the Religious Life as expressed in the Rule, which includes: weekly participation in celebrations of the Holy Eucharist, daily recitation of the fourfold Divine Office, daily meditation, regular study of Scripture and theological writings, written Embertide reports, annual retreat, and participation in General Chapter, at which all Brothers gather from around the country for a time of prayer, counsel and fellowship. The traditional Vows are adapted to the apostolic life in the world:

Poverty takes the title as its standard, and requires simplicity of life.

Chastity is living with all in Love, without possessing. Obedience, the hardest rule, is the setting aside of self will.

This modern interpretation of the Religious Life expresses the total integration of worship and work, contemplative prayer and active ministry.

All applicants to the Postulancy must be interviewed by the Superior General's Council. Upon acceptance, the Postulant is admitted, and enters a course of study, counsel, self-examination and testing which lasts a minimum of six months. After successful

completion of the Postulancy, a Novitiate of at least one year is entered. This is a time of further growth in self-discipline, at the end of which the Chapter of Professed Brothers advises the Superior General on the suitability of a Novice to make his First Profession of Vows, for a period of one year. These annual Vows are renewed each year for a total of five years, at which point a brother is eligible to make his Life Profession.

Anyone desiring information on entering the Postulancy may write to:

Br. Richard Thomas Biernacki, BSG
Superior General
The Brotherhood of - Saint Gregory
Saint Bartholomew's Church
82 Prospect Street
White Plains NY 10606 USA

HERE AND THERE WITH THE BROTHERHOOD:

NEW YORK: Br. Richard Thomas, Superior General composed the Gradual Anthem used at the Ordination of the Rev. Richard A. Burnett, Saturday, December 17 at St. Bartholomew's Church, White Plains. Several of the New York - New Jersey Brothers attended the Ordination, among them Leslie Victor, William Francis, Stephen, Anthony Francis, William, Jason Jude and John Peter.... **Recently left out of Community Notes** was the work of Brs. Anthony Francis and Novice Brother Charles in serving lunch for St. Bartholomew's Bazaar in November. We're sorry.... Recently Br. John Peter was honored at the Cathedral Church of St. John the Divine with the presentation of a Bible in recognition of his nine years of service in this place as Verger and Acolyte. Brother is now on Mission to St. Augustine's Church in Manhattan, working with our friend, the Rev. Errol A. Harvey.

MASSACHUSETTS The Rev. Richard Lampert was Installed as Vicar for St. Stephen's Mission Church in the South End of Boston. Br. Roy is on mission there and was joined for this festive service by several of the New England Brothers. The Rt. Rev. John B. Coburn officiated at the Installation and was joined by the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico....The Patronal Feast of the Church of the Advent, Boston was celebrated November 27, and attended by the area Brothers. Brs. Laurence Andrew and John Hubert are on Mission to this parish.



Has this ever happened to you? You say to a friend, "Let's have a party. I'm in the mood for a party." And your friend, the good Christian that he or she is, reminds you that it is Lent. I don't know about most Christians, but I have always been uncomfortable with the season of Lent. It is a time in the Church's calendar that I have had a difficult time with. This season somehow does not fit, easily, into my life as a Christian. If I am in the mood for a party, I want to have a party. I don't like to be reminded that Christians, in particular, need to make sacrifices. When faced with the choices, I usually give in, but not happily.

I have often asked myself why I become irritated with Lent; I would much rather spend my time in the seasons of Epiphany, Easter or Pentecost. These are up-beat seasons; they're party times. You have guessed by now, that I love a party. Lent makes me realize that there are many times in life, especially as Christians, when we must make sacrifices. It is important to be reminded that Christ suffered while on earth - and the faith he left for us implies suffering and sacrifice. I need to remind myself, as do we all, that for him, life was not always a party.

Christ, while among us, struggled with the cross that was handed to him, and with that cross came all the sins that humanity has committed. My own sins helped to give weight to the cross which Christ carried to his death. If there is any word which should describe a Christian, that word is "struggle." I struggle through Lent; and is that too much for Christ to ask of me? Like I said - life is not always a party.

To be a Christian in the early Church was to suffer and be persecuted. As Americans, many of us do not know what it means to struggle. Many of us do know what persecution is, but you only need to watch the evening news to realize that it still exists. The days of Christian martyrs are not ended, for every day there are those who struggle in the name of Christ.

Lent serves as a reminder of this; to be a Christian means that I should never become complacent about my faith. Lent shakes me up. Lent makes me feel uneasy and I struggle with it. I think that is just what Christ had in mind for me.

Br. Roy, BSG, is the Provincial of Province I and is on mission at St. Stephen's Church in the South End of Boston. He serves as clerk of the Vestry, Lay Reader and Diocesan Representative to District Meetings. He also serves on the Altar Guild, cooks pancakes and shovels snow.

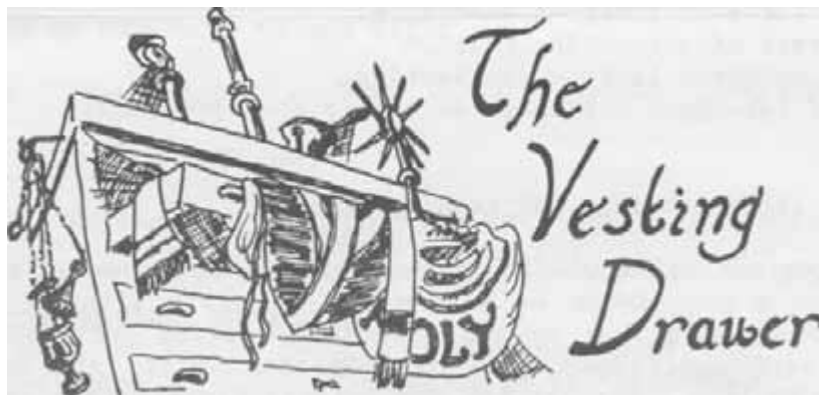


COMMUNITY NOTES

Omaha, NE: Br. Augustine James is recovering nicely at home after successful double by-pass surgery. The community is thankful for the prayers and good wishes during this difficult time.

New York, NY: Br. Leslie Victor recently joined the staff at the Episcopal Church Center in the office of the Presiding Bishop's Fund for World Relief. He will serve as secretary to the Rev. Samuel D'Amico.

White Plains, NY: Brothers from New England, New York and New Jersey gathered on February 4 & 5 at St. Bartholomew's Church for a meeting of the Superior General's Council. After conducting interviews, two men were accepted for the postulancy: Thomas G. Little, who has taken the name of Thomas Martin and Joseph Irvin, who has taken the name of Joseph Thomas. They will be admitted at the Lesser Chapter Eucharist, March 10. During this meeting, the Superior General announced that he has become Spiritual Director to Judith Provost, who is in the process of beginning a new women's order, the Community of St. Elizabeth. The main work of this community will be among the hungry, homeless and street people. Please keep Judith in your prayers as she begins the long road toward the founding of a religious community.



The Vestment Exchange continues to receive requests for all kinds of Church Appointments....Choir Vestments, Altar Linens, Stoles and Mass Vestments. We still need your unused, and surplus goods. Br. Christian, Director of the Exchange will happily welcome anything you can send.

Address all donations or inquiries to:
Br. Christian Williams, BSG
25 Allen Street
Manchester, NH 03102

AN OFFICE OF HUMILITY FOR LITURGISTS AND SACRED MINISTERS

V. O God, make speed to save us.
R. O Lord, make haste to help us.

Glory to the Father, and to the Son, and to the Holy Spirit,*
as it was in the beginning, is now and will be forever. Amen.

Antiphon: The Lord lacks nothing, but requires all.

PSALM

They said unto me, Lord, we worship you in the holiness of beauty,*
we glorify thy Name and sing thy praise.
Think ye that I have need of worship,*
who made the round world and fixed it in its place;
what need have I of praise?
Think ye I need processions,*
who set the stars and planets in their orderly march, _
and keep them on their course?
Think ye I need your incense, who make the myriad flowers bloom,*
who rend the mountains with a smoking blast;
what need have I of incense?
And all your psalms and hymns of praise,*
do I whose hand raised voices from the waves
have need of alleluias?
The sacrifice of God is a conscience pure, a heart unstained by pride,*
for he lacks nothing, but requires all.
Wash your hands and faces in tears of innocence,
offer prayers of a contrite heart;*
know that my mercy is from everlasting,
and that I take your offerings as better than you mean.

Glory....

Antiphon: The Lord lacks nothing, but requires all.

Let us pray: LORD, grant us knowledge of our sublime uselessness, that with a clear conscience and a pure heart we may offer our gifts with no thought of pride or vanity; and knowing that we can give thee nothing but ourselves, our very selves, look with mercy upon this our imperfect gift, and bring us to perfection through thy love. Through him who offered himself, the only perfect sacrifice, thine own son Jesus Christ, who with thee and the Holy Spirit reign, one God, forever and ever. Amen.

Tobias Stanislas, BSG
Bronx, New York

Br. Tobias Stanislas is Director of Education for the Brotherhood and a member of the parish of St. Luke in the Fields, Manhattan. He serves in the Choir, on the Ministries Committee and as a Reader and Intercessor. He is Secretary to the Executive for Communication of the Episcopal Church Center.

MARCH INTERCESSIONS

FOR THE ILL

Br. Augustine James, BSG	Br. Anthony Francis, BSG	Carl Iversen
Br. Luke Anthony, BSG	Paul Gibaldi	Maria Pagan Mateo
Joseph Gibaldi	Lucinda Persichillo	Joseph T. Leto

FOR THE DECEASED

Br. Mark Charles, SSF	Osceola Archer	Patricia Flynn Peate
Michael Thomas	Lee Lynch	Stephen Storen, Sr.
James Haley	Ida Belle Jensen	

FOR OUR BISHOPS, ESPECIALLY:

The Most Rev. Robert K. Runcie Archbishop of Canterbury	The Most Rev. John M. Allin Presiding Bishop
The Rt. Rev. Paul Moore, Jr. Episcopal Visitor	The Rt. Rev. Horace W.B. Donegan Visitor Emeritus

FOR THE DIOCESANS OF PROVINCES VI and VIII:

The Rt. Rev. James D. Warner	The Rt. Rev. Matthew P. Bigliardi
	The Rt. Rev. William E. Swing

FOR THE BROTHERS OF PROVINCES VI and VIII:

Augustine James	Nathanael	Paul	Kevin James	Philip
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FOR THE CLERGY WITH WHOM THEY SERVE:

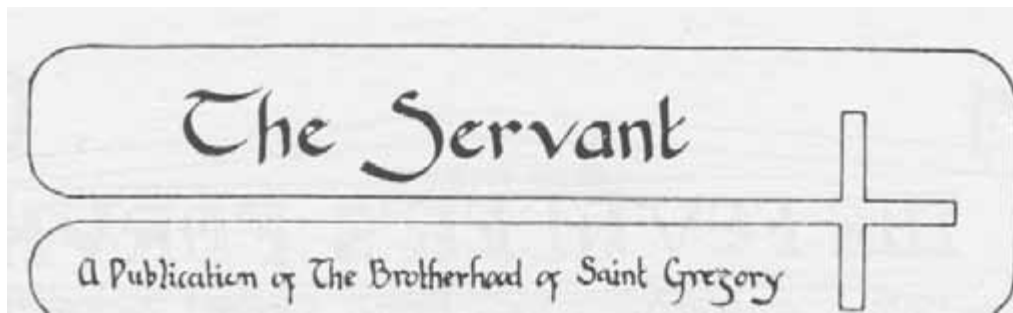
The Rev. Frank S. Walinski	The Very Rev. John P. Bartholomew
	The Rev. Richard M. Rowland

FOR RELIGIOUS COMMUNITIES, ESPECIALLY:

The Visitation Nuns	The Sacramentine Nuns
Order of Reconciliation	Community of St. Elizabeth
	Congregation of the Servants of Christ

SPECIAL INTENTIONS:

Sr. Margaret Mary Joyce, VHM	Sr. Catherine Elizabeth, CSE	
Aspirants William Holiday and Bernard La Reau		
Postulants prospective Thomas Martin and Joseph Thomas		
Thanksgiving for the recovery of Br. Augustine James, BSG		
For continued healing for Brs. Anthony Francis and Luke Anthony, BSG		
Birthdays this month: Br. Michael, 3/2	Br. Kevin James, 3/15	
Br. William, 3/25	Br. John Peter, 3/28	Br. John, 3/30



THE CRUCIFIXION AND RESURRECTION

Our entire life is ruled and governed by symbols. That is because we all are poets in some degree. Symbolism does not take us away from reality and truth. Preachers cannot dispense with symbolic language. The highest expression of religious faith is to be found in the dramatic symbolism of the Eucharist. In the bread and wine, broken, poured and offered, we face the reality of Christ crucified. And we accept or reject.

Good Friday and Easter are not mere commemorations of historic- events. They live again in the pages of the Gospel because they belong to the continuing visible Church. They are part of our corporate Christian life. It is because of their significance for that life that they are not dead, but alive. They do, in fact, express and symbolize the deepest truths of our religion -- suffering and death as the prelude to life and God's triumph over sin. Saint John expresses this in the words, "God so loved the world," and Saint Paul, "God was in Christ reconciling the world unto Himself."

That the early Church subordinated the historic detail of our Lord's death to its symbolic value as the central act in the great drama of Redemption is shown by the fact that it did not even observe the anniversary of the Crucifixion. It combined what we call Good Friday with Easter. And it transformed both from the actual Passover date to the following Saturday night, the Great Easter Vigil, when the Lenten fast abruptly terminated, the waiting catechumens were baptized and confirmed, the Paschal Candle was lit, the Eucharist was celebrated at cockcrow and the faithful looked for the second coming of Christ.

But is not the Eucharist something immeasurably greater than a dramatic representation or a mere symbol? It certainly is. It is what many old theologians called-"*signum efficax*" -- an "*efficacious symbol*". Sacraments effect what they symbolize. In our Easter Communion "we are really risen with" Christ. In the bread given and received, Christ comes to us, and we "really unite ourselves" with him. The Holy Spirit, by these outward forms, really enters the hearts of the faithful, and really enables us to die daily to sin and to live daily in the joy of Christ's Resurrection.

V. The Lord is risen!
R. He is risen indeed; Alleluia!

Br. Laurence Andrew is a Novice in the Brotherhood of St. Gregory, and serves on mission at the Church of the Advent in Boston, MA., where he is director of the Altar Guild.



EASTER CHANGES EVERYTHING

Though he was not one of the original disciples, though he did not witness the events of the first Easter Day, the apostle Paul was obsessed with the event of Easter. All Christian theology is an exposition of Easter. All the truths that really matter derive from Easter, and one of those truths is that Easter changes everything. It can be a liberating truth as we can understand what it means for our personal lives.

Easter changes your past: The past is a closed book, even though we sometimes wish we could rip some pages out. Imagine yourself standing before some heavenly tribunal to explain the record of your life on earth. After you confess what you think to be your worst sins, an angelic presence asks, "Any extenuating circumstances?" You reply: "None. I want to be forgiven." The angel leafs through the pages of a great golden book, then surprises you by saying: "There is nothing to forgive. We have no record of such sins." "No record?" you protest. "But there must be. Did you get the name right? Look it up again." "The name isn't here either", replies the angel. "It used to be, but that person died, so we closed the account. Your record begins after his death."

According to Paul that's how Easter changes your past. Paul believed that the death and resurrection of Christ represented the operation of God's grace and power in every man and woman who becomes, by faith, Christ's own. God kills that man, brings him to life again and makes him a new creature who need not be ashamed of his past. God says to the human race through Christ: "Take my life. I give it to you. And hand your life over to me so that I can carry all your sins away." That's why Paul said, "For you have died and your life is hid with Christ in God."

Easter changes your present: We should like to believe it, of course, because a change in present circumstances is just about the biggest thing that some of us want. Paul says in effect, "Identify with Jesus in his death and resurrection, and that will change your present circumstances, because it will change you, making you a different person. Someone has said that in life's crises we look within ourselves and become confused or we look above us and become calm and serene. Easter makes that change in our present circumstances. When we have added up all the factors in any situation there is still the factor of God; and we are different people if we believe that he is the God who raised Jesus Christ from the dead.

Jesus Christ did not die in the tomb nor did he stay there. Our sins, our past and our present can and will be changed -- our future in eternity has begun.

+Richard Thomas, BSG
Superior General

COMMUNITY NOTES:

WHITE PLAINS, NY

The Brotherhood held its "Lesser Chapter" from March 9 to 11 at St. Bartholomew's Church, White Plains, NY. On Saturday Brs. Thomas Joseph, Augustine James, Tobias Stanislas and Thaddeus David renewed their annual Vows and Br. Bernard was received as a Novice. Three were admitted as postulants: Thomas Martin Little, Joseph Thomas Irvin and Bernard Francis Le Reau. The Lesser Chapter Eucharist was celebrated by the Rev. David Anger with a meditation by the Rev. Canon James R. Gundrum.

NEW YORK, NY

Br. Tobias Stanislas has been appointed by the Presiding Bishop to the post of Assistant Publications Director with the Communication Department. He was formally Commissioned on March 9 at the noon Eucharist.

Brs. Richard Thomas and Tobias Stanislas kept the feast of our Patron, St. Gregory the Great at the Chapel of Christ the Lord at the Episcopal Church Center, March 12.

MARYLAND

On our patronal festival Br. John assisted The Eucharist and preached on St. Gregory and the community, at St. Gregory's School

PENNSYLVANIA

Br. Thaddeus David has received an assignment from Bishop McNutt for work at St. Matthew's Church in Sunbury, PA.

SOUTHERN OHIO

Br. Thomas Joseph has been elected as delegate to ERSO - Episcopal Region of Southern Ohio.

When we leave God out of our reckoning, difficulties will daunt us, temptations will triumph over us, sin will seduce us, self will sway us, the world will warp us, seeming impossibilities will irritate us, unbelief will undermine our faith, Christian work will worry us, fear will frighten us, and all things will wear a somber hue. But when God is recognized as the One who undertakes for us, then difficulties are opportunities to trust him, temptations are the harbingers of victory, sin has no attraction, self is denied, unbelief is ignored, service is a delight, contentment sings in the heart, and all things are possible.

—*F. E. Marsh*





Br. Philip, N/BSG at work at the word processor, no doubt working on the next issue of Wellspring or the Ecumenical Directory of Retreat and Conference Centers



Br. Laurence Andrew at work in the sacristy at the Church of the Advent, Boston.

APRIL INTERCESSIONS

FOR THE ILL

Carl Iversen	Cindy Halsey	Martha Ameen
Ben Teues	Louis Stephens	Eileen McGarry
Joseph T. Leto		

FOR THE DECEASED:

The Rt. Rev. C. Alfred Voegeli		Bob Pruitt
Edmond C. Persans	Margaret Bartholomew	Arthur Cadogan
Richard Lattimore		

FOR THOSE WHO SERVE THE CHURCH, especially:

The Most Rev. Robert K. Runcie	The Most Rev. John M. Allin
The Rt. Rev. Paul Moore, Jr. Episcopal Visitor	The Rt. Rev. Horace W. B. Donegan Visitor Emeritus
The Rt. Rev. John B. Coburn	The Rt. Rev. Philip A. Smith
The Rt. Rev. Arthur Walmsley	The Rt. Rev. Andrew F. Wissemann
The Rev. Richard Holloway	The Rev. Steven E. Hulme
The Rev. Emmett Jarrett	The Rev. Richard B. Lampert
The Rev. Geoffrey Schmitt	The Rev. Thomas R. Schulz
	The Rev. Anne S. Webb

and for the brothers of Province I:

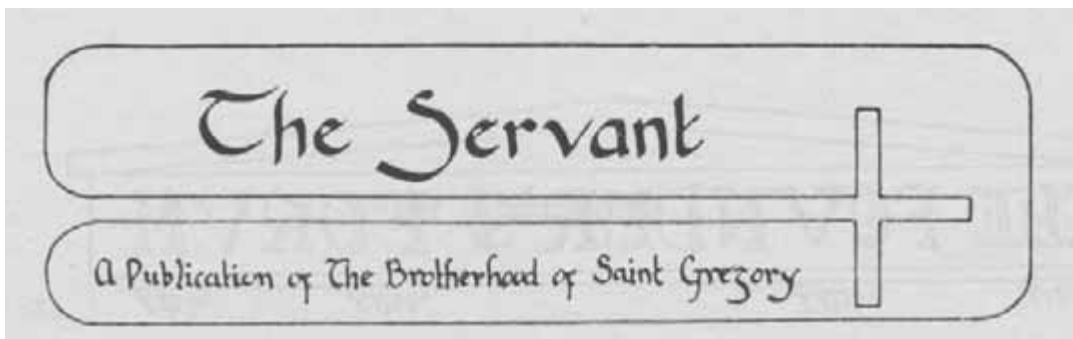
Michael, Christian, Luke Anthony, Roy; Novices Laurence Andrew and Bernard; and Postulant Joseph Thomas

FOR RELIGIOUS ORDERS AND CHRISTIAN COMMUNITIES, especially:

The Visitation Nuns	The Sacramentine Nuns
Ecumenical Oblates	Sisters of Our Lady of Charity
Oratory of the Little Way	Community of the Way of the Cross
Community of the Resurrection, Mirfield	

SPECIAL INTENTIONS AND THANKSGIVINGS:

Sr. Margaret Mary Joyce, VHM	Judith Provost	Michelle
The First Professions of Brs. Edward and Paul, BSG		
The reception into the Novitiate of Br. Bernard, n/BSG		
The admission to the Postulancy of Thomas Martin, Joseph Thomas, and Bernard Francis		
The Institution of the Rev. Errol A. Harvey as Rector of St. Augustine 's Parish, New York City		
The First Annual Vows of Br. Gueric Kinghorn, OSB		
The return of Barbara Abbott and Br. Augustine James, BSG to good health		
The appointment of Br. Tobias Stanislas, 13SG, as assistant publications director at the Episcopal Church Center		
The birthdays of: Br. Augustine James (4/8) and Thaddeus David (4/28)		



DAILY BREAD

There are two types of hunger: spiritual and physical. Satisfying these two needs is necessary for survival here on earth.

People all around the world are spiritually hungry. We as Christians are obligated to take food to them, the food of the Gospel which we share with our neighbors by word and action, especially action. The Gospel **IS** the good news of our Lord Jesus Christ. The VIth Article of Religion states: "Holy Scripture containeth all things necessary to salvation." At the ordination of a deacon the bishop addresses the ordinand as follows: "As a deacon in the Church you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship." This commission given to the deacon by God and the bishop is also our commission as lay ministers. We are blessed as laity to take the Gospel to places where our clergy may not be able to go. My brothers and sisters in Christ, let us go forth to feed those who are spiritually hungry. Let us bring them to the Church, so that they may be spiritually fed.

The second hunger is physical, and there are several ways in which we are able to feed those who are physically hungry. We can develop a soup kitchen in our parish, or a food pantry can be created out of some empty cupboard which the people of the parish can keep supplied with canned goods for distribution to the needy.

I would like to tell about a soup kitchen that I am involved in. Actually it is not referred to as a soup kitchen, but as a dining room. This dining room is known to the street people as the "Francis House," where guests are fed 365 days a year. They are served an evening meal, without cost: the food is provided by the people of the community and the city, by churches and businesses; the food is prepared by the staff and helpers, and the guests are served by volunteers.

These are just a few ways in which we can be an aid to the hungry. By serving these our brothers and sisters we are serving our Lord Jesus Christ. By entertaining these guests from the street, rest assured that "Francis House" has entertained angels unawares.

So may we continue to give of ourselves to others, as God gave himself to us, that we may glorify him

— Nathanael Sloan, n/BSG
Omaha, Nebraska

Novice Brother Nathanael Sloan is on mission at St. Martin of Tours, and is **actively** involved in the local hunger ministry, Francis House.



THE GOSPEL OF ASCENSION DAY: ACTS 1:11

Glorious in direction: Twice our text says "up into heaven." In the light of Ascension Day our prayers ascend in the assurance of God's love. We now have up there the one who lives to intercede for us, the one exalted above all, able to govern his Church and finally lead her to glory forever.

Glorious in meaning: For our King this was coronation day. It was fitting that at the end of his earthly journey, he should return to heaven in triumph. The Ascension of Christ has built a free bridge to heaven. The Ascension is the crowning finale to all his words and works for our salvation. Here is the final and complete assurance that God the Father has accepted the work of his Son for the redemption of men from the guilt and punishment of all their sins.

Glorious in hope: For believers here on earth the highest blessing of the Ascension may be in the realm of hope. Hope is the keynote of our text.

a) The idea of our Lord's return was not new. .But in view of the Ascension, the message of the angels brought to believers a new impetus both to work and to wait for the Savior's second coming. God wants us to be filled with energy for this event, and in the words of his Son: "I must work the works of him that sent me, while it is day, for the night cometh, when no man can work."

b) We call this our hope and "we are saved by hope." Hope here means faith as it concerns the future. To be of lasting worth, one's hope must have a sure foundation.

c) If any person says "my hope is built on nothing less than Jesus' blood and righteousness," that person has a blessed hope. It rests on the everlasting Rock of Ages, Christ and his unchanging word.

Ascension Day brings into the songs of the Church Militant the final note of victory. Ever since then, the Church has kept looking up and will do so until he comes again, as come he will. Meanwhile, the Church should sing, "Glory, glory to our King!"

+Richard Thomas, BSG
Superior General

HERE AND THERE WITH THE BROTHERS:

NEW YORK: Br. Stephen continues to serve as one of several sub-deacons at **Trinity Church, Wall Street** and as officiant at Morning Prayer each Thursday, in addition to serving as congregational representative to the **Parish Outreach Committee**. He and **Br. William Francis** continue teaching Sunday School at **St. Philip's, Dyker Heights**. They and **Br. Charles, n/bsg** are involved in EFM classes at Trinity...Br. **John Peter** recently began serving at **St. Augustine's Parish** in Manhattan, acting as sub-deacon for the Mass, acting as Master of Ceremonies and training acolytes... Br. Tobias Stanislas attended the 35th annual **Religion in American Life** banquet.

MARYLAND: Br. John continues to serve at **St. Dunstan's Church, McLean, VA** and **St. Mary's Church, Arlington, VA**. He is in charge of Pastoral Care at **Potomac Valley Nursing Center** and is a member of the Order of St. Luke the Physician...Br. **Edward**, who made his first profession in March, is currently driving for **FISH** and delivering food for the **Bowie Pantry**. He is on the **Regional Steering Committee for the Diocese of Maryland** and in his spare time continues his assistance and ministry for the Diocese of Namibia and Fr. Iyambo.

WISCONSIN: **Bernard Francis, p/bsg**, is on the **Board of the Episcopal City Mission** and is a student in the Diaconal Program at **Nashotah House**.

CONN: **Joseph Thomas, p/bsg**, recently led the youth of his parish, **St. John's Niantic**, to the "Nightwatch" event at New York's Cathedral of St. John the Divine.

SOUTHERN OHIO: **Br. Thomas Joseph**, who works on staff at **Christ Church, Cincinnati**, was recently selected for membership on the **Peace Initiative Network** for the Diocese. On March 21 he assisted at a dinner for the Episcopal Church Foundation at which the Presiding Bishop was the speaker.

MASS: **Br. Roy** is now the director of the altar guild at **St. Stephen's Church** in the South End of Boston and has been appointed Chairman of the Parish Worship Committee.

CALIFORNIA: **Br. Philip, n/bsg**, recently designed and executed the graphic work for the catalogue of the **Diocese of California's Lay Academy**. He also has become the editor of the **Cow Hollow Church News**, monthly newsletter of the **Church of St. Mary the Virgin**, San Francisco.

SMOKE GETS IN YOUR EYES

Throughout my experience in parochial ministry I have repeatedly been confronted by negative and/or antagonistic attitudes toward the use of incense during services of liturgical worship in the Episcopal Church. These attitudes occasionally come from clergy, but are usually voiced more profoundly by lay people.

Being steeped in the "Ceremonial School of Anglo-Catholic Tradition," these comments would always evoke irritation from within me; but, in deference to Christian charity, I have tried to "live and let live."

It appears to me that the dislike of the use of incense can be categorized into two distinctive types: the most prevalent is "the smoke irritates my nose (or eyes, or throat, or whatever)," then there is the opinion that "the use of incense is too Romish" (I've always thought it interesting that nobody seems to say that its use is "too Eastern Orthodox," and yet I'm fairly convinced that Eastern Churches far exceed the Church of Rome in the use of incense during modern liturgies). The "high church wing" has come to the conclusion that these are both generally contrived excuses proffered by "hard-line Prots" who don't wish to argue the point from traditional/historical grounds; I myself try to avoid the challenge altogether!

Recently, while consulting The Shape of the Liturgy about an unassociated matter, I came across the following sage quote from Dom Gregory Dix, OSB, who seems to be addressing himself to both of the above types simultaneously:

"Such post-Reformation Anglican use of incense as there was before the later nineteenth century did not develop so exclusively as one might expect along the lines of the early 'fumigatory' use, though this was commonest. But the puritans under the Laudian regime were loud in their denunciations of censings 'to' altars, which suggests that the Carolines were influenced chiefly by Eastern precedents. It is a pity that we have no detailed description of the use of censings at Ely Cathedral, where it continued at least down to A.D. 1747. It ended because 'Dr. Thomas Green, one of the Prebendaries and now (1779) Dean of Salisbury, a finical man, tho' a very worthy one, and who is always taking snuff up his Nose, objected to it under Pretence that it made his Head ache.' [Footnote: The devastating effects of incense on the physical system of many modern English protestants are well known. Curiously enough, there are no complaints of them from the seventeenth century English puritans and they were totally unknown to the Jews and pagans of antiquity, or to the Christians of the first 1,500 years. Dr. Thomas Green appears to be the first recorded sufferer, and deserves to be sympathetically commemorated as such.]

I offer this quote to you for your edification and, should you share my own particular "high church malady," commend same to your use as a defense mechanism during this, the 150th anniversary of the Oxford Movement!

James, BSG
New York City, NY

MAY INTERCESSIONS

FOR THE ILL

Shirley Phinney	Sr. Mary Louise Head	Joseph T. Leto
Anne D. Plunkett	Barbara W. Abbott	Dr. Charles Lawrence
Craig Alexis Schermer	Frances Rodriguez	Eileen McGarry
	Whitney W. Smith	

FOR THE DECEASED:

Marie Schneider	The Rev. Victor Schramtn	Francie Beach
William Steerman	Sr. Lucia, CSM	Edith Baxter

FOR THOSE WHO SERVE THE CHURCH, especially:

The Most Rev. Robert A. K. Runcie	The Most Rev. John M. Allin
The Rt. Rev. Paul Moore, Jr. Episcopal Visitor	The Rt. Rev. Horace W. B. Donegan Visitor Emeritus
The Rev. Thomas F. Pike, Chaplain Emeritus	
The Rev. J. Norman Hall	The Rev. Errol A. Harvey
The Rev. Ledlie I. Laughlin, Jr.	The Rev. Richard L. May
The Rev. Robert R. Parks	The Rev. Ellen Shaver
The Rev. Bruce McK. Williams	

and for the brothers of Province II:

Richard Thomas, Leslie Victor, James, Jason Jude, Anthony Francis, John Peter, William Francis, Stephen, Tobias Stanislas, William, and Charles

FOR RELIGIOUS ORDERS AND CHRISTIAN COMMUNITIES, especially:

The Visitation Nuns	The Sacramentine Nuns
The Community of the Resurrection	

SPECIAL MENTIONS AND THANKSGIVINGS:

The Rev. E. A. St. John
The birthdays of Brs. William Francis (5/20), Philip (5/21), James (5/23), and Charles (5/25)
The Rev. Robert Morrison
St. Stephen's Episcopal Church, Cincinnati
Edith Hohmann Helen Joyce The Hon. James R. Caruso
The ministry of the Rev. David G. Henritz, OSL, at Flower Nursing Home, NY



A FRIAR BEFORE HIS TIME

One of the less well-known festivals on the Brotherhood Kalendar this month is found on June 6th: the Feast of St. Norbert. Born of noble parentage to a wealthy Rhineland family in the year 1080, Norbert lived an educated and luxurious life until he was about 35 years old, when a serious riding accident brought him face-to-face with his own mortality. This, together with his subsequent recovery, occasioned his complete conversion of heart, and he was soon ordained to the priesthood, now professing an unquenchable spirit and zeal for the spreading of the Gospel of Christ! After disposing of his worldly goods to the benefit of the poor and having obtained the Pope's permission, Norbert undertook a ministry of mendicant preaching across much of northern France. Then, at the insistence of the Bishop of Laon in 1120, he founded a Religious house at 'Premontré (a wilderness valley in Aisne, France), with the support of thirteen companions. This was the humble beginning of the Order of Premonstratentian Canons, also known as Norbertines or, in England, as White Canons (from the color of their habits).

St. Norbert envisioned an Order of preachers serving in parish ministry, and he adopted the so-called Rule of St. Augustine for his new Community. But it was his friend, St. Bernard of Clairvaux (the great Benedictine reformer, who is counted among the founders of the Cistercian Order), who influenced St. Norbert's interpretation of the "Augustinian Rule." Bernard's influence can be discerned in the supplementary statutes which made the Norbertines' life one of great austerity; in both the manner of life and the governmental structure of the Community Cistercian input can be seen. The outcome was an Order of Canons Regular (priests who live a common life under a Rule, but are primarily engaged in preaching, teaching and missionary works). Premonstratentian houses were opened all across Europe and St. Norbert's foundation quickly became one of the largest Orders living one specific Rule. The Order still exists today, being centered at Tongerlo in Belgium, where a great Norbertine Abbey still maintains a semblance of its medieval state.

But what of St. Norbert himself? It appears that he was not content to settle down in one of his priories and administer his flourishing Order, for he was soon "on the road" again, undertaking preaching missions against heresy in France, Holland and Germany. In fact, his reputation became so formidable and so renowned that, in 1126, he was called to the See of Magdeburg to be consecrated archbishop -- a call he quite reluctantly accepted, for he could easily see that this new responsibility would greatly curtail his freedom of movement to preach and to teach and to found new houses for his Order.

(con't on next page)

Much can be accomplished when one has a true understanding of Holy Obedience. Norbert accepted his fate and poured himself into this new undertaking, for the Archdiocese of Magdeburg was at a very low ebb due to extended mismanagement. And, as was to be expected, he alienated some of his charges and his life was threatened on several occasions. But his pastoral and administrative gifts won out and he was soon loved and respected by all. Then came his final acknowledgement when, in 1134, Emperor Lothair II called Norbert to become Chancellor of Italy. But this last great assignment he was not to undertake, for at the age of 53, St. Norbert died peacefully at Magdeburg.

St. Norbert is a curious figure in history, because it seems as though all of his wonderful accomplishments for the Church were done in spite of his own calling by God! Here we are confronted by a man who, through a powerful conversion experience, gives his worldly wealth to the poor in order to completely follow Christ in preaching the Gospel to those who lived in ignorance. This is the essence of the man and the purity of his relationship with God. And yet we see that, no matter how hard Norbert struggled to do God's will, his "reward" in this life was fulfilled time and time again by the misguided attempts of the Church to thwart the foundations of Norbert's ministry, his itinerant preaching and teaching! If anyone has ever had a right to feel frustrated, St. Norbert really had!

In less than 100 years two other men would appear to solidify and to "flesh out" St. Norbert's dreams; these would be St. Dominic and his Order of Preachers, and St. Francis and his Order of Friars Minor. Together these two would be accredited with the foundation of the Friars' Movement, but the stones with which they were build were hewn long before, by St. Norbert.

--James, BSG
New York City, NY

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Br. James is a Life Professed member of the Brotherhood, and serves at the Church of St. Luke in the Fields in Greenwich Village. His secular employment has centered around the theater industry, and he has worked in the sales and accounting departments of New York City's largest brokerage house, Golden-Penn-Leblings-Mackey's, for **seventeen years.**



Several of the brothers at lunch,
Lesser Chapter, March, 1984.



Prayer and our growth and journey in the faith

Phillips Brooks uses the analogy of a ship at sea, fighting a gale. The winds howl, and the waves roll. Will the ship hold together?

Our prayer life and its effect on our lives is similar. The battle at sea was fought long before, in the forests where the timber grew. In our "christian infancy" we grow in faith and prayer -- like the trees. In the shipyards, the nails were pounded in and the planks laid and the seams sealed. As we learn the methods of prayer and meditation, our fabric is knit together; mind, body and soul, and the seams are sealed by faith.

The battle was further fought through the years in guarding against dry rot, broken ribs and loose fittings. The establishment of a prayer routine does the same for us -- it keeps us ready for the daily battle. The storm is merely the test; the battle fought and either won or lost before.

Quietly, mysteriously, unobtrusively, almost casually: prayer and worship feeds the soul and stores up inner reserves. When the storm comes -- as it does at last to all -- those reserves become our strength.

Richard Thomas, BSG
Superior General

The Brotherhood of St. Gregory - 1969 - 1984

"Turn now, O God of hosts, look down from heaven; behold and tend this vine; preserve what your right hand has planted" - Psalm 80, vs. 14

This keynote verse from the Gospels was used in the Bible Vigil and Profession Service on September 14, 1969, at the Chapel of the Visitation Monastery in Riverdale, New York. That was the date on which the Brotherhood of St. Gregory was founded.

On September 17, 1984, a Festival Eucharist will celebrate the completion of fifteen years of service to the Church. The Episcopal Visitor, the Rt. Rev. Paul Moore, Jr., will celebrate and preach, and the Superior General and Founder, Br. Richard Thomas, BSG, will observe the Fifteenth Anniversary of his Profession.

In his homily at the first profession service in 1969, the Rev. Thomas F. Pike, first chaplain to the community, said: "We celebrate this new adventure in hope-- this has been no fast decision. What brings us here started long ago, and we are not sure where it will lead." He said further: "When people decide to form a closer tie, it is reason enough to celebrate! Holiness, togetherness -- it is sharing, it is loving, it is being united."

Unite with us by your presence and your prayers as we thank God for his gift to us, for the furtherance of his Kingdom.

HERE AND THERE WITH THE BROTHERS

Boston MA: On Saturday, April 7, **Brs. Roy and Laurence Andrew** attended the **Diocesan Altar Guild Annual Meeting**. Both are the Altar Guild Directors in their individual parishes. They served at the Eucharist and assisted with the chalice. **Br. Laurence Andrew** was appointed to co-chair the **Mission Committee** within the Diocesan Altar Guild. Later in the day, joined by several of the Province I brothers, they hosted a pot luck supper and vocational information evening for several aspirants to the community. The evening was spent in fellowship and prayer, coupled with discussions about the life and works of the Brotherhood....**Br. Richard Thomas** spent May 18 and 19 at the **Province I Quiet Day**, at the **Church of the Advent** in Boston, MA. He shared the day's program with the **Rev. Richard Holloway**, Rector, and met with several aspirants to the community.

New York NY: **Br. James** served as sub-deacon to the **Rt. Rev. J. Stuart Wetmore**, Senior Suffragan of New York, on his visit to the **Church of St. Luke in the Fields**, at the Great Vigil of Easter.... On Saturday, May 5, **Brs. Richard Thomas, James and Leslie Victor** participated in the **Diocesan Festival of Worship and Music at the Cathedral Church of St. John the Divine**. Long a part of this local event, the brothers were joined by members of the **Community of the Holy Spirit** and the **Servants of Christ the King**.

Bronx NY: **Br. Philip Francis Book**, a solitary religious now living and working at the interfaith **Ananda Ashram** in Monroe, NY, spent Holy Week with the brothers of **St. Augustine's House**, including **Br. Leslie Victor**, who, we rejoice to say, was recovering and out of the hospital by that time.

Yonkers NY: **Br. Anthony Francis**, an R.N. with a Ph.D. in Counseling Psychotherapy, has accepted a position as an assistant **Director of Nurses** at the **Rafay Nursing Home** in the Bronx. He is also heavily involved with the **Yonkers Council of Churches**, typing minutes of Board meetings and shopping for supplies for the **Emergency Food Pantry**.

Madison WI: **Bernard Francis**, p/BSG has just completed a five week session on First Communion for his parish, **St. Luke's Church**. The materials were written by himself -- no doubt as a result of his long years as a public school teacher and department head.

Baltimore MD: May 6 and 7 found **Br. Richard Thomas** accompanying the **Rev. David G. Henritzy** to the **Quadrennial General Conference of the United Methodist Church**. Held in Baltimore, they attended several Plenary Sessions and on Monday, were joined by **Br. John**, who drove from Rockville. After lunch, they attended a concert by "Jubilate" a special musical group appearing at the Conference. **The 200th Anniversary of Methodism** in this country happily coincides with our own **200th Anniversary of the General Convention -1785-1985**.

VIDEO VIEWING NOTE

On June 5th, PBS stations nationwide will be broadcasting a program which should be of interest to all concerned with the religious life as it is lived today -- **MERTON: A Film Biography**.
Check your local listings for the broadcast time. t t t

JUNE INTERCESSIONS

FORME ILL

Gara Filleul	Shirley Phinney	Barbara W. Abbot
Eileen McGarry	Laura Shaver	Frank Doonan
	Mills R. Omaly	

FORME DECEASED:

Dom Patrick Dalton, OSB	Fr. Peter R. Blynn	Marvin Upton
Sr. Valerie, CSM	Jeff Lewis	Joseph A. Haller
Leland LeVere Berrean	Minnie Schnell	Br. Charles Thomas, WbHS
Louis Stephens	Dominic Murtin	Peter Day
Rev. Mother M. Angeline Teresa, O.Carm., Mother Foundress		

FOR THOSE WED SERVE THE CHURCH, especially:

The Most Rev. Robert A. K. Runcie	The Most Rev. John M. Allin
The Rt. Rev. Paul Moore, Jr. Episcopal Visitor	The Rt. Rev. Horace W. B. Donegan Visitor Emeritus
The Rev. Thomas F. Pike, Chaplain Emeritus	

The Rt. Rev. William G. Black	The Rt. Rev. Charles T. Gaskell
The Rt. Rev. Robert B. Hall	The Rt. Rev. Charlie F. McNutt
The Rt. Rev. John T. Walker	

The Rev. David Thomas Andrews	The Rev. Jeremy W. Bond
The Rev. Henry N. Fukui	The Rev. James L. Jelinek
The Rev. Lynde E. May, IV	The Rev. Wayland E. Melton
The Rev. Grant R. Sherk	The Rev. Robert J. Vanderau, Jr.

and for the brothers of Provinces III and V:

John, Thomas Joseph, Thaddeus David, Edward, and Postulant Bernard Francis

FOR RELIGIOUS ORDERS AND CHRISTIAN COMMUNITIES, especially:

The Visitation Nuns	The Sacramentine Nuns
The Society of St. Paul	The Society of St. Barnabas
The Community of St. John Baptist	The Brothers of the Sacred Heart
The Community of the Holy Spirit	Order of the Holy Paraclete
Worker Brothers of the Holy Spirit	Worker Sisters of the Holy Spirit
Order of the Holy Apostolate	Order of Julian of Norwich
Society of St. John the Evangelist	Nashdom Abbey (OSB)

SPECIAL INTENTIONS AND THANKSGIVINGS:

The Rev. E. A. St. John	Mary and Leo Duquette	
Marriage of Bob and Lynn	Birthday of Fr. William	
50th Anniversary of Ordination to Diaconate of Fr. Scott Broadbent and Fr. Theodore, SSP		
Birth of Ryan Regner		
Ordination to Presbyterate of Fr. Robert B. Bryant, Fr. Andrew Peter Rank, SSP, and Fr. Barnabas John William Hunt, SSP		
Anniversary of the death of the Rt. Rev. Harold Lewis Wright		
New ministry of the Rev. T. F. Ryan in St. Petersburg, Florida		
Christ Church, Berwick PA		
Valerie Gordineer	Clifford Johnston	Thomas Savone
New Members of the WSHS/WBHS: the Rev. Br. John Richard; Srs. Jeanne, Kathryn Sarah, Lee Timothy, and Wendy Martha; Lay Workers Pam Winn and Helen Lenz		