

Lesser Feasts and Fasts 2018

Conforming to General Convention 2018

Preface

Christians have since ancient times honored men and women whose lives represent heroic commitment to Christ and who have borne witness to their faith even at the cost of their lives. Such witnesses, by the grace of God, live in every age. The criteria used in the selection of those to be commemorated in the Episcopal Church are set out below and represent a growing consensus among provinces of the Anglican Communion also engaged in enriching their calendars.

What we celebrate in the lives of the saints is the presence of Christ expressing itself in and through particular lives lived in the midst of specific historical circumstances. In the saints we are not dealing primarily with absolutes of perfection but human lives, in all their diversity, open to the motions of the Holy Spirit. Many a holy life, when carefully examined, will reveal flaws or the bias of a particular moment in history or ecclesial perspective. It should encourage us to realize that the saints, like us, are first and foremost redeemed sinners in whom the risen Christ's words to St. Paul come to fulfillment, "My grace is sufficient for you, for my power is made perfect in weakness."

The "lesser feasts" provide opportunities for optional observance. They are not intended to replace the fundamental celebration of Sunday and major Holy Days.

As the Standing Liturgical Commission and the General Convention add or delete names from the calendar, successive editions of this volume will be published, each edition bearing in the title the date of the General Convention to which it is a response.

This latest edition of Lesser Feasts and Fasts is intended to reflect a balance of women and men, orders of ministry, races and ethnicities, and historical time periods. It has been designed so that it can stand alone, but can also be used in conjunction with the additional optional resource *A Great Cloud of Witnesses*, which includes an even broader list of names and a more expansive set of criteria for

inclusion. This use of two books recognizes that there is a diversity of understandings in the Episcopal Church about what it means for someone to appear on the calendar and a range of practices in how the calendar is used.

The Calendar of the Church Year

The Church Year consists of two cycles of feasts and holy days: one is dependent upon the movable date of the Sunday of the Resurrection or Easter Day; the other, upon the fixed date of December 25, the Feast of our Lord's Nativity or Christmas Day.

Easter Day is always the first Sunday after the full moon that falls on or after March 21. It cannot occur before March 22 or after April 25.

The sequence of all Sundays of the Church Year depends upon the date of Easter Day. But the Sundays of Advent are always the four Sundays before Christmas Day, whether it occurs on a Sunday or a weekday. The date of Easter also determines the beginning of Lent on Ash Wednesday, and the feast of the Ascension on a Thursday forty days after Easter Day.

1. Principal Feasts

The Principal Feasts observed in this Church are the following:

Easter Day

Ascension Day

The Day of Pentecost

Trinity Sunday

All Saints' Day, November 1

Christmas Day, December 25

The Epiphany, January 6

These feasts take precedence of any other day or observance. All Saints' Day may always be observed on the Sunday following November 1, in addition to its observance on the fixed date.

2. Sundays

All Sundays of the year are feasts of our Lord Jesus Christ. In addition to the dated days listed above, only the following feasts, appointed on fixed days, take precedence of a Sunday:

The Holy Name

The Presentation

The Transfiguration

The feast of the Dedication of a Church, and the feast of its patron or title, may be observed on, or be transferred to, a Sunday, except in the seasons of Advent, Lent, and Easter.

All other Feasts of our Lord, and all other Major Feasts appointed on fixed days in the Calendar, when they occur on a Sunday, are normally transferred to the first convenient open day within the week. When desired, however, the Collect, Preface, and one or more of the Lessons appointed for the Feast may be substituted for those of the Sunday, but not from the Last Sunday after Pentecost through the First Sunday after the Epiphany, or from the Last Sunday after the Epiphany through Trinity Sunday.

With the express permission of the bishop, and for urgent and sufficient reason, some other special occasion may be observed on a Sunday.

3. Holy Days

The following Holy Days are regularly observed throughout the year. Unless otherwise ordered in the preceding rules concerning Sundays, they have precedence over all other days of commemoration or of special observance:

Other Feasts of our Lord:

The Holy Name

The Presentation

The Annunciation

The Visitation

Saint John the Baptist

The Transfiguration
Holy Cross Day

Other Major Feasts:

All feasts of Apostles
All feasts of Evangelists
Saint Stephen
The Holy Innocents
Saint Joseph
Saint Mary Magdalene
Saint Mary the Virgin
Saint Michael and All Angels
Saint James of Jerusalem
Independence Day
Thanksgiving Day

Fasts:

Ash Wednesday
Good Friday

Feasts appointed on fixed days in the Calendar are not observed on the days of Holy Week or of Easter Week. Major Feasts falling in these weeks are transferred to the week following the Second Sunday of Easter, in the order of their occurrence.

Feasts appointed on fixed days in the Calendar do not take precedence over Ash Wednesday.

Feasts of our Lord and other Major Feasts appointed on fixed days, which fall upon or are transferred to a weekday, may be observed on any open day within the week. This provision does not apply to Christmas Day, the Epiphany, and All Saints' Day.

4. Days of Special Devotion

The following days are observed by special acts of discipline and self-denial:

Ash Wednesday and the other weekdays of Lent and of Holy Week, except the feast of the Annunciation.

Good Friday and all other Fridays of the year, in commemoration of the Lord's crucifixion, except for Fridays in the Christmas and Easter seasons, and any Feasts of our Lord which occur on a Friday.

5. Days of Optional Observance

Subject to the rules of precedence governing Principal Feasts, Sundays, and Holy Days, the following may be observed with the Collects, Psalms, and Lessons duly authorized by this Church:

Commemorations listed in the Calendar

Other Commemorations, using the Common of Saints

The Ember Days, traditionally observed on the Wednesdays, Fridays, and Saturdays after the First Sunday in Lent, the Day of Pentecost, Holy Cross Day, and Saint Lucy's Day

The Rogation Days, traditionally observed on Monday, Tuesday, and Wednesday before Ascension Day

Various Occasions

Provided that there is no celebration of the Eucharist for any such occasion on Ash Wednesday, Maundy Thursday, Good Friday, and Holy Saturday; and provided further, that none of the Propers appointed for Various Occasions is used as a substitute for, or as an addition to, the Proper appointed for the Principal Feasts.

JANUARY

1 THE HOLY NAME OF OUR LORD JESUS CHRIST

2 Gregory of Nazianzus, *Bishop and Theologian*, 389

3

4 Elizabeth Ann Seton, *Monastic and Educator*, 1821

5 Sarah, Theodora, and Syncletica of Egypt, *Desert Mothers*, 4th-5th
century

6 THE EPIPHANY OF OUR LORD JESUS CHRIST

7

8 Harriet Bedell, *Deaconess and Missionary*, 1969

9 Julia Chester Emery, *Lay Leader and Missionary*, 1922

10 William Laud, *Archbishop of Canterbury*, 1645

11

12 Aelred of Rievaulx, *Abbot and Theologian*, 1167

13

14 Richard Meux Benson, *Priest*, and Charles Gore, *Bishop*, 1915
and 1932

15

16

17 Antony of Egypt, *Monastic*, 356

18 THE CONFESSION OF SAINT PETER THE APOSTLE

19 Richard Rolle, Walter Hilton, and Margery Kempe, *Mystics*,
1349, 1396, and c. 1440

20

21 Agnes and Cecilia of Rome, *Martyrs*, 304 and c.230

22 Vincent of Saragossa, *Deacon and Martyr*, 304

23

24 [Florence Li Tim-Oi, *Priest*, 1992]

25 THE CONVERSION OF SAINT PAUL THE APOSTLE

26 Titus and Timothy, *Companions of Saint Paul*

27 John Chrysostom, *Bishop and Theologian*, 407

28 Thomas Aquinas, *Friar and Theologian*, 1274

29

30

31 Marcella of Rome, *Monastic and Scholar*, 410

FEBRUARY

1 Brigid of Kildare, *Monastic*, c.523

2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

3

4 Manche Masemola, *Martyr*, 1928

5 Agatha of Sicily, *Martyr*, c.251

6 The Martyrs of Japan, 1597

7

8 Bakhita (Josephine Margaret Bakhita), *Monastic and Prophetic
Witness*, 1947

9

10 Scholastica, *Monastic*, 543

11 Theodora, *Empress*, c.867

12

13 Absalom Jones, *Priest*, 1818

14 Cyril and Methodius, *Missionaries*, 869 and 885

15 Thomas Bray, *Priest and Missionary*, 1730

16

17 Janani Luwum, *Archbishop and Martyr*, 1977

18 Martin Luther, *Pastor and Church Reformer*, 1546

19 Agnes Tsao Kou Ying, Agatha Lin Zhao, and Lucy Yi Zhenmei, *Catechists and Martyrs*, 1856, 1858, and 1862

20 Frederick Douglass, *Social Reformer*, 1895

21

22 Margaret of Cortona, *Monastic*, 1297

23 Polycarp of Smyrna, *Bishop and Martyr*, 156

24 **SAINT MATTHIAS THE APOSTLE**

25

26 Photini, *The Samaritan Woman*, c.67

27 George Herbert, *Priest and Poet*, 1633

28 Anna Julia Haywood Cooper, *Educator*, 1964

29

MARCH

1 David of Wales, *Bishop*, c. 544

2 Chad of Lichfield, *Bishop*, 672

3 John and Charles Wesley, *Priests*, 1791, 1988

4

5

6

7 Perpetua and Felicity, *Martyrs*, 202

8

9 Gregory of Nyssa, *Bishop and Theologian*, c. 394

10 Harriet Ross Tubman, *Social Reformer*, 1913

11

12 Gregory the Great, *Bishop and Theologian*, 604

13

14

15 Vincent de Paul, *Priest*, and Louise de Marillac, *Monastic,
Workers of Charity*, 1660

16

17

18 Patrick of Ireland, *Bishop and Missionary*, 461

19 SAINT JOSEPH

20

21 Thomas Cranmer, *Archbishop of Canterbury, Liturgist, and
Martyr* 1556

22

23

24 Oscar Romero, *Archbishop and Martyr*, 1980 and the Martyrs of
El Salvador

25 THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY

26 Harriet Monsell, *Monastic*, 1883

27

28 James Solomon Russell, *Priest*, 1935

29 John Keble, *Priest and Poet*, 1866

30

31 John Donne, *Priest and Poet*, 1631

APRIL

1 Frederick Denison Maurice, *Priest*, 1872

2

3 Mary of Egypt, *Hermit and Penitent*, c.421

4 Martin Luther King, Jr., *Pastor and Martyr*, 1968

5 Harriet Starr Cannon, *Monastic*, 1896

6

7

8 William Augustus Muhlenberg, *Priest*, 1877

9 Dietrich Bonhoeffer, *Pastor and Theologian*, 1945

10 William Law, *Priest*, 1761

11

12

13

14 Zenaida, Philonella, and Hermione, *Unmercenary Physicians*, c.

100, c.117

15 Damien, *Priest*, 1889 and Marianne Cope, *Monastic* 1918 of

Hawaii

16 Peter Williams Cassey, *Priest*, 1917 and Annie Besant Cassey,

1875

17 Kateri Tekakwitha, *Prophetic Witness*, 1680

18

19

20

21 Anselm, *Archbishop of Canterbury and Theologian*, 1109

22 Hadewijch of Brabant, *Poet and Mystic*, 13th century

23 Toyohiko Kagawa, *Prophetic Witness*, 1960

24

25 **SAINT MARK THE EVANGELIST**

26

27 Zita of Tuscany, *Worker of Charity*, 1271

28

29 Catherine of Siena, *Mystic and Prophetic Witness*, 1380

30

MAY

1 **THE APOSTLES SAINT PHILIP AND SAINT JAMES**

2 Elisabeth Cruciger, *Poet and Hymnographer*, 1535

3 Athanasius of Alexandria, *Bishop and Theologian*, 373

4 Martyrs of the Reformation Era

5

6

7

8 Julian of Norwich, *Mystic and Theologian*, c.1417

9

10

- 11 Johann Arndt and Jacob Boehme, *Mystics*, 1621 and 1624
- 12
- 13 Frances Perkins, *Social Reformer*, 1965
- 14
- 15 Pachomius of Tabenissi, *Monastic*, 348
- 16
- 17 [Thurgood Marshall, *Public Servant*, 1993]
- 18
- 19 Dunstan, *Archbishop of Canterbury*, 988
- 20 Alcuin of York, *Deacon and Abbot*, 804
- 21 Lydia of Thyatira, *Coworker of the Apostle Paul*
- 22 Helena of Constantinople, *Protector of the Holy Places*, 330
- 23
- 24 Jackson Kemper, *Bishop and Missionary*, 1870
- 25 Bede, *Priest and Historian*, 735
- 26 Augustine of Canterbury, *First Archbishop of Canterbury*, 605
- 27
- 28 Mechthild of Magdeburg, *Mystic*, c.1282
- 29

30

31 THE VISITATION OF THE BLESSED VIRGIN MARY

JUNE

1 Justin, *Martyr*, 167

2

3 The Martyrs of Uganda, 1886

4 John XXIII (Angelo Giuseppe Roncalli), *Bishop and Church Reformer*, 1963

5

6

7

8 Melania the Elder, *Monastic*, 410

9 Columba of Iona, *Monastic*, 567

10 Ephrem of Nisibis, *Deacon and Poet*, 373

11 SAINT BARNABAS THE APOSTLE

12 Enmegahbowh, *Priest and Missionary*, 1902

13

14 Basil of Caesarea, *Bishop and Theologian*, 379

15 Evelyn Underhill, *Mystic and Writer*, 1947

16

17 Marina the Monk, *Monastic*, 5th century

18 Bernard Mizeki, *Martyr*, 1896

19 Adelaide Teague Case, *Educator*, 1948

20 Alban, *Martyr*, c.304

21

22

23

24 **THE NATIVITY OF SAINT JOHN THE BAPTIST**

25

26 Isabel Florence Hapgood, *Ecumenist*, 1923

27

28 Irenaeus of Lyons, *Bishop and Theologian*, c.202

29 **THE APOSTLES SAINT PETER AND SAINT PAUL**

30

JULY

1 [Pauli Murray, *Priest*, 1985]

2 Moses the Black, *Monastic and Martyr*, c.400

3

4 **INDEPENDENCE DAY** (United States of America)

5

6 Eva Lee Matthews, *Monastic*, 1928

7

8 Priscilla and Aquila, *Coworkers of the Apostle Paul*

9

10

11 Benedict of Nursia, *Monastic*, c.543

12

13

14 Argula von Grumbach, *Scholar and Church Reformer*, c.1554

15

16

17 William White, *Bishop*, 1836

18

19 Macrina of Caesarea, *Monastic and Teacher*, 379

20 Maria Skobtsoba, *Monastic and Martyr*, 1945

21

22 **SAINT MARY MAGDALENE**

23 John Cassian, *Monastic and Theologian*, 435

24 Thomas a Kempis, *Priest and Mystic*, 1471

25 **JAMES THE APOSTLE**

26

27 William Reed Huntington, *Priest*, 1909

28 Johann Sebastian Bach, *Composer*, 1750

29 **MARY AND MARTHA OF BETHANY**

30 William Wilberforce, *Social Reformer*, 1833

31 Ignatius of Loyola, *Priest and Spiritual Writer*, 1556

AUGUST

1

2

3 Joanna, Mary, and Salome, *Myrrh-bearing Women*

4

5

6 **THE TRANSFIGURATION OF OUR LORD JESUS CHRIST**

7 John Mason Neale, *Priest and Hymnographer*, 1866

8 Dominic, *Priest and Friar*, 1221

9 Edith Stein (Teresa Benedicta of the Cross), *Philosopher,
Monastic, and Martyr*, 1942

10 Laurence of Rome, *Deacon and Martyr*, 258

11 Clare of Assisi, *Monastic*, 1253

12

13 Jeremy Taylor, *Bishop and Theologian*, 1667

14 Jonathan Myrick Daniels, *Martyr*, 1965

15 **SAINT MARY THE VIRGIN, MOTHER OF OUR LORD JESUS CHRIST**

16

17

18

19

20 Bernard of Clairvaux, *Monastic and Theologian*, 1153

21

22

23

24 **SAINT BARTHOLOMEW THE APOSTLE**

25

26 Thomas Gallaudet and Henry Winter Syle, *Priests*, 1902 and
1890

27 Monica, *Mother of Augustine of Hippo*, 387

28 Augustine of Hippo, *Bishop and Theologian*, 430

29 **THE BEHEADING OF SAINT JOHN THE BAPTIST**

30 Margaret Ward, Margaret Clitherow, and Anne Line, *Martyrs*,
1588, 1586, and 1601

31 David Pendleton Oakerhater, *Deacon*, 1931

SEPTEMBER

1

2 The Martyrs of New Guinea, 1942

3 Phoebe, *Deacon*

4 Paul Jones, *Bishop*, 1941

5 Katharina Zell, *Church Reformer and Writer*, 1562

6 Hannah More, *Religious Writer and Philanthropist*, 1833

7 Kassiani, *Poet and Hymnographer*, 865

8 The Nativity of the Blessed Virgin Mary

9 Constance, Thecla, Ruth, Frances, Charles Parsons, and Louis
Schuyler, *Martyrs*, 1878

10 Alexander Crummell, *Priest*, 1898

11

12 John Henry Hobart, *Bishop*, 1830

13

14 **HOLY CROSS DAY**

15 Catherine of Genoa, *Mystic and Nurse*, 1510

16

17 Hildegard of Bingen, *Mystic and Scholar*, 1179

18 Edward Bouverie Pusey, *Priest*, 1882

19

20

21 **SAINT MATTHEW, APOSTLE AND EVANGELIST**

22

23 Thecla of Iconium, *Proto-Martyr among Women*, c.70

24 Anna Ellison Butler Alexander, *Deaconess and Teacher*, 1947

25 Euphrosyne/Smaragdus of Alexandria, *Monastic*, 5th century

26 Lancelot Andrewes, *Bishop*, 1626

27

28 Paula and Eustochium of Rome, *Monastics and Scholars*, 404
and c.419

29 SAINT MICHAEL AND ALL ANGELS

30 Jerome, *Priest and Scholar*, 420

OCTOBER

1 Therese of Lisieux, *Monastic*, 1898

2

3 John Raleigh Mott, *Ecumenist and Missionary*, 1955

4 Francis of Assisi, *Friar and Deacon*, 1226

5

6

7 Birgitta of Sweden, *Mystic and Prophetic Witness*, 1373

8

9 Vida Dutton Scudder, *Educator*, 1954

10

11 Philip, *Deacon and Evangelist*

12

13

14 Samuel Isaac Joseph Schereschewsky and Channing Moore Williams, *Bishops and Missionaries*, 1906 and 1910

15 Teresa of Avila, *Mystic and Monastic Reformer*, 1582

16 Hugh Latimer and Nicholas Ridley, *Bishops and Martyrs*, 1555

17 Ignatius of Antioch, *Bishop and Martyr*, c.115

18 **SAINT LUKE THE EVANGELIST**

19 Henry Martyn, *Priest and Missionary*, 1812

20

21

22

23 **SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS**

CHRIST

24

25 Tabitha (Dorcas) of Joppa

26 Elizabeth Cady Stanton, *Scholar and Social Reformer*, 1902

27

28 **SAINT SIMON AND SAINT JUDE, Apostles**

29 Mary of Qidun, *Monastic*, 4th century

30

NOVEMBER

1 ALL SAINTS

2 ALL SOULS/ALL THE FAITHFUL DEPARTED

3 Richard Hooker, *Priest and Theologian*, 1600

4

5

6 William Temple, *Archbishop of Canterbury*, 1944

7

8 Ammonius, *Hermit*, 4th century

9

10

11 Martin of Tours, *Bishop*, 397

12

13

14 The Consecration of Samuel Seabury, 1784

15 Herman of Alaska, *Missionary*, 1837

16 Margaret of Scotland, *Queen*, 1093

17 Elizabeth of Hungary, *Princess*, 1231

18 Hilda of Whitby, Abbess, 680

19 Mechthilde of Hackeborn and Gertrude the Great, *Mystics*, 1298
and 1302

20

21

22 Clive Staples Lewis, *Apologist and Spiritual Writer*, 1963

23

24 Catherine of Alexandria, Barbara of Nicomedia, and Margaret of
Antioch, *Martyrs* c.305

25 James Otis Sargent Huntington, *Monastic and Priest*, 1935

26 Sojourner Truth, *Liberator and Prophetic Witness*, 1883

27

28 Kamehameha and Emma of Hawaii, *King and Queen*, 1864 and
1885

29

30 SAINT ANDREW THE APOSTLE

DECEMBER

- 1 Charles de Foucauld, *Monastic and Martyr*, 1916
- 2 Nicholas Ferrar, *Deacon*, 1637
- 3 Francis Xavier, *Priest and Missionary*, 1552
- 4 John of Damascus, *Priest and Theologian*, c.760
- 5 Clement of Alexandria, *Priest and Theologian*, c.210
- 6 Nicholas of Myra, *Bishop*, c. 342
- 7 Ambrose of Milan, *Bishop and Theologian*, 397
- 8
- 9
- 10
- 11
- 12 Francis de Sales, *Bishop*, and Jane de Chantal, *Monastic, Workers of Charity*, 1622 and 1641
- 13 Lucy of Syracuse, *Martyr*, 304
- 14 John of the Cross, *Mystic and Monastic Reformer*, 1591
- 15 Nino of Georgia, *Missionary*, c.332
- 16
- 17 Dorothy Sayers, *Apologist and Spiritual Writer*, 1957
- 18

19

20 Katharina von Bora, *Church Reformer*, 1552

21 **SAINT THOMAS THE APOSTLE**

22

23

24

25 **THE NATIVITY OF OUR LORD JESUS CHRIST**

26 **SAINT STEPHEN, DEACON AND MARTYR**

27 **SAINT JOHN, APOSTLE AND EVANGELIST**

28 **HOLY INNOCENTS**

29 Thomas Becket, Archbishop of Canterbury and Martyr, 1170

30

31 Frances Joseph Gaudet, *Educator and Social Reformer*, 1934

Movable Feasts and Fasts (Excluding Sundays)

Ember Days: *Book of Common Prayer* pp. 205-206 and 256-257

Ash Wednesday: *Book of Common Prayer* pp. 264-269

Maundy Thursday: *Book of Common Prayer* pp. 274-275 and *Book of Occasional Services* pp.xx-xx

Good Friday: *Book of Common Prayer* pp. 276-282

Holy Saturday: *Book of Common Prayer* p. 283

Rogation Days: *Book of Occasional Services* pp. xx-xx

Ascension Day: *Book of Common Prayer* p.174 and p. 226

Thanksgiving Day: *Book of Common Prayer* p.194 and p. 246

Table of Movable Feasts and Fasts

| | 2018 | 2019 | 2020 | 2021 | 2022 |
|-------------------|---------|---------|---------|---------|---------|
| Ash Wednesday | Feb. 14 | Mar. 6 | Feb. 26 | Feb. 17 | Mar. 2 |
| Spring Ember Days | Feb. 21 | Mar. 13 | Mar. 4 | Feb. 24 | Mar. 9 |
| | Feb. 23 | Mar. 15 | Mar. 6 | Feb. 26 | Mar. 11 |
| | Feb. 24 | Mar. 16 | Mar. 7 | Feb. 27 | Mar. 12 |
| Maundy Thursday | Mar. 29 | Apr. 18 | Apr. 9 | Apr. 1 | Apr. 14 |
| Good Friday | Mar. 30 | Apr. 19 | Apr. 10 | Apr. 2 | Apr. 15 |
| Holy Saturday | Mar. 31 | Apr. 20 | Apr. 11 | Apr. 3 | Apr. 16 |
| Rogation Days | May 7 | May 27 | May 18 | May 10 | May 23 |
| | May 8 | May 28 | May 19 | May 11 | May 24 |
| | May 9 | May 29 | May 20 | May 12 | May 25 |
| Ascension Day | May 10 | May 30 | May 21 | May 13 | May 26 |
| Summer Ember Days | May 23 | June 12 | June 3 | June 26 | May 8 |
| | May 25 | June 14 | June 5 | June 28 | May 10 |

| | | | | | |
|-------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|
| | May 26 | June 15 | June 6 | June 29 | May 11 |
| Fall Ember Days | Sept. 19 Sept. 21 Sept. 22 | Sept. 18 Sept. 20 Sept. 21 | Sept. 16 Sept. 18 Sept. 19 | Sept. 15 Sept. 17 Sept. 18 | Sept. 21 Sept. 23 Sept. 24 |
| Thanksgiving Day | Nov. 22 | Nov. 28 | Nov. 26 | Nov. 25 | Nov. 24 |
| Winter Ember Days | Dec. 19 Dec. 21 Dec. 22 | Dec. 18 Dec. 20 Dec. 21 | Dec. 16 Dec. 18 Dec. 19 | Dec. 15 Dec. 17 Dec. 18 | Dec. 14 Dec. 16 Dec. 17 |

Supplemental/Local Commemorations

(published in the resource *A Great Cloud of Witnesses*)

January

January 2: Vedanayagam Samuel Azariah, *Bishop*, 1945

January 2: Seraphim of Sarov, *Priest and Mystic*, 1833

January 2: Juliana of Lazarevo, *Worker of Charity*, 1604

January 3: William Passavant, *Prophetic Witness*, 1894

January 3: Angela of Foligno, *Mystic*, 1309

January 3: Gladys Aylward, *Missionary*, 1970

January 4: Thomas Atkinson, *Bishop*, 1881

January 11: Mary Slessor, *Missionary*, 1915

January 12: Caesaria of Arles, *Monastic*, c.465

January 13: Hilary of Poitier, *Bishop and Theologian*, 367

January 14: George Berkeley, *Bishop and Philosopher*, 1753

January 15: Maurus and Placidus, *Disciples of St. Benedict*, c. 584

January 19: Wulfstan of Worcester, *Bishop*, 1095

January 20: Fabian, *Bishop and Martyr*, 250

January 23: Philips Brooks, *Bishop*, 1893

January 23: Satoko Kitahara, *Worker of Charity*, 1958

January 28: Isaac of Nineveh, *Bishop and Mystic*, c.700

January 29: Andrei Rublev, *Monk and Iconographer*, 1430

January 31: Samuel Shoemaker, *Priest and Evangelist*, 1963

January 31 John Bosco, *Priest*, 1888

February

February 2: Esther John (Qamar Zia), *Nurse and Martyr*, 1960

February 3: Anskar, *Archbishop and Missionary*, 865

February 4: Cornelius the Centurion

February 5: Roger Williams and Anne Hutchinson, *Prophetic Witnesses*, 1683 and 1643

February 11: Frances Jane (Fanny) Crosby, *Hymnographer*, 1915

February 12: Charles Freer Andrews, *Priest*, 1940

February 16: Charles Todd Quintard, *Bishop*, 1898

February 22: Hans and Sophie Scholl, *Martyrs*, 1943

February 22: Eric Liddell, *Missionary*, 1945

February 23: Kate Harwood Waller Barrett, *Philanthropist and Social Reformer*, 1925

February 24: Amanda Berry Smith, *Preacher and Missionary*, 1915

February 25: John Roberts, *Priest and Missionary*, 1949

February 27: Emily Malbone Morgan, *Lay Leader and Contemplative*, 1937

March

March 3: Katharine Drexel, *Monastic*, 1955

March 4: Paul Cuffee, *Missionary*, 1812

March 8: Geoffrey Anketell Studdert Kennedy, *Priest*, 1929

March 12: Symeon the New Theologian, *Monastic and Poet*, 1022

March 13: James Theodore Holly, *Bishop*, 1911

March 17: Gertrude of Nivelles, *Monastic*, 659

March 18: Cyril of Jerusalem, *Bishop and Theologian*, 386

March 19: Thomas Ken, *Bishop*, 1711

March 20: Cuthbert, *Bishop*, 687

March 21: Benedict of Nursia (alternate date), *Abbot*, 547

March 22: James De Koven, *Priest*, 1879

March 23: Gregory the Illuminator, *Bishop and Missionary*, c.332

March 23: Toribio de Mogrovejo, *Archbishop*, 1606

March 26: Richard Allen, *Bishop*, 1831

March 30: John Climacus, *Monastic and Theologian*, 649

March 30: Innocent of Alaska, *Bishop*, 1879

April

April 2: James Lloyd Breck, *Priest*, 1876

April 3: Richard of Chichester, *Bishop*, 1253

April 5: Pandita Mary Ramabai, *Missionary*, 1922

April 6: Daniel G. C. Wu, *Priest and Missionary*, 1956

April 7: Tikhon, *Patriarch and Ecumenist*, 1925

April 8: Anne Ayers, *Monastic*, 1896

April 10: Pierre Teilhard de Chardin, *Priest and Scientist*, 1955

April 11: George Augustus Selwyn, *Bishop*, 1878

April 12: Teresa of the Andes, *Monastic*, 1920

April 14: Edward Thomas Demby and Henry Beard Delany,
Bishops, 1957 and 1928

April 16: Mary (Molly) Brant (Konwatsijayenni), 1796

April 17: Emily Cooper, *Deaconess*, 1909

April 19: Alphege, *Archbishop of Canterbury and Martyr*, 1012

April 23: George, *Martyr*, 304

April 23: Maria Gabriella Sagheddu, *Monastic*, 1939

April 26: Robert Hunt, *Priest*, 1607

April 27: Christina Rossetti, *Poet*, 1894

April 30: Sarah Josepha Buell Hale, *Prophetic Witness*, 1879

April 30: Marie of the Incarnation, *Monastic and Educator*, 1672

May

May 10: Isidora of Tabenna, *Fool for Christ*, 4th century

May 10: Nicolaus Ludwig von Zinzendorf, *Prophetic Witness*, 1760

May 14: Anna Maria von Schurman, *Scholar and Poet*, 1678

May 15: Junia and Andronicus

May 16: Martyrs of Sudan and South Sudan

May 17: William Hobart Hare, *Bishop*, 1909

May 18: Mary McLeod Bethune, *Educator*, 1955

May 21: John Eliot, *Missionary*, 1690

May 23: Nicolaus Copernicus and Johannes Kepler, *Astronomers*,
1543

May 26: Mariana de Jesús de Paredes, *Hermit and Mystic*, 1645

May 27: Bertha and Ethelbert, *Queen and King*, 616

May 28: John Calvin, *Church Reformer and Theologian*, 1564

May 30: Joan of Arc, *Mystic and Soldier*, 1431

May 30: Basil the Elder and Emilia of Cappadocia, *Parents of Macrina, Basil the Great, and Gregory of Nyssa*, c.375

June

June 2: The Martyrs of Lyon, 177

June 5: Boniface, *Bishop and Missionary*, 754

June 6: Ini Kopuria, *Monastic*, 1945

June 7: The Pioneers of the Episcopal Anglican Church of Brazil, 1890

June 8: Roland Allen, *Priest and Missionary*, 1947

June 9: William Alexander Guerry, *Bishop*, 1928

June 9: Jeanne Guyon, *Mystic*, 1717

June 14: Gilbert Keith Chesterton, *Apologist and Writer*, 1936

June 16: Joseph Butler, *Bishop*, 1752

June 25: Presentation of the Augsburg Confession, 1530

June 25: Febronia, *Martyr*, 305

June 25: James Weldon Johnson, *Poet*, 1938

June 27: Cornelius Hill, *Priest*, 1907

July

July 1: Catherine Winkworth, *Poet*, 1878

July 1: Harriet Beecher Stowe, *Writer and Prophetic Witness*, 1896

July 6: John (Jan) Hus, *Church Reformer and Martyr*, 1415

July 13: Conrad Weiser, *Witness to Peace and Reconciliation*, 1760

July 14: Samson Occom, *Pastor and Missionary*, 1792

July 18: Bartolomé de las Casas, *Priest and Missionary*, 1566

July 19: John Hines, *Bishop*, 1997

July 21: Albert John Luthuli, *Prophetic Witness*, 1967

July 26: Charles Raymond Barnes, *Priest and Martyr*, 1938

August

August 1: Joseph of Arimathea

August 2: Samuel Ferguson, *Bishop and Missionary*, 1916

August 3: George Freeman Bragg, Jr., *Priest*, 1940

August 11: John Henry Newman, *Bishop and Theologian*, 1890

August 12: Florence Nightingale, *Nurse and Social Reformer*, 1910

August 18: Artemisia Bowden, *Educator*, 1969

August 18: Rosa Judith Cisneros, *Public Servant*, 1980

August 18: William Porcher DuBose, *Priest*, 1918

August 24: Rose of Lima, *Ascetic and Mystic*, 1617

August 24: Denzil A. Carty, *Priest*, 1975

August 25: Louis of France, *King*, 1270

August 30: Charles Grafton, *Bishop and Ecumenist*, 1912

August 31: Aidan, *Bishop*, 651

September

September 3: Prudence Crandall, *Teacher and Prophetic Witness*,
1890

September 4: Albert Schweitzer, *Theologian and Humanitarian*,
1965

September 5: Gregorio Aglipay, *Priest*, 1940

September 7: Elie Naud, *Catechist*, 1722

September 8: Søren Kierkegaard, *Philosopher*, 1855

September 12: Harry Thacker Burleigh, *Composer*, 1949

September 14: Cyprian of Carthage, *Bishop and Martyr*, 258

September 15: James Chisholm, *Priest*, 1855

September 16: Ninian, *Bishop*, c.430

September 18: Dag Hjalmar Agne Carl Hammar skjöld, *Public
Servant*, 1961

September 19: Theodore of Tarsus, *Archbishop of Canterbury*, 690

September 20: John Coleridge Patteson, *Bishop* and his
Companions, *Martyrs*, 1871

September 22: Philander Chase, *Bishop*, 1852

September 25: Sergius, *Abbot*, 1392

September 27: Thomas Traherne, *Priest*, 1674

October

October 1: Remigius of Rheims, *Bishop*, c.530

October 6: William Tyndale and Miles Coverdale, *Translators of the
Bible*, 1536 and 1568

October 6: Henrietta Stockdale, *Monastic and Nurse*, 1911

October 7: Henry Melchior Muhlenberg, *Pastor*, 1787

October 8: William Dwight Porter Bliss, *Priest*, 1926 and Richard
Theodore Ely, *Economist*, 1943

October 8: Thais of Alexandria, *Monastic*, 5th century

October 9: Wilfred Thomason Grenfell, *Missionary*, 1940

October 9: William Carey, *Missionary*, 1834

October 12: Elizabeth Fry, *Social Reformer*, 1845

October 24: Hiram Hisanori Kano, *Priest*, 1986

October 26: Alfred, *King*, 899

October 29: James Hannington, *Bishop*, and his Companions,
Martyrs, 1885

October 30: John Wycliffe, *Translator of the Bible*, 1384

October 31: Paul Shinji Sasaki and Philip Lindel Tsen, *Bishops*,
1946 and 1954

November

November 3 Martin de Porres, *Monastic*, 1639

November 7: Willibrord, *Bishop and Missionary*, 739

November 8: Elizabeth of the Trinity, *Mystic*, 1906

November 9: Louise DeKoven Bowen, *Social Reformer and*
Philanthropist, 1953

November 10: Leo of Rome, *Bishop*, 461

November 11: Lili'uokalani of Hawaii, *Queen and Hymnographer*,
1917

November 12: Charles Simeon, *Priest*, 1836

November 14 Gregory Palamas, *Bishop and Mystic*, 1369

November 17: Hugh of Lincoln, *Bishop*, 1200

November 20: Edmund, *King*, 870

November 23: Clement of Rome, *Bishop*, c.100

November 26: Isaac Watts, *Hymnographer*, 1748

November 29: Dorothy Day, *Activist, Contemplative, and Writer*,
1980

December

December 8: Narcisa de Jesús Martillo Morán, *Mystic and Worker of
Charity*, 1869

December 8: William West Skiles, *Deacon and Missionary*, 1862

December 8: Richard Baxter, *Pastor and Writer*, 1691

December 9: Atilano Coco, *Priest*, 1936

December 10: Thomas Merton, *Monastic and Writer*, 1968

December 13: Ella Baker, *Social Reformer*, 1986

December 13: Samuel Johnson, *Priest*, 1772

December 14: Elizabeth Evelyn Wright, *Educator*, 1906

December 17: Olympias, *Deaconess*, 408

December 19: Samthann, *Monastic*, 739

December 22: Ruth Elaine Younger, *Monastic*, 1986

December 22: Henry Budd, *Priest*, 1875

December 27: Fabiola of Rome, *Nurse and Benefactor*, 399

December 30: Amelia Bloomer, *Social Reformer*, 1894

December 30: Josephine Butler, *Social Reformer*, 1906

December 31: Samuel Ajayi Crowther, *Bishop*, 1891

Concerning the Proper for the Lesser Feasts

Proper Collects, Lessons, and Psalms are provided for each of the Lesser Feasts.

On occasions (such as a patronal festival) when a third Reading is desired, an appropriate selection may be made from the Common of Saints.

Any of the Readings may be lengthened at discretion. The selections from the Psalter may be lengthened or shortened.

The Preface of the Season (when there is one) may always be substituted for the Preface indicated in the Proper for Lesser Feasts.

The Prayer Book provided three Prefaces “Of a Saint” which may be used at discretion on certain of the Lesser Feasts. This book indicates the most appropriate of those Prefaces by the use of numerals in parentheses: (1), (2), or (3).

An appropriate Collect, Psalm, and Lessons from the Common of Saints may always be substituted for those assigned to a Lesser Feast.

JANUARY 1: THE HOLY NAME OF OUR LORD JESUS CHRIST

The designation of this day as the Feast of the Holy Name is new to the 1979 revision of the Book of Common Prayer. Previous Anglican Prayer Books called it the Feast of the Circumcision. January 1st is, of course, the eighth day after Christmas Day, and the Gospel according to Luke records that eight days after his birth the child was circumcised and given the name Jesus.

The Law of Moses required that every male child be circumcised on the eighth day from his birth (Leviticus 12:3); and it had long been the custom to make it a festive occasion, when family and friends came together to witness the naming of the child.

The liturgical commemoration of the Circumcision is of Gallican origin, and a Council in Tours in 567 enacted that the day was to be kept as a fast day to counteract pagan festivities connected with the beginning of the new year. In the Roman tradition, January 1st was observed as the octave day of Christmas, and it was specially devoted to the Virgin Mary.

The early preachers of the Gospel lay stress on the name as showing that Jesus was a man of flesh and blood, though also the Son of God, who died a human death, and whom God raised from death (Acts 2:32; 4:12). The name “Jesus” was given to him, as the angel explained to Joseph, because he would “save his people from their sins” (Matthew 1:21) as the name means “Savior” or “Deliverer” in Hebrew.

Then, as now, people longed to be freed from evils: political, social, and spiritual. The name of Jesus calls to mind the true freedom that is ours through Jesus Christ.

JANUARY 1: THE HOLY NAME OF OUR LORD JESUS CHRIST

I Eternal Father, who didst give to thine incarnate Son the holy name of Jesus to be the sign of our salvation: Plant in every heart, we beseech thee, the love of him who is the Savior of the world, even our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II Eternal Father, who gave to your incarnate Son the holy name of Jesus to be the sign of our salvation: Plant in every heart, we pray, the love of him who is the Savior of the world, our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

Exodus 34:1–8

Psalm 8

Romans 1:1–7 *or, in year A only*, Philippians 2:9–13

Luke 2:15–21

Preface of the Incarnation

JANUARY 2: GREGORY OF NAZIANZUS, *Bishop and Theologian*, 389

Gregory of Nazianzus, one of the Cappadocian Fathers, loved God, the art of letters, and the human race—in that order. He was born about 330 in Nazianzus in Cappadocia (now Turkey), the son of a local bishop. He studied rhetoric in Athens with his friend Basil of Caesarea, and Julian, later to be the apostate emperor.

In 361, against his will, Gregory was ordained as a priest, which he described as an “act of tyranny”. At first he fled with Basil to Pontus where he lived a monastic life of seclusion, but eventually he returned home to assume to work of a priest. His Oration 2, “In Defense of his Flight to Pontus”, remains one of the classic treatments of the weight and responsibilities of the pastoral office. He writes: “I was ashamed of all of those men who intrude into these most sacred offices when they are no better than ordinary people. Indeed, it is really very lucky if they are not a good deal worse, with unwashed hands and uninstructed souls, laying claim to the sanctuary before being worthy even to approach the temple, and pushing and shoving their way up to the holy altar as if they thought that the priesthood was simply a way of earning a living rather than a pattern of virtue, or as though it were an absolute authority instead of a ministry for which we will have to render an account. Indeed, such priests are almost more numerous than those whom they are supposed to govern, pathetic with respect to piety and completely lacking in dignity, so that it seems to me that as time and evil progress, they will eventually have no one left to rule because everyone will be a teacher.”

In time, however, Gregory reconciled himself to his calling and felt prepared to undertake it, and settled down to live an austere, priestly life. He was not to have peace for long. Basil, in his fight against the Arian Emperor Valens, compelled Gregory to become Bishop of Sasima. According to Gregory, it was “a detestable little place without water or grass or any mark of civilization.” He felt, he said, like “a bone flung to the dogs.” His friendship with Basil suffered a severe break. Deaths in his family, and then that of his

estranged friend Basil, brought Gregory himself to the point of death, and he withdrew into seclusion again for healing.

In 379, Gregory moved to Constantinople, a new man and no longer in despair. He appeared as one a fire with the love of God. His fame as a theologian rests on five sermons he delivered during this period on the doctrine of the Trinity. They are marked by clarity, strength, and cheerfulness, and remain to this day one of the most influential expositions of Trinitarian theology. The next year, the new Emperor Theodosius entered Constantinople and expelled its Arian bishop and clergy. Then, on a rainy day, the crowds in the Great Church of Hagia Sophia acclaimed Gregory bishop, after a ray of sunlight suddenly shone on him.

Gregory was asked to preside over the ecumenical council in Constantinople in 381. However, exhausted by the politicking and infighting that beset the task, he shocked the assembled bishops by abruptly tendering his resignation. He retired to his home town of Nazianzus, where he continued to write and minister to the people until his death in 390.

JANUARY 2: GREGORY OF NAZIANZUS, *Bishop and Theologian*, 390

I Almighty God, who hast revealed to thy Church thine eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like thy bishop Gregory of Nazianzus, we may continue steadfast in the confession of this faith, and constant in our worship of thee, Father, Son, and Holy Ghost; who livest and reignest for ever and ever. Amen.

II Almighty God, who has revealed to your Church your eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like your bishop Gregory of Nazianzus, we may continue steadfast in the confession of this faith, and constant in our worship of you, Father, Son, and Holy Spirit; who live and reign for ever and ever. Amen.

Lessons and Psalm

Wisdom 7:7–12

Psalm 19:7–14

John 8:25–32

Preface of Trinity Sunday

JANUARY 4: ELIZABETH ANN SETON, *Monastic and Educator*, 1821

Elizabeth Ann Seton was the founder of the Sisters of Charity, the first community of sisters established in the United States.

Elizabeth was born in New York City on August 28th, 1774, and was raised in the Episcopal Church. She endured a turbulent childhood and suffered severe bouts of depression. She survived by immersing herself in poetry, piano lessons, and devoted participation in the Episcopal Church. From a young age, she desired to help the sick and poor. In 1795 she married William Seton, and their family came to include five children. During this time, she also founded the Society for the Relief of Poor Widows with Small Children.

In 1801, however, the family business went bankrupt. In 1803, her husband developed symptoms of tuberculosis, and they set sail for Italy in the hopes that the warm climate might cure his disease. The Italian authorities, fearing yellow fever, quarantined them in a cold stone hospital for the dying. William soon died and left Elizabeth a young widow with five children and few resources. While struggling with these losses, she was befriended by Roman Catholics and, as a result, was drawn to Roman Catholicism.

Returning to New York, she encountered bitter opposition from her Episcopalian family for her new religious leanings. With five children to support, she found herself alone and in financial straits. She turned to Roman Catholic clergy for support and, in 1805, she formally became a member of the Roman Catholic Church.

In 1806, she met Father Louis Dubourg, who wanted to start a congregation of women religious, patterned after the French Daughters of Charity of Saint Vincent de Paul. In 1809 Elizabeth took vows and became “Mother Seton” to a small community of seven women, known as the Sisters of Charity of Saint Joseph, dedicated to teaching. The sisters were given land in rural Maryland and, in 1810, they opened Saint Joseph’s Free School to educate needy girls. The sisters intertwined social ministry, education, and religious formation in all of their varied works. Out of the pioneering work of

Elizabeth Seton, five independent communities of the Sisters of Charity now exist, offering ministry and care for the most vulnerable.

Elizabeth Ann Seton remained the superior of the Sisters of Charity until her death on January 4th, 1821.

JANUARY 4: ELIZABETH ANN SETON, *Monastic and Educator*, 1821

I Give us grace, O God, to love thee in all things and above all things, that following the example of thy servant Elizabeth Ann Seton we might express our love for thee in the service of others. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II Give us grace, O God, to love you in all things and above all things, that following the example of your servant Elizabeth Ann Seton we might express our love for you in the service of others. Through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

2 Esdras 2:15–24

Psalm 119:105–112

Luke 14:15–23

Preface of a Saint (3)

JANUARY 5: SARAH, THEODORA, AND SYNCLETICA OF EGYPT,
Desert Mothers, 4th-5th century

Sarah, Theodora, and Syncletica are the three desert mothers, or *ammas*, whose sayings are included in the fifth-century *Apophthegmata Patrum*, the sayings of the fathers of the desert. The collection includes forty-seven sayings attributed to these three women.

It is related that Amma Sarah lived beside a beautiful river for sixty years, yet never lifted her eyes in distraction from prayer to look at it. She said, "If I prayed God that all men should approve of my conduct, I should find myself a penitent at the door of each one, but I shall rather pray that my heart may be pure towards all." Monks often came to visit her. On one occasion some monks came to her claiming to be from the highly regarded community of Scetis and she offered them a basket of fruit from which they took the rotten fruit and left the good for her to eat. She then said to them, "You are true monks of Scetis." At another time, some elderly monks, considered to be great anchorites, came to see her hoping to humiliate her and shame her. They came to her and said, "Be careful not to become conceited because great anchorites are coming to see you, a mere woman!" Amma Sarah only replied, "According to nature I am a woman, but not according to my thoughts. It is I who am a man and you who are women."

Amma Theodora was the wife of a Roman tribune, but after his death retired to the desert to live an ascetic life. She was consulted by many monks for her wisdom on prayer. According to one of her teachings, those who set their minds to pray are often overcome with distraction, depression, faintheartedness, or headaches. But she relates the story of how one monk, every time he felt too ill to pray, declared: "Clearly I am very near death, and so I should get up and pray right now before I die!" In this way, he resisted temptation. Yet Amma Theodora also stressed that temptations can only be overcome through humility rather than through asceticism, for even the demons fast and keep vigil and live in desert places, but they do not have humility.

Amma Syncletica lived a life of asceticism in a tomb in Alexandria. She wrote, "if you find yourself in a place, do not forsake it to go to another place, for that will harm you a great deal. Just as a bird who abandons the eggs she was sitting on prevents them from hatching, so a monastic grows cold and her faith dies when she wanders from one place to another." She also taught that it was possible to live a spiritual life within secular society, not only as a monk or a nun. "There are many who live in the desert yet behave as though they were in town, and they are wasting their time. It is possible to be a monastic in one's mind while living in a crowd, and it is also possible for a monastic to live in a crowd amidst her own thoughts."

JANUARY 5: SARAH, THEODORA, AND SYNCLETICA OF EGYPT,
Desert Mothers, 4th-5th century

I Fix our hearts on thee, O God, in pure devotion, that aided by the example of thy servants Sarah, Theodora, and Syncletica, the vain pursuits of this world may have no hold upon us, and that by the consuming fire of thy Spirit, we may be changed into the image and likeness of thy Son, Jesus Christ our Lord; to whom with thee and the same Spirit be all honor and glory, world without end. Amen.

II Fix our hearts on You, O God, in pure devotion, that aided by the example of your servants Sarah, Theodora, and Syncletica, the vain pursuits of this world may have no hold upon us, and that by the consuming fire of your Spirit, we may be changed into the image and likeness of your Son, Jesus Christ our Lord; to whom with you and the same Spirit be all honor and glory, now and for ever. Amen.

Lessons and Psalm

Proverbs 9:1–6

Psalm 119:65–72

Matthew 11:25–30

Preface of a Saint (2)

JANUARY 6: THE EPIPHANY OF OUR LORD JESUS CHRIST

The name “Epiphany” is derived from a Greek word meaning “manifestation” or “appearing.” Anglican Prayer Books interpret the word with an alternative title, “The Manifestation of Christ to the Gentiles.” The last phrase, of course, is a reference to the story of the Magi from the East.

A Christian observance on January 6 is found as early as the end of the second century in Egypt. The feast combined commemorations of three events that were considered manifestations of the Incarnate Lord: the visit of the Magi, led by the star of Bethlehem; the Baptism of Jesus in the waters of the Jordan River; and Jesus’ first recorded miracle, the changing of water into wine at the wedding of Cana.

Epiphany is still the primary Feast of the Incarnation in Eastern churches, and the three-fold emphasis is still prominent. In the West, however, including Anglican churches, the story of the Magi has tended to overshadow the other two events. Modern lectionary reform, reflected in the 1979 Prayer Book, has recovered the primitive trilogy by setting the event of the Baptism as the theme of the First Sunday after the Epiphany in all three years, and by providing the story of the Miracle at Cana as the Gospel for the Second Sunday after the Epiphany in Year C.

It is a practice in some communities to bless chalk on Epiphany so that people may use it to bless their homes. Traditionally, the chalking is done above the lintel and takes this form: 20+C+M+B+18 - The letters are the abbreviation for the Latin phrase “Christus mansionem benedicat” - “Christ bless this house” (A second meaning and mnemonic device is “Caspar, Melchior, and Balthazar”, the traditional names for the Magi). The + signs represent the cross, and 20-18 is the year.

The following prayer is traditionally used for the blessing of chalk:

Loving God, bless this chalk which you have created, that it may be helpful to your people; and grant through the invocation of your

most Holy Name that we who use it in faith to write upon the door of our home the names of your holy ones Caspar, Melchior, and Balthazar, may receive health of body and protection of soul for all who dwell in or visit our home; through Jesus Christ our Lord. Amen.

JANUARY 6: THE EPIPHANY OF OUR LORD JESUS CHRIST

I O God, who by the leading of a star didst manifest thy only-begotten Son to the peoples of the earth: Lead us, who know thee now by faith, to thy presence, where we may behold thy glory face to face; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 60:1–6, 9

Psalm 72

Ephesians 3:1–12

Matthew 2:1–12

Preface of the Epiphany

JANUARY 8: HARRIET BEDELL, *Deaconess and Missionary*, 1969

Harriet Bedell was born in Buffalo, New York on March 19th, 1875. Inspired by an Episcopal missionary, she enrolled as a student at the New York Training School for Deaconesses, where she was instructed in religion, missions, teaching, and health. She then became a missionary-teacher among the Cheyenne at the Whirlwind Mission in Oklahoma.

In 1916, Bedell was sent to Stevens Village, Alaska, where she was set apart as a deaconess in 1922. She also served as a teacher and nurse at St. John's in the Wilderness at Allakaket, just 40 miles south of the Arctic Circle, from which she sometimes traveled by dogsled to remote villages. During her last years in Alaska, Bedell opened a boarding school.

In 1932, hearing about the plight of the Seminoles in Florida, Bedell used her own salary to reopen a mission among the Mikasuki Indians. There, she worked to revive some of their traditional crafts: doll-making, basket-weaving, and intricate patchwork designs. The arts and crafts store that they established to sell their handicrafts improved the economy of the Blades Cross Mission. Though officially forced to retire at age 63, Bedell continued her ministry of health care, education, and economic empowerment until 1960 when Hurricane Donna wiped out her mission.

Active into her eighties, Deaconess Bedell drove an average of 20,000 miles per year during her ministry. She was one of the most popular writers in the national Episcopal mission periodical, *The Spirit of Missions*. Bedell won the respect of indigenous people through her compassion and respect for their way of life and beliefs. While active in ministry among the Cheyenne, she was eventually adopted into the tribe and given the name "Bird Woman." The Diocese of Southwest Florida has long celebrated Harriet Bedell Day on January 8th, the anniversary of her death in 1969.

JANUARY 8: HARRIET BEDELL, *Deaconess and Missionary*, 1969

I Holy God, fill us with compassion and respect for all people, and empower us for the work of ministry whether near or far away; that like thy servant Harriet Bedell, we may show forth thy praise, not only with our lips, but in our lives. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Holy God, fill us with compassion and respect for all people, and empower us for the work of ministry whether near or far away; that like thy servant Harriet Bedell, we may how forth your praise, not only with our lips, but in our lives. Through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 16:1–2

Psalm 96:1–7

Matthew 5:1–12

Preface of Apostles and Ordinations

**JANUARY 9: JULIA CHESTER EMERY, *Lay Leader and Missionary*,
1922**

Julia Chester Emery was born in Dorchester, Massachusetts, on September 24th, 1852. In 1876 she succeeded her sister, Mary, as Secretary of the Woman's Auxiliary of the Board of Missions, which had been established by the General Convention in 1871.

During the forty years that she served as Secretary, Julia helped the church to recognize its call to proclaim the gospel both at home and overseas. Her faith, her courage, her spirit of adventure, and her ability to inspire others combined to make her a leader respected and valued by the whole church.

She visited every diocese and missionary district within the United States, encouraging and expanding the work of the Woman's Auxiliary, and in 1908 she served as a delegate to the Pan-Anglican Congress in London. From there she traveled around the world, visiting missions in remote areas of China, in Japan, Hong Kong, the Philippines, Hawaii, and then all the dioceses on the Pacific Coast before returning to New York. In spite of the fact that travel was not easy, she wrote that she went forth "with hope for enlargement of vision, opening up new occasions for service, acceptance of new tasks."

Through her leadership a network of branches of the Woman's Auxiliary was established which shared a vision of and a commitment to the church's mission. An emphasis on educational programs, a growing recognition of social issues, development of leadership among women, and the creation of the United Thank Offering are a further part of the legacy Julia left to the church when she retired in 1916.

In 1921, the year before she died, on January 9th, 1922, the following appeared in the *Spirit of Missions*: "In all these enterprises of the church, no single agency has done so much in the last half-century to further the church's mission as the Woman's Auxiliary." Much of that accomplishment was due to the creative spirit of its Secretary for

forty of those fifty years, Julia Chester Emery.

**JANUARY 9: JULIA CHESTER EMERY, *Lay Leader and Missionary*,
1922**

I God of all creation, who dost call us to make disciples of all nations and to proclaim thy mercy and love: Grant that we, after the example of thy servant Julia Chester Emery, might have vision and courage in proclaiming the Gospel to the ends of the earth; through Jesus Christ, our light and our salvation, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

II God of all creation, who calls us in Christ to make disciples of all nations and to proclaim your mercy and love: Grant that we, after the example of your servant Julia Chester Emery, might have vision and courage in proclaiming the Gospel to the ends of the earth; through Jesus Christ, our light and our salvation, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 12:6–13

Psalm 67

Mark 10:42–45

Preface of a Saint (2)

JANUARY 10: WILLIAM LAUD, *Archbishop of Canterbury*, 1645

William Laud, born in 1573, became Archbishop of Canterbury in 1633, having been Charles I's principal ecclesiastical adviser for several years before. He was the most prominent of a new generation of churchmen who disliked many of the more Protestant ritual practices that had developed during the reign of Elizabeth I, and who were bitterly opposed by the Puritans.

Laud believed the Church of England to be in direct continuity with the medieval church, and he stressed the unity of church and state, exalting the role of the king as the supreme governor. He emphasized the priesthood and the sacraments, particularly the Eucharist, and caused consternation by insisting on the reverencing of the altar, returning it to its pre-Reformation position against the eastern wall of the church, and hedging it about with rails.

As head of the courts of High Commission and Star Chamber, Laud was abhorred for the harsh sentencing of prominent Puritans. His identification with the unpopular policies of King Charles, his support of the war against Scotland in 1640, and his efforts to make the church independent of Parliament, made him widely disliked. He was impeached for treason by the Long Parliament in 1640, and finally beheaded on January 10th, 1645.

Laud's reputation has remained controversial to this day. Honored as a martyr and condemned as an intolerant bigot, he was compassionate in his defense of the rights of the common people against the landowners. He was honest, devout, loyal to the king and to the rights and privileges of the Church of England. He tried to reform and protect the church in accordance with his sincere convictions. But in many ways he was out of step with the views of the majority of his countrymen, especially about the "Divine Right of Kings."

He made a noble end, praying on the scaffold: "The Lord receive my soul, and have mercy upon me, and bless this kingdom with peace and charity, that there may not be this effusion of Christian blood

amongst them.”

JANUARY 10: WILLIAM LAUD, *Archbishop of Canterbury*, 1645

I Keep us, O Lord, constant in faith and zealous in witness, that, like thy servant William Laud, we may live in thy fear, die in thy favor, and rest in thy peace; for the sake of Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Keep us, O Lord, constant in faith and zealous in witness, that, like your servant William Laud, we may live in your fear, die in your favor, and rest in your peace; for the sake of Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Hebrews 12:5–14

Psalm 73:24–29

Matthew 10:32–39

Preface of a Saint (2)

JANUARY 12: AELRED OF RIEVAULX, *Abbot and Theologian*, 1167

Aelred was born in 1109, into a family which had long been the treasurers of the shrine of Cuthbert of Lindisfarne at Durham Cathedral. While still a youth, he was sent for education in upper-class life to the court of King David of Scotland, son of Queen Margaret. The King's stepsons, Simon and Waldef, were his models and intimate friends. But after intense disillusion and inner struggle, Aelred went to Yorkshire, where he became a Cistercian monk at the abbey of Rievaulx in 1133.

Aelred soon became a major figure in English church life. Sent to Rome on diocesan affairs by Archbishop William of York, he returned by way of Clairvaux. Here he made a deep impression on Bernard, who encouraged the young monk to write his first work, *Mirror of Charity*, on Christian perfection. In 1143, Aelred led the founding of a new Cistercian house at Revesby. Four years later, he was appointed abbot of Rievaulx. By the time of his death in 1167, the abbey had more than 600 monks, including Aelred's biographer and friend, Walter Daniel. During this period, Aelred wrote his best known work, *Spiritual Friendship*.

Friendship, Aelred teaches, is both a gift from God and a creation of human effort. While love is universal, freely given to all, friendship is a particular love between individuals, of which the example is Jesus and John the Beloved Disciple. As abbot, Aelred allowed his monks to hold hands and give other expressions of friendship. In the spirit of Anselm of Canterbury and Bernard of Clairvaux, Aelred writes:

"There are four qualities that characterize a friend: Loyalty, right intention, discretion, and patience. Right intention seeks for nothing other than God and natural good. Discretion brings understanding of what is done on a friend's behalf, and ability to know when to correct faults. Patience enables one to be justly rebuked, or to bear adversity on another's behalf. Loyalty guards and protects friendship, in good or bitter times."

JANUARY 12: AELRED OF RIEVAULX, *Abbot and Theologian*, 1167

I Grant to thy people, Almighty God, a spirit of mutual affection, that following the example of thy servant Aelred, we might know the love of Christ in loving one another, and might rejoice in the gift of thine eternal goodness; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Grant to your people, Almighty God, a spirit of mutual affection, that following the example of your servant Aelred, we might know the love of Christ in loving one another, and might rejoice in the gift of your eternal goodness; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Philippians 2:1–4

Psalm 36:5–10

John 15:9–17

Preface of a Saint (2)

**JANUARY 14: RICHARD MEUX BENSON, *Priest*, 1915
AND CHARLES GORE, *Bishop*, 1932**

Richard Meux Benson and Charles Gore are remembered for their role in the revival of Anglican monasticism in the nineteenth century.

Richard Meux Benson was born in London in 1824. He was educated at home until he went to Christ Church, Oxford, where he studied under Edward Bouverie Pusey. He was subsequently ordained as a priest and served as vicar of the village of Cowley, not far from Oxford. In 1858 Fr. Benson conducted the first of many silent retreats for priests for which he later became well-known. Also around this time, he established a church dedicated to St. John the Evangelist in Cowley, and made plans to travel to India to gather a community of missionaries to live with him in poverty. His bishop, however, urged him to stay in England, where the Oxford Movement was spreading.

At this time, although there were Anglican monastic communities for women, there were no communities for men. With the support of other High Churchmen, in 1865 Fr. Benson, with Fr. S.W. O'Neill, established a community that was both contemplative and externally focused, which they called the Mission Priests of St. John the Evangelist. It was the first religious order of monks in the Church of England since the Reformation. Fr. Benson was named Superior, and as such, developed the Society's Rule of Life and Constitution. The brothers recited the Daily Office together, were urged to spend at least an hour in contemplation, and continued their priestly ministry outside the monastery. In the late 1800s the Society spread to the United States, India and South Africa. Fr. Benson himself visited the community in Boston and remained there for a number of years before returning to England, where he died in 1915.

Charles Gore was born in 1853 in Wimbledon and was educated mainly at Oxford. He was ordained in 1876 and served in positions at Cuddesdon and Pusey House, Oxford, both of which were focused upon theological education and the formation of clergy. While at

Pusey House, Gore founded the Community of the Resurrection, a community for men that sought to combine the rich traditions of the religious life with a lively concern for the demands of ministry in the modern world.

Gore, a prolific writer and noted theologian, was a principal progenitor of liberal Anglo-Catholicism in late nineteenth and early twentieth century Anglicanism. He was concerned to make available the critical scholarship of the age available to the church, particularly with respect to the Bible. A second but no less important concern was to prick the conscience of the church and plead for its engagement in the work of social justice for all. Between 1902 and 1919, Gore served successively as bishop of the dioceses of Worcester, Birmingham, and Oxford, seamlessly uniting his vocations of bishop, monastic, and theologian. He died in 1932.

**JANUARY 14: RICHARD MEUX BENSON, *Priest*, 1915
AND CHARLES GORE, *Bishop*, 1932**

I Gracious God, who didst kindle in thy servants Richard Meux Benson and Charles Gore the grace to lead a revival of monastic life: grant us also the resolve to serve thee faithfully in contemplation and prayer, ministering to the world that thou hast made, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II Gracious God, who kindled in your servants Richard Meux Benson and Charles Gore the grace to lead a revival of monastic life: grant us also the resolve to serve you faithfully in contemplation and prayer, ministering to the world that you have made, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

1 Kings 19:9–12

Psalm 27:5–11

John 17:6–11

Preface of a Saint (2)

JANUARY 17: ANTONY OF EGYPT, *Monastic*, 356

In the third century, many Christians turned away from the corrupt and decadent society of the time and went to live in deserts or on mountains, in solitude, fasting, and prayer. Antony of Egypt was an outstanding example of this movement, but he was not a recluse. He is traditionally regarded as the founder of Christian monasticism because of his role as an inspirational teacher and guide, which spread the popularity of the new monastic movement considerably.

Antony's parents were Christians, and he grew up to be quiet, devout, and meditative. When his parents died, he and his younger sister were left to care for a sizable estate. Six months later, while attending church, he heard the reading about the rich young man whom Christ directed to sell all that he had and give to the poor. Hearing his own call from God through this scripture, Antony at once gave his land to the villagers and sold most of his goods, giving the proceeds to the poor. Later, after meditating on Christ's exhortation, "Do not be anxious about tomorrow," he sold what remained of his possessions, placed his sister in a "house of virgins," and became an anchorite (solitary ascetic).

Athanasius, whose work *The Life of Antony* quickly spread his fame well beyond Egypt, writes that he spent his days praying, reading, and doing manual labor. For a time, he was tormented by temptations and demons in various guises, but he resisted, and the demons fled. Moving to the mountains across the Nile from his village, Antony dwelt alone for twenty years. In 305, he left his cave and founded an early form of monastic communal life— a collection of cells inhabited by ascetics living under his guidance. Athanasius writes of such colonies: "Their cells, like tents, were filled with singing, fasting, praying, and working that they might give alms, and having love and peace with one another."

He willed a goat-skin tunic and a cloak to Athanasius, who said of him: "He was like a physician given by God to Egypt. For who met him grieving and did not go away rejoicing? Who came full of anger and was not turned to kindness?... What monk who had grown slack

was not strengthened by coming to him? Who came troubled by doubts and failed to gain peace of mind?" Antony died in 356.

JANUARY 17: ANTONY OF EGYPT, *Monastic*, 356

I O God, as thou by thy Holy Spirit didst enable thy servant Antony to withstand the temptations of the world, the flesh, and the devil, so give us grace, with pure hearts and minds, to follow thee, the only God; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. Amen.

II O God, as you by your Holy Spirit enabled your servant Antony to withstand the temptations of the world, the flesh, and the devil, so give us grace, with pure hearts and minds, to follow you, the only God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Peter 5:6–11

Psalm 91

Mark 10:17–22

Preface of a Saint (2)

JANUARY 18: THE CONFESSION OF SAINT PETER THE APOSTLE

When Jesus's disciple Simon confessed, "You are the Christ," Jesus responded, "You are Peter, and on this rock I will build my Church." This fisherman and his brother Andrew were the first disciples called by Jesus. Peter figures prominently in the Gospels, often stumbling, impetuous, intense, and uncouth.

It was Peter who attempted to walk on the sea, and began to sink; it was Peter who impulsively wished to build three tabernacles on the mountain of the Transfiguration; it was Peter who, just before the crucifixion, three times denied knowing his Lord.

But it was also Peter who, after Pentecost, risked his life to do the Lord's work, speaking boldly of his belief in Jesus. It was also Peter, the Rock, whose strength and courage helped the young Church in its questioning about the mission beyond the Jewish community. Opposed at first to the baptism of Gentiles, he had the humility to admit a change of heart, and to baptize the Roman centurion Cornelius and his household. Even after this, Peter had a continuing struggle with his conservatism, for Paul, writing to the Galatians, rebukes him for giving way to the demands of Jewish Christians to dissociate himself from table-fellowship with Gentiles.

Though the New Testament makes no mention of it, the tradition connecting Peter with Rome is early and virtually certain. According to a legend based on that tradition, Peter fled from Rome during the persecution under Nero. On the Appian Way, he met Christ, and asked him, "Domine, quo vadis?" ("Lord, where are you going?"). Jesus answered, "I am coming to be crucified again." Peter thereupon retraced his steps, and was shortly thereafter crucified, head downwards. "I am not worthy to be crucified as my Lord was," he is supposed to have said.

As we watch Peter struggle with himself, often stumble, love his Lord and deny him, speak rashly and act impetuously, his life reminds us that our Lord did not come to save the godly and strong but to save the weak and the sinful. Simon, an ordinary human being, was

transformed by the Holy Spirit into the “Rock,” and became the leader of the Church.

Since 1908, the eight days between the feast of the Confession of Saint Peter and the feast of the Conversion of Saint Paul have been observed ecumenically as the Week of Prayer for Christian Unity.

JANUARY 18: THE CONFESSION OF SAINT PETER THE APOSTLE

I Almighty Father, who didst inspire Simon Peter, first among the apostles, to confess Jesus as Messiah and Son of the living God: Keep thy Church steadfast upon the rock of this faith, that in unity and peace we may proclaim the one truth and follow the one Lord, our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty Father, who inspired Simon Peter, first among the apostles, to confess Jesus as Messiah and Son of the living God: Keep your Church steadfast upon the rock of this faith, so that in unity and peace we may proclaim the one truth and follow the one Lord, our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 4:8–13

Psalm 23

1 Peter 5:1–4

Matthew 16:13–20

Preface of Apostles and Ordinations

**JANUARY 19: RICHARD ROLLE 1349, WALTER HILTON 1396, and
Margery Kempe c. 1440, *Mystics***

Richard Rolle, Walter Hilton, and Margery Kempe were three prominent figures associated with the development of Christian mysticism in England.

Richard Rolle, born 1290, was an English hermit about whose early life we know little. Although he grew up in a poor farming family, he was sponsored for education at Oxford by the Archdeacon of Durham. At the age of 18, however, he dropped out of Oxford to live as a hermit, out of which grew a ministry of prayer, writing, and spiritual direction. His writings were among the most widely read works of spirituality in England in 15th century and include several scriptural commentaries, some theological writings, and many poems. Rolle lived his final years near the Cistercian convent near Hampole, a village in south Yorkshire, where he served as a spiritual director for the nuns.

Similarly, although we know little of the early life of Walter Hilton beyond his birth in 1340, evidence suggests he studied at Cambridge. Hilton spent time as a hermit before becoming an Augustinian canon at Thurgarton Priory in Nottinghamshire in the late fourteenth century. In his great work, *The Scale of Perfection*, he develops his understanding of the “luminous darkness” which marks the transition between self-love and the love of God. His writings were influential in England not only in the years leading up to the Reformation, but also during the Oxford Movement. Evelyn Underhill was greatly drawn to his works and published an updated translation of *The Scale of Perfection* in modern English in 1923.

Born around 1373, Margery Kempe and her husband John had at least 14 children. She seems to have had no formal education. Though illiterate, she dictated to a priest her *Book of Margery Kempe*, from which we learn most of our knowledge of her. A mystic who experienced intense visions, she also went on pilgrimages to Canterbury, the Holy Land and to Santiago de Compostela. She also visited Julian of Norwich and was encouraged by her. Her book

describes her travels as well as her mystical experiences and her deep compassion for sinners.

These three writers of vernacular English mysticism, together with the anonymous authors of *The Cloud of Unknowing* and the *Ancrene Wisse*, all exerted a great influence on later English and Anglican spiritual writings.

**JANUARY 19: RICHARD ROLLE 1349, WALTER HILTON 1396, and
Margery Kempe c. 1440, *Mystics***

I Direct our hearts, O Gracious God, and inspire our minds, that like thy servants Richard Rolle, Walter Hilton, and Margery Kempe, we might pass through the cloud of unknowing until we behold thy glory face to face. In the Name of Jesus Christ our Lord; who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

II Direct our hearts, O Gracious God, and inspire our minds, that like your servants Richard Rolle, Walter Hilton, and Margery Kempe, we might pass through the cloud of unknowing until we behold your glory face to face. In the Name of Jesus Christ our Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 11:33–36

Psalm 63:1–8

Matthew 5:43–48

Preface of a Saint (3)

**JANUARY 21: AGNES AND CECILIA OF ROME, *Martyrs*, 304 and
c.230**

Agnes and Cecilia are two of the most venerated early Christian martyrs, and were both killed during persecutions in Rome.

As a young girl around twelve or thirteen years of age, Agnes was denounced as a Christian when she rejected propositions from men who wanted to marry her. She refused to change her mind or to sacrifice to the Roman gods, and so she was tortured and executed. The early fathers of the church praised her courage and chastity and remarked upon her name, which means “pure” in Greek and “lamb” in Latin.

Pilgrims still visit Agnes’ tomb and the catacomb surrounding it, beneath the basilica of her name on the Via Nomentana in Rome that Pope Honorius I (625–638) built in her honor to replace an older shrine erected by the Emperor Constantine. On her feast day at the basilica, two lambs are blessed, whose wool is woven into a scarf called the pallium, with which the Pope invests archbishops. Pope Gregory the Great sent such a pallium in 601 to Augustine, the first Archbishop of Canterbury. A representation of the pall appears on the coat of arms of Archbishops of Canterbury to this day.

Cecilia is the patron saint of singers, organ builders, musicians, and poets. According to fifth century sources, Cecilia was of noble birth and was betrothed to a pagan named Valerian. Cecilia’s witness resulted in the conversion of both Valerian and his brother, Tiburtius. Because of their conversion, the brothers were martyred and, while Cecilia was burying them, she too was arrested. After several failed attempts to put her to death, she died from injuries sustained by the ordeal. The date of her martyrdom is generally believed to be 230.

Remembered for the passion with which she sang the praises of God, Cecilia is first depicted in Christian art as a martyr, but, since the fourteenth century, she is often shown playing the organ, a theme

picked up by Raphael in his famous altarpiece for San Giovanni-in-Monte, Bologna, painted around 1516. Her story has inspired centuries of artistic representations in paintings, sculptures, mosaics, and stained glass. Composers such as Handel, Purcell, Howells, and Britten have written choral works and mass settings in her honor. Many music schools, choral societies, and concert series bear her name.

**JANUARY 21: AGNES AND CECILIA OF ROME, *Martyrs*, 304 and
c.230**

I Almighty and everlasting God, who dost choose those whom the world deemeth powerless to put the powerful to shame: Grant us so to cherish the memory of thy youthful martyrs Agnes and Cecilia, that we might share their pure and steadfast faith in thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God for ever and ever. Amen.

II Almighty and everlasting God, who chooses those whom the world deems powerless to put the powerful to shame, grant us so to cherish the memory of your youthful martyrs Agnes and Cecilia, that we might share their pure and steadfast faith in you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Lessons and Psalm

Song of Solomon 2:10–13

Psalm 45: 11–16

Matthew 18:1–6

Preface of a Saint (3)

JANUARY 22: VINCENT OF SARAGOSSA, *Deacon and Martyr*, 304

Vincent was a native of Huesca, in northeastern Spain, and was ordained as a deacon by Valerius, Bishop of Saragossa, who commissioned him to preach throughout his diocese. In the early years of the fourth century, the fervent Christian community in Spain fell victim to a persecution ordered by the Roman emperors Diocletian and Maximian. Dacian, governor of Spain, arrested both Valerius and his deacon Vincent, and had them imprisoned at Valencia.

According to one account, Valerius had a speech impediment, and so Vincent was often called upon to preach for him. When the two prisoners were challenged to renounce their faith, amid threats of torture and death, Vincent said to his bishop, "Father, if you order me, I will speak." Valerius is said to have replied, "Son, as I committed you to dispense the word of God, so I now charge you to answer in vindication of the faith which we defend."

The young deacon then told the governor that he and his bishop had no intention of betraying the one true God. The vehemence and enthusiasm of Vincent's defense showed no caution in his defiance of the judges, and Dacian's fury was increased by this exuberance in Christian witness. Valerius was exiled, but the angry Dacian ordered that Vincent be tortured.

Although the accounts of his martyrdom have been heavily embellished, Augustine of Hippo writes that Vincent's unshakeable faith enabled him to endure grotesque punishments and, finally, death. Vincent's cult spread rapidly throughout the early church, and he was venerated as a bold and outspoken preacher and witness to the truth of the living Christ. He remains an important model for the ministry of deacons not only in doing works of justice and mercy, but also in proclaiming and teaching the truths of the Christian faith to the church and to the world.

JANUARY 22: VINCENT OF SARAGOSSA, *Deacon and Martyr*, 304

I Almighty God, whose deacon Vincent, upheld by thee, was not terrified by threats nor overcome by torments: Strengthen us, we beseech thee, to endure all adversity with invincible and steadfast faith; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, whose deacon Vincent, upheld by you, was not terrified by threats nor overcome by torments: Strengthen us to endure all adversity with invincible and steadfast faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Revelation 7:13–17

Psalm 31:1–5

Luke 12:4–12

Preface of a Saint (3)

JANUARY 24: FLORENCE LI TIM-OI, *Priest, 1992*

Florence Li Tim-Oi was the first woman ordained as a priest in the Anglican Communion. Named by her father “much beloved daughter,” Li Tim-Oi was born in Hong Kong in 1907. When she was baptized as a student, she chose the name of Florence in honor of Florence Nightingale. Florence studied at Union Theological College in Guangzhou (Canton). In 1938, upon graduation, she served as a layworker, first in Kowloon and then in nearby Macao.

In May 1941 Florence was ordained deaconess. Some months later, Hong Kong fell to Japanese invaders, and priests could not travel to Macao to celebrate the Eucharist. Despite this setback, Florence continued her ministry. Her work came to the attention of Bishop Ronald Hall of Hong Kong, who decided that “God’s work would reap better results if she had the proper title” of priest.

On January 25th, 1944, the Feast of the Conversion of St. Paul, Bishop Hall ordained her as a priest.

When World War II came to an end, Florence Li Tim-Oi’s ordination became the subject of much controversy. She made the personal decision not to exercise her priesthood until it was acknowledged by the wider Anglican Communion. Undeterred, she continued to minister with great faithfulness, and in 1947 was appointed rector of St. Barnabas Church in Hepu where, on Bishop Hall’s instructions, she was still to be called priest.

When the Communists came to power in China in 1949, Florence undertook theological studies in Beijing to further understand the implications of the Three-Self Movement (self-rule, self-support, and self-propagation) which now determined the life of the churches. She then moved to Guangzhou to teach and to serve at the Cathedral of Our Savior. However, for sixteen years during the Cultural Revolution, from 1958 onwards, all churches were closed. Florence was forced to work first on a farm and then in a factory. Accused of counter-revolutionary activity, she was required to undergo political re-education. Finally, in 1974, she was allowed to retire from her work in the factory.

In 1979 the churches reopened, and Florence resumed her public ministry. Then, two years later, she was allowed to visit family members living in Canada. While there, to her great joy, she was licensed as a priest in the Diocese of Montreal and later in the Diocese of Toronto, where she finally settled until her death on February 26th, 1992.

JANUARY 24: FLORENCE LI TIM-OI, *Priest, 1992*

I Almighty God, who dost pour out thy Spirit upon thy sons and daughters: grant that we, following the example of thy servant Florence Li Tim-Oi, chosen priest in thy church, may with faithfulness, patience, and tenacity proclaim thy holy gospel to all the nations, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II Almighty God, who pours out your Spirit upon your sons and daughters: grant that we, following the example of your servant Florence Li Tim-Oi, chosen priest in your church, may with faithfulness, patience, and tenacity proclaim your holy gospel to all the nations, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

Galatians 3:23–28

Psalm 116:1–12

Luke 10:1–9

Preface of a Saint (2)

JANUARY 25: THE CONVERSION OF SAINT PAUL THE APOSTLE

Paul, or Saul as he was known until he became a Christian, was a Roman citizen, born at Tarsus, in present-day Turkey. He was brought up as an observant Jew, studying in Jerusalem for a time under Gamaliel, the most famous rabbi of the day. Describing himself, he said, "I am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin" (Romans 11:1).

A few years after the death of Jesus, Saul came in contact with the new Christian movement, and became one of the most fanatical of those who were determined to stamp out this "dangerous heresy." Saul witnessed the stoning of Stephen and approved of it. He was on the way to Damascus to lead in further persecution of the Christians when his dramatic conversion took place.

From that day, Paul devoted his life totally to Christ, and especially to the conversion of Gentiles. The Acts of the Apostles describes the courage and determination with which he planted Christian congregations over a large area of the land bordering the eastern Mediterranean.

His letters, which are the earliest Christian writings, established him as one of the early founders of Christian theology. He writes, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).

Paul describes himself as small and insignificant in appearance: "His letters are weighty and strong," it was said of him, "but his bodily presence is weak, and his speech of no account" (2 Corinthians 10:10). He writes of having a disability or affliction which he had prayed God to remove from him, and quotes the Lord's reply, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, Paul went on to say, "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me"

(2 Corinthians 12:9).

Paul is believed to have been martyred at Rome in the year 64 under Nero.

The feast of the Conversion of Saint Paul marks the end of the Week of Prayer for Christian Unity.

JANUARY 25: THE CONVERSION OF SAINT PAUL THE APOSTLE

I O God, who, by the preaching of thine apostle Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same by following the holy doctrine which he taught; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II O God, by the preaching of your apostle Paul you have caused the light of the Gospel to shine throughout the world: Grant, we pray, that we, having his wonderful conversion in remembrance, may show ourselves thankful to you by following his holy teaching; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 26:9–21

Psalm 67

Galatians 1:11–24

Matthew 10:16–22

Preface of Apostles and Ordinations

JANUARY 26: TITUS AND TIMOTHY, *Companions of Saint Paul*

Timothy was a native of Lystra in Asia Minor, the son of a Greek father and a Jewish mother who was a believer. We learn from the Acts of the Apostles that “He was well spoken of by the brethren at Lystra and Iconium. Paul wanted Timothy to accompany him; and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.” (Acts 16:1–3). In addition to being a devoted companion of Paul, Timothy was entrusted with missions to the Thessalonians, to encourage them under persecution, and to the Corinthians, to strengthen the converts in the faith. Timothy became Paul’s representative at Ephesus, and, according to Eusebius, the first bishop of that city.

Titus was, like Timothy, a companion of Paul, who calls him “my true child in the common faith” (Titus 1:4). Titus, a Greek, accompanied Paul and Barnabas from Antioch to Jerusalem at the time of the apostolic council. During Paul’s third missionary journey, Titus was sent on urgent missions to Corinth. Paul writes, “And besides our own comfort we rejoice still more at the joy of Titus because his mind has been set at rest by you all... And his heart goes out all the more to you, as he remembers the obedience of you all and the fear and trembling with which you received him” (2 Corinthians 7:13, 15).

Later, Titus was entrusted with the organization of the Church in Crete, where Eusebius reports he was the first bishop. Paul writes, “This is why I left you in Crete, that you might amend what was defective and appoint presbyters in every town as I directed you” (Titus 1:5).

As companions of Paul, Timothy and Titus are commemorated together close to the feast of Paul’s conversion. Paul several times mentions their youth, while entrusting them with great responsibilities in administration and in the proclaiming of the

Gospel, a reminder that not age but faithfulness, care, and the love of Christ are the important qualities for Christian leadership.

JANUARY 26: TITUS AND TIMOTHY, *Companions of Saint Paul*

I Almighty God, who didst call Timothy and Titus to do the work of evangelists and teachers, and didst make them strong to endure hardship: Strengthen us to stand fast in adversity, and to live godly and righteous lives in this present time, that with sure confidence we may look for our blessed hope, the glorious appearing of our great God and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who called Timothy and Titus to be evangelists and teachers, and made them strong to endure hardship: Strengthen us to stand fast in adversity, and to live godly and righteous lives in this present time, that with sure confidence we may look for our blessed hope, the glorious appearing of our great God and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

2 Timothy 1:1–8 *or* Titus 1:1–5

Psalm 112:1–9

John 10:1–10

Preface of Pentecost

JANUARY 27: JOHN CHRYSOSTOM, *Bishop and Theologian*, 407

John Chrysostom was born around 354 in Antioch, Syria. As a young man, he first responded to the call of desert monasticism until his health was impaired. He then returned to Antioch after six years as a monk and was ordained a priest. In 397, he became Bishop of Constantinople.

John, called “Chrysostom,” which means “the golden-mouthed,” is regarded as one of the greatest preachers in Christian history. People flocked to hear him. His eloquence was accompanied by an acute sensitivity to the needs of people. He saw preaching as an integral part of pastoral care, and as a medium of teaching. He warned that if a priest had no talent for preaching the Word of God, the souls of those in his charge “will fare no better than ships tossed in the storm.”

Chrysostom is renowned to this day for his Easter sermon, which continues to be read from pulpits around the world. It reads in part: “Hell is angry because it has been thwarted! Hell is angry because it has been mocked! Hell is angry because it has been destroyed! It is angry because it has been abolished! It is angry because it has been taken captive! Hell seized a body but it discovered God. It seized earth and it encountered heaven. It seized what it saw and was vanquished by what it did not see. O death, where is thy sting? O hell, where is thy victory?”

Chrysostom describes the Christian eucharistic liturgy as a glorious experience, in which all of heaven and earth join together in the worship of God. His treatise *On the Priesthood* remains a classic manual on the priestly vocation and its demands. The priest, he wrote, must be “dignified, but not haughty; awe-inspiring, but kind; affable in his authority; impartial, but courteous; humble, but not servile, strong but gentle ...”

Chrysostom was particularly eloquent concerning the Christian obligation to care for the poor, saying: “If you cannot remember

everything, instead of everything, I beg you, remember this without fail, that not to share our own wealth with the poor is stealing from the poor and deprivation of their means of life, for we do not possess our own wealth but theirs. If we have this attitude, we will certainly offer our money; and by nourishing Christ in poverty here and laying up great profit hereafter, we will be able to attain to the good things that are to come.”

While he was extolled as a preacher and pastor, his fiery temperament was poorly suited to the subtle politics demanded by his ministry as a bishop, and his episcopate was short but tumultuous. He was twice exiled, and he died during the second period of banishment, on September 14th, 407. Thirty-one years later, his remains were brought back to Constantinople, and buried on January 27th, which became the date of his commemoration.

JANUARY 27: JOHN CHRYSOSTOM, *Bishop and Theologian*, 407

I O God, who didst give thy servant John Chrysostom grace eloquently to proclaim thy righteousness in the great congregation, and fearlessly to bear reproach for the honor of thy Name: mercifully grant to all who proclaim thy word such excellence in preaching that all thy people may be made partakers of the glory that shall be revealed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God for ever and ever. Amen.

II O God, who gave your servant John Chrysostom grace eloquently to proclaim your righteousness in the great congregation, and fearlessly to bear reproach for the honor of your Name: mercifully grant to all who proclaim your word such excellence in preaching, that all your people may be made partakers of the glory that shall be revealed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Lessons and Psalm

Jeremiah 1:4–10

Psalm 49:1–8

Luke 21:12–15

Preface of a Saint (2)

JANUARY 28: THOMAS AQUINAS, *Friar and Theologian*, 1274

Thomas Aquinas is one of the most influential theologians in the history of Western Christianity. Born into a noble Italian family, probably in 1225, he entered the new Dominican Order of Preachers as a young man, and soon became an outstanding teacher in an age of intellectual ferment.

Perceiving the challenges that the recent rediscovery of Aristotle's works might entail for traditional Christian doctrine, especially in their emphasis upon empirical knowledge derived from reason and sense perception independent of faith and revelation, Thomas asserted that reason and revelation are in basic harmony. "Grace", he said, "is not the denial of nature, but the perfection of it." This synthesis Thomas accomplished in his greatest works, the *Summa Theologiae* and the *Summa Contra Gentiles*, which even today continue to exercise profound influence on Christian thought and philosophy. Although his theology is now considered to be conventional by many Christians, especially among Roman Catholics, in his own day Thomas was considered a bold thinker, even a "radical," and certain aspects of his thought were condemned by the ecclesiastical authorities. His canonization on July 18th, 1323 vindicated him.

Thomas understood God's disclosure of his Name, in Exodus 3:14, "I Am Who I Am," to mean that God is Being, the Ultimate Reality from which everything else derives its being. The difference between God and the world is that God's essence is to exist, whereas all other beings derive their being from him by the act of creation. Although God and the world are distinct, there is, nevertheless, an analogy of being between God and the world, since the Creator is reflected in his creation. It is therefore possible to have a limited knowledge of God by analogy from the created world. On this basis, human reason can demonstrate that God exists; that he created the world; and that he contains in himself, as their cause, all the perfections that exist in his creation. The distinctive truths of Christian faith, however, such as the Trinity and the Incarnation, are known only by revelation.

In December 1273, after decades of churning out theological writings at an astonishing pace, Thomas suddenly stopped, leaving his great *Summa* unfinished. When pressed as to why, he could only say that he had experienced a mystical encounter so profound that all of his former words seemed empty to him now. “All that I have written seems to me like so much straw compared to what I have seen and what has been revealed to me!”

Thomas died in 1274, just under fifty years of age. In 1369, on January 28th, his remains were transferred to Toulouse. In addition to his many theological writings, he composed several eucharistic hymns. They include “O saving Victim” (*The Hymnal 1982*, #310; #311) and “Now, my tongue, the mystery telling” (*The Hymnal 1982*, #329; #330; #331).

JANUARY 28: THOMAS AQUINAS, *Friar and Theologian*, 1274

I Almighty God, who hast enriched thy church with the singular learning and holiness of thy servant Thomas Aquinas: Enlighten us more and more, we pray, by the disciplined thinking and teaching of Christian scholars, and deepen our devotion by the example of saintly lives; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, who has enriched your church with the singular learning and holiness of your servant Thomas Aquinas: Enlighten us more and more, we pray, by the disciplined thinking and teaching of Christian scholars, and deepen our devotion by the example of saintly lives; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Wisdom 7:7–14

Psalm 119: 97–104

Matthew 13:47–52

Preface of Trinity Sunday

JANUARY 31: MARCELLA OF ROME, *Monastic and Scholar*, 410

“How much virtue and ability, how much holiness and purity I found in her,” said Jerome of Marcella, “I am afraid to say, lest I may exceed the bounds of men's belief.” Marcella was born in Rome in 325 to Albina, a noblewoman noted for her piety and learning. When Marcella was a child, her mother invited Athanasius of Alexandria to sojourn in her home during his exile. At his feet, Marcella studied the lives of the holy monastics of the Thebaid, and Athanasius gave to her a copy of his *Life of Antony*.

After being widowed as a young woman, Marcella devoted herself to the asceticism of Antony. Trading her costly array for a simple brown dress, she made her home into a house of prayer and refuge. Her example inspired other women to form a community, sometimes called the Brown Dress Society, that was devoted to chastity, poverty, fasting, prayer, studying the scriptures, and serving the poor and needy. Together with Paula (September 28th), Marcella is one of the mothers of Roman monasticism.

In 382, Pope Damasus invited Jerome to Rome; he lodged in Marcella's Aventine Hill estate. During those three years a friendship developed between Marcella, Paula, and Jerome, without which Jerome's Latin translation of the scriptures (later called the Vulgate) would not have been written. Marcella and Paula were remarkably erudite; Jerome found in them not only friends but colleagues with whom to discuss the challenges of interpreting and translating the scriptures. After the death of Damasus, Jerome, joined by Paula and her daughter Eustochium, left for Jerusalem; although they urged Marcella to join them, she was determined to remain in Rome. She and Jerome corresponded for the remainder of her life. After his departure, scholars came to her to seek her insight on obscure matters in the Greek and Hebrew scriptures.

In 410 the Visigoths invaded Rome. Alaric's soldiers pillaged Marcella's home in search of wealth. They scourged the eighty-five year old woman, demanding that she surrender her hidden treasures, which she had long since spent in charity. She pleaded

with the soldiers not to harm her protégé Principia. They were eventually taken to St. Paul's Church, which had been designated a sanctuary. The following day, Marcella died in the Principia's arms.

JANUARY 31: MARCELLA OF ROME, *Monastic and Scholar*, 410

I O God, who satisfiest the longing soul and fillest the hungry with good things: Grant that we, like thy servant Marcella, may hunger and thirst after thee more than the vain pomp and glory of the world and delight in thy word more than in all manner of riches; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. Amen.

II O God, who satisfies the longing soul and fills the hungry with good things: Grant that we, like your servant Marcella, may hunger and thirst after you more than the vain pomp and glory of the world and delight in your word more than all manner of riches. Through Jesus Christ our Lord, who lives and resigns with you and the Holy Spirit, one God, now and forever. Amen.

Lessons and Psalm

1 Kings 17:8-16

Psalm 124

Mark 12:41-44

Preface of a Saint (2)

FEBRUARY 1: BRIGID OF KILDARE, *Monastic*, c. 523

Along with Patrick, Brigid is one of the most beloved Irish saints. She was born into slavery in the middle of the fifth century, the daughter of a local chieftain and his slave. Her father Dubhthach was poet laureate of King Loeghaire, and she was raised in a Druid household, but her mother was a Christian.

Even as a young girl, Brigid was notorious for giving away all of the family's food and goods in order to feed and assist the poor. Enraged, her father tried to sell her to the king of Leinster, but even while the two men were negotiating her price, she took the king's jeweled sword and gave it to a beggar so that he could sell it to feed his family. Instead of being angry, the king was impressed with her compassion and resourcefulness, and told Dubhthach to give his daughter her freedom.

Gathering a group of women around her, Brigid founded a monastery in 470 at Kildare, a place whose name meant "Church of the Oak." This was the first monastic community for women in Ireland. To secure the sacraments, Brigid persuaded the anchorite Conlaed to receive ordination as a bishop and to bring his community of monks to Kildare, thus establishing a double monastery of men and women. She founded a renowned scriptorium and center for manuscript illumination at the monastic community as well.

Brigid actively participated in leadership and in policy-making decisions not only within her own monastic federation but also within church conventions. She died around 523 at Kildare. Her remains are said to have been re-interred with those of Patrick at Downpatrick in the ninth century.

FEBRUARY 1: BRIGID OF KILDARE, *Monastic*, c. 523

I O God, whose servant Brigid, kindled with the flame of thy love, became a shining light in thy Church: Grant that we also may be aflame with the spirit of love and discipline, and walk before thee as children of light; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II O God, whose servant Brigid, kindled with the flame of your love, became a shining light in your Church: Grant that we also may be aflame with the spirit of love and discipline, and walk before you as children of light; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 Corinthians 1:26–31

Psalm 138

Matthew 6:25–33

Preface of a Saint (2)

FEBRUARY 2: THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

Today's feast is sometimes known as the Purification of Saint Mary the Virgin, and also as Candlemas. In the Eastern Church it has been called the Meeting of Christ with Simeon. Such a variety of names is ample testimony to the wealth of spiritual meaning that generations of Christians have discovered in this small incident.

The title, "The Presentation," reminds us of the Jewish law (Exodus 13:2;22:29) that every firstborn son had to be dedicated to God in memory of the Israelites' deliverance from Egypt, when the firstborn sons of the Egyptians died and those of Israel were spared.

When Mary placed her small son into the arms of Simeon, it was the meeting of the Old and New Dispensations. The old sacrifices, the burnt offerings and oblations, were done away; a new and perfect offering had come into the temple. God had provided himself a lamb for the burnt-offering (Genesis 22:8), his only Son. The offering was to be made once for all on the cross. At every Eucharist those who are in Christ recall that sinless offering and unite "themselves, their souls and bodies" with the self-oblation of their Lord and Savior.

It is traditional that candles are blessed on this day, for use throughout the rest of the year, which is why the feast is also sometimes known as "Candlemas".

FEBRUARY 2: THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

I Almighty and everliving God, we humbly beseech thee that, as thy only-begotten Son was this day presented in the temple, so we may be presented unto thee with pure and clean hearts by the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Malachi 3:1-4

Psalm 84

Hebrews 2:14-18

Luke 2:22-40

Preface of the Epiphany

FEBRUARY 4: MANCHE MASEMOLA, *Martyr*, 1928

It is believed that Manche Masemola was born around 1913, in Marishane, South Africa. She grew up with her parents, two older brothers, a younger sister named Mabule, and a cousin named Lucia. She was not sent to school, but labored with her family on their farm. Her family was not Christian, but rather followed traditional local religious practices. The Christian community in their region was very small, and looked upon by most people with much suspicion.

In 1919 Fr. Augustine Moeka of the Anglican Community of the Resurrection established a mission at Marishane. Manche Masemola and her cousin Lucia first heard Moeka preach as a result. She was eager to learn more, and began to attend worship services and classes at the mission twice a week.

Soon she expressed a desire to be baptized, but her parents tried to forbid her. When their prohibitions failed to dissuade her, she was beaten. On a number of occasions, Manche Masemola remarked to Lucia and Moeka that she would die at her parents' hands and be baptized in her own blood. Then, on or near 4th February 1928, her mother and father took her away to an isolated place and killed her, and buried her by a granite rock on a remote hillside. She was about fifteen years old.

Although she was not yet baptized, the church has historically recognized catechumens who died before they could be baptized as being baptized by their desire for baptism. In 1935 a small group of Christians made a pilgrimage to her grave. Larger groups followed in 1941 and 1949. Now, hundreds visit the site every August. In 1975 her name was added to the calendar of the Church of the Province of Southern Africa.

Manche Masemola is one of the twentieth century martyrs whose statues are displayed at Westminster Abbey. More than 40 years after her daughter's murder, her mother was baptized into the

church in 1969.

FEBRUARY 4: MANCHE MASEMOLA, *Martyr*, 1928

I Almighty and everlasting God, who didst kindle the flame of thy love in the heart of thy faithful martyr Manche Masemola; Grant unto us thy servants, a like faith and power of love, that we who rejoice in her triumph may profit by her example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty and everlasting God, who kindled the flame of your love in the heart of your faithful martyr Manche Masemola; Grant to us your servants, a like faith and power of love, that we who rejoice in her triumph may profit by her example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Ruth 1:16–18

Psalm 118:8–14

Matthew 19:13–15

Preface of a Saint (3)

FEBRUARY 5: AGATHA OF SICILY, *Martyr*, 251

Agatha of Sicily was one of the most highly venerated virgin martyrs from the early church. It is believed that she was born around 231 to a rich and noble family. From a very young age, she chose to dedicated her life to God as a consecrated virgin, but this did not stop men from making unwanted advances towards her.

One of those men was Quitianus, the local Roman prefect, who thought that he could use his status and power to compel her to give up her vow. He tried to blackmail her by threatening to expose her as a Christian, but she would not yield to him. Because she consistently spurned his advances, he denounced her as a Christian during the Decian persecution. When she came to the trial, she learned that he was both her accuser and her judge.

In spite of this, Agatha refused to change her mind, and so Quitianus sentenced her to be imprisoned in a brothel. While she remained confined there for a month, she never waivered in her resolve that she would never willingly give herself to him or to any other man.

Eventually Quitianus grew impatient with her fortitude and sentenced her to be tortured to death. She was killed in the year 251. Counted as a virgin martyr because of her refusal to consent, she is regarded as the patron of all those who are subjected to sexual harassment or assault. Because of her popularity, she was one of the very few saints who were retained on the calendar of the 1662 Book of Common Prayer after the Reformation.

FEBRUARY 5: AGATHA OF SICILY, *Martyr*, 251

I Almighty and everlasting God, who didst strengthen thy martyr Agatha with constancy and courage: Grant us for the love of thee to make no peace with oppression, to fear no adversity, and to have no tolerance for those who wouldst use their power to abuse or exploit; Through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, now and for ever. Amen.

II Almighty and everlasting God, who strengthened your martyr Agatha with constancy and courage: Grant us for the love of you to make no peace with oppression, to fear no adversity, and to have no tolerance for those who would use their power to abuse or exploit; Through Jesus Christ our Lord, to whom with you and the Holy Spirit be all honor and glory, now and for ever. Amen.

Lessons and Psalm

2 Esdras 51:1–12

Psalm 125

Matthew 5:10–12

Preface of a Saint (1)

FEBRUARY 6: THE MARTYRS OF JAPAN, 1597

The introduction of Christianity into Japan in the sixteenth century, first by the Jesuits under Francis Xavier, and then by the Franciscans, has left records of heroism and self-sacrifice in the annals of Christian witness. It has been estimated that by the end of that century there were about 300,000 baptized believers in Japan.

Unfortunately, these initial successes were compromised by rivalries among the religious orders, and the interplay of colonial politics, both within Japan and between Japan and the Spanish and Portuguese, aroused suspicion about Western intentions of conquest. After half a century of ambiguous support by some of the powerful Tokugawa shoguns, the Christian enterprise suffered cruel persecution and suppression.

The first victims were six Franciscan friars and twenty of their converts who were crucified at Nagasaki, February 5th, 1597. In his powerful novel *Silence*, based on the event, Shusaku Endo writes:

“They were martyred. But what a martyrdom! I had long read about martyrdom in the lives of the saints—how the souls of the martyrs had gone home to Heaven, how they had been filled with glory in Paradise, how the angels had blown trumpets. This was the splendid martyrdom I had often seen in my dreams. But the martyrdom of the Japanese Christians I now describe to you was no such glorious thing. What a miserable and painful business it was! The rain falls unceasingly on the sea. And the sea which killed them surges on uncannily—in silence.”

By 1630, what was left of Christianity in Japan was driven underground. Yet it is remarkable that two hundred and fifty years later there were found many men and women, without priests or sacraments, who had preserved through the generations a vestige of Christian faith.

FEBRUARY 6: THE MARTYRS OF JAPAN, 1597

I O God our Father, who didst bring the holy martyrs of Japan through the suffering of the cross to the joys of eternal life: Grant that we, encouraged by their example, may hold fast to the faith we profess, even unto death itself; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

II O God our Father, who brought the holy martyrs of Japan through the suffering of the cross to the joys of eternal life: Grant that we, encouraged by their example, may hold fast to the faith we profess, even unto death itself; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Galatians 2:19–20

Psalm 116:1–8

Mark 8:34–38

Preface of Holy Week

FEBRUARY 8: BAKHITA (JOSEPHINE MARGARET BAKHITA),
Monastic, 1947

Josephine Margaret Bakhita was born in Olgossa in the Darfur region of southern Sudan. At the age of seven, Josephine was kidnapped, and sold into slavery. The girl was so traumatized by the experience that she was unable to remember her name. Bakhita means fortunate one - a name given her by the same slave raiders that forcefully removed her from her family and village. Even as a child, Josephine said she experienced God in her heart without ever having been evangelized. She said, "Seeing the sun, the moon and the stars, I said to myself: Who could be the Master of these beautiful things? And I felt a great desire to see him, to know him and to pay him homage."

Although technically illegal, the entire Sudan belt in the late 19th century was a raiding ground for various groups of armed slave traders. Enslaved for 12 years, Josephine endured untold hardship and suffering. She was resold several times, finally in 1883 to the Italian consul in Khartoum, Sudan. After he gave her to his friend Augusto Michieli, Josephine went with him and his family to Italy where she worked as a nanny for their young daughter, Mimmina. Accompanying her to Venice's Institute of the Catechumens, Josephine felt drawn to Christianity. She was baptized in 1890. The hardships in her life meant that Josephine did not easily express her joy. But the joy she experienced through Christ was often observed at the font where she was baptized, kissing it and saying: "Here I became one of the daughters of God!"

Josephine entered religious life in 1896 as a Canossian Daughter of Charity. In 1902, she went to the city of Schio (northeast of Verona), where she served her religious community. She soon became well loved by the children attending the sisters' school and by the local citizens. By the end of her life, Josephine was renowned across Italy for her loving, spiritual wisdom.

Josephine knew the reality of being a slave, an immigrant, and a spiritual seeker. Even today, countless children, women, and men

continue to be victimized, and trafficked into slavery. Josephine serves as an inspiration to those who work to free girls and women from oppression and violence, and to return them to their dignity in the full exercise of their rights. Not only is she a model of resistance, Josephine also reminds us of our obligation to strive against the evil and injustice of human trafficking and uphold the dignity of every human person.

FEBRUARY 8: BAKHITA (JOSEPHINE MARGARET BAKHITA),
Monastic, 1947

I O God of Love, thou didst deliver servant Josephine Margaret Bakhita from the bondage of slavery to serve you in true freedom; by her example help us to see those enslaved among us, and work to release them from their chains. In your mercy, give to all survivors healing from their wounds and joy in their liberation; through Jesus Christ our Lord. Amen.

II O God of Love, you delivered your servant Josephine Margaret Bakhita from the bondage of slavery to serve you in true freedom; by her example help us to see those enslaved among us, and work to release them from their chains. In your mercy, give to all survivors healing from their wounds and joy in their liberation; through Jesus Christ our Lord. Amen.

Lessons and Psalm

Sirach 2:7–11

Psalm 91

Luke 6:27–36

Preface of a Saint (3)

FEBRUARY 10: SCHOLASTICA OF NURSIA, *Monastic*, 543

The twin sister of Benedict of Nursia, founder of the Benedictine order, Scholastica is the patron saint of nuns, having dedicated herself to God in her youth.

What we know about her we owe to the *Dialogues* of Gregory the Great. Although tradition has it that she lived in a large religious community in Plumbariola, there is no evidence that a convent existed there at that time. It is now speculated that she lived in a small hermitage with a few other religious women. Plumbariola was convenient to her brother's monastery at Monte Cassino, and Benedict regularly visited his sister to discuss the scriptures and spiritual matters.

On one such visit, late in her life, Scholastica—perhaps knowing that her time was short—begged her brother to remain overnight. Benedict refused, as this would violate his own monastic rule. Scholastica then prayed for God's intervention, and the weather, which was already threatening, turned violent, so that Benedict was trapped. (Ironically, Scholastica is often invoked against heavy rain!) When he reproved his sister, she replied, "See, I asked you, and you would not listen to me. So I asked my Lord, and he has listened to me." Gregory writes, "It is no wonder that the woman who had desired to see her brother that day proved at the same time that she was more powerful than he was."

Three days later, after he had returned to his monastery, Benedict saw his sister's soul, in the form of a dove, ascending to heaven. He had her buried in his own tomb, and when he died he was buried with her.

FEBRUARY 10: SCHOLASTICA OF NURSIA, *Monastic*, 543

I Help us, O God, to love one other as sisters and brothers, and to balance discipline with love, and rules with compassion, according to the example shown by thy saints Scholastica and Benedict. All this we ask for the sake of thy Son Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end. Amen.

II Help us, O God, to love one other as sisters and brothers, and to balance discipline with love, and rules with compassion, according to the example shown by your saints Scholastica and Benedict. All this we ask for the sake of your Son Jesus Christ our Lord, to whom with you and the Holy Spirit be all honor and glory, now and forever. Amen.

Lessons and Psalm

Acts 4:32–35

Psalm 34:1–8

Matthew 6:24–33

Preface of a Saint (1)

FEBRUARY 11: THEODORA, Empress, c.867

Theodora was a 9th century Byzantine empress who is commemorated as a saint in the Orthodox churches for her role in the restoration of icons following the iconoclastic controversy. Although in theory the conflict had been settled in favor of the veneration of icons at the Seventh Ecumenical Council in 787, in practice disagreements remained strong, and the iconoclastic party included many prominent members of society, including within the imperial family.

A young noblewoman of Armenian descent, Theodora was married to the young emperor Theophilos in the year 830. Although both were sincere Christians, the couple had strong disagreements about religious matters. Theophilos was an iconoclast and believed that the veneration of icons was idolatry. Theodora, however, maintained her own practice of venerating images in spite of her husband's opposition. On one occasion, when a servant reported to Theophilos that his wife had been seen venerating icons, she sweetly informed him that she had merely been "playing with dolls." Two of her icons are kept in a monastery on Mount Athos to this day, where they are referred to as "Theodora's dolls."

In spite of this theological conflict, the couple seem to have had a largely happy marriage, and had five daughters and two sons. Theophilos, however, died very young at the age of 29, and Theodora's life changed considerably. Her young son Michael was only a toddler and was too young to assume leadership, and so she ruled the Byzantine emperor as his regent from 842 until 855.

One of Theodora's first acts as regent was summon a synod of bishops to revisit the question of icons and iconoclasm. The practice of icon veneration was restored, and the synod ended in a procession that carried icons back into the Hagia Sophia.

Despite this victory, however, Theodora was noted for the particular gentleness with which she treated her theological opponents. She negotiated strongly with the church to ensure that her late husband

would not be condemned as a heretic, and pursued a moderate policy of accommodation with clergy who had been iconoclasts. This was strongly opposed by more extreme factions within the church who wanted to see them denounced and punished as heretics, but Theodora remained firm in her attitude of respect for those who had held differing opinions. This ultimately led most of the iconoclastic party to gradually accept the majority view and to remain within the church.

Theodora is therefore remembered not only for her role in restoring the veneration of icons to the church, but for her firm and diplomatic insistence upon reconciliation with those who had held opposing views, which made this one theological controversy that ended in reconciliation rather than in schism.

Theodora ruled as regent until her son came of age in 855. In 857 she retired to the monastery of Gastria, and seems to have died there some time after 867.

FEBRUARY 11: THEODORA, Empress, c.867

I O God, who didst call thy servant Theodora to an earthly throne that she might advance your heavenly kingdom and who didst give her the wisdom to establish unity where there had been division; Create in thy church such godly union and concord that we might proclaim the Gospel of the Prince of Peace, not only in correct theology but in right actions. All this we ask through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, who called your servant Theodora to an earthly throne that she might advance your heavenly kingdom and who gave her the wisdom to establish unity where there had been division; Create in your church such godly union and concord that we might proclaim the Gospel of the Prince of Peace, not only in correct theology but in right actions. All this we ask through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Colossians 1:15–20

Psalm 133

John 17:20–23

Preface of a Saint (3)

FEBRUARY 13: ABSALOM JONES, *Priest*, 1818

Absalom Jones was born on November 6, 1746, in a house slave in Delaware. He taught himself to read out of the New Testament, among other books. When sixteen, he was sold to a store owner in Philadelphia. There he attended a night school for blacks, operated by Quakers. At twenty, he married another slave, and purchased her freedom with his earnings.

Jones bought his own freedom in 1784. At St. George's Methodist Episcopal Church, he served as lay minister for its black membership. The active evangelism of Jones and that of his friend, Richard Allen, greatly increased black membership at St. George's. The alarmed vestry decided to segregate blacks into an upstairs gallery, without notifying them. During a Sunday service when ushers attempted to remove them, the blacks indignantly walked out as a body.

In 1787, black Christians organized the Free African Society, the first organized Afro-American society, and Absalom Jones and Richard Allen were elected overseers. Members of the Society paid monthly dues for the benefit of those in need. The Society established communication with similar black groups in other cities. In 1792, the Society began to build a church, which was dedicated on July 17th, 1794.

The African Church applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1. that they be received as an organized body; 2. that they have control over their local affairs; 3. that Absalom Jones be licensed as layreader, and, if qualified, be ordained as minister. In October 1794 it was admitted as St. Thomas African Episcopal Church. Bishop White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery, and warned the oppressors to "clean their hands of slaves." To him, God

was the Father, who always acted on “behalf of the oppressed and distressed.” But it was his constant visiting and mild manner that made him beloved by his own flock and by the community. St. Thomas Church, Philadelphia, grew to over 500 members during its first year. Known as “the Black Bishop of the Episcopal Church,” Jones was an example of persistent faith in God and in the church as God’s instrument.

Jones died on February 13th, 1818, in Philadelphia.

FEBRUARY 13: ABSALOM JONES, *Priest*, 1818

I Set us free, O heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of thy servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which thou hast given us in thy Son our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 42:5–9

Psalm 126

John 15:12–15

Preface of a Saint (1)

FEBRUARY 14: CYRIL AND METHODIUS, *Missionaries*, 869, 885

Cyril (born about 828) and Methodius (born about 817), brothers born in Thessalonika, are honored as apostles to the southern Slavs and as the founders of Slavic literary culture. Cyril was a philosopher and a deacon, who eventually became a monastic missionary. Methodius was first the governor of a Slavic colony who subsequently turned to the monastic life, and was later elected abbot of a monastery in Constantinople.

In 862, the King of Moravia asked for missionaries who would teach his people in their native language. Since both Cyril and Methodius knew Slavonic, and both were learned men—Cyril was known as “the Philosopher”—the Patriarch chose them to lead the mission.

As part of his task among the Moravians, Cyril invented an alphabet to transcribe the native tongue, probably the “Glagolitic,” in which Slavo-Roman liturgical books in Russian and Serbian are still written. The “Cyrillic” alphabet is thought to have been originated by Cyril’s followers.

Pressures by the German clergy, who opposed the brothers’ teaching, preaching, and writing in Slavonic, and the lack of a bishop to ordain new priests for their people, caused the two brothers to seek foreign help. They found a warm welcome at Rome from Pope Adrian II, who determined to ordain both men bishops and approved the Slavonic liturgy. Cyril, however, died in 869 at Rome and was buried there. Methodius, now a bishop, returned to Moravia as Metropolitan of Sirmium.

Methodius, still harassed by German bishops, was imprisoned at their behest. Eventually, he was released by Pope John VIII, on the condition that Slavonic, “a barbarous language,” be used only for preaching. Later, the enmity of the Moravian prince caused Methodius to be recalled to Rome on charges of heresy. Papal support again allowed him to return to Moravia and to use Slavonic in the liturgy.

Methodius completed a Slavonic translation of the Bible and of Byzantine ecclesiastical law, while continuing his missionary activities. He is believed to have died in 885, probably in Nitria, in what is now Slovakia. At his funeral, celebrated in Greek, Latin, and Slavonic, "the people came together in huge numbers...for Methodius had been all things to all people that he might lead them all to heaven."

FEBRUARY 14: CYRIL AND METHODIUS, *Missionaries*, 869, 885

I Almighty and everlasting God, who by the power of the Holy Spirit didst move thy servants Cyril and Methodius to bring the light of the Gospel to a hostile and divided people: Overcome, we pray thee, by the love of Christ, all bitterness and contention among us, and make us one united family under the banner of the Prince of Peace; who liveth and reigneth with thee and the same Spirit, one God, now and for ever. Amen.

II Almighty and everlasting God, who by the power of the Holy Spirit moved your servants Cyril and Methodius to bring the light of the Gospel to a hostile and divided people: Overcome all bitterness and strife among us by the love of Christ, and make us one united family under the banner of the Prince of Peace; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ephesians 3:1–7

Psalm 96:1–7

Mark 16:15–20

Preface of Apostles and Ordinations

FEBRUARY 15: THOMAS BRAY, *Priest and Missionary*, 1730

Thomas Bray was born at Marton, in Shropshire, England, in 1656. After graduating from Oxford and being ordained as a priest, he became a country parson in Warwickshire. In 1696 he was invited by the Bishop of London to be responsible for the oversight of church work in the colony of Maryland. Three years later, as the Bishop's Commissary, he sailed to the American colonies for his first, and only, visitation.

Though he spent only two and a half months in Maryland, Bray was deeply concerned about the neglected state of the American churches, and the great need for the education of clergy, lay people, and children. At a general visitation of the clergy at Annapolis, before his return to England, he emphasized the need for the instruction of children, and insisted that no clergyman be given a charge unless he had a good report from the ship in which he crossed the Atlantic, "whether...he gave no matter of scandal, and whether he did constantly read prayers twice a day and catechize and preach on Sundays, which, notwithstanding the common excuses, I know can be done by a minister of any zeal for religion." His understanding of, and concern for, Native Americans and African Americans were far ahead of his time. He founded thirty-nine lending libraries in America, as well as numerous schools. He raised money for missionary work and influenced young English priests to go to America.

Bray tried hard to have a bishop consecrated for the American colonies, but failed. His greatest contributions were the founding of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, both of which are still effectively in operation after two and a half centuries of work all over the world.

From 1706 to 1730, Bray was the rector of St. Botolph Without Aldgate in London, where, until his death there on February 15th, 1730, at the age of 72, he served with energy and devotion, while continuing his efforts on behalf of black slaves in America, and in the founding of parochial libraries.

When the deplorable condition of English prisons was brought to Bray's attention, he set to work to influence public opinion and to raise funds to alleviate the misery of the inmates. He organized Sunday "Beef and Beer" dinners in prisons, and advanced proposals for prison reform. It was Thomas Bray who first suggested to General Oglethorpe the idea of founding a humanitarian colony for the relief of honest debtors, but he died before the Georgia colony became a reality.

FEBRUARY 15: THOMAS BRAY, *Priest and Missionary*, 1730

I O God of compassion, who didst open the heart of thy servant Thomas Bray to answer the needs of the church in the New World: Make thy church diligent at all times to propagate the Gospel and to promote the spread of Christian knowledge; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God of compassion, who opened the heart of your servant Thomas Bray to answer the needs of the church in the New World: Make your church diligent at all times to propagate the Gospel, and to promote the spread of Christian knowledge; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Isaiah 52:7–10

Psalm 85:7–13

Luke 10:1–9

Preface of Pentecost

FEBRUARY 17: JANANI LUWUM, *Archbishop and Martyr*, 1977

Janani Luwum was born in 1922 to Acholi parents in Mucwini, Uganda, near the Sudanese border. After his early years as a teacher and lay reader in Gulu, he was sent to St. Augustine's College, Canterbury. He was ordained as a priest in 1956 and returned to Uganda to assume responsibility for twenty-four congregations. After several years of service that included work at a local theological college, Luwum returned to England on scholarship for further study at the London College of Divinity.

In 1969, Luwum became Bishop of Northern Uganda, where he was a faithful visitor to his parishes as well as a growing influence at international gatherings of the Anglican Communion. In 1974, he was elected Archbishop of the Church of Uganda, Rwanda, Burundi, and Boga-Zaire.

Luwum's new position brought him into direct contact and eventual confrontation with the Ugandan military dictator, Idi Amin, as the archbishop sought to protect his people from the brutality of Amin's regime. In August of 1976, Makerere University was sacked by government troops. With Archbishop Luwum as their chair, the Christian leaders of the country drafted a strong memorandum of protest against officially sanctioned rape and murder.

In early February 1977, the archbishop's residence was searched for arms by government security forces. On February 16th, President Amin summoned Luwum to his palace. He went there, accompanied by the other Anglican bishops and by the Roman Catholic cardinal archbishop and a senior leader of the Muslim community. After being accused of complicity in a plot to murder the President, most of the clerics were allowed to leave. However, Archbishop Luwum was ordered to remain behind. As his companions departed, Luwum said, "They are going to kill me. I am not afraid." He was never seen alive again. The following day the government announced that he had been killed in an automobile accident while resisting arrest. Only after some weeks had passed was his bullet-riddled body released to his family for burial.

Early in his confrontation with the Ugandan government, Archbishop Luwum answered one of his critics by saying, "I do not know how long I shall occupy this chair. I live as though there will be no tomorrow...While the opportunity is there, I preach the gospel with all my might, and my conscience is clear before God."

FEBRUARY 17: JANANI LUWUM, *Archbishop and Martyr*, 1977

I O God, whose Son the Good Shepherd laid down his life for his sheep: We give thee thanks for thy faithful shepherd, Janani Luwum, who after his Savior's example gave up his life for the sake of his flock. Grant us to be so inspired by his witness that we make no peace with oppression, but live as those who are sealed with the cross of Christ, who died and rose again, and now liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, whose Son the Good Shepherd laid down his life for his sheep: We give you thanks for your faithful shepherd, Janani Luwum, who after his Savior's example gave up his life for the sake of his flock. Grant us to be so inspired by his witness that we make no peace with oppression, but live as those who are sealed with the cross of Christ, who died and rose again, and now lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Ecclesiasticus 4:20–28

Psalm 119:41–48

John 12:24–32

Preface of Holy Week

FEBRUARY 18: MARTIN LUTHER, *Pastor and Reformer*, 1546

Martin Luther was born November 10th, 1483, at Eisleben, in Germany. His intellectual abilities were evident early, and his father planned a career for him in law. Luther's real interest lay elsewhere, however, and in 1505, he entered the local Augustinian monastery. He was ordained as a priest on April 3rd, 1507.

In October 1512, Luther received his doctorate in theology, and shortly afterward he was installed as a professor of biblical studies at the University of Wittenberg. His lectures on the Bible were popular, and within a few years he made the university a center for biblical humanism. As a result of his theological and biblical studies, he called into question the practice of selling indulgences. On the eve of All Saints' Day, October 31st, 1517, he posted on the door of the castle church in Wittenberg the notice of an academic debate on indulgences, listing 95 theses for discussion. As the effects of the theses became evident, the Pope called upon the Augustinian order to discipline their member. After a series of meetings, political maneuvers, and attempts at reconciliation, Luther, at a meeting with the papal legate in 1518, refused to recant.

Luther was excommunicated on January 3rd, 1521. The Emperor Charles V summoned him to the meeting of the Imperial Diet at Worms. There Luther resisted all efforts to make him recant, insisting that he had to be proved in error on the basis of Scripture. The Diet passed an edict calling for the arrest of Luther. Luther's own prince, the Elector Frederick of Saxony, however, had him spirited away and placed for safekeeping in his castle.

There Luther translated the New Testament into German and began the translation of the Old Testament. He then turned his attention to the organization of worship and education. He introduced congregational singing of hymns, composing many himself, and issued model orders of services. He published his large and small catechisms for instruction in the faith. During the years from 1522 to his death, Luther wrote a prodigious quantity of books, letters, sermons, and tracts. Luther died at Eisleben on February 18th, 1546.

FEBRUARY 18: MARTIN LUTHER, *Pastor and Reformer*, 1546

I O God, our refuge and our strength: Thou didst raise up thy servant Martin Luther to reform and renew thy church in the light of thy word. Defend and purify the church in our own day and grant that, through faith, we may boldly proclaim the riches of thy grace, which thou hast made known in Jesus Christ our Savior, who with thee and the Holy Ghost, liveth and reigneth, one God, now and for ever. Amen.

II O God, our refuge and our strength: You raised up your servant Martin Luther to reform and renew your church in the light of your word. Defend and purify the church in our own day and grant that, through faith, we may boldly proclaim the riches of your grace, which you have made known in Jesus Christ our Savior, who with you and the Holy Spirit, lives and reigns, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 55:6–11

Psalm 46

John 15:1–11

Preface of Trinity Sunday

FEBRUARY 19: AGNES TSAO KOU YING, 1856, AGATHA LIN ZHAO, 1858, AND LUCY YI ZHENMEI, 1862, *Catechists and Martyrs*

Agnes Tsao Kou Ying, Agatha Lin Zhao, and Lucy Yi Zhenmei were three lay catechists who were martyred in China in the mid-nineteenth century for refusing to renounce the Christian faith. Although Christians were persecuted at this time in large part because of the association between the Christian religion and imperial colonialism, all three of these women were raised within Chinese Christian families, and saw no conflict between their identity as Christians and their identity as Chinese women. All three were canonized by the Roman Catholic Church on October 1st, 2000.

Agnes Tsao Kou Ying was born in the small village of Wujiashai in Guizhou Province in 1821. She was orphaned at a young age, and had to work to support herself. She married at age 18, but was treated poorly by her in-laws because they disapproved of her Christian faith. After only two years of marriage, her husband died, and she took shelter with an elderly Christian widow who taught her more about the faith. In 1852, the missionary priest Fr. Auguste Chapdelaine heard of her education in the scriptures and in Christian doctrine, and he invited her to accompany him to the province of Guangxi in order to catechize women and children there. After four years of this work, however, they were both arrested and tortured to death. Agnes Tsao Kou Ying died on January 22nd, 1956.

Agatha Lin Zhao was born in 1817, the only child of Christian parents. She had many suitors, and her parents had arranged an advantageous marriage for her. However, when she was 18 she asked to be released from the betrothal, and to dedicate herself to work in the church as a single laywoman instead. This was a considerable sacrifice for her parents since it would end their family line, but they agreed to her wish. She earned a university degree, and then returned to her home to run a school for girls. She was arrested in 1857, although she defended herself by protesting that she had been preparing the girls to be good wives since she was teaching them traditional Chinese culture and manners. When she

refused to renounce her Christian faith, however, she was executed on January 28th, 1858.

Lucy Yi Zhenmei was born to a Catholic family in Sichuan, China on December 9th, 1815. Keenly interested in theological and historical studies, she began university studies but her health and family circumstances did not permit her to continue. Instead, after the death of her father, she lived and hope with her mother and brother and worked to support her family. She assisted in the parish by teaching at the local school and by catechizing women and children. Although the church offered to pay her for her work, she insisted upon working for free in order to give something back to the church. In 1862 she accompanied Fr. Wen Nair to open a new Christian mission, but this effort was received poorly by the local authorities. They and three others Christian leaders were arrested and sentenced to death without a formal trial. Lucy Yi Zhenmei was executed by beheading on February 19th, 1862.

**FEBRUARY 19: AGNES TSAO KOU YING, 1856, AGATHA LIN ZHAO,
1858, AND LUCY YI ZHENMEI, 1862, *Catechists and Martyrs***

I Lord Jesus Christ, who willingly walked the way of the cross:
Strengthen thy church through the witness of thy servants Agnes
Tsao Kou Ying, Agatha Lin Zhao, and Lucy Yi Zhenmei to hold fast to
the path of discipleship even unto death; for with the Father and
Holy Ghost thou livest and reignest, one God, for ever and ever.
Amen.

II Lord Jesus Christ, who willingly walked the way of the cross:
Strengthen your church through the witness of your servants Agnes
Tsao Kou Ying, Agatha Lin Zhao, and Lucy Yi Zhenmei to hold fast to
the path of discipleship even unto death; for with the Father and
Holy Spirit you live and reign, one God, for ever and ever. Amen.

Lessons and Psalm

Ephesians 3:13–19

Psalm 27

Matthew 25:1–13

Preface of a Saint (3)

FEBRUARY 20: FREDERICK DOUGLASS, *Social Reformer*, 1895

Born as a slave in February 1818, Frederick Douglass was separated from his mother at the age of eight and given by his new owner, Thomas Auld, to his brother and sister-in-law, Hugh and Sophia Auld. Sophia attempted to teach Frederick to read, along with her son, but her husband put a stop to this, claiming, "it would forever unfit him to be a slave." Frederick learned to read in secret, earning small amounts of money when he could and paying neighbors to teach him.

In 1838, Frederick Bailey (as he was then known) escaped and changed his name to Frederick Douglass. At the age of 14, he had experienced a conversion to Christ in the African American Episcopal Church, and his recollection of that tradition's spiritual music sustained him in his struggle for freedom: "Those songs still follow me, to deepen my hatred of slavery, and quicken my sympathies for my brethren in bonds."

An outstanding orator, Douglass was sent on speaking tours in the Northern States sponsored by the American Anti-Slavery Society. The more renowned he became, the more he had to worry about recapture. In 1845, he went to England on a speaking tour. His friends in America raised enough money to buy out his master's legal claim to him, so that he could return to the United States in safety. Douglass eventually moved to New York and edited the pro-abolition journal *North Star*, named for the fleeing slave's nighttime guide.

Douglass was highly critical of churches that did not disassociate themselves from slavery. Challenging those churches, he quoted Jesus' denunciation of the Pharisees: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matthew 23:4).

A strong advocate of racial integration, Douglass disavowed black separatism and wanted to be counted as equal among his white

peers. When he met Abraham Lincoln in the White House, he noted that the President treated him as a kindred spirit without one trace of condescension. Douglass died in 1895.

FEBRUARY 20: FREDERICK DOUGLASS, *Social Reformer*, 1895

I Almighty God, we bless thy Name for the witness of Frederick Douglass, whose impassioned and reasonable speech moved the hearts of people to a deeper obedience to Christ: Strengthen us also to speak on behalf of those in captivity and tribulation, continuing in the way of Jesus Christ our Liberator; who with thee and the Holy Ghost dwelleth in glory everlasting. Amen.

II Almighty God, we bless your Name for the witness of Frederick Douglass, whose impassioned and reasonable speech moved the hearts of people to a deeper obedience to Christ: Strengthen us also to speak on behalf of those in captivity and tribulation, continuing in the way of Jesus Christ our Liberator; who with you and the Holy Spirit dwells in glory everlasting. Amen.

Lessons and Psalm

Isaiah 32:11–18

Psalm 85:7–13

John 8:30–32

Preface of a Saint (2)

FEBRUARY 22: MARGARET OF CORTONA, *Monastic*, 1297

Margaret's story is one that raises questions at each of the many turns it took. She was born into a farming family outside the village of Laviano, near Perugia. Her mother died when she was a child and after her father remarried, there was enough tension in her home that she ran away. The various accounts of her life remark on her beauty and suggest it might have been jealousy that created ill feelings in her stepmother. With the burden of grief and discomfort in her home, it is not surprising that she turned outside her home for affection from those attracted to her for her beauty.

At some point, she left her home and native village and took a position as a servant in a wealthy man's home. When he took her as his mistress, it was with a promise that he would marry her. She bore him a son, and despite that obligation, he still held back from the unlikely marriage of a nobleman with a farm-girl. She continued to live with him in apparent luxury, though without the stability and respect that marriage would have provided. Where previous perspectives might have seen a loose, if not scheming woman, it is perhaps just as obvious that this was a young woman seeking a place of acceptance and safety whose trust was misplaced in the man with whom she sought to build a life.

That all came to an end at his death. He had been away, either on a journey or out hunting, and his dog returned without him. The dog led Margaret to the place where her child's father was buried, the victim of murder. In her grief, Margaret decided to return to her father's house. He refused to admit her and her native village turned its back on her. In grief and abandonment, she took her son and sought a refuge with the Franciscans. They found her a home with devout women who provided a home for such cases. After three years of probation, she became a Tertiary of the Franciscans and her son became a Friar. She spent the balance of her life following a strict pattern of life and an intense spiritual life dedicated to the Passion of Christ and his Presence in the Eucharist.

Her own experience led her to establish a hospital and home for those in need, and she gathered a group of women to live together in the religious life and to serve as nurses. She also took an active role in public life, twice challenging the Bishop of Arezzo, for his warlike and extravagant life style. She died on February 22nd, 1297.

While in prayer, Margaret heard the words, "What is your wish, poverella (little poor one)?", and she replied, "I neither seek nor desire for anything but You, my Lord Jesus."

FEBRUARY 22: MARGARET OF CORTONA, *Monastic*, 1297

I O God, as thy servant Margaret of Cortona found a home where her repentance led to a life of prayer, service, and leadership, Grant that thy people may evermore dwell in that place where estrangement yields to reconciliation, through Jesus Christ, who is himself the goal of all our seeking and the answer to our desires, unto whom, with Thee and the Holy Ghost, be honor and glory, world without end.

II O God, as your servant Margaret of Cortona found a home where her repentance led to a life of prayer, service, and leadership, Grant that we may always seek to dwell where estrangement yields to reconciliation, through Jesus Christ, who is himself the goal of all our seeking and the answer to our desires, unto whom, with you and the Holy Spirit, be honor and glory, now and forever.

Lessons and Psalm

Zephaniah 3:11–15

Psalm 30: 6–13

Luke 7:36–50

Preface of a Saint (2)

FEBRUARY 23: POLYCARP OF SMYRNA, *Bishop and Martyr*, 156

Polycarp, born in the year 69, was one of the leaders of the church who carried on the tradition of the apostles through the troubled controversies around Gnosticism in the second century. According to Irenaeus, who had known him in his early youth, Polycarp was a pupil of John, “the disciple of the Lord,” and had been appointed a bishop by “apostles in Asia.”

We possess a letter from Polycarp to the Church in Philippi. It reveals his firm adherence to the faith, and his pastoral concern for fellow Christians in trouble.

An early account of the martyrdom of Polycarp on February 23rd is also preserved. It probably occurred in the year 156. The account tells of Polycarp’s courageous witness in the amphitheater at Smyrna. When the proconsul asked him to curse Christ, Polycarp said, “Eighty- six years I have served him, and he never did me any wrong. How can I blaspheme my King who saved me?” The account reports that the magistrate was reluctant to kill the gentle and harmless old man, but his hand was forced by the mob, who clamored that he be thrown to wild beasts, as was the fate of other Christians on that day.

Instead, Polycarp was burned at the stake. Before his ordeal, he is reported to have looked up to heaven, and to have prayed: “Lord God Almighty, Father of your beloved and blessed child Jesus Christ, through whom we have received knowledge of you, God of angels and hosts and all creation, and of the whole race of the upright who live in your presence, I bless you that you have thought me worthy of this day and hour, to be numbered among the martyrs and share in the cup of Christ, for resurrection to eternal life, for soul and body in the incorruptibility of the Holy Spirit. Among them may I be accepted before you today, as a rich and acceptable sacrifice just as you, the faithful and true God, have prepared and foreshown and brought about. For this reason and for all things I praise you, I bless you, I glorify you, through the eternal heavenly high priest Jesus

Christ, your beloved child, through whom be glory to you, with him and the Holy Spirit, now and for the ages to come. Amen.”

FEBRUARY 23: POLYCARP OF SMYRNA, *Bishop and Martyr*, 156

I O God, the maker of heaven and earth, who didst give thy venerable servant, the holy and gentle Polycarp, the boldness to confess Jesus Christ as King and Savior and the steadfastness to die for that faith: Give us grace, following his example, to share the cup of Christ and to rise to eternal life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, the maker of heaven and earth, you gave your venerable servant, the holy and gentle Polycarp, the boldness to confess Jesus Christ as King and Savior and the steadfastness to die for his faith: Give us grace, following his example, to share the cup of Christ and to rise to eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Revelation 2:8–11

Psalm 121

Matthew 20:20–23

Preface of a Saint (3)

FEBRUARY 24: SAINT MATTHIAS THE APOSTLE

In the nine days of waiting between Jesus' Ascension and the Day of Pentecost, the disciples remained together in prayer. During this time, Peter reminded them that the defection and death of Judas had left the fellowship of the Twelve with a vacancy. The Acts of the Apostles records Peter's proposal that "one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection" (Acts 1:21–22). Two men were nominated, Joseph called Barsabbas who was surnamed Justus, and Matthias. After prayer, the disciples cast lots, and the lot fell to Matthias, who was then enrolled with the eleven.

Scripture does not relate anything further about Matthias, but gives him as an example to Christians of one whose faithful companionship with Jesus qualifies him to be a suitable witness to the resurrection, and whose service is unheralded and unsung.

There are, however, several early Christian accounts of his mission and ministry, such as the second century text *The Acts of Andrew and Matthias in Cannibal City*. According to this account, immediately after the selection of Matthias, the apostles cast lots to determine which of them would take responsibility for which part of the world, and the unlucky Matthias was dispatched to a city of cannibals! Although an unabashedly fictionalized account, it is nevertheless an inspiring tale that shows Matthias being dealt the worst possible lot, and yet nevertheless responding to his call with equanimity, competence, and grace, which are the same qualities we see reflected in the canonical account that is given by Scripture.

FEBRUARY 24: SAINT MATTHIAS THE APOSTLE

I O Almighty God, who into the place of Judas didst choose thy faithful servant Matthias to be of the number of the Twelve: Grant that thy Church, being delivered from false apostles, may always be ordered and guided by faithful and true pastors; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who in the place of Judas chose your faithful servant Matthias to be numbered among the Twelve: Grant that your Church, being delivered from false apostles, may always be guided and governed by faithful and true pastors; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 1:15–26

Psalm 15

Philippians 3:13–21

John 15:1–16

Preface of Apostles and Ordinations

FEBRUARY 26: PHOTINI, THE SAMARITAN WOMAN, c.67

When Jesus passed through Samaria (John 4.3-42) he stopped at Jacob's Well in Sychar, a well that the patriarch Jacob had left to his son Joseph. Sitting by the well to rest, the Lord asked a Samaritan woman who came to the well to draw water to give him a drink. The request violated cultural taboos — a man speaking privately with a woman, and a Jew speaking to a Samaritan — anticipating the theological insight of Galatians 3:28. Their brief encounter is one of notable theological depth in which Jesus makes the first of several important "I am" statements in John's Gospel. The Samaritan woman had been married five times and was living with a man to whom she was not married. Whether this was through her own fault or due to unfortunate circumstances beyond her control the text does not indicate. However, she has the distinct honor of being the first person to whom Jesus reveals his Messianic title and the first person to preach the gospel that Jesus is the Christ.

While unnamed in the Johannine text, Orthodox Christian tradition has it that the woman was baptized by the Apostles on the first Pentecost and given the name Photini, "the enlightened one" (Svetlana, in the Russian Church). Celebrated in the Orthodox Church as an Evangelist, "Equal to the Apostles," a significant hagiography developed around her. She, her sisters, and her children are said to have been cruelly tortured and martyred at the command of the emperor Nero.

Over the centuries many churches have been built at the site of Jacob's Well, where Jesus held discourse with the Samaritan woman; the present church building within Bir Ya'qub Monastery was built in 1893 by order of the Greek Orthodox Patriarch of Jerusalem and consecrated to St. Photini.

FEBRUARY 26: PHOTINI, THE SAMARITAN WOMAN, c.67

I O Almighty God, whose most blessed Son didst reveal to the Samaritan woman that He is indeed the Christ, the Savior of the World; grant us to drink of the well that springeth up to everlasting life that we may worship Thee in spirit and in truth through thy Son, Jesus Christ our Lord. Amen.

II O Almighty God, whose most blessed Son revealed to the Samaritan woman that He is indeed the Christ, the Savior of the World; grant us to drink of the well that springs up to everlasting life that we may worship you in spirit and in truth through your Son, Jesus Christ our Lord. Amen.

Lessons and Psalm

2 Kings 17:28–41

Psalm 119:33–40

John 4:1–26

Preface of Apostles and Ordinations

FEBRUARY 27: GEORGE HERBERT, *Priest and Poet*, 1633

George Herbert is famous for his poems and his prose work, *A Priest to the Temple: or The Country Parson*. He described his poems as “a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could submit mine to the will of Jesus my Master; in whose service I have found perfect freedom.”

Herbert was born in Montgomery, Wales, on April 3, 1593, a cousin of the Earl of Pembroke. Through his official position as Public Orator of Cambridge, he was brought into contact with the Court of King James I and Prince (later King) Charles. Whatever hopes he may have had as a courtier were dimmed, however, because of his associations with persons who were out of favor with King Charles I—principally John Williams, Bishop of Lincoln. Herbert had begun studying divinity in his early twenties, and, in 1626, he was ordained as a priest. In 1630, King Charles provided him with a living as rector of the parishes of Fugglestone and Bemerton. His collection of poems, *The Temple*, was given to his friend, Nicholas Ferrar, and published posthumously. Two of his poems are well known hymns: “Teach me, my God and King,” (*The Hymnal 1982*, #592) and “Let all the world in every corner sing” (*The Hymnal 1982*, #402; #403). Their grace, strength, and metaphysical imagery influenced later poets, including Henry Vaughan and Samuel Taylor Coleridge.

Lines from his poem “Love 3” have moved many readers:

Love bade me welcome: yet my soul drew back,
 Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning
 If I lacked anything.

“A guest,” I answered, “worthy to be here”:
 Love said, “You shall be he.”
“I, the unkind, ungrateful? Ah, my dear,
 I cannot look on thee.”

Love took my hand, and smiling did reply,
 "Who made the eyes but I?"

"Truth, Lord; but I have marred them; let my shame
 Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"
 "My dear, then I will serve."

"You must sit down," says Love, "and taste my meat."
 So I did sit and eat.

Herbert was unselfish in his devotion and service to others. His words, "Nothing is little in God's service," have reminded Christians again and again that everything in daily life, small or great, may be a means of serving and worshiping God.

FEBRUARY 27: GEORGE HERBERT, *Priest and Poet*, 1633

I Almighty God, who didst call thy servant George Herbert from the pursuit of worldly honors to be a poet and a pastor of souls: Give us grace, we pray, joyfully to dedicate all our powers to thy service; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, you called your servant George Herbert from the pursuit of worldly honors to be a poet and a pastor of souls: Give us grace, we pray, joyfully to dedicate all our powers to your service; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Peter 5:1–4

Psalm 23

Matthew 5:1–10

Preface of a Saint (1)

FEBRUARY 28: ANNA JULIA HAYWOOD COOPER, *Educator*, 1964

Anna Julia Haywood Cooper was born on August 10, 1858, in Raleigh, North Carolina, to an enslaved black woman, Hannah Stanley, and a white man, presumably her mother's owner. Two years after the Civil War had ended, she attended St. Augustine Normal School and Collegiate Institute, which had been founded by the Episcopal Church to educate African American teachers and clergy. There she became an Episcopalian and married George Cooper, one of her instructors, who was one of the first African American Episcopal priests in North Carolina.

Following the death of her husband, Cooper studied mathematics at Oberlin College, and moved to Washington, D.C. to teach at Washington Colored High School. She was an active member of St. Luke's Church in Washington, D.C. while Alexander Crummell served as its rector.

Cooper emphasized the importance of equal education for African Americans. An advocate for African American women, Cooper assisted in organizing the Colored Women's League and the first Colored Settlement House in Washington, D.C. In 1892, her book *A View from the South* was published, in which she challenged the Episcopal Church to offer more direct support for the African American members of its church in their quest for advancement and improvement in a segregated society. She wrote, "... religion (ought to be if it isn't) a great deal more than mere gratification of the instinct for worship linked with the straight-teaching of irreproachable credos. Religion must be life made true; and life is action, growth, development--begun now and ending never."

On April 3, 1925, at the age of 67, Cooper became the fourth African American woman to complete a doctorate, granted by the Sorbonne in Paris. From 1930-1942, she served as President of Freylinghuysen University in Washington, D.C. She died on February 27th, 1964, at the age of 105.

FEBRUARY 28: ANNA JULIA HAYWOOD COOPER, *Educator*, 1964

I Almighty God, who didst inspire thy servant Anna Julia Haywood Cooper with the love of learning and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen our commitment to the education of all thy children; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, who inspired your servant Anna Julia Haywood Cooper with the love of learning and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen our commitment to the education of all your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Proverbs 9:1–6

Psalms 119:33–40

Luke 4:14–21

Preface of a Saint (3)

MARCH 1: DAVID OF WALES, *Bishop*, c. 544

Despite the overwhelming victory of the pagan Angles, Saxons, and Jutes in the fifth century, one part of Britain continued in the ways of Christianity—Wales, the land west of the Wye River.

David was born around the year 500 in Menevia. Little is known of his early life, but, while still fairly young, he founded a monastery near Menevia and became its abbot. He is said to have been strict in governing of his own monastery, yet loving in his treatment and correction of wrongdoers. He required monks to pull ploughs themselves rather than relying on animal labor, and to spend every evening in spiritual reading and writing. No personal possessions were permitted, and to even say “my book” or “my robe” were offenses, since monks had only the use of those things, not the possession of them. One of his nicknames, “the Waterman,” may indicate that he allowed the monks in his care to drink only water at meals instead of the customary wine or mead.

David’s strongest desire was to study and meditate in the quiet of his monastery, but he was virtually dragged to an assembly of bishops called to combat the heresy of Pelagianism. Once there, David proved to be so eloquent and learned that Archbishop Dubricius chose him as his own successor as Primate of Wales. In time, David founded eleven other monasteries in Wales and made a pilgrimage to Jerusalem.

A scholar, a competent administrator, and a man of moderation, David filled the offices he held with distinction. He became a leader and guardian of the Christian faith in Wales. Eventually, he moved the center of episcopal government to Menevia, which is still an episcopal city, now called Ty-Dewi (House of David).

MARCH 1: DAVID OF WALES, *Bishop*, c. 544

I Almighty God, who didst call thy servant David to be a faithful and wise steward of thy mysteries for the people of Wales: Mercifully grant that, following his purity of life and zeal for the Gospel of Christ, we may, with him, praise thee both here on earth and also in thy everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, who called your servant David to be a faithful and wise steward of your mysteries for the people of Wales: Mercifully grant that, following his purity of life and zeal for the Gospel of Christ, we may, with him, praise you both here on earth and also in your everlasting kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lesson and Psalm

1 Thessalonians 2:1–12

Psalm 16

Mark 4:26–29

Preface of Apostles and Ordinations

MARCH 2: CHAD OF LICHFIELD, *Bishop*, 672

Chad was born in Northern England around 634, one of four brothers dedicated to service in the church. Chad was trained by Aidan of Lindisfarne as a follower of the Celtic tradition in ritual. His elder brother Cedd, a godly and upright man, had built a monastery at Lastingham, where he governed as abbot. At his death, Cedd left the abbacy to Chad. According to Bede, Chad was “a holy man, modest in his ways, learned in the Scriptures, and zealous in carrying out their teaching.”

Impressed by Chad’s qualities, the king appointed him Bishop of York. Chad was ordained by “bishops of the British race who had not been canonically ordained,” Bede tells us. Chad was, Bede also notes, “a man who kept the church in truth and purity, humility, and temperance.” Following apostolic example, he traveled about his diocese on foot.

The new Archbishop of Canterbury, Theodore, arrived in England four years after Chad’s ordination as bishop. Theodore made it clear that Chad’s ordination had been irregular, that is, not according to Roman custom, and Chad most humbly offered to resign from office. “Indeed, I never believed myself worthy of it,” he said.

Theodore, impressed by such humility, re-ordained him, and appointed him Bishop of Mercia and Northumbria. Chad continued his custom of traveling on foot until Theodore ordered him to ride, at least on longer journeys. When Chad hesitated, the Archbishop is said to have lifted him bodily onto the horse, “determined to compel him to ride when the need arose.”

Chad administered his new diocese with devout concern. He built a monastery, and established monastic rule at Barrow. In his see city of Lichfield, where he had an official dwelling, he preferred to read and meditate in a small house he had built nearby.

Two and one-half years after his re-ordination, plague broke out, killing many residents of the diocese including Chad himself, whose

death Bede describes thus: "He joyfully beheld...the day of the Lord, whose coming he had always anxiously awaited. He was mindful to his end of all that the Lord did." He died on March 2nd, 672, and was buried at the Cathedral Church of St. Peter in Lichfield.

MARCH 2: CHAD OF LICHFIELD, *Bishop*, 672

I Heavenly Father, whose son our Lord Jesus Christ didst take the form of a servant for the sake of his brothers and sisters: Strengthen us with the prayers and example of thy servant Chad, who became the least of all to minister to all; through the same Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Heavenly Father, whose son our Lord Jesus Christ took the form of a servant for the sake of his brothers and sisters: Strengthen us with the prayers and example of your servant Chad, who became the least of all to minister to all; through the same Christ our Lord, who lives and reigns, with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Philippians 4:10–13

Psalm 84

Luke 14:1–14

Preface of a Saint (2)

MARCH 3: JOHN AND CHARLES WESLEY, *Priests*, 1791, 1988

John was the fifteenth, and Charles the eighteenth, child of Samuel Wesley, Rector of Epworth, Lincolnshire, and his wife, Susannah. John was born on June 17th, 1703, and Charles on December 18th, 1707. Of the nineteen Wesley siblings, only ten lived to maturity. Under their mother's tutelage, all of them were schooled each day in six-hour sessions, always begun and concluded with the singing of psalms.

Their theological writings and sermons are still widely appreciated, but it is through their hymns—especially those of Charles, who wrote over six thousand of them—that their religious experience, and their Christian faith and life, continue to affect the hearts of many.

Both Wesleys were educated at Christ Church, Oxford, John later being elected a fellow of Lincoln College, where they gathered a few friends to join a “Holy Club” in strict adherence to the worship and discipline of the Prayer Book, and were thus given the name “Methodists.” John was ordained in 1728 and Charles in 1735. Both were profoundly attached to the doctrine and worship of the Church of England, and deeply moved by and critical of the church's neglect of the poor, and remained so, despite abusive opposition to their cause and methods.

The two brothers went together to Georgia in 1735, John as a missionary of the Society for the Propagation of the Gospel, and Charles as secretary to James Oglethorpe, the Governor. The mission was a disaster, and both brothers returned to England, dejected and disappointed. Shortly after their return home, however, they each experienced an inner conversion. On May 21st, 1738—Pentecost—Charles “felt the Spirit of God striving with his spirit ‘till by degrees He chased away the darkness of unbelief.” Three days later, at a meeting on May 24th in Aldersgate Street in London with a group of Moravians, during a reading of Luther's *Preface to the Epistle to the Romans*, John recorded, “I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was

given me that he had taken away my sins, even mine, and saved me from the law of sin and death.”

So the revival was born. The two brothers placed a strong emphasis on preaching, and appointed lay people, both men and women, as preachers and evangelists to work together with the clergy in proclaiming the gospel.

The formal separation of the Methodists from the Church of England occurred after the deaths of the two brothers in London —Charles on March 29th, 1788, and John on March 2nd, 1791. In recent decades there has been increased cooperation and growth in agreement between Anglicans and Methodists and growing appreciation for our common heritage.

MARCH 3: JOHN AND CHARLES WESLEY, *Priests*, 1791, 1988

I Lord God, who didst inspire thy servants John and Charles Wesley with burning zeal for the sanctification of souls and didst endow them with eloquence in speech and song: Kindle such fervor in thy church, we beseech thee, that those whose faith has cooled may be warmed, and those who have not known thy Christ may turn to him and be saved; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Lord God, you inspired your servants John and Charles Wesley with burning zeal for the sanctification of souls and endowed them with eloquence in speech and song: Kindle such fervor in your church, we entreat you, that those whose faith has cooled may be warmed, and those who have not known Christ may turn to him and be saved; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 49:5–6

Psalm 98

Luke 9:2–6

Preface of Pentecost

MARCH 7: PERPETUA AND FELICITY, *Martyrs*, 202

Vibia Perpetua, born in 181, was a young widow, mother of an infant, and owner of several slaves, including Felicity and Revocatus. With two other young Carthaginians, Secundulus and Saturninus, they were all catechumens preparing together for baptism.

Early in the third century, Emperor Septimius Severus decreed that all persons should sacrifice to the emperor. Many Christians, confessing faith in the one Lord Jesus Christ, believed that they could not do this. Perpetua, Felicity, and the other catechumens were arrested and held in prison under miserable conditions. At the public hearing before the proconsul, Perpetua refused even the entreaties of her aged father. Pointing to a water pot, she asked him, "See that pot lying there? Can you call it by any other name than what it is?" Her father answered, "Of course not." Perpetua responded, "Neither can I call myself by any name other than what I am - a Christian."

Felicity was eight months pregnant at the time they were arrested. Because pregnant women could not be executed, she was anxious lest the others be executed apart from her, while she would be condemned to die at another time alone. Two days before the scheduled execution, however, she gave birth to a baby girl, who was adopted and raised by an anonymous Christian woman in Carthage.

A document that is attributed to Perpetua recounts the visions that she had while in prison. One was of a ladder to heaven, which she climbed to reach a large garden; another was of her brother who had died when young of a dreadful disease, but was now well and drinking the water of life; the last was of herself as a warrior battling the devil and defeating him to win entrance to the gate of life. "And I awoke, understanding that I should fight, not with beasts, but with the Devil."

On March 7th, 203, Perpetua and Felicity, encouraging one another to bear bravely whatever pain they might suffer, were sent to the arena to be mangled by a leopard, a boar, a bear, and a savage cow.

Perpetua and Felicity, tossed by the cow, were bruised and disheveled, but Perpetua, “lost in spirit and ecstasy,” hardly knew that anything had happened. To her companions she cried, “Stand fast in the faith and love one another. And do not let what we suffer be a stumbling block to you.”

Eventually, both Perpetua and Felicity were put to death by a stroke of a sword through the throat. The soldier who struck Perpetua was inept. His first blow merely pierced her throat between the bones. She shrieked with pain, then aided the man to guide the sword properly. The report of her death concludes, “Perhaps so great a woman, feared by the unclean spirit, could not have been killed unless she so willed it.”

MARCH 7: PERPETUA AND FELICITY, *Martyrs*, 202

I O God, the King of Saints, who didst strengthen thy servants Perpetua, Felicity, and their companions to make a good confession and to encourage one another in the time of trial: Grant that we who cherish their blessed memory may share their pure and steadfast faith, and win with them the palm of victory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, the King of Saints, who strengthened your servants Perpetua, Felicity, and their companions to make a good confession and to encourage one another in the time of trial: Grant that we who cherish their blessed memory may share their pure and steadfast faith, and win with them the palm of victory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Hebrews 10:32–39

Psalm 124

Matthew 24:9–14

Preface of a Saint (3)

MARCH 9: GREGORY OF NYSSA, *Bishop and Theologian*, c.394

Gregory was a man enchanted with Christ and dazzled by the meaning of his Passion. He was born in Caesarea in Cappadocia around 334, the younger brother of Basil the Great, and, in his youth, was a reluctant Christian.

When he was twenty, the transfer of the relics of the Forty Martyrs of Sebaste to the family chapel at Annesi quickened Gregory's faith, and he became a practicing Christian and a lector. He abandoned this ministry, however, to become a rhetorician like his father.

His brother Basil, in his struggle against the Emperor Valens, compelled Gregory to become Bishop of Nyssa, a town ten miles from Caesarea. Knowing himself to be unfit for the charge, Gregory described his ordination as the most miserable day of his life. He lacked the important episcopal skills of tact and understanding, and had no sense of the value of money. Falsely accused of embezzling church funds, Gregory went into hiding for two years, not returning to his diocese until Valens died.

Although he resented his brother's dominance, Gregory was shocked by Basil's death in 379. Several months later, he received another shock: his beloved sister Macrina was dying. Gregory hastened to Annesi and conversed with her for two days about death, the soul, and the meaning of the resurrection. Macrina died in her brother's arms.

The two deaths, while stunning Gregory, also freed him to develop as a deeper and richer philosopher and theologian. He reveals his delight in the created order in his treatise, *On the Making of Man*. He exposes the depth of his contemplative and mystical nature in his *Life of Moses* and again in his *Commentary on the Song of Songs*. His *Great Catechism* is considered second only to Origen's treatise *On First Principles* and his treatise *On Virginity* is a masterpiece of ascetical theology.

Gregory's theological writings have received a resurgence of interest among Christian theologians starting in the mid-20th century, and he is regarded as one of the "Cappadocian Fathers" together with his brother Basil and their friend Gregory of Nazianzus. Gregory died on March 9th, probably in Nyssa, around the year 394.

MARCH 9: GREGORY OF NYSSA, *Bishop and Theologian*, c.394

I Almighty God, who hast revealed to thy Church thine eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like thy bishop Gregory of Nyssa, we may continue steadfast in the confession of this faith, and constant in our worship of thee, Father, Son, and Holy Ghost; who livest and reignest now and forever. Amen.

II Almighty God, who has revealed to your Church your eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like your bishop Gregory of Nyssa, we may continue steadfast in the confession of this faith, and constant in our worship of you, Father, Son and Holy Spirit; who live and reign for ever and ever. Amen.

Lessons and Psalm

Wisdom 7:24–28

Psalm 119: 97–104

John 14:23–26

Preface of Trinity Sunday

MARCH 10: HARRIET TUBMAN, *Social Reformer*, 1913

Slave births were recorded under property, not as persons with names; but we know that Harriet Ross was born sometime during 1820 on a Maryland Chesapeake Bay plantation, and was the sixth of eleven children born to Ben Ross and Harriet Green. Although her parents were loving and they enjoyed a cheerful family life inside their cabin, they lived in fear of the children being sold off at any time.

Harriet suffered beatings and a severe injury, but grew up strong and defiant, refusing to appear happy and smiling to her owners. To cope with brutality and oppression, she turned to religion. Her favorite Bible story was about Moses who led the Israelites out of slavery. The American slaves prayed for a Moses of their own.

When she was about 24, Harriet escaped to Canada, but could not forget her parents and the other slaves she left behind. Working with the Quakers, she made at least 19 trips back to Maryland between 1851 and 1861, freeing over 300 people by leading them into Canada. She was so successful that \$40,000 was offered for her capture.

Guided by God through omens, dreams, and warnings, she claimed her struggle against slavery had been commanded by God. She foresaw the Civil War in a vision. When it began, she quickly joined the Union Army, serving as cook and nurse, caring for both Confederate and Union wounded soldiers. She also served as a spy and scout. She led 300 black troops on a raid which freed over 750 slaves, making her the first American woman to lead troops into military action.

In 1858-9, Harriet moved to upstate New York where she opened her home to African American orphans and to elderly people. Although she was illiterate, she founded schools for African American children. She joined the fight for women's rights, working with Elizabeth Cady Stanton and Susan B. Anthony, but also supported African American women in their efforts to found their

own organizations to address equality, work, and education. She died on March 10th, 1913, in Auburn, New York.

MARCH 10: HARRIET ROSS TUBMAN, *Social Reformer*, 1913

I O God, whose Spirit guideth us into all truth and maketh us free: Strengthen and sustain us as thou didst thy daughter Harriet Tubman. Give us vision and courage to stand against oppression and injustice and all that worketh against the glorious liberty to which thou callest all thy children; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, whose Spirit guides us into all truth and makes us free: Strengthen and sustain us as you did your daughter Harriet. Give us vision and courage to stand against oppression and injustice and all that works against the glorious liberty to which you call all your children; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

James 2:14–17

Psalm 102

Luke 11:5–10

Preface of Baptism

MARCH 12: GREGORY THE GREAT, *Bishop and Theologian*, 604

Gregory was born into a patrician family about 540, and became Prefect of Rome in 573. Shortly thereafter he retired to a monastic life in a community which he founded in his ancestral home on the Coelian Hill. Pope Pelagius II made him Ambassador to Constantinople in 579, where he learned much about the larger affairs of the church. Not long after his return home, Pope Pelagius died of the plague, and in 590, Gregory was elected as his successor.

Gregory wrote eloquently about the demands of the pastoral office and the dangers of seeking it too rashly. He said: "Those who aspire to the priesthood usually delude themselves into thinking that they are seeking it out of a desire to perform good works, although this actually stems from pride and a desire to accomplish great things. Thus one thing takes place in their conscious mind, but another motive is hidden secretly within. For the mind frequently lies to itself about itself, pretending that it loves the good work when it does not, and that it does not care for worldly glory when in fact it does. The mind often has appropriate trepidation about seeking office, but once a leadership position has been secured, it assumes that it has achieved what it rightly deserved. When it begins to enjoy its newfound superiority, it quickly forgets all of the spiritual thoughts that it once had. Therefore, when thoughts begin to stray, it is good to direct them back to the past, and for a person to consider how he behaved while still under authority. In this way he will judge himself more accurately, for no one can learn humility in a position of leadership who did not learn it when he was in a position of subjection. No one will know how to flee from praise when it abounds if he secretly yearned for praise when it was absent. Therefore, let each person judge his own character on the basis of his past life so that the fantasy of his thoughts will not deceive him."

Gregory's pontificate was one of strenuous activity. He organized the defense of Rome against the attacks of the Lombards and fed its populace from papal granaries in Sicily. In this, as in other matters, he administered "the patrimony of St. Peter" with energy and efficiency. His ordering of the church's liturgy and chant has

molded the spirituality of Western Christianity until the present day. His writings provided succeeding generations with a number of influential texts, especially his *Pastoral Care*, which remains to this day a classic text on the work of Christian ministry. Gregory understood well the intricacies of the human heart, and the ease with which growth in holiness may be compromised by self-deception. He wrote: "The pastor must understand that vices commonly masquerade as virtues. The person who is not generous claims to be frugal, while the one who is a prodigal describes himself as generous. Inordinate laxity pretends to be kindness, and unbridled anger passes for being spiritual zeal. Rashness is called efficiency, and laziness pretends to be deliberation. Thus, it is necessary that the director of souls discern between vices and virtues with great care."

In the midst of all his cares and duties, Gregory prepared and fostered the evangelizing mission to the Anglo-Saxons under Augustine and other monks from his own monastery. For this reason, the English historian Bede justly called Gregory "The Apostle of the English." Gregory died on March 12th, 604, and was buried in Saint Peter's Basilica. His life was a true witness to the title he assumed for his office: "Servant of the servants of God."

MARCH 12: GREGORY THE GREAT, *Bishop and Theologian*, 604

I Almighty and merciful God, who didst raise up Gregory of Rome to be a servant of the servants of God, and didst inspire him to send missionaries to preach the Gospel to the English people: Preserve in thy church the catholic and apostolic faith they taught, that thy people, being fruitful in every good work, may receive the crown of glory that never fades away; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty and merciful God, you raised up Gregory of Rome to be a servant of the servants of God, and inspired him to send missionaries to preach the Gospel to the English people: Preserve in your church the catholic and apostolic faith they taught, that your people, being fruitful in every good work, may receive the crown of glory that never fades away; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Chronicles 25:1–8

Psalm 57

Mark 10:42–45

Preface of Apostles and Ordinations

**MARCH 15: VINCENT DE PAUL, *Priest*, AND LOUISE DE MARILLAC,
Monastic,
Workers of Charity, 1660**

Born to a family of peasant farmers in the village of Pouy in Gascony in 1581, Vincent de Paul showed an early aptitude for reading and writing. His father sold his oxen in order to send the boy to seminary, hoping that a clerical career would allow him to support the family. Later kidnapped by pirates and sold as a slave, he studied alchemy under his master. While traveling to Istanbul, the alchemist died; Vincent was sold again, this time to a former Franciscan who had likewise been enslaved, but became a Muslim in exchange for his freedom. Vincent shared the Gospel with his new master's wife; she was baptized and convinced her husband to return to the faith of Christ and escape to France. Later, while serving as a parish priest near Paris, Vincent began to devote his attention to serving the poor and destitute. With the support of the noble women of the parish, a ministry developed for visiting, feeding, and nursing the poor in and around Paris. As this ministry grew, he came to rely on a widow, Louise de Marillac, to oversee their efforts.

Louise de Marillac was born to a wealthy family near Le Jeux in Picardy; by the time she was fifteen years old both of her parents had died. She longed to become a nun, but was discouraged; instead, she wed Antonie Le Gras. Her husband died twelve years later; the union produced one child, a son with special needs. Francis de Sales, later Bishop of Geneva, who wrote the highly influential *Introduction to the Devout Life* became her spiritual director. At age thirty-two it was revealed to her in a vision that God would bring her a new spiritual director, whose face she was shown. When she met Vincent de Paul, she recognized his face from her vision. He invited Louise to assist in his expanding charitable ministry. She accepted his offer, poured herself into this ministry, and soon became the leader of the sisterhood. She led the order until her death in 1660.

In 1633, Vincent de Paul and Louise de Marillac formally founded The Sisters of Charity of Saint Joseph (later the Company of the Daughters of Charity of Saint Vincent De Paul), or more commonly,

the “Grey Sisters,” the first non-cloistered religious order for women devoted to acts of charity. The ministry of the Grey Sisters grew to include founding hospitals, orphanages, and schools. The nineteenth century revival of religious orders within Anglicanism was greatly influenced by the spirituality and the work of the Daughters of Charity.

**MARCH 15: VINCENT DE PAUL, *Priest*, AND LOUISE DE MARILLAC,
Monastic,
Workers of Charity, 1660**

I Most Gracious God, who hast bidden us to do justly, love mercy, and walk humbly before thee; Teach us, like thy servants Vincent and Louise, to see and to serve Christ by feeding the hungry, welcoming the stranger, clothing the naked, and caring for the sick; that we may know him to be the giver of all good things, through the same, Jesus Christ our Lord. Amen.

II Most Gracious God, who has bidden us to do justly, love mercy, and walk humbly before you; Teach us, like your servants Vincent and Louise, to see and to serve Christ by feeding the hungry, welcoming the stranger, clothing the naked, and caring for the sick; that we may know him to be the giver of all good things, through the same Jesus Christ our Lord. Amen.

Lessons and Psalm

1 Samuel 2:2–10

Psalm 37:19–42

Matthew 25:31–46

Preface of Baptism

MARCH 18: PATRICK OF IRELAND, *Bishop and Missionary*, 461

Patrick was born into a Christian family somewhere on the northwest coast of Britain in about 390. His grandfather had been a Christian priest and his father, Calpornius, a deacon. Calpornius was an important official in the late Roman imperial government of Britain.

When Patrick was about sixteen, he was captured by a band of Irish slave-raiders. He was carried off to Ireland and forced to serve as a shepherd. When he was about twenty-one, he escaped and returned to Britain, where he was educated as a Christian. He tells us that he took holy orders as both priest and bishop, although no particular see is known as his at this time. A vision then called him to return to Ireland, and he did so around the year 431.

Tradition holds that Patrick landed not far from the place of his earlier captivity, near what is now known as Downpatrick (a “down” or “dun” is a fortified hill, the stronghold of a local Irish king). He then began a remarkable process of missionary conversion throughout the country that continued until his death, probably in 461. He made his appeal to the local kings and through them to their tribes. Christianizing the old pagan religion as he went, Patrick erected Christian churches over sites already regarded as sacred, had crosses carved on old druidic pillars, and put sacred wells and springs under the protection of Christian saints.

Many legends of Patrick’s Irish missionary travels possess substrata of truth, especially those telling of his conversion of the three major Irish High Kings. At Armagh, he is said to have established his principal church. To this day, Armagh is regarded as the primatial see of all Ireland.

Two works are attributed to Patrick: an autobiographical *Confession*, in which he tells us, among other things, that he was criticized by his contemporaries for lack of learning, and a *Letter to Coroticus*, a British chieftain. The *Lorica* or *St. Patrick’s Breastplate* (“I bind unto myself today”) was probably not written by him, dating

most probably from the 8th century rather than from the 5th, but it does express his faith and zeal.

MARCH 18: PATRICK OF IRELAND, *Bishop and Missionary*, 461

I Almighty God, who in thy providence didst choose thy servant Patrick to be the apostle to the Irish people, to bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that way that we may come at last to the light of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, in your providence you chose your servant Patrick to be the apostle to the Irish people, to bring those who were wandering in darkness and error to the true light and knowledge of you: Grant us so to walk in that way that we may come at last to the light of everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Thessalonians 2:1–12

Psalm 96

Matthew 28:16–20

Preface of Apostles and Ordinations

MARCH 19: SAINT JOSEPH

In the face of circumstances that distressed even a man of such tenderness and obedience to God as Joseph, he accepted the vocation of protecting Mary and being a father to Jesus. He is honored in Christian tradition for the nurturing care and protection he provided for the infant Jesus and his mother in taking them to Egypt to escape Herod's slaughter of the innocents, and in rearing him as a faithful Jew at Nazareth. The Gospel according to Matthew pictures Joseph as a man of deep devotion, open to mystical experiences, and as a man of compassion, who accepted his God-given responsibility with gentleness and humility.

Joseph was a pious Jew, a descendant of David, and a carpenter by trade. As Joseph the Carpenter, he is considered the patron saint of the working man, one who not only worked with his hands, but taught his trade to Jesus. The little that is told of him is a testimony to the trust in God which values simple everyday duties, and gives an example of a loving husband and father.

MARCH 19: SAINT JOSEPH

I O God, who from the family of thy servant David didst raise up Joseph to be the guardian of thy incarnate Son and the spouse of his virgin mother: Give us grace to imitate his uprightness of life and his obedience to thy commands; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, who from the family of your servant David raised up Joseph to be the guardian of your incarnate Son and the spouse of his virgin mother: Give us grace to imitate his uprightness of life and his obedience to your commands; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

2 Samuel 7:4–17

Psalm 89:1–29

Romans 4:13–18

Luke 2:41–52

Preface of the Epiphany

MARCH 21: THOMAS CRANMER, *Archbishop of Canterbury, Liturgist, and Martyr, 1556*

Thomas Cranmer was born at Aslockton in Nottinghamshire, England, on July 2nd, 1489. At fourteen, he entered Jesus College, Cambridge, where by 1514 he had obtained his BA and MA degrees and a Fellowship. In 1526, he became a Doctor of Divinity, a lecturer in his college, and examiner in the University. During his years at Cambridge, he diligently studied the Bible and the new doctrines emanating from the continental Reformation.

A chance meeting with King Henry VIII at Waltham Abbey in 1529 led to Cranmer's involvement in the "King's Affair" – the annulment of Henry's marriage to Catherine of Aragon. Cranmer prepared the King's defense and presented it to the universities in England and Germany, and to Rome.

While in Germany, Cranmer associated with the Lutheran reformers, especially with Andreas Osiander, whose niece Margarete he married. When Archbishop Warham died, the King obtained papal confirmation of Cranmer's appointment to the See of Canterbury, and he was consecrated on March 30th, 1533. Among his earliest acts was to declare the King's marriage null and void. He then validated the King's marriage to Anne Boleyn. Her child, the future Queen Elizabeth I, was Cranmer's godchild.

During the reign of Edward VI, Cranmer had a free hand in reforming the worship, doctrine, and practice of the Church. Thomas Cranmer was principally responsible for the first Book of Common Prayer of 1549, and for the second Book, in 1552. The originality of the Prayer Book, apart from the felicitous translations and paraphrases of the old Latin forms, lay in its simplification of the complicated liturgical usages of the medieval Church, so that it was suitable for use by the laity as well as by the clergy. The Prayer Book thus became both a manual of common worship for Anglicans and a primary resource for their personal spirituality.

At Edward's death, Cranmer subscribed to the dying King's will that the succession should go to Lady Jane Grey. For this, and also for his reforming work, he was arrested, deprived of his office and authority, and condemned by Queen Mary I, daughter of Henry VIII by Catherine, and a staunch Roman Catholic. He was burned at the stake on March 21st, 1556.

Cranmer wrote two recantations during his imprisonment, but in the end he denied his recantations, and died heroically, saying, "Forasmuch as my hand offended in writing contrary to my heart, there my hand shall first be punished; for if I may come to the fire, it shall first be burned."

**MARCH 21: THOMAS CRANMER, *Archbishop of Canterbury,
Liturgist, and Martyr*, 1556**

I Merciful God, who through the work of Thomas Cranmer didst renew the worship of thy Church by restoring the language of the people, and through his death didst reveal thy power in human weakness: Grant that by thy grace we may always worship thee in spirit and in truth; through Jesus Christ, our only Mediator and Advocate, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Merciful God, through the work of Thomas Cranmer you renewed the worship of your Church by restoring the language of the people, and through his death you revealed your power in human weakness: Grant that by your grace we may always worship you in spirit and in truth; through Jesus Christ, our only Mediator and Advocate, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 11:13–24

Psalm 119:73–80

Luke 2:25–35

Preface of God the Son

**MARCH 24: OSCAR ROMERO, *Archbishop and Martyr*, 1980,
AND THE MARTYRS OF EL SALVADOR**

Óscar Arnulfo Romero y Galdémez was born on August 15th, 1917, in San Salvador. At the age of twelve, he was apprenticed to a carpenter, but was later able to attend seminary. His family's economic circumstances forced him to withdraw to work in a gold mine. Ultimately he entered another seminary and was eventually sent to the Gregorian University in Rome to study theology. After his ordination to the priesthood, he returned to his native land, where he worked among the poor, served as an administrator for the church, and started an Alcoholics Anonymous group in San Miguel.

When he was appointed a bishop, radicals distrusted his conservative sympathies. However, after his appointment as Archbishop of San Salvador in 1977, a progressive Jesuit friend of his, Rutilio Grande, was assassinated, and Romero began protesting the government's injustice to the poor and its policies of torture. He met with Pope John Paul II in 1980 and complained that the leaders of El Salvador engaged in terror and assassinations. He also pleaded with the American government to stop military aid to his country, but this request was ignored.

Romero was shot to death while celebrating Mass at a small hospital chapel near his cathedral on March 24th, 1980. The previous day, he had preached a sermon calling on soldiers to disobey orders that violated human rights. He had said, "A bishop will die, but the Church of God which is the people will never perish." The Roman Catholic Church declared him "a servant of God," and he is honored as a martyr by many Christian churches worldwide.

Almost nine months after Romero's assassination, four women—two Maryknoll Sisters, an Ursuline Sister, and a lay missionary—were also killed in the course of their ministry by the El Salvadoran army. Six Jesuit priests, their housekeeper, and her daughter were similarly murdered in November of 1989. A statue of Romero stands at the door of Westminster Abbey in London as part of a commemoration of twentieth-century martyrs.

**MARCH 24: OSCAR ROMERO, *Archbishop and Martyr*, 1980,
AND THE MARTYRS OF EL SALVADOR**

I Almighty God, who didst call thy servant Óscar Romero to be a voice for the voiceless poor, and to give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the example of the martyrs of El Salvador, we may without fear or favor witness to thy Word who abides, thy Word who is Life, even Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be praise and glory now and for ever. Amen.

II Almighty God, you called your servant Óscar Romero to be a voice for the voiceless poor, and to give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the example of the martyrs of El Salvador, we may without fear or favor witness to your Word who abides, your Word who is Life, even Jesus Christ our Lord, to whom, with you and the Holy Spirit, be praise and glory now and for ever. Amen.

Lessons and Psalm

Revelation 7:13–17

Psalm 31:15–24

John 12:23–32

Preface of a Saint (3)

MARCH 25: THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY

Today's feast commemorates how God made known to a young Jewish woman that she was to be the mother of his Son. The Annunciation has been a major theme in Christian art, in both East and West, and innumerable sermons and poems have been composed about it. The term coined by Cyril of Alexandria for the Blessed Virgin, Theotokos ("the God-bearer"), was affirmed by the General Council of Ephesus in 431.

Many theologians stress that Mary accepted her vocation with perfect conformity of will. Mary's self-offering in response to God's call has been compared to that of Abraham, the father of believers. Just as Abraham was called to be the father of the chosen people, and accepted his call, so Mary was called to be the mother of the faithful, the new Israel. She is God's human agent in the mystery of the Incarnation. Her response to the angel, "Let it be to me according to your word," is identical with the faith expressed in the prayer that Jesus taught: "Your will be done on earth as in heaven."

But while many Christians emphasize the submissiveness of Mary, according to the sixth-century Syriac writer Jacob of Sarug, the most important words that Mary spoke were not those of quiet acquiescence but rather, "How can this be?" Indeed, in Jacob's account of the gospel encounter, Mary's response is much more than a single question. Instead, a teenage girl takes on an archangel in a theological debate and freely consents only when she has been convinced that the angel's word is true. In this interpretation, it is Mary's eagerness to understand God's plan and her own role in it that makes her exemplary rather than her meek consent. Jacob contrasts her behavior with Eve, who did not question the serpent that tempted her in the garden but uncritically accepted the claim that she and Adam would become like gods without testing it first. In Eve's case, "lack of doubt gave birth to death" because she simply believed whatever she was told and "was won over without any debate."

In both of these interpretation, however, our salvation is only possible because of Mary's free cooperation with God in that salvation. It has been said, "God made us without us, and redeemed us without us, but cannot save us without us." Mary's assent to God's call opened the way for God to accomplish the salvation of the world. It is for this reason that all generations have called her "blessed."

**MARCH 25: THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO
THE BLESSED VIRGIN MARY**

I We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought unto the glory of his resurrection; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 7:10–14

Psalm 15

Hebrews 10:5–10

Luke 1:26–38

Preface of the Epiphany

MARCH 26: HARRIET MONSELL, *Monastic*, 1883

The revival of monastic life in the Anglican tradition, both in England and in the United States, is a great story of vision and commitment shown in the lives of men and women responding to God's call despite opposition and misunderstanding. One of the earliest orders, the Community of Saint John Baptist, grew out of a mission in Clewer, one of the neighborhoods of Windsor, that offered safe shelter and rehabilitation to women caught by poverty in a life of destitution and human trafficking. This work caught the imagination of Harriet Monsell, whose husband, a priest of the Church of England, had recently died. Her brother-in-law, also a priest, had settled in the area, and so the connection was made that drew her into the work that would form the basis for a new sisterhood. On Ascension Day, 1851, Harriet made her first commitment to the religious life, and within a year, two others joined her. On St Andrew's Day, 1852, she made her profession and was installed as Superior by Samuel Wilberforce, Bishop of Oxford.

At this time, there were no permanent vows taken; the Bishop shared a common aversion to what was understood as a restrictive and debilitating structure. The Community had a twofold focus in both the contemplative and active life. Devotion and a full appropriation of the Daily Office was a key part of the community's worship. They also made one of the first efforts to produce an English language version of the Breviary.

Deeply rooted in earnest prayer, Mother Harriet spoke clearly of the crucial call to active service, "I suppose the Sisters must always be ready to leave God for God...to leave God in devotion to seek God in those for whom [Christ] shed His Blood...to be ready to use broken prayer for themselves and for them."

Mother Harriet served as superior of the order until her health made retirement a necessity in 1875. She continued to take an active interest in the work of her sisters and in the affairs of the larger world, however, and all of this was the focus of her prayer and intercession. One of the prayers she wrote for her community

begins: "Grant unto us, O great and glorious God, that we may be faithful souls, fervent in prayer, still in God, zealous for souls, ardent seekers after holiness, full of love and tenderness...ever being drawn into the Divine Unity, into the fellowship of the Blessed Trinity, that we may reveal the mind of Christ..."

Mother Harriet died on Easter Day, March 26th, 1883. The community continues its ministry of prayer and service in both the Episcopal Church and in the Church of England.

MARCH 26: HARRIET MONSELL, *Monastic*, 1883

I Gracious God, who didst lead thy servant Harriet Monsell through grief to a new vocation; grant that we, inspired by her example, may grow in the life of prayer and the work of service, so that in all our sorrows and in all our joys, thy presence may evermore increase among us, and that our lives may be so ordered as to reveal the mind of Christ, to whom with thee and the Holy Ghost, be honor and glory, world without end. Amen.

II Gracious God, who led your servant Harriet Monsell through grief to a new vocation; grant that we, inspired by her example, may grow in the life of prayer and the work of service so that in sorrow or joy, your presence may increase among us and our lives reveal the mind of Jesus Christ, to whom, with you and the Holy Spirit be honor and glory, now and forever. Amen.

Lessons and Psalm

Isaiah 66: 1–4

Psalm 133

John 3:25–30

Preface of a Saint (3)

MARCH 28: JAMES SOLOMON RUSSELL, *Priest*, 1935

James Solomon Russell was born into slavery on December 20th, 1857, near Palmer Springs, Virginia. He became known as the father of St. Paul's College (one of the three historically Black Episcopal Colleges) and was the founder of numerous congregations, a missionary, and a writer.

He was the first student of St. Stephen's Normal and Theological Institute (which later became the Bishop Payne Divinity School) in Petersburg, Virginia. In 1888, one year after his ordination as a priest in the Episcopal Church, Russell and his wife Virginia opened St. Paul's Normal School in Lawrenceville, Virginia. Russell's vision for the school was to provide both a literary and an industrial education. Religion was a mandatory subject, and students attended chapel twice daily. Russell served as the school's principal and chaplain until his retirement in 1929.

For 52 years of ordained ministry in the Diocese of Southern Virginia, he worked tirelessly to encourage black candidates to offer themselves for ordination so that they could care for the growing numbers of black Episcopalians. In 1893, Russell was named the first Archdeacon for Colored Work. Southern Virginia soon had the largest population of African American Episcopalians in the United States, thanks in large measure to Russell's evangelistic efforts. In 1927, Russell was the first African American elected bishop in the Episcopal Church. However, he declined election as Suffragan Bishop for Colored Work in the Dioceses of Arkansas and North Carolina, and he was glad that his action helped defeat the idea of subordinate racial bishops.

Russell's ministry continued until his death on March 28th, 1935. His autobiography, *Adventure in Faith*, was published the following year.

MARCH 28: JAMES SOLOMON RUSSELL, *Priest*, 1935

I O God, the font of resurrected life, we bless thee for the courageous witness of thy priest, James Solomon Russell, whose ministry overcame all adversities; draw us into the wilderness and speak tenderly to us there so that we might love and worship thee as he did, in assurance of the saving grace of Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, for ever and ever. Amen.

II O God, the font of resurrected life, we bless you for the courageous witness of your priest, James Solomon Russell, whose ministry overcame all adversities; draw us into the wilderness and speak tenderly to us there so that we might love and worship you as he did, in assurance of the saving grace of Jesus Christ, who lives and reigns with you and the Holy Spirit, always and ever. Amen.

Lessons and Psalm

1 Kings 5:1–12

Psalm 127

John 14:8–14

Preface of a Saint (1)

MARCH 29: JOHN KEBLE, *Priest and Poet*, 1866

John Keble, born on April 23, 1792, received his early education in his father's vicarage. At fourteen, he won a scholarship to Oxford and graduated in 1811 with highest honors. He served the University in several capacities, including ten years as Professor of Poetry. After ordination in 1816, he served in a series of rural curacies, and finally settled in 1836 into a thirty-year pastorate at the village of Hursley, near Winchester.

Among his cycle of poems entitled *The Christian Year* (1827), which he wrote to restore among Anglicans a deep feeling for the liturgical year, is a familiar hymn (*The Hymnal 1982*, #10):

New ev'ry morning is the love
Our wakening and uprising prove:
Through sleep and darkness safely brought,
Restored to life and power and thought.

The work went through ninety-five editions, but this was not a fame he sought: his consuming desire was to be a faithful pastor, and he found his fulfillment in daily services, confirmation classes, visits to village schools, and a voluminous correspondence with those seeking spiritual counsel.

England was going through a turbulent change from a rural to an industrial and urban society. England and Ireland were incorporated in 1801 and the (Protestant) Church of Ireland became part of the Church of England. Up until 1833, Ireland had twenty-two Anglican bishops and archbishops for a population of about 800,000 persons, a ratio considerably smaller than that of the English dioceses. The "Irish Church Measure" of 1833 would have reduced the number of Anglican bishops and archbishops by ten, amalgamating episcopal oversight to a proportion equal in both countries and saving money needed at the parish level. Keble vigorously attacked this Parliamentary action as a "National Apostasy" undermining the independence of the church in a sermon by that title, now referred to as his Assize Sermon of 1833.

This sermon was the spark that ignited the Oxford Movement. Those drawn to the Movement began to publish a series of “Tracts for the Times” (hence the popular name “Tractarians”)— which sought to recall the church to its ancient sacramental heritage. John Henry Newman was the intellectual leader of the Movement, Edward Bouverie Pusey was the prophet of its devotional life, and John Keble was its pastoral inspiration. Though bitterly attacked, his loyalty to his church was unwavering. Within three years of his death at Bournemouth, in Hampshire, on March 29th, 1866, at age 74, a college bearing his name was established at Oxford “to give an education in strict fidelity to the Church of England.” For Keble, this would have meant dedication to learning in order “to live more nearly as we pray.”

MARCH 29: JOHN KEBLE, *Priest and Poet*, 1866

I Grant, O God, that in all time of our testing we may know thy presence and obey thy will, that, following the example of thy servant John Keble, we may accomplish with integrity and courage that which thou givest us to do and endure that which thou givest us to bear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Grant, O God, that in all time of our testing we may know your presence and obey your will, that, following the example of your servant John Keble, we may accomplish with integrity and courage what you give us to do and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 12:9–21

Psalm 15

Matthew 5:1–12

Preface of a Saint (1)

MARCH 31: JOHN DONNE, *Priest and Poet*, 1631

"Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls: It tolls for thee."

These words are familiar to many; their author, John Donne, is one of the greatest of English poets. In his own time, he was the best-known preacher in the Church of England, but he came to that eminence by a tortuous path. Born into a wealthy and pious Roman Catholic family on January 21, 1572 in London, he was educated at both Oxford and Cambridge, and studied law at Lincoln's Inn. Some time later he conformed to the Established Church and embarked upon a promising political career of service to the State. The revelation of his secret marriage in 1601 to the niece of his employer, the Lord Keeper of the Great Seal, brought his public career to an end. In 1615, he was persuaded by King James I and others to receive ordination.

Following several brief parish pastorates, Donne rose rapidly in popularity as Dean of St. Paul's Cathedral, London, from 1621 until his death. He drew great throngs to the Cathedral and to Paul's Cross, a nearby open-air pulpit. His sermons reflect the wide learning of the scholar, the passionate intensity of the poet, and the profound devotion of one struggling in his own life to relate the freedom and demands of the gospel to the concerns of a common humanity, on every level and in all its complexities.

The hymn "Wilt thou forgive that sin where I begun," (*The Hymnal 1982*, #140) is one of his poetic legacies. In another famous poem, he writes:

Batter my heart, three-person'd God, for you
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force to break, blow, burn, and make me new.
I, like an usurp'd town to another due,
Labor to admit you, but oh, to no end;

Reason, your viceroy in me, me should defend,
But is captiv'd, and proves weak or untrue.
Yet dearly I love you, and would be lov'd fain,
But am betroth'd unto your enemy;
Divorce me, untie or break that knot again,
Take me to you, imprison me, for I,
Except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me.

John Donne died in London on March 31, 1631.

MARCH 31: JOHN DONNE, *Priest and Poet*, 1631

I O God of eternal glory, whom no one living can see and yet whom to see is to live; grant that with thy servant John Donne, we may see thy glory in the face of thy Son, Jesus Christ, and then, with all our skill and wit, offer thee our crown of prayer and praise, until by his grace we stand in that last and everlasting day, when death itself will die, and all will live in thee, who with the Holy Ghost and the same Lord Jesus Christ art one God in everlasting light and glory. Amen.

II O God of eternal glory, whom no one living can see and yet whom to see is to live; grant that with your servant John Donne, we may see your glory in the face of your Son, Jesus Christ, and then, with all our skill and wit, offer you our crown of prayer and praise, until by his grace we stand in that last and everlasting day, when death itself will die, and all will live in you, who with the Holy Spirit and the same Lord Jesus Christ are one God in everlasting light and glory. Amen.

Lessons and Psalm

Wisdom 7:24–8:1

Psalm 16

John 5:19–24

Preface of the Epiphany

APRIL 1: FREDERICK DENISON MAURICE, *Priest*, 1872

In the same year that Karl Marx declared religion to be the “opiate of the people,” Frederick Denison Maurice wrote, “We have been dosing our people with religion when what they want is not this but the living God.” Like Marx, Maurice wanted to solve the questions of our complex society; unlike Marx, he called for a radical, but non-violent, reform, by the renewal of “faith in a God who has redeemed mankind, in whom I may vindicate my rights as a man.” Maurice was a founder of the Christian Socialist Movement, which, he wrote, “will commit us at once to the conflict we must engage in sooner or later with the unsocial Christians and unchristian Socialists.”

Maurice was born in 1805 into the family of a Unitarian minister whose life was marked by intense religious controversy. Maurice studied civil law at Cambridge, but refused the degree in 1827, because, as a Dissenter, he could not subscribe to the Thirty-Nine Articles of Religion. After several personal crises, however, he became an Anglican and was ordained in 1834. Soon afterwards he was appointed Professor of English Literature and History at King’s College, London, and, in 1846, to the chair of Theology.

In his book, *The Kingdom of Christ*, published in 1838, Maurice investigates the causes and cures of Christian divisions. The book has become a source of Anglican ecumenism. Maurice was dismissed from his professorships because of his leadership in the Christian Socialist Movement, and because of the supposed unorthodoxy of his *Theological Essays* (1853).

Maurice saw worship as the meeting point of time and eternity, and as the fountain of energies for the church’s mission. He wrote, “I do not think we are to praise the liturgy but to use it. When we do not want it for our life, we may begin to talk of it as a beautiful composition.”

After the death of the Christian Socialist Movement in 1854, Maurice founded the Working Men’s College, and resumed teaching at Queen’s College, London. Maurice awakened Anglicanism to the

need for concern with the problems of society. In later years, he was honored even by former opponents. He was rector of two parishes, and was professor of Moral Theology at Cambridge from 1866 until his death.

APRIL 1: FREDERICK DENISON MAURICE, *Priest*, 1872

I Almighty God, who hast restored our human nature to heavenly glory through the perfect obedience of our Savior Jesus Christ: Enliven in thy Church, we beseech thee, the passion for justice and truth; that, like thy servant Frederick Denison Maurice, we may work and pray for the triumph of the kingdom of Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who has restored our human nature to heavenly glory through the perfect obedience of our Savior Jesus Christ: Enliven in your Church, we pray, the passion for justice and truth; that, like your servant Frederick Denison Maurice, we may work and pray for the triumph of the kingdom of Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ephesians 3:14–19

Psalm 145

John 18:33–37

Preface of Baptism

APRIL 3: MARY OF EGYPT, *Monastic*, c. 421

Mary of Egypt was a 5th century Christian hermit, but most of what is known about her is based on a 7th-century text by Sophronius of Jerusalem. According to this account, Mary was an Alexandrian prostitute who at the age of 29 traveled to Jerusalem with the aim of seducing pilgrims.

After attempting to visit the Holy Sepulchre, Mary found herself physically unable to cross the threshold of the church, even as others entered unobstructed. This invisible blockade proved to be strong medicine for Mary, who repented of her sins and became a solitary contemplative and ascetic in the desert beyond the Jordan River, where she remained for the next forty-seven years.

Two years before her death, she provided spiritual direction to a monk named Zosimus, who gave her his cloak and returned the following year to bring her communion. When Zosimus came back the next year, he found Mary lying dead with her face turned to the East. Several traditions hold that her grave was dug by a lion, an ancient symbol of Christ.

As early as the sixth century Mary's life was being commemorated in the Eastern Church during Lent, an example of repentance categorized by continual self-emptying, as opposed to a realized state of sanctity.

This process is captured by Goethe, who casts Mary as one of the three penitent saints who pray to the Virgin Mary for the forgiveness of Faust:

By the consecrated place
Where the Lord's body lay:
By the warning arm, against my face,
That thrust me far from the doorway:
By my forty years' repentance,
Faithful, in that desert land:
By the blissful final sentence

That I wrote there on the sand –

APRIL 3: MARY OF EGYPT, *Monastic*, c. 421

I Merciful Lord, who raiseth up sinners by thy boundless compassion and mercy: Cause the desert sun to burn away our coarseness and to melt our hardness of heart, that, like your servant Mary of Egypt, we may not depart from this life until we understand the ways of repentance and the benefits of prayer; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy God, one God, for ever and ever. Amen.

II Merciful Lord, who raises up sinners by your boundless compassion and mercy: Cause the desert sun to burn away our coarseness and to melt our hardness of heart, that, like your servant Mary of Egypt, we may not depart from this life until we understand the ways of repentance and the benefits of prayer; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Lessons and Psalm

Hebrews 11:32–40

Psalm 91:9–16

John 20:11–18

Preface of a Saint (2)

APRIL 4: MARTIN LUTHER KING, JR., *Pastor and Martyr*, 1968

Martin Luther King, Jr. was born on January 15th, 1929, in Atlanta. As the son and grandson of Baptist preachers, he was steeped in the Black Church tradition. Following graduation from Morehouse College (Atlanta, Georgia) in 1948, King entered Crozer Theological Seminary (Chester, Pennsylvania), having been ordained the previous year into the ministry of the National Baptist Church. He graduated from Crozer in 1951 and received his doctorate in theology from Boston University in 1955.

In 1954, King became pastor of a church in Montgomery, Alabama. There, Black indignation at inhumane treatment on segregated buses culminated in December, 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites.

King founded the Southern Christian Leadership Conference to spearhead non-violent mass demonstrations against racism. Many confrontations followed, most notably in Birmingham and Selma, Alabama, and in Chicago. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965, and 1968. King then turned his attention to economic empowerment of the poor and to opposition to the Vietnam War, contending that racism, poverty, and militarism were interrelated. He was awarded the Nobel Peace Prize in 1964 for his commitment to non-violent social change.

King lived in constant danger: his home was dynamited, he was almost fatally stabbed, and he was harassed by death threats. He was even jailed 30 times; but through it all he was sustained by his deep faith. In 1957, he received, late at night, a vicious telephone threat. Alone in his kitchen he wept and prayed. He relates that he heard the Lord speaking to him and saying, "Martin Luther, stand up for righteousness, stand up for justice," and promising never to leave

him alone—"No, never alone." King refers to his vision as his "Mountain-top Experience."

After preaching at Washington Cathedral on March 31st, 1968, King went to Memphis in support of sanitation workers in their struggle for better wages. There, he proclaimed that he had been "to the mountain-top" and had seen "the Promised Land," and that he knew that one day he and his people would be "free at last." On the following day, April 4th, he was cut down by an assassin's bullet.

APRIL 4: MARTIN LUTHER KING, JR., *Pastor and Martyr*, 1968

I Almighty God, who by the hand of Moses thy servant didst lead thy people out of slavery, and didst make them free at last: Grant that thy Church, following the example of thy prophet Martin Luther King, may resist oppression in the name of thy love, and may strive to secure for all thy children the blessed liberty of the Gospel of Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and forever. Amen.

II Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Lessons and Psalm

Exodus 3:7–12

Psalm 77:11–20

Luke 6:27–36

Preface of Baptism

APRIL 5: HARRIET STARR CANNON, *Monastic*, 1896

Harriet Starr Cannon was one of the founding sisters, and first superior, of the Community of St. Mary, the first religious order for women formally recognized in The Episcopal Church.

Mother Harriet was born in Charleston, South Carolina in 1823, and was orphaned in 1824 when her parents died of yellow fever. She grew up with her sister, her only surviving sibling, in Bridgeport, Connecticut. Following the death of her sister, Harriet entered the Sisterhood of the Holy Communion, an order founded by William Augustus Muhlenberg, Rector of the Church of the Holy Communion in New York City. The sisters were heavily involved in the operation of clinics and care facilities that would become St. Luke's Hospital in the City of New York, and Harriet served as a nurse.

Over time, however, she and other sisters began to yearn for a more traditionally monastic form of the religious life. When agreement could not be reached with the Sisters of the Holy Communion, a small group of them discerned a call to begin a new order. On the Feast of the Presentation, February 2nd, 1865, Bishop Horatio Potter of the Diocese of New York received from Harriet Cannon and her sisters the traditional monastic vows of poverty, chastity, and obedience at St. Michael's Church in Manhattan. The sisters began life together as the Community of St. Mary, and Harriet became the community's first Superior.

The apostolate of The Community of St. Mary began with nursing and the care of women who had endured difficult circumstances. After a time, however, the sisters became increasingly committed to providing schools for the education of young women in addition to their medical work. The Community continued to grow and developed schools for girls, hospitals, and orphanages in New York, Tennessee, and Wisconsin. They continue their ministries to this day in Greenwich, NY, Sewanee, TN, Milwaukee, WI, and Luwingu, Malawi.

Mother Harriet died on April 5th, 1896 in Peekskill, New York.

APRIL 5: HARRIET STARR CANNON, *Monastic*, 1896

I Gracious God, who didst call Harriet Starr Cannon and her companions to revive the monastic vocation in the Episcopal Church and to dedicate their lives to thee: Grant that we, after their example, may ever surrender ourselves to the revelation of thy holy will; through our Lord and Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

II Gracious God, who called Harriet Starr Cannon and her companions to revive the monastic vocation in the Episcopal Church and to dedicate their lives to you: Grant that we, after their example, may ever surrender ourselves to the revelation of your holy will; through our Lord and Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Hebrews 13:1–16

Psalm 131

Mark 9:33–37

Preface of a Saint (2)

APRIL 8: WILLIAM AUGUSTUS MUHLENBERG, *Priest*, 1877

William Augustus Muhlenberg was born in Philadelphia in 1796, into a prominent German Lutheran family, and was drawn to the Episcopal Church by its use of English. He deliberately chose to remain unmarried in order to free himself for a variety of ministries. As a young priest, he was deeply involved in the Sunday School movement, and was concerned that the church should minister to all social groups. Aware of the limitations of the hymnody of his time, he wrote hymns and compiled hymnals, thus widening the range of music in Episcopal churches.

For twenty years he was head of a boys' school in Flushing, New York. The use of music, flowers, and color, and the emphasis on the Church Year in the worship there became a potent influence. In 1846, he founded the Church of the Holy Communion in New York City. Again, he was bold and innovative, establishing free pews for everyone, a parish school, a parish unemployment fund, and trips to the country for poor city children. His conception of beauty in worship, vivid and symbolic, had at its heart the Holy Communion itself, celebrated every Sunday. It was there that Anne Ayres founded the Sisterhood of the Holy Communion. In 1857, the two of them founded St. Luke's Hospital, where Muhlenberg was the pastor-superintendent and she the matron.

Muhlenberg's concern for sacramental worship and evangelism led him and several associates to memorialize the General Convention of 1853, calling for flexibility in worship and polity to enable the church better to fulfill its mission. The insistence of the "Memorial" on traditional Catholic elements—the Creeds, the Eucharist, and Episcopal ordination—together with the Reformation doctrine of grace, appealed to people of varying views. Although the church was not ready to adopt the specific suggestions of the Memorial, its influence was great, notably in preparing the ground for liturgical reform and ecumenical action.

Muhlenberg's last great project was an experiment in Christian social living, St. Johnland on Long Island. Although his dream of a

Christian city was not realized, several of its philanthropic institutions survive.

APRIL 8: WILLIAM AUGUSTUS MUHLENBERG, *Priest*, 1877

I Open the eyes of thy church, O Lord, to the plight of the poor and neglected, the homeless and destitute, the old and the sick, or the lonely and those who have none to care for them. Give unto us the vision and compassion with which thou didst so richly endow thy servant William Augustus Muhlenberg, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Open the eyes of your church, O Lord, to the plight of the poor and the lonely, the homeless and destitute, the old and the sick, or the lonely and those who have none to care for them. Give to us the vision and compassion with which you so richly endowed your servant William Augustus Muhlenberg, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Ephesians 4:11–16

Psalm 133

Matthew 21:12–16

Preface of a Saint (1)

APRIL 9: DIETRICH BONHOEFFER, *Pastor and Theologian*, 1945

Dietrich Bonhoeffer was born at Breslau, Germany (now Wroclaw, Poland) on February 4th, 1906. He studied theology at the universities of Berlin and Tübingen. His doctoral thesis was published in 1930 as *Communio Sanctorum*. Still canonically too young to be ordained at the age of 24, he undertook postdoctoral study and teaching at Union Theological Seminary in New York City.

From the first days of the Nazi accession to power in 1933, Bonhoeffer was involved in protests against the regime. From 1933 to 1935 he was the pastor of two small congregations in London, but nonetheless was a leading spokesman for the Confessing Church, the center of Protestant resistance to the Nazis. In 1935, Bonhoeffer was appointed to organize and head a new seminary for the Confessing Church at Finkenwald. He described the community in his class work *Life Together*. He later wrote *The Cost of Discipleship*, which quickly became a modern classic. Bonhoeffer was acutely aware of the difficulties of life in community, and the easy disillusionment that could come when the experience did not live up to the imagined idea. Yet he also wrote eloquently of the gift and privilege of Christian community. "It is not simply to be taken for granted that the Christian has the privilege of living among other Christians. Jesus Christ lived in the midst of his enemies. At the end all of his disciples deserted him. On the Cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work...So between the death of Christ and the Last Day it is only by a gracious anticipation of the last things that Christians are privileged to live in visible fellowship with other Christians."

Bonhoeffer became increasingly involved in the political struggle after 1939, when he was introduced to a group seeking Hitler's overthrow. Bonhoeffer considered refuge in the United States, but he returned to Germany where he was able to continue his resistance. Bonhoeffer was arrested April 5th, 1943, and imprisoned in Berlin. After an attempt on Hitler's life failed on July

20th, 1944, documents were discovered linking Bonhoeffer to the conspiracy. He was taken to Buchenwald concentration camp, then to Schoenberg Prison. On Sunday, April 8th, 1945, just as he concluded a service in a school building in Schoenberg, two men came in with the chilling summons, "Prisoner Bonhoeffer...come with us." He said to another prisoner, "This is the end. For me, the beginning of life." Bonhoeffer was hanged the next day, April 9th, at Flossenbug Prison.

There is in Bonhoeffer's life a remarkable unity of faith, prayer, writing, and action. The pacifist theologian came to accept the guilt of plotting the death of Hitler, because he was convinced that not to do so would be a greater evil. Discipleship was to be had only at great cost.

APRIL 9: DIETRICH BONHOEFFER, *Pastor and Theologian*, 1945

I Embolden our lives, O Lord, and inspire our faiths, that we,
following the example of thy servant Dietrich Bonhoeffer, might
embrace thy call with undivided hearts; through Jesus Christ our
Savior, with liveth and reigneth with thee and the Holy Ghost, one
God, for ever and ever. Amen.

II Embolden our lives, O Lord, and inspire our faiths, that we,
following the example of your servant Dietrich Bonhoeffer, might
embrace your call with undivided hearts; through Jesus Christ our
Savior, who lives and reigns with you and the Holy Spirit, one God,
for ever and ever. Amen.

Lessons and Psalm

Proverbs 3:1-7

Psalm 119:89-96

Matthew 13:47-52

Preface of a Saint (2)

APRIL 10: WILLIAM LAW, *Priest*, 1761

“If we are to follow Christ, it must be in our common way of spending every day. If we are to live unto God at any time or in any place, we are to live unto him in all times and in all places. If we are to use anything as the gift of God, we are to use everything as his gift.” So wrote William Law in 1728 in *A Serious Call to a Devout and Holy Life*.

This quiet schoolmaster of Putney, England could hardly be considered a revolutionary, yet his book had near-revolutionary repercussions. His challenge to take Christian living very seriously received more enthusiastic response than he could ever have imagined, especially in the lives of Henry Venn, George Whitefield, and John Wesley, all of whom he strongly influenced. More than any other man, William Law laid the foundation for the religious revival of the eighteenth century, the Evangelical Movement in England, and the Great Awakening in America.

Law came to typify the devout priest in the eyes of many. His life was characterized by simplicity, devotion, and works of charity. Because he was a Non-juror, who refused to swear allegiance to the House of Hanover, he was deprived of the usual means of making a living as a clergyman in the Church of England. He therefore worked as a tutor to the father of Edward Gibbon, the historian, from 1727 to 1737.

Law also organized schools and homes for the poor. He stoutly defended the sacraments and scriptures against attacks by the Deists, and he spoke out eloquently against the warfare of his day. His richly inspired sermons and writings have gained him a permanent place in Christian literature.

Law died at Kings Cliffe on April 9th, 1761.

APRIL 10: WILLIAM LAW, *Priest*, 1761

I Almighty God, whose servant William Law taught us to hear and follow your call to a holy life, grant that we, loving thee above all things and in all things, may seek thy purpose and shape our actions to thy will, that we may grow in all virtue and be diligent in prayer all the days of our lives, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory now and forever. Amen.

II Almighty God, whose servant William Law taught us to hear and follow your call to a holy life, grant that we, loving you above all things and in all things, may seek your purpose and shape our actions to your will, that we may grow in all virtue and be diligent in prayer all the days of our lives, through Jesus Christ our Lord, to whom with you and the Holy Ghost be all honor and glory now and forever. Amen.

Lessons and Psalm

Philippians 3:7–14

Psalm 1

Matthew 6:1–6, 16–21

Preface of a Saint (2)

APRIL 14: ZENAIDA, PHILONELLA, AND HERMIONE,
Unmercenary Physicians, c.100, c.117

Zenaida, Philonella, and Hermione were three early Christian women who are commemorated in the Orthodox Church as the first “unmercenary physicians”- Christian medical doctors who offered their skill to everyone and refused to accept payment.

According to Orthodox tradition, Zenaida and Philonella were sisters, born into a well-educated and wealthy Jewish family in the city of Tarsus. They were baptized by their brother Jason after his conversion and ordination as a priest.

Both sisters were said to be well-educated in philosophy and medicine, but were unable to find employment in either field in an age when both professions were controlled by men. Therefore, they built a chapel, two cells, and a medical clinic on the outskirts of the city of Thessaly, where they devoted themselves to treating all who came to them regardless of their ability to pay, and refused to accept money for their services.

Philonella was particularly skilled in experimental treatments, and Zenaida specialized in pediatric medicine and the treatment of psychological disorders, particularly depression. Zenaida became particularly renowned as a spiritual director as well as a physician. Three of her male disciples founded a monastery a short distance away from the sisters. Varying accounts are given of their death, with one tradition relating that they were martyred, and others relating that they continued in their ministry until dying peacefully of old age.

Hermione is the third woman to be given the title of “unmercenary physician.” She is reported to be one of the daughters of Philip the Deacon (Acts 6). After studying medicine in Caesarea, she went to Ephesus in the hopes of meeting the Apostle John, but he found that had already died. She therefore used her income to open up a medical clinic, with the help of her younger sister Eukhidia. Eventually, she expanded the clinic into a residential facility to allow

for more extended treatment. Orthodox Christians believe that this was the first example of a Christian hospital, and it became the inspiration for later developments in Christian medical care, particularly in the Christian East.

APRIL 14: ZENAIDA, PHILONELLA, AND HERMIONE,
Unmercenary Physicians, c.100, c.117

I Merciful God, whose most dear Son came to heal the sick,
raise the dead, cast out demons, and preach the gospel to the poor;
Teach us by the example of thy servants, Zenaida, Philonella, and
Hermione to freely give even as we have freely received; through
Jesus Christ our Lord. Amen.

II Merciful God, whose most dear Son came to heal the sick,
raise the dead, cast out demons, and preach the gospel to the poor;
Teach us by the example of your servants, Zenaida, Philonella, and
Hermione to freely give even as we have freely received; through
Jesus Christ our Lord. Amen.

Lessons and Psalm

Sirach 38:1-14

Psalm 147

Mark 1:29-34

Preface of a Saint (3)

**APRIL 15: DAMIEN, *Priest*, 1889 AND MARIANNE COPE, *Monastic*,
1918 OF HAWAII**

Fr. Damien was born Joseph de Veuster in 1840 in Belgium, the son of a farmer. At the age of 18, he joined the Congregation of the Sacred Hearts of Jesus and Mary. He made his first vows in 1859 and took the name Damien, after the ancient physician and martyr. When his older brother became ill and was unable to join the mission endeavor in Hawaii, Damien volunteered to take his place.

As Father Damien began his ministry in Hawaii, leprosy was spreading rapidly throughout the Islands. In 1863, King Kamehameha V ordered those with leprosy to be sent to Kalaupapa, an isolated peninsula on the northern coast of Molokai. There, on the side of the peninsula known as Kalawao, those afflicted by the disease were left with no aid.

Damien was among the first priests to arrive in Kalawao, and he remained there for the rest of his life, building houses, an orphanage, a church, and a hospital. He ate with those he served, worshipped with them, and invited them into his home. He eventually contracted leprosy, later known as Hansen's disease, and died in 1889.

Like Father Damien, Marianne Cope aspired to a religious vocation at an early age. She entered the Sisters of St. Francis in Syracuse, New York, in 1862, and in 1870, she began work as a nurse administrator at St. Joseph's Hospital in Syracuse, where she was criticized for accepting alcoholics and other undesirable patients.

In 1883, she received a letter from a priest in Hawaii asking for help managing the hospitals and ministry to leprosy patients. She arrived in Honolulu in 1883 and immediately took over supervision of the Kaka'ako Branch Hospital, which served as a receiving center for leprosy patients from all over the islands. She also opened a care center for the healthy children of leprosy victims.

In 1884, she met Father Damien, and in 1886, she alone ministered to him when his illness made him unwelcome among church and

government leaders. She continued her work with hospitals and sufferers of Hansen's disease until her death in 1918.

**APRIL 15: DAMIEN, *Priest*, 1889 AND MARIANNE COPE, *Monastic*,
1918 OF HAWAII**

I Bind up the wounds of thy children O God, and help us, following the example of thy servants Damien and Marianne, to be bold and loving in service to all who are shunned for the diseases they suffer, that thy grace may be poured forth upon all; through Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II Bind up the wounds of your children, O God, and help us, following the example of your servants Damien and Marianne, to be bold and loving in service to all who are shunned for the diseases they suffer, that your grace may be poured forth upon all; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Isaiah 57:14–19

Psalm 103:13–22

Matthew 11:1–6

Preface of a Saint (1)

**APRIL 16: PETER WILLIAMS CASSEY, *Priest*, 1917
AND ANNIE BESANT CASSEY 1875**

Peter Williams Cassey was ordained as a deacon in 1866, the first person of color ordained in the Episcopal Church west of the Mississippi River. He was a fourth generation freed African American. His great grandfather bought his freedom and founded the first black church in New York, the African Methodist Episcopal Zion Church. His grandfather was the first African American Episcopal priest in New York and founder of St. Philip's, Manhattan. His parents, Joseph and Amy Cassey were prominent abolitionists in Philadelphia.

Peter received the best classical education available at the time, speaking and fluently reading Greek, Hebrew and Latin. He arrived in San Francisco in 1853 and worked as a barber. He helped organize a community association to protect African Americans and other persons of color. In the late 1850's he moved to San José, California where he formed an abolitionist group to help free slaves.

Peter married Annie Besant, who came from another prominent African American family. They were among the founding members of Trinity Parish, San Jose, California in 1862. At the same time, they rented the former Bascom School for Girls and established St. Philips Mission for Colored People and opened St. Philip's Academy. The school was not only for African American, but also for Mexican and Chinese students because no children of color could attend public schools.

Bishop William Ingram Kip, first Bishop of California, recognized St. Philip's as a mission congregation out of Trinity Church and in 1866 ordained Peter as a deacon. The bishop directed him to establish Christ Church for Colored People in San Francisco while Annie kept St. Philip's going. Later this church would split into the African American Church of St. Cyprian and Christ Nippon Sei Ko Kai (Japanese American Episcopal Church). In 1881 Peter was called to St. Cyprian's Episcopal Church in New Bern, North Carolina as the first African American rector in that state. In 1884 he was accepted

a call to Florida where he served in succession three parishes until he died at the age of 86 on April 16th, 1917.

Bishop Edwin Gardner Weed said at Peter's funeral "that no other clergyman in the Diocese came close to the theological maturity and scholarship that Peter Williams Cassey exhibited in his ministry and teachings. We should be proud of these great souls that helped lay the foundations of this diocese."

**APRIL 16: PETER WILLIAMS CASSEY, *Priest*, 1917
AND ANNIE BESANT CASSEY 1875**

I God of justice and mercy, who didst send thy Son to preach, to teach, and to give hope to those in need: We remember before thee this day thy servants Peter Williams Cassey and Anna Besant Cassey, who, in the face of slavery and discrimination, sought to give the blessings of education and a spiritual haven for those pushed to the margins. May we strive in our own lives to be fearless in the face of injustice and to work for blessings that will touch those whom the world does not count of value; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth forever and ever. Amen

II God of justice and mercy, who sent your Son to preach, to teach, and to give hope to those in need: We remember before you this day your servants Peter Williams Cassey and Anna Besant Cassey, who, in the face of slavery and discrimination, sought to give the blessings of education and a spiritual haven for those pushed to the margins. May we strive in our own lives to be fearless in the face of injustice and to work for blessings that will touch those whom the world does not count of value; through Jesus Christ our Lord, who with you and the Holy Spirit lives forever and ever. Amen

Lessons and Psalm

Proverbs 22:1–12

Psalm 112

Matthew 5:13–16

Preface of a Saint (3)

APRIL 17: KATERI TEKAKWITHA, *Prophetic Witness*, 1680

Tekakwitha, “She who bumps into things,” was born in the Mohawk village of Ossernon in upstate New York around 1656. Her childhood and adolescence were marked by hardship. A smallpox epidemic, which claimed the lives of her parents and younger brother, also scarred her face and severely impaired her vision. Her aunt and uncle, as adoptive parents, attempted to pressure her to marry beginning at age 11, but she resisted every attempt.

Moved by the preaching of Jesuit missionaries, Tekakwitha followed in the path of her late mother and converted to Christianity. She was baptized on Easter Sunday, 1676, at 19 years of age. As part of her conversion, she took the name Kateri, in honor of Catherine of Siena. Kateri Tekakwitha devoted her life to chastity, pledging to marry only Jesus Christ, and asking the Virgin Mary to accept her as a daughter.

Her piety was mocked and derided by her fellow villagers, some of whom threatened her life. She fled to a village south of Montreal, where with her friend Marie-Therese, she attempted to begin a monastic community of indigenous women. They were dissuaded by the local priests, who believed they did not have enough experience to begin such a community. Kateri therefore accepted an “ordinary” life of chastity and good works among the people, especially the elderly and sick.

At age 24, she succumbed to a serious illness. Tradition accords her final words as being “Jesus, I love you,” as she entered eternal life on Holy Wednesday, 1680. Following her death, it was reported that her body softened and her face took on the appearance of a child, even including a smile. The pockmarks of her childhood smallpox faded, and her skin became smooth. Pilgrimages were made to her grave as early as 1684.

Kateri Tekakwitha is known as the Lily of the Mohawks, and was the first Native American to be canonized in the Roman Catholic Church,

where she is considered the patron of ecology and the environment, as well as persons in exile.

APRIL 17: KATERI TEKAKWITHA, *Prophetic Witness*, 1680

I Almighty and everliving God, who didst open the heart of Kateri Tekakwitha, Lily of the Mohawk, to receive the Good News of Jesus Christ, and to devote her life to thy service: grant us the same zeal of devotion to persevere in faith through the trials and tribulations of our lives, through Jesus Christ our Lord. Amen.

II Almighty and everliving God, who opened the heart of Kateri Tekakwitha, Lily of the Mohawk, to receive the Good News of Jesus Christ, and to devote her life to your service: grant us the same zeal of devotion to persevere in faith through the trials and tribulations of our lives, through Jesus Christ our Lord. Amen.

Lessons and Psalm

1 Kings 19:19–21

Psalm 6

Matthew 8:18–22

Preface of a Saint (3)

April 21: ANSELM OF CANTERBURY, *Archbishop of Canterbury and Theologian*, 1109

Anselm was born in Italy about 1033 and took monastic vows in 1060 at the Abbey of Bec in Normandy. He succeeded his teacher Lanfranc as Prior of Bec in 1063, and as Archbishop of Canterbury in 1093. His episcopate was stormy, in continual conflict with the crown over the rights and freedom of the church. His greatest talent lay in theology and spiritual direction.

As a pioneer in the scholastic method, Anselm remains the great exponent of the so-called “ontological argument” for the existence of God: God is “that than which nothing greater can be thought.” Even the fool, who (in Psalm 14) says in his heart “There is no God,” must have an idea of God in his mind, the concept of an unconditional being (*ontos*) than which nothing greater can be conceived; otherwise he would not be able to speak of “God” at all. And so this something, “God,” must exist outside the mind as well; because, if he did not, he would not in fact be that than which nothing greater can be thought. Since the greatest thing that can be thought must have existence as one of its properties, Anselm asserts, “God” can be said to exist in reality as well as in the intellect, but is not dependent upon the material world for verification. To some, this “ontological argument” has seemed mere deductive rationalism; to others it has the merit of showing that faith in God need not be contrary to human reason.

Anselm is also the most famous exponent of the “satisfaction theory” of the atonement. Anselm explains the work of Christ in terms of the feudal society of his day. If a vassal breaks his bond, he has to atone for this to his lord; likewise, sin violates a person’s bond with God, the supreme Lord, and atonement or satisfaction must be made. Of ourselves, we are unable to make such atonement, because God is perfect and we are not. Therefore, God himself has saved us, becoming perfect man in Christ, so that a perfect life could be offered in satisfaction for sin.

Undergirding Anselm's theology is a profound piety. His spirituality is best summarized in the phrase, "faith seeking understanding." He writes, "I do not seek to understand that I may believe, but I believe in order that I may understand. For this, too, I believe, that unless I first believe, I shall not understand."

April 21: ANSELM OF CANTERBURY, *Archbishop of Canterbury and Theologian*, 1109

I Almighty God, through thy servant Anselm thou didst help thy church to understand its faith in thine eternal Being, perfect justice, and saving mercy: Provide thy church in all ages with devout and learned scholars and teachers, that we may be able to give a reason for the hope that is in us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, through your servant Anselm you helped your church to understand its faith in your eternal Being, perfect justice, and saving mercy: Provide your church in all ages with devout and learned scholars and teachers, that we may be able to give a reason for the hope that is in us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 5:1–11

Psalm 139:1–9

Matthew 11:25–30

Preface of the Epiphany

APRIL 22: HADEWIJCH OF BRABANT, *Poet and Mystic*, 13th century

Little is known about the life of Hadewijch apart from her influential corpus of spiritual writings. She was mostly likely a Beguine, a member of a group of women who lived in a quasi-monastic community but did not take formal vows. Instead, they pledged to be bound by the traditional vows of poverty, chastity, and obedience only as long as they lived in the community. The Beguine movement was particularly attractive to women who could not afford the (often substantial) dowry that was required by many monasteries, but the level of Hadewijch's education suggests that she was probably from a wealthy background. Her writings show that, in addition to her native language of Dutch, she was conversant with theological writings in both Latin and French, and also with French courtly poetry.

Hadewijch is considered one of the creators of Dutch lyrical poetry, which includes compositions in which she coopts the French *trouvère* form to extoll the love between the speaker and God rather than worldly love. She also wrote poems in couplets on religious themes, as well as prose letters and a *Book of Visions* in which she engages Christ in dialogue.

In a number of her works, she explicitly genders Love as female:

"Of great Love in high thought
I long to think, day and night.
She with her terrible might
so opens my heart.
I must surrender all to her."

And also,

"Sweet as Love's nature is,
Where can she come by the strange hatred
With which she continually pursues me,
And that pieces the depths of my heart with storm?
I wander in darkness without clarity,

Without liberating consolation, and in strange fear.”

While her works were widely known in the fourteenth and fifteenth century, by the time of the sixteenth century she had been largely forgotten. However, recent scholarly research has uncovered the profound impact that her writings had on better known male mystics such as Meister Eckhart and John of Ruusbroec, which has resulted in increased attention and appreciation for the originality and import of her works.

APRIL 22: HADEWIJCH OF BRABANT, *Poet and Mystic*, 13th century

I Triune God of Love, overwhelming and all-encompassing, visit us in our solitude and in our companionship, and draw us ever more deeply into union with thee, who art ever present and ever mysterious, that we like thy servant Hadewijch might know thee ever more fully, even as we have been fully known. Amen.

II Triune God of Love, overwhelming and all-encompassing, visit us in our solitude and in our companionship, and draw us ever more deeply into union with you, who are ever present and ever mysterious, that we like your servant Hadewijch might know you ever more fully, even as we have been fully known. Amen.

Lessons and Psalm

Isaiah 52:13–53:12

Psalm 119:129–136

John 19:31–37

Preface of the Epiphany

APRIL 23: TOYOHICO KAGAWA, *Prophetic Witness*, 1960

Toyohiko Kagawa, born on July 10th, 1888, in Kobe, Japan, was a Japanese evangelist, advocate of social change, and pacifist.

Kagawa was the son of a wealthy Kobe Buddhist business entrepreneur-politician and his concubine, both of whom died when Kagawa was four years old. The youth was raised by Presbyterian missionaries and had a conversion experience at the age of fifteen. "O God, make me like Christ" he prayed repeatedly.

Kagawa studied at theological seminaries in Japan and at Princeton University and Princeton Theological Seminary, but was increasingly drawn to an evangelism of social reform, seeking to apply Christ's teachings directly to Japan's poor in a theologically uncomplicated way. He lived for much of the 1910 – 1924 period in a six foot square windowless shed in Kobe's slums. A skilled organizer, he helped found trade unions and credit unions among dock workers, factory laborers, and subsistence farmers. Trade unions were forbidden at the time, and Kagawa was twice imprisoned. He was also a pacifist and organized the National Anti-War League in 1928. Kagawa was arrested in 1940 for publicly apologizing to the people of China for Japan's invasion of that country. An advocate for universal male suffrage (granted in 1925), he later became a voice for women's right to vote as well.

A prolific author, his autobiographical novel, *Crossing the Death Line* (1920) became a best seller, and many of his other novels and writings in a Christian Socialist vein were translated into English. He used the revenues from his substantial book sales to fund his extensive slum work. Although Kagawa was under police surveillance much of his life, the Japanese government called on him to organize the rebuilding of Tokyo after a 1923 earthquake and again at the end of World War II to serve as head of the country's social welfare programs.

Although some knew him best as a social reformer and pacifist, Kagawa saw himself first of all an evangelist. "Christ alone can make

all things new,” he said, “The spirit of Christ must be the soul of all real social reconstruction.”

Kagawa died on April 23rd, 1960 in Tokyo.

APRIL 23: TOYOHICO KAGAWA, *Prophetic Witness*, 1960

I Strengthen and protect, O God, all those who suffer for their fidelity to Jesus Christ, that like thy servant Toyohiko Kawaga, they might persevere in seeking and serving Christ in all persons, and work tirelessly for the advancement of thy kingdom. All this we ask through the same Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory now and forever. Amen.

II Strengthen and protect, O God, all those who suffer for their fidelity to Jesus Christ, that like your servant Toyohiko Kawaga, they might persevere in seeking and serving Christ in all persons, and work tirelessly for the advancement of your kingdom. All this we ask through the same Jesus Christ our Lord, to whom with you and the Holy Spirit be all honor and glory now and forever. Amen.

Lessons and Psalm

Job 13:13–22

Psalm 140

Luke 22:47–53

Preface of a Saint (1)

APRIL 25: SAINT MARK THE EVANGELIST

A disciple of Jesus, named Mark, appears in several places in the New Testament. If all references to Mark can be accepted as referring to the same person, we learn that he was the son of a woman who owned a house in Jerusalem. Mark may have been the young man who fled naked when Jesus was arrested in the Garden of Gethsemane. In his letter to the Colossians, Paul refers to “Mark the cousin of Barnabas,” who was with him in his imprisonment. Mark set out with Paul and Barnabas on their first missionary journey, but he turned back for reasons which failed to satisfy Paul (Acts 15:36–40). When another journey was planned, Paul refused to have Mark with him. Instead, Mark went with Barnabas to Cyprus. The breach between Paul and Mark was later healed, and Mark became one of Paul’s companions in Rome, as well as a close friend of Peter’s.

An early tradition recorded by Papias, Bishop of Hieropolis in Asia Minor at the beginning of the second century, names Mark as the author of the Gospel bearing his name. This tradition, which holds that Mark drew his information from the teaching of Peter, is generally accepted. In his First Letter, Peter refers to “my son Mark,” which shows a close relationship between the two men (1 Peter 5:13).

The Church of Alexandria in Egypt claimed Mark as its first bishop and most illustrious martyr, and the great Church of St. Mark in Venice commemorates the disciple who progressed from turning back while on a missionary journey with Paul and Barnabas to proclaiming in his Gospel Jesus of Nazareth as Son of God, and bearing witness to that faith in his later life as friend and companion to the apostles Peter and Paul.

APRIL 25: SAINT MARK THE EVANGELIST

I Almighty God, who by the hand of Mark the evangelist hast given to thy Church the Gospel of Jesus Christ the Son of God: We thank thee for this witness, and pray that we may be firmly grounded in its truth; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, by the hand of Mark the evangelist you have given to your Church the Gospel of Jesus Christ the Son of God: We thank you for this witness, and pray that we may be firmly grounded in its truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Isaiah 52:7–10

Psalm 2

Ephesians 4:7–16

Mark 1:1–15

Preface of All Saints

APRIL 27: ZITA OF TUSCANY, *Worker of Charity*, 1271

Zita was born in the early 13th century in the village of Montsegradi in Tuscany; she died on April 12th in 1271. Zita was born into a poor family, but one in the which the Christian faith was emphasized. One of her uncles was a hermit, a sister became a nun, and the entire family was faithful in worship together, both at church and in their home.

At the age of 12 she entered the service of the Fatinelli family in Lucca. Although little more than a child, she maintained the serious faith that she had been taught by her family. Scrupulous in the exercise of her domestic duties, she embodied Paul's advice in Colossians 3:23, "Whatever your task, put yourselves into it, as done for the Lord and not for your masters." Her diligence, however, was first met with scorn from both her employers and her fellow servants. Nevertheless, she continued faithfully in her work and exhibited a peace that surpassed comprehension. Through her perseverance in doing good, she eventually earned the respect and affection of the whole household.

In due course, the once despised servant became the housekeeper. As head of the household staff, Zita demonstrated such Christlike benevolence that she came to be venerated throughout Lucca even before her death. Mindful of the poverty in which she had been raised, she gave away most of her income to those in need. After her death, the popularity of her cult spread as far as England, where she is called Sitha; images of her may be found in churches throughout southern England. In popular piety, she is often entreated in order to find lost keys.

APRIL 27: ZITA OF TUSCANY, *Working of Charity*, 1271

I Merciful God, who hast given unto us all things that pertain unto life and godliness; Grant that we may be faithful in the exercise of our duties and that whatsoever thou givest us to do, we may do it heartily, as unto thee, O Lord, and not unto men; through him who hast called us to glory and virtue, Jesus Christ, thy Son, our Lord. Amen

II Merciful God, who has given to us all things necessary for life and godliness; Grant that we may be faithful in the exercise of our duties, and that you give gives us to do, we may do it heartily, as something done for you, O Lord, and not for human beings; through him who has called us to glory and virtue, Jesus Christ, your Son, our Lord. Amen

Lessons and Psalm

Genesis 39:1–23

Psalm 16

Luke 10:38–42

Preface of a Saint (1)

**APRIL 29: CATHERINE OF SIENA, *Mystic and Prophetic Witness*,
1380**

Catherine Benincasa was the youngest of twenty- five children of a wealthy dyer of Siena. At six years of age, she had a remarkable vision that decided her life's vocation. Walking home from a visit, she stopped on the road and gazed upward, oblivious to everything around her. "I beheld our Lord seated in glory with St. Peter, St. Paul, and St. John." She went on to say later that the Savior smiled on her and blessed her.

From then on, Catherine spent most of her time in prayer and meditation, despite her mother's attempts to force her to be like other girls. To settle matters, Catherine cut off her hair, her chief beauty. Her family harassed her continually; but in the end, convinced that she was deaf to all opposition, her father let her do as she would: close herself away in a darkened room, fast, and sleep on boards. Eventually, she was accepted as a third order Dominican postulant.

Catherine had numerous visions, and was also tried most severely by temptations. Frequently, she felt totally abandoned by the Lord. At last, in 1366, the Savior appeared with Mary and the Heavenly Host, and espoused her to himself, so ending her years of lonely prayer and struggle. She became a nurse, as Dominicans regularly did, caring for patients with leprosy and cancer, whom other nurses disliked to treat.

Opinion in Siena was sharply divided about whether she was a saint or a fanatic, but when the Bishop of Capua was appointed as her confessor, he helped her to win full support from the Dominican Mother House. Catherine was a courageous worker in time of severe plague. She visited prisoners condemned to death, and she was constantly called upon to arbitrate feuds and to prepare troubled sinners for confession.

During the great schism of the papacy, with rival popes in Rome and Avignon, Catherine wrote tirelessly to princes, kings, and popes,

urging them to restore the unity of the church. She even went to Rome to press further for the cause.

Besides her many letters to all manner of people, Catherine wrote a *Dialogue*, a mystical work dictated in ecstasy. Exhausted and paralyzed, she died at the age of thirty-three.

APRIL 29: CATHERINE OF SIENA, *Mystic and Prophetic Witness*,
1380

I Kindle the flame of holy love in our hearts, O God, that we being strengthened by the example of your servant Catherine of Siena, may dedicate ourselves to the service of the poor and the sick, and to the peace and unity of thy church. Grant that with her, we also may share in the mystery of Christ's death, and rejoice in the revelation of his glory; who lives and reigns with thee and the Holy Ghost, one God, now and for ever. Amen.

II Kindle the flame of holy love in our hearts, O God, that we being strengthened by the example of your servant Catherine of Siena, may dedicate ourselves to the service of the poor and the sick, and to the peace and unity of your church. Grant that with her, we also may share in the mystery of Christ's death, and rejoice in the revelation of his glory; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 John 1:5–2:2

Psalm 36

Luke 12:22–31

Preface of a Saint (2)

MAY 1: THE APOSTLES SAINT PHILIP AND SAINT JAMES

The two apostles commemorated on this day are among those about whom little is known, except for their mention in the Gospels. James the Less is so called to distinguish him from James the son of Zebedee and from James “the brother of the Lord,” or perhaps to indicate youth or lack of stature. He is known to us from the list of the Twelve, where he is called James the son of Alpheus. He may also be the person referred to in Mark’s Gospel as James the younger, who, with his mother Mary and the other women, watched the crucifixion from a distance.

Philip figures in several important incidents in Jesus’ ministry as reported in John’s Gospel. There we read that Jesus called Philip soon after calling Andrew and Peter. Philip, in turn, found his friend Nathanael, and convinced him to come and see Jesus, the Messiah. Later, when Jesus saw the hungry crowd, he asked Philip, “How are we to buy bread, so that these people may eat?” (John 6:5). Philip’s practical response, “Two hundred denarii would not buy enough bread for each of them to get a little” (John 6:7), was the prelude to the feeding of the multitude with the loaves and fishes. In a later incident in John’s Gospel, some Greeks came to Philip asking to see Jesus. At the Last Supper, Philip’s request, “Lord, show us the Father, and we shall be satisfied,” evokes the response, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father” (John 14:8,9).

MAY 1: THE APOSTLES SAINT PHILIP AND SAINT JAMES

I Almighty God, who didst give to thine apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who gave to your apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 30:18–21

Psalm 119:33–40

2 Corinthians 4:1–6

John 14:6–14

Preface of Apostles and Ordinations

MAY 2: ELISABETH CRUCIGER, *Poet and Hymnographer*, 1535

Elisabeth Cruciger was a friend and coworker of Martin Luther, and the first female hymn writer of the Protestant Reformation. Elisabeth entered monastic life as a young woman, but through books that were smuggled into the monastery she became convinced of the teachings of the Protestant Reformation and left the convent for Wittenberg. She would eventually marry Caspar Cruciger, who was a professor of theology.

Elisabeth embarked on an active ministry as a hymn writer, producing a number of compositions that helped to teach the Christian faith to laypeople. According to one account, she once dreamed she was standing in the pulpit of the Wittenberg church preaching. When she told Caspar this, he replied that whenever the church sang one of her hymns, she was indeed preaching, just as much as if she had spoken the words from the pulpit. She died when she was in her mid-thirties.

Elisabeth's hymn "Lord Christ, God's Only Dear Son" was translated into English by Miles Coverdale, and was one of the most popular hymns used by Anglicans in the sixteenth century. It is still included in most Lutheran hymnals, and is #309 in *Evangelical Lutheran Worship*, the current hymnal of the Evangelical Lutheran Church in America.

The following is the English translation of her hymn translated by Anglican priest Arthur Tozer Russell in 1850:

1. The only Son from heaven, foretold by ancient seers, by God the Father given, in human form appears. No sphere his light confining, no star so brightly shining, As he, our Morningstar.
2. Oh, times of God appointed, Oh bright and holy morn! He comes, the king anointed, the Christ, the virgin-born, Grim death to vanquish for us, to open heav'n before us And bring us life again.

3. Awaken, Lord, our spirit to know and love you more, In faith to stand unshaken, in spirit to adore, That we, through this world moving, each glimpse of heaven proving, May reap its fullness there.

4. O Father, here before you with God the Holy Ghost, And Jesus we adore you, O pride of angel host: Before you mortals lowly cry: "Holy, holy, holy, O blessed Trinity!"

MAY 2: ELISABETH CRUCIGER, *Poet and Hymnographer*, 1535

I Pour out thy Spirit upon all of thy sons and daughters,
Almighty God, that like thy servant Elisabeth Cruciger our lips may
praise thee, our lives may bless thee, and our worship may give thee
glory; through Jesus Christ our Lord. Amen.

II Pour out your Spirit upon all of your sons and daughters,
Almighty God, that like your servant Elisabeth Cruciger our lips may
praise you, our lives may bless you, and our worship may give you
glory; through Jesus Christ our Lord. Amen.

Lessons and Psalm

Joel 2:23–29

Psalm 26

Luke 1:46–55

Preface of a Saint (3)

MAY 3: ATHANASIUS OF ALEXANDRIA, *Bishop and Theologian*, 373

Athanasius was born about 295 in Alexandria, and was ordained deacon in 319. He quickly attracted attention by his opposition to the presbyter Arius, whose denial of the full divinity of the Second Person of the Trinity was gaining widespread acceptance. Alexander, the Bishop of Alexandria, took Athanasius as his secretary and adviser to the first Ecumenical Council, at Nicaea in 325, which dealt with the Arian conflict. Athanasius was successful in winning approval for the phrase in the Nicene Creed which has ever since been recognized as expressing unequivocally the full godhead of the Son: "of one Being with the Father" (*homoousios*).

When Alexander died in 328, Athanasius became bishop. He fearlessly defended the Nicene Christology against emperors, magistrates, bishops, and theologians. Five times he was sent into exile. He often seemed to stand alone for the orthodox faith. "*Athanasius contra mundum* (against the world)" became a by-word. Yet, by the time of his last exile, his popularity among the citizens of Alexandria was so great that the emperor had to recall him to avoid insurrection in the city.

Athanasius wrote extensively: biblical interpretation, theological exposition, sermons, and letters. His treatise, *On the Incarnation of the Word of God*, is a still widely read theological classic, and his work *The Life of Antony* became profoundly influential in the spread of the early monastic movement.

In *On the Incarnation*, he writes, "The Savior of us all, the Word of God, in his great love took to himself a body and moved as Man among men, meeting their senses, so to speak, halfway. He became himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which he, the Word of God, did in the body. Human and human-minded as people were, therefore, to whichever side they looked in the sensible world, they found themselves taught the truth."

He died in Alexandria in the year 373, after devoting his final years to preaching, writing, and giving spiritual direction.

MAY 3: ATHANASIUS OF ALEXANDRIA, *Bishop and Theologian*, 373

I O Lord, who didst establish thy servant Athanasius, through wisdom, in thy truth: Grant that we, perceiving the humanity and divinity of thy Son Jesus Christ, may follow in his footsteps and ascend the way to eternal life; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O Lord, who established your servant Athanasius, through wisdom, in your truth: Grant that we, perceiving the humanity and divinity of your Son Jesus Christ, may follow in his footsteps and ascend the way to eternal life, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 John 5:1–5

Psalm 71:1–8

Matthew 10:22–32

Preface of the Epiphany

MAY 4: MARTYRS OF THE REFORMATION ERA

The Roman Catholic Church commemorates the Forty Martyrs of England and Wales on this date: men and women who were executed for treason between 1535 and 1679 for their allegiance to the Catholic Church. In recent years, the Church of England has shared this commemoration, broadening it to all of the English saints and martyrs of the Reformation era. This commemoration remembers not only Anglican martyrs like Thomas Cranmer, Hugh Latimer, and Nicholas Ridley, who died for their adherence to the Church of England, but those Catholics who were killed by Anglicans- along with all other Christians who were persecuted by their fellow Christians for their beliefs, most notable the Anabaptists and the Quakers.

Ecumenical dialogues around the five hundredth anniversary of the Reformation have led many Christians to soul-searching questions about the role that our churches played in the persecution of other Christians for their beliefs. Without minimizing the seriousness of the theological disagreements or the inextricable links between religion and politics in that time, this commemoration asks us to recognize that within the heritage of our own tradition there were both victims and persecutors, and that there was a deeply Christian courage and holiness present in the martyrs from various confessions who were willing to die for their faith. It is a sobering reminder of just how swiftly Christians have often turned from being persecuted and oppressed to being the persecutors and the oppressors of others.

By our baptisms we are incorporated into God's one church, and thus we are the heirs of both the martyrs and their executioners. It is this double heritage that must spur our efforts to heal our divisions and to work and pray for a future when Christ's prayer that his followers might be truly one as he and the Father are one (John 17:21) will be fulfilled.

MAY 4: MARTYRS OF THE REFORMATION ERA

I Almighty and Most Merciful God, give to thy Church that peace which the world cannot give, and grant that those who have been divided on earth may be reconciled in heaven, and share together in the vision of thy glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II Almighty and Most Merciful God, give to your Church that peace which the world cannot give, and grant that those who have been divided on earth may be reconciled in heaven, and share together in the vision of your glory; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

2 Corinthians 4.5–12

Psalm 87

John 12.20–26

Preface of God the Holy Spirit

MAY 8: JULIAN OF NORWICH, *Mystic and Theologian*, c. 1417

Of Julian's early life we know little, only the probable date of her birth (1342). Her own writings in her *Revelations of Divine Love* are concerned only with her visions, or "showings," that she experienced when she was thirty years old rather than with the details of her biography.

Julian had been gravely ill and was given last rites; suddenly, on the seventh day, all pain left her, and she had fifteen visions of Christ's Passion. These brought her great peace and joy. "From that time I desired oftentimes to learn what was our Lord's meaning," she wrote, "and fifteen years after I was answered in ghostly understanding: 'Wouldst thou learn the Lord's meaning in this thing? Learn it well. Love was his meaning. Who showed it thee? Love. What showed he thee? Love. Wherefore showed it he? For Love. Hold thee therein and thou shalt learn and know more in the same.' Thus it was I learned that Love was our Lord's meaning."

Julian had long desired three gifts from God: "the mind of his passion, bodily sickness in youth, and three wounds—of contrition, of compassion, of will-full longing toward God." Her illness brought her the first two wounds, which then passed from her mind. The third, "will-full longing" (divinely inspired longing), never left her.

She became a recluse, an anchoress, at Norwich soon after her recovery from illness, living in a small dwelling attached to parish church. Even in her lifetime, she was famed as a mystic and spiritual counselor and was frequently visited by clergymen and lay persons, including the mystic Margery Kempe. Kempe says of Julian: "This anchoress was expert in knowledge of our Lord and could give good counsel. I spent much time with her talking of the love of our Lord Jesus Christ."

Julian understood that God was both Father and Mother to us, and understood Christ as exemplifying this maternal face of God. "Thus Jesus Christ, that doeth good against evil, is our very Mother. We

have our being in him, where the ground of motherhood beginneth...As verily as God is our Father, so verily is God our Mother."

Julian's book is a tender and beautiful exposition of God's eternal and all-embracing love, showing how his charity toward the human race is exhibited in the Passion. Again and again she referred to Christ as "our courteous Lord." Many have found strength in the words that the Lord had given her: "I can make all things well; I will make all things well; I shall make all things well; and thou canst see for thyself that all manner of things shall be well."

MAY 8: JULIAN OF NORWICH, *Mystic and Theologian*, c. 1417

I Triune God, Father and Mother to us all, who in thy compassion didst grant to your servant Julian many revelations of thy nurturing and sustaining love: Move our hearts, like hers, to seek thee above all things, for in giving us thyself thou givest us all. Amen.

II Triune God, Father and Mother to us all, who showed your servant Julian revelations of your nurturing and sustaining love: Move our hearts, like hers, to seek you above all things, for in giving us yourself you give us all. Amen.

Lessons and Psalm

Hebrews 10:19–24

Psalm 27:1–9

John 4:23–26

Preface of the Epiphany

MAY 11: JOHANN ARNDT AND JACOB BOEHME, *Mystics*, 1621 and 1624

Johann Arndt and Jacob Boehme were two of the most prominent Lutheran mystical writers.

Born in Edderitz near Ballenstedt, in Anhalt-Köthen, Johann Arndt (1555-1621) was orphaned at age ten. He began his studies with a divided focus on medicine and divinity. After recovering from a grave illness, he came to look on his life as a gift and felt duty-bound to devote it to God's service. He turned his attention exclusively to divinity, which he studied in several different German and Swiss Universities.

An irenic spirit, Arndt hoped, like Phillip Melanchthon to help heal the divisions between the Reformed (Calvinist) and Evangelical (Lutheran) branches of Protestantism. Although a diligent pastor, this high aspiration met with continual frustration in his ministry; the posthumous influence of his writing, however, has contributed to this hope by drawing many across theological divides to closer personal union with Christ.

In Arndt's major work *True Christianity*, he seeks to correct an over-emphasis on the legal aspect of salvation (justification by faith) by emphasizing the need for the believer to abide in Christ through personal prayer, scripture-reading, and godliness. This work became a standard manual among German Pietists as well as the Mennonites. Philipp Jakob Spener (1635-1705) looked to Arndt as a forerunner of his work. Similarly, Arndt influenced John Wesley and the birth of Methodism within the Church of England. In the 20th century, Albert Schweitzer called Johann Arndt the prophet of interior Protestantism. *True Christianity* has provided a model for countless other devotional texts by both Protestant and Roman Catholic writers.

Jacob Boehme (1575-1624) was born in Alt Seidenburg to a family of cattle-herders. Deemed too weak for cattle-herding, he was sent

to school where he learned to read and write and eventually became apprentice to a shoe-maker.

He was given to mystical visions, even in his youth. A particularly compelling vision in 1600 led Boehme to write *Die Morgenroete im Aufgang* (The rising of Dawn). Although he never intended the work for publication, it was circulated among friends and eventually came to the attention of the pastor of Görlitz, who harshly condemned it. It was many years before Boehme took up the pen again. However, in 1618 he began to write and produced a remarkable number of works on mystical theology and cosmology in the six years before his death. While Boehme remained a Lutheran, his theological speculations caused considerable controversy for departing from Lutheran Orthodoxy of his day.

Boehme writings influenced the radical pietists, including the Society of Friends (Quakers). William Law (1686-1761) became a great admirer of the German mystic later in his life, and produced an English edition of Boehme's work. However, this admiration was not uncontroversial; Law's student John Wesley called his writings "sublime nonsense." Boehme also had a great influence on both German and English Romanticism, most notably William Blake.

**MAY 11: JOHANN ARNDT AND JACOB BOEHME, *Mystics*, 1621 and
1624**

I Holy God, who dwellest with them that are of a contrite and humble spirit; Revive our spirits; purify us from deceitful lusts; and cloth us in righteousness and true holiness; though Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God now and for ever. Amen.

II Holy God, who dwells with those have a contrite and humble spirit; Revive our spirits; purify us from deceitful lusts; and cloth us in righteousness and true holiness; though Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and for ever. Amen.

Lessons and Psalm

Proverbs 3:1–7

Psalm 119:137–144

John 17:22–26

Preface of a Saint (3)

MAY 13: FRANCES PERKINS, *Social Reformer*, 1965

Frances Perkins was an active member of the Episcopal Church and the first woman to serve a President of the United States as a member of the cabinet. Born in Boston on April 10th, 1880, and educated at Mount Holyoke College and Columbia University, Perkins was passionate about the social problems occasioned by the continuing effects of industrialization and urbanization.

As a young adult, she discovered the Episcopal Church and was confirmed at the Church of the Holy Spirit in Lake Forest, Illinois, on June 11th, 1905, and remained a faithful and active Episcopalian for the remainder of her life.

After moving to New York, she became an advocate for industrial safety and persistent voice for the reform of what she believed were unjust labor laws. This work got the attention of two of New York's governors, Al Smith and Franklin D. Roosevelt, in whose state administrations she took part. President Roosevelt appointed her to a cabinet post as Secretary of Labor, a position she would hold for twelve years. As Secretary of Labor, Perkins would have a major role in shaping the New Deal legislation signed into law by President Roosevelt, most notably the establishment of the Social Security program.

During her years of public service, Frances Perkins depended upon her faith, her life of prayer, and the guidance of her church for the support she needed to assist the United States and its leadership to face the enormous problems of the time. During her time as Secretary of Labor, she would take time away from her duties on a monthly basis and make a retreat with the All Saints Sisters of the Poor in nearby Catonsville, Maryland. She spoke publicly of how the Incarnation informed her conviction that humans ought to work with God to create a just Christian social order.

Following her public service, she became a professor of industrial and labor relations at Cornell University. She remained active in teaching, social justice advocacy, and in the mission of the Episcopal

Church. She was an eloquent example of lay ministry, writing that “the special vocation of the laity to conduct and carry on the worldly and secular affairs of modern society . . . in order that all men may be maintained in health and decency.” She died in New York City on May 14th, 1965.

MAY 13: FRANCES PERKINS, *Social Reformer*, 1965

I Loving God, we bless thy Name for Frances Perkins, who in faithfulness to her baptism envisioned a society in which all may live in health and decency: Help us, following her example and in union with her prayers, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of Jesus Christ; who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II Loving God, we bless your Name for Frances Perkins, who in faithfulness to her baptism envisioned a society in which all may live in health and decency: Help us, following her example and in union with her prayers, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Deuteronomy 15:7–11

Psalm 37:27–31

Luke 9:10–17

Preface of Baptism

MAY 15: PACHOMIUS OF TABENISSI, *Monastic*, 348

Pachomius is commonly regarded as the founder of coenobitic monasticism, the form of Christian monasticism in which members live together in community rather than individually as hermits, and was the author of the first formal monastic rule of life.

Born to a pagan family in 292, Pachomius first encountered Christianity when he was imprisoned as part of a forced military conscription. The Christians of the city visited everyone in the prison, bringing them food, supplies, and comfort, and Pachomius was astonished. According to his life, he asked the other prisoners, "Why are these people so good to us when they do not even know us?" They answered, "They are Christians, and therefore they treat us with love for the sake of the God of heaven." When he was released, he was baptized, and began to lead an ascetic life of manual labor, prayer, and care for the poor.

In time, a community of people was drawn to Pachomius, they began to build to organize themselves into a formal monastic community. This way of life was particularly attractive to those who were drawn to monasticism but could not withstand the hardship of a solitary life- particularly those who might be elderly or ill or young. Before long, a federation of monastic communities was created, with houses for both men and women, that was organized into a common structure. Pachomius and his disciples wrote the first monastic rules to organize the life of these communities.

The new monastic movement was controversial in its day, and was initially opposed by many bishops and priests. When the monks were building their first monastery, the local bishop came with a mob to try to tear it down. Others came to respect the monks and their way of life, but wanted to unite them more closely to official church institutions. The bishops Serapion and Athanasius visited the community with the hope of ordaining Pachomius to the priesthood, but he hid from them until they finally went away. Indeed, the life of Pachomius states that originally "he did not want any clergy in his monasteries at all for fear of jealousy and

vainglory.” In time, however, the new monastic movement and the church hierarchy developed a mutual respect for the differing gifts and responsibilities that each of them bore within the church.

By the time that Pachomius died, his monastic federation included several thousand monks, and within a generation the monastic movement would spread from Egypt to Palestine, Turkey, and Western Europe.

MAY 15: PACHOMIUS OF TABENISSI, *Monastic*, 348

I Set us free, O God, from all false desires, vain ambitious, and all that wouldst separate us from thee, that like thy servant Pachomius we might give ourselves fully to a life of discipleship, seeking thee alone and serving those whom thou hast given us to serve. All this we ask through Jesus Christ, our only mediator and advocate. Amen.

II Set us free, O God, from all false desires, vain ambitious, and all that would separate us from you, that like your servant Pachomius we might give ourselves fully to a life of discipleship, seeking you alone and serving those whom you have given us to serve. All this we ask through Jesus Christ, our only mediator and advocate. Amen.

Lessons and Psalm

Ephesians 6:10–18

Psalm 16

Matthew 6:24–33

Preface of a Saint (3)

MAY 17: THURGOOD MARSHALL, *Public Servant*, 1993

Thurgood Marshall was a distinguished American jurist and the first African American to become an Associate Justice of the United States Supreme Court.

Marshall was born on July 2nd, 1908, in Baltimore, Maryland. He attended Frederick Douglass High School in Baltimore and Lincoln University in Pennsylvania. Pushed toward other professions, Marshall was determined to be an attorney. He was denied admission to the University of Maryland Law School, due to its segregationist admissions policy. He enrolled and graduated magna cum laude from the Law School of Howard University in Washington.

Marshall began the practice of law in Baltimore in 1933 and began representing the local chapter of the NAACP in 1934, eventually becoming the legal counsel for the national organization, working in New York City. He won his first major civil rights decision in 1936, *Murray v. Pearson*, which forced the University of Maryland to open its doors to blacks.

At the age of 32, Marshall successfully argued his first case before the United States Supreme Court and went on to win 29 of the 32 cases he argued before the court. As a lawyer, his crowning achievement was arguing successfully for the plaintiffs in *Brown v. Board of Education of Topeka*, in 1954. The Supreme Court ruled that the “separate but equal” doctrine was unconstitutional and ordered the desegregation of public schools across the nation.

President Lyndon Johnson appointed Marshall as the 96th Associate Justice of the United States Supreme Court in 1967, a position he held for 24 years. Marshall compiled a long and impressive record of decisions on civil rights, not only for African Americans, but also for women, Native Americans, and the incarcerated; he was a strong advocate for individual freedoms and human rights. He adamantly believed that capital punishment was unconstitutional and should be abolished.

As a child, Marshall attended St. Katherine's Church, one of Baltimore's historic African American parishes. While living in New York, he was the senior warden of St. Phillip's Church in Harlem and served as a deputy to General Convention in 1964. During his years in Washington, Marshall and his family were members of St. Augustine's Episcopal Church, where he was affectionately known as "the Judge." He is remembered as "a wise and godly man who knew his place and role in history and obeyed God's call to follow justice wherever it led." Thurgood Marshall died on January 24th, 1993.

MAY 17: THURGOOD MARSHALL, *Public Servant*, 1993

I Eternal and ever-gracious God, who didst bless thy servant Thurgood Marshall with grace and courage to discern and speak the truth: Grant that, following his example, we may know thee and recognize that we are all thy children, brothers and sisters of Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Eternal and ever-gracious God, who blessed your servant Thurgood Marshall with grace and courage to discern and speak the truth: Grant that, following his example, we may know you and recognize that we are all your children, brothers and sisters of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Amos 5:10–15, 21–24

Psalm 34:15–22

Matthew 23:1–11

Preface of Baptism

MAY 19: DUNSTAN, *Archbishop of Canterbury*, 988

In the ninth century, under King Alfred the Great, England had achieved considerable military, political, cultural, and even some ecclesiastical recovery from the Viking invasions. It was not until the following century, however, that there was a revival of monasticism and spirituality. In that, the leading figure was Dunstan.

Dunstan was born about 909 into a family with royal connections. He became a monk and, in 943, was made Abbot of Glastonbury. During a year-long political exile in Flanders, he encountered the vigorous currents of the Benedictine monastic revival. King Edgar recalled Dunstan to England in 957, appointed him Bishop of Worcester, then of London; and, in 960, named him Archbishop of Canterbury. Together with his former pupils, Bishops Aethelwold of Winchester and Oswald of Worcester (later of York), Dunstan was a leader of the English church. All three have been described as “contemplatives in action”—bringing the fruits of their monastic prayer life to the immediate concerns of church and state. They sought better education and discipline among the clergy, the end of landed family interest in the church, the restoration of former monasteries and the establishment of new ones, a revival of monastic life for women, and a more elaborate and carefully ordered liturgical worship.

This reform movement was set forth in the “Monastic Agreement,” a common code for English monasteries drawn up by Aethelwold about 970, primarily under the inspiration of Dunstan. It called for continual intercession for the royal house, and emphasized the close tie between the monasteries and the crown.

The long-term effects of this tenth-century reform resulted in the retention of two peculiarly English institutions: the “monastic cathedral,” and the Celtic pattern of “monk-bishops.”

Dunstan is also reputed to have been an expert craftsman. His name is especially associated with the working of metals and the casting

of bells, and he was regarded as the patron saint of those crafts. He died at Canterbury in 988.

MAY 19: DUNSTAN, *Archbishop of Canterbury*, 988

I Direct thy Church, O Lord, into the beauty of holiness, that, following the good example of thy servant Dunstan, we may honor thy Son Jesus Christ with our lips and in our lives; to the glory of his Name, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

II Direct your Church, O Lord, into the beauty of holiness, that, following the good example of your servant Dunstan, we may honor your Son Jesus Christ with our lips and in our lives; to the glory of his Name, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ecclesiasticus 44:1–7

Psalm 67:6–11

Matthew 24:42–47

Preface of the Dedication of the Church

MAY 20: ALCUIN OF YORK, *Deacon and Abbot*, 804

Alcuin was born about 730 near York, into a noble family related to Willibrord, the first missionary to the Netherlands. He was educated at the cathedral school in York under Archbishop Egbert, a pupil of Bede. He thus inherited the best traditions of learning and zeal of the early English church.

After ordination as a deacon in 770, he became head of the York school. It was not uncommon for theologians and intellectuals in the early and medieval church to be ordained as deacons, teaching and scholarship being understood by the church as a diaconal ministry as well as care for the poor and the needy.

Following a meeting in 781 with the Emperor Charlemagne in Pavia (Italy), Alcuin was persuaded to become the Emperor's "prime minister," with special responsibility for the revival of education and learning in the Frankish dominions. He was named Abbot of Tours in 796, where he died on May 19th, 804, and was buried in the church of St. Martin.

Alcuin was a man of vast learning, personal charm, and integrity of character. In his direction of Charlemagne's Palace School at Aachen, he was chiefly responsible for the preservation of the classical heritage of Western civilization. Schools were revived in cathedrals and monasteries, and manuscripts of both pagan and Christian writings of antiquity were collated and copied.

Under the authority of Charlemagne, the liturgy was reformed, and service books gathered from Rome were edited and adapted. To this work we owe the preservation of many of the Collects that have come down to us, including the Collect for Purity at the beginning of the Holy Eucharist.

MAY 20: ALCUIN OF YORK, *Deacon and Abbot*, 804

I Almighty God, who didst raise up thy servant Alcuin as a beacon of learning: Shine in our hearts, we pray, that we may also show forth thy praise in our own generation, for thou hast called us out of darkness and into thy marvelous light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who raised up your servant Alcuin as a beacon of learning: Shine in our hearts, we pray that we may also show forth your praise in our own generation, for you have called us out of darkness and into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ecclesiasticus 39:1–9

Psalm 112:1–9

Matthew 13:47–52

Preface of a Saint (1)

MAY 21: LYDIA OF THYATIRA

Lydia of Thyatira was Paul's first European convert. She was a Gentile woman living in Philippi who, like many others, was interested in the Jewish faith, but had not converted. As what the Jewish community called a "God-fearer" she was undoubtedly accorded some level of respect by the Jewish community, but would not have been treated as a full member of the Jewish community in Philippi.

Paul encountered her on a riverbank where she and a group of women had gathered for Sabbath prayers. Paul and his companions began to talk with the women, and God "opened her heart" to hear what Paul had to say about Christ and the Gospel. Lydia believed what she heard and, as was the custom when the head of a household converted, her whole household was baptized along with her.

Lydia was a prosperous cloth-merchant and had the means to offer hospitality to the apostles during their time in Philippi. Her home, having served as a base of operations for Paul and his companions, became the location of a house church in Philippi. Although she is not mentioned by name outside of Acts 16, her significant role in enabling the spread of the Gospel in Philippi has led to her recognition as a saint in a wide range of Christian traditions, including the Roman Catholic Church, the Orthodox Church, and many Protestant traditions. In the Orthodox Church she is given the title "Equal to the Apostles" for her role in spreading the Christian faith.

MAY 21: LYDIA OF THYATIRA

I Eternal God, who gives good gifts to all people, and who teaches us to have the same spirit of generosity: Give unto us, we pray thee, hearts that are always open to hear thy word, that following the example of thy servant Lydia, we may show hospitality to all who are in any need or trouble, through Jesus Christ our Lord who lives and reigns with thee and the Holy Ghost, one God, now and for ever. Amen.

II Eternal God, who gives good gifts to all people, and who teaches us to have the same spirit of generosity: Give us, we pray you, hearts that are always open to hear your word, that following the example of your servant Lydia, we may show hospitality to all who are in any need or trouble, through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 16:11–15

Psalm 100

Luke 8:1–3

Preface of Pentecost

MAY 22: HELENA OF CONSTANTINOPLE, *Protector of the Holy Places*, 330

Helena was an Empress of Rome and devout Christian, but perhaps most renowned for her discoveries of holy sites related to the life of Jesus.

She was born into a lower class family in the middle of the 3rd century, though we are unsure about where. Many believe she was born in Drepana (now Helenopolis) in northern Asia Minor but this is uncertain. There are also later legends that place her birth in England, and for that she is honored with numerous holy wells across the country. Regardless of birthplace she would eventually become the wife, or at least consort, of Constantius I, who was co-emperor and ruled over Gaul (France) and Britannia (Britain). During this time Helena would give birth to a son, Constantine, in the year 272, but she would soon be divorced and live in the East in the palace of Diocletian.

Once her son gained the Western Empire in the year 312, she returned to Rome and was granted the title Augusta, or Empress, in 325. It was during this time that she made her famous journey to the Holy Land to find the places mentioned in the Gospels, with the most important finds being the Cross of the Crucifixion and the site of the Resurrection.

Long after the destruction of Jerusalem in the year 70, the Emperor Hadrian had the area rebuilt. As part of this restoration a pagan temple was built on the very site of the Resurrection. Helena ordered this temple destroyed, had the area excavated, and discovered three crosses along with the epitaph that said, "Jesus, King of the Jews". To ensure it was truly the cross of Christ, a woman near death was carried to the site and touched each cross in turn. On the third one she was cured and Helena declared this to be the one. She ordered that a church be built which would be called the Church of the Holy Sepulcher, a major pilgrimage site to this day.

Regardless of the truth of the legend itself, it is certain that she

claimed to have found this and many other holy sites and relics on her journey. Unfortunately, she would not see the completion of the Church of the Holy Sepulcher as she died in 330, five years before its completion.

Helena also had a reputation as a faithful Christian who cared for the poor. After her death several towns would be named in her honor and she would also eventually be given the title of “Equal to the Apostles”. Helena’s faith in her Lord was not a detached spirituality, but an embodied and historical one, such that she eagerly sought to find the very places where the Son of God had walked, taught, died, and rose again.

MAY 22: HELENA OF CONSTANTINOPLE, *Protector of the Holy Places*, 330

I Most Merciful God, who didst vouchsafe to bless thy servant Helena with such grace and devotion to thee that she didst venerate the very footsteps of our Savior; grant unto us the same grace that, aided by her prayers and example, we too may evermore behold thy glory in the cross of thy Son. Through the same Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, for ever and ever. Amen.

II Most Merciful God, who blessed your servant Helena with such grace and devotion to you that she venerated the very footsteps of our Savior; may we too, assisted by her prayers and example, be given the same grace to always see your glory in the cross of your Son. Through the same Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Micah 4:1–4

Psalm 2

Luke 23:26–32

Preface of Holy Week

MAY 24: JACKSON KEMPER, *Bishop and Missionary*, 1870

When the General Convention of 1835 made all the members of the Episcopal Church members also of the Domestic and Foreign Missionary Society, it provided at the same time for missionary bishops to serve in the wilderness and in foreign countries. Jackson Kemper was the first such bishop. Although he was assigned to Missouri and Indiana, he laid foundations also in Iowa, Wisconsin, Minnesota, Nebraska, and Kansas, and made extensive missionary tours in the South and Southwest.

Kemper was born in Pleasant Valley, New York, on December 24, 1789. He graduated from Columbia College in 1809 and was ordained as a deacon in 1811 and as a priest in 1814. He served Bishop White as his assistant at Christ Church, Philadelphia. At his urging, Bishop White made his first and only visitation in western Pennsylvania. In 1835, Kemper was ordained bishop, and immediately set out on his travels.

Because Episcopal clergymen, mostly from well-to-do Eastern homes, found it hard to adjust to the harsh life of the frontier—scorching heat, drenching rains, and winter blizzards—Kemper established Kemper College in St. Louis, Missouri, the first of many similar attempts to train clergymen, and in more recent times lay people as well, for specialized tasks in the church. The College failed in 1845 from the usual malady of such projects in the church—inadequate funding. Nashotah House, in Wisconsin, which he founded in 1842, with the help of James Lloyd Breck and his companions, was more successful. So was Racine College, founded in 1852. Both these institutions reflected Kemper's devotion to beauty in ritual and worship.

Kemper pleaded for more attention to the Native Americans and encouraged the translation of services into native languages. He described a service among the Oneida which was marked by "courtesy, reverence, worship—and obedience to that Great Spirit in whose hands are the issues of life."

From 1859 until his death, Kemper was diocesan Bishop of Wisconsin. He is more justly honored by his unofficial title, "The Bishop of the Whole Northwest."

MAY 24: JACKSON KEMPER, *Bishop and Missionary*, 1870

I O God, who didst send thy son Jesus Christ to preach peace to those who are far off and to those who are near, Grant that we, like thy servant Jackson Kemper, may proclaim the Gospel in our own day, with courage, vision, and perseverance; through the same Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, world without end. Amen.

II O God, who send your son Jesus Christ to preach peace to those who are far off and to those who are near, Grant that we, like your servant Jackson Kemper, may proclaim the Gospel in our own day, with courage, vision, and perseverance; through the same Jesus Christ our Lord, who with you and the Holy Spirit liveth and reigneth, world without end. Amen.

Lessons and Psalm

1 Corinthians 3:8–11

Psalm 67

Matthew 28:16–20

Preface of Pentecost

MAY 25: BEDE, *Priest and Historian*, 735

At the age of seven, Bede's parents brought him to the nearby monastery at Jarrow (near Durham in northeast England) for his education. There, as he later wrote, "spending all the remaining time of my life...I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing." Bede was ordained as a deacon at nineteen, and as a priest at thirty.

Bede was the greatest scholar of his day in the Western Church. He wrote commentaries on the Scriptures based on patristic interpretations. His treatise on chronology remained standard for centuries. He also wrote on orthography, poetic meter, and especially on history. His most famous work, *The Ecclesiastical History of the English People*, written in Latin, remains the primary source for the period 597 to 731, when Anglo-Saxon culture developed and Christianity triumphed. Bede took his vocation as a historian seriously. He consulted many documents, carefully evaluated their reliability, and cited his sources. His interpretations were largely balanced and judicious. He also wrote *The History of the Abbots* (of Wearmouth and Jarrow), and a notable biography of Cuthbert, both in prose and verse.

He died on the eve of the Ascension in 735 while dictating a vernacular translation of the Gospel According to John. About 1020, his body was removed to Durham and placed in the Lady Chapel at the west end of the cathedral nave. Together with Cuthbert, who is also buried in the cathedral, he remains beloved by the Christian community in Durham.

MAY 25: BEDE, *Priest and Historian*, 735

I Almighty God, who hast enriched thy Church with the learning and holiness of thy servant Bede: Grant us to find in Scripture and disciplined prayer the image of thy Son our Savior Jesus Christ, and to fashion our lives according to his likeness, to the glory of thy great Name and the benefit of thy holy church; through the same Jesus Christ our Lord. Amen.

II Almighty God, who has enriched your Church with the learning and holiness of your servant Bede: Grant us to find in Scripture and disciplined prayer the image of your Son our Savior Jesus Christ, and to fashion our lives according to his likeness, to the glory of your great Name and the benefit of your holy church; through the same Jesus Christ our Lord. Amen.

Lessons and Psalm

Wisdom 7:15–22

Psalm 19:7–14

Matthew 13:47–52

Preface of a Saint (1)

MAY 26: AUGUSTINE, *First Archbishop of Canterbury*, 605

Although Christianity had existed in Britain before the invasions of Angles and Saxons in the 5th century, Pope Gregory the Great decided in 596 to send a mission to the pagan Anglo-Saxons. He selected, from his own monastery on the Coelian hill in Rome, a group of monks, led by their prior, Augustine. They arrived in Kent in 597, carrying a silver cross and an image of Jesus Christ painted on a board, which thus became, so far as we know, "Canterbury's first icon." King Ethelbert tolerated their presence and allowed them the use of an old church built on the east side of Canterbury, dating from the Roman occupation of Britain. Here, says Bede, they assembled "to sing the psalms, to pray, to say Mass, to preach, and to baptize." This church of St. Martin is the earliest place of Christian worship in England still in use.

Probably in 601, Ethelbert was converted, thus becoming the first Christian king in England. About the same time, Augustine was ordained bishop somewhere in France and named "Archbishop of the English Nation." Thus, the see of Canterbury and its Cathedral Church of Christ owe their establishment to Augustine's mission, as does the nearby Abbey of Saints Peter and Paul, later re-named for Augustine. The "chair of St. Augustine" in Canterbury Cathedral, however, dates from the thirteenth century.

Some correspondence between Augustine and Gregory survives. One of the Pope's most famous counsels to the first Archbishop of Canterbury has to do with diversity in the young English church. Gregory writes, "If you have found customs, whether in the Roman, Gallican, or any other churches that may be more acceptable to God, I wish you to make a careful selection of them, and teach the church of the English, which is still young in the faith, whatever you can profitably learn from the various churches. For things should not be loved for the sake of places, but places for the sake of good things." This counsel bears on the search for Christian "unity in diversity" of the ecumenical movement of today.

Augustine died on May 26th, probably in 605.

MAY 26: AUGUSTINE, *First Archbishop of Canterbury*, 605

I O Lord our God, who by thy Son Jesus Christ didst call thy servant Augustine to preach the Gospel to the English people: We pray that all whom thou dost call and send may do thy will, bide thy time, and see thy glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O Lord our God, who by your Son Jesus Christ called your servant Augustine to preach the Gospel to the English people: We pray that all whom you call and send may do your will, bide your time, and see your glory; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

2 Corinthians 5:17–21

Psalm 66:1–8

Luke 5:1–11

Preface of Apostles and Ordinations

MAY 28: MECHTHILD OF MAGDEBURG, *Mystic*, c.1282

Mechthild of Magdeburg was one of the most original medieval mystics, and the first to write in the German language. She was a Beguine, a member of a group of women who lived in a quasi-monastic community but did not take formal vows. Instead, they pledged to be bound by the traditional vows of poverty, chastity, and obedience only for as long as they lived in the community. Typically, Beguines lived in a communal house and supported themselves through their own work, such as nursing, weaving, embroidery, burial of the dead, and housework.

Mechthild is known to us primarily through her work *The Flowing Light of the Godhead*, which consists of seven books written over a period of thirty years. It is clear from the work that she was familiar with courtly poetry and vernacular literature, but she does not seem to have had any formal training in theology or in Latin.

Her work alternates between passionate descriptions of her love for God and scathing denunciations of many clergy and the laxity that she perceived in the official church of her time. Because of these criticisms, her work was at times controversial. Shortly after her death, a Latin translation of her work was produced by Dominican priests, who faithfully conveyed the majority of the text, but significantly toned down both her erotic imagery and her critiques of the vices of the clergy.

Mechthild spent the last years of her life at a Cistercian convent in Helfta, whose nuns were famous for their education and scholarship. It is clear that she felt somewhat uncomfortable in this very different environment, but the sisters seem to have warmly welcomed her and protected her from anyone who criticized her work. During the last years of her life, she became blind, and so the last chapters of her book were dictated to one of the sisters of the convent.

In one famous passage of her book, she writes:

“A fish cannot drown in water,

A bird does not fall in air.
In the fire of creation,
God doesn't vanish:
The fire brightens.

Each creature God made
must live in its own true nature;
How could I resist my nature,
That lives for oneness with God?"

MAY 28: MECHTHILD OF MAGDEBURG, *Mystic*, c.1282

I Draw near to the souls of thy people, O God, that like thy servant Mechthild we may yearn to know thee ever more, just as we are known intimately by thee, who knowest each one of us better than we can know ourselves. All this we ask through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God now and for ever. Amen.

II Draw near to the souls of your people, O God, that like your servant Mechthild we may yearn to know you ever more, just as we are known intimately by you, who knows each one of us better than we can know ourselves. All this we ask through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and for ever. Amen.

Lessons and Psalm

Song of Songs 1:1–4

Psalm 119:41–48

Luke 10:38–42

Preface of a Saint (1)

MAY 31: THE VISITATION OF THE BLESSED VIRGIN MARY

This Feast commemorates the visit of the Blessed Virgin to her cousin Elizabeth, recorded in the Gospel according to Luke (1:39–56).

Elizabeth, who was then pregnant with John the Baptist, greeted Mary with the words, “Blessed are you among women, and blessed is the fruit of your womb.” Mary broke into the song of praise and thanksgiving which we call the Magnificat, “My soul proclaims the greatness of the Lord.”

In this scene, the unborn John the Baptist, the prophet who was to prepare the way of the Lord, rejoices in the presence of him whose coming he is later to herald publicly to all Israel, for the Gospel records that when Mary’s greeting came to her kinswoman’s ears, the babe in Elizabeth’s womb leaped for joy.

MAY 31: THE VISITATION OF THE BLESSED VIRGIN MARY

I Father in heaven, by whose grace the virgin mother of thy incarnate Son was blessed in bearing him, but still more blessed in keeping thy word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to thy will; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

II Father in heaven, by your grace the virgin mother of your incarnate Son was blessed in bearing him, but still more blessed in keeping your word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Zephaniah 3:14–20

Colossians 3:12–17

Luke 1:39–49

Preface of the Epiphany

JUNE 1: JUSTIN, *Martyr*, 167

Toward the middle of the second century, there came into the young Christian community a seeker for the truth, whose wide interests, noble spirit, and able mind greatly enriched it.

Justin was born into a Greek-speaking pagan family about the year 110 in Samaria, near Shechem. He was educated in Greek philosophy. Like Augustine after him, he was left restless by all this knowledge. During a walk along the beach at Ephesus, he began speaking with a stranger, who told him about Christ. "Straightway a flame was kindled in my soul," he writes, "and a love of the prophets and those who are friends of Christ possessed me." He became a Christian as a result of this encounter, and thereafter regarded Christianity as the only "safe and profitable philosophy."

About 150, Justin moved to Rome. As philosophers did in those days, he started a school—in this case, a school of Christian philosophy—and accepted students. He also wrote. Three of his works survive: a dialogue in Platonic style with a Jew named Trypho, and two apologies in defense of the Christian faith. Justin's *First* and *Second Apologies* defend Christianity against the Greek charge of irrationality and the Roman charge of disloyalty to the empire. These two works provide us with important insights into developing theological ideas and liturgical practices of early Christianity.

While teaching in Rome, he engaged in a public debate with a philosopher of the Cynic school named Crescens, accusing him of ignorance and immorality. Angered, Crescens brought legal charges against him. Justin and six of his students were arrested and brought before the prefect Rusticus. As the custom was, Rusticus gave them an opportunity to renounce their faith. All steadfastly refused to do so. Justin and his students were all put to death around the year 167.

JUNE 1: JUSTIN, *Martyr*, 167

I O God, who hast given thy church wisdom and revealed deep and secret things: Grant that we, like thy servant Justin and in union with his prayers, may find thy Word an abiding refuge all the days of our lives; through Jesus Christ, who with the Holy Ghost liveth and reigneth with thee, one God, in glory everlasting. Amen.

II O God, who has given your church wisdom and revealed deep and secret things: Grant that we, like your servant Justin and in union with his prayers, may find your Word an abiding refuge all the days of our lives; through Jesus Christ, who with the Holy Spirit lives and reigns with you, one God, in glory everlasting. Amen.

Lessons and Psalm

1 Corinthians 1:18–25

Psalm 116:1–28

John 12:44–50

Preface of a Saint (3)

JUNE 3: THE MARTYRS OF UGANDA, 1886

On June 3rd, 1886, thirty-two young men, pages of the court of King Mwanga of Buganda, were burned to death at Namugongo for their refusal to renounce Christianity. In the following months many other Christians throughout the country died by fire or spear for their faith.

These martyrdoms totally changed the dynamic of Christian growth in Uganda. Introduced by a handful of Anglican and Roman Catholic missionaries after 1877, the Christian faith had been preached only to the immediate members of the court, by order of King Mutesa. His successor, Mwanga, became increasingly angry as he realized that the first converts put loyalty to Christ above the traditional loyalty to the king.

Martyrdoms began in 1885. Mwanga first forbade anyone to go near a Christian mission on pain of death, but finding himself unable to cool the ardor of the converts, resolved to wipe out Christianity.

The Namugongo martyrdoms produced a result entirely opposite to Mwanga's intentions. The example of these martyrs, who walked to their death singing hymns and praying for their enemies, so inspired many of the bystanders that they began to seek instruction from the remaining Christians. Within a few years the original handful of converts had multiplied many times and spread far beyond the court. The martyrs had left the indelible impression that Christianity was truly African, not simply a white man's religion. Most of the missionary work was carried out by Africans rather than by white missionaries, and Christianity spread steadily.

Renewed persecution of Christians by a Muslim military dictatorship in the 1970s proved the vitality of the example of the Namugongo martyrs. Among the thousands of new martyrs, both Anglican and Roman Catholic, was Janani Luwum, Archbishop of the Anglican Church of Uganda, whose courageous ministry and death inspired not only his countrymen but also Christians throughout the world.

JUNE 3: THE MARTYRS OF UGANDA, 1886

I O God, by whose providence the blood of the martyrs is the seed of the church: Grant that we who remember before thee the blessed martyrs of Uganda, may, like them, be steadfast in our faith in Jesus Christ, to whom they gave obedience, even to death, and by their sacrifice brought forth a plentiful harvest; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, by whose providence the blood of the martyrs is the seed of the church: Grant that we who remember before you the blessed martyrs of Uganda, may, like them, be steadfast in our faith in Jesus Christ, to whom they gave obedience, even to death, and by their sacrifice brought forth a plentiful harvest; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Hebrews 10:32–39

Psalm 138

Matthew 24:9–14

Preface of Holy Week

JUNE 4: JOHN XXIII (ANGELO GIUSEPPE RONCALLI), *Bishop*, 1963

Born in Northern Italy in 1881, Angelo Giuseppe Roncalli was trained in Roman Catholic schools from an early age. After service in the military, Roncalli was ordained a priest in 1904. His passion for justice for working people and for the poor was formed early and remained an important commitment of his ministry.

Roncalli often received complicated assignments. He was made an archbishop in 1925 and sent as the papal envoy to Bulgaria, where he was responsible for reducing the tensions between Eastern Rite and Latin Rite Catholics during a difficult period. Some years later, he was the papal representative to Greece and Turkey when anti-religious sentiments were running high. His leadership in Turkey anticipated on a local scale some of the developments of later decades on a universal scale: putting the liturgy and the official documents of the church in the language of the people, and opening conversations with Orthodox Christians and those of other faiths. While papal nuncio in Turkey, Roncalli actively aided Jews fleeing Nazi persecution and encouraged priests under him to do the same. Near the end of the Second World War, he was made the papal nuncio to Paris with the task of trying to heal the divisions caused by the war. In 1953, at the age of 72, he was made a cardinal and appointed patriarch of Venice, the first time he had ever been the bishop ordinary of a diocese.

In 1958, Cardinal Roncalli was elected as pope and took the name John XXIII. After the long pontificate of Pius XII, it was widely assumed that John XXIII would be a brief “placeholder” pope of minor consequence. During the first year of his pontificate, however, he called the Second Vatican Council for the purpose of renewing and revitalizing the church. The work of the Council transformed the church of the twentieth century, not only for Roman Catholics, but for all Christians. With its emphasis on liturgical renewal, ecumenism, the ministry of the baptized, world peace, and social justice, the legacy of the Council continues to inspire the mission of the Church among Christians of all traditions.

John XXIII died on June 3rd, 1963.

JUNE 4: JOHN XXIII (ANGELO GIUSEPPE RONCALLI), *Bishop*, 1963

I Lord of all truth and peace, who didst raise up thy bishop John XXIII to be servant of the servants of God and bestowed on him wisdom to call for the work of renewing your Church: Grant that, following his example, we may reach out to other Christians with the love of your Son, and kindle a desire for justice and peace throughout the nations of the world; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Lord of all truth and peace, you raised up your bishop John XXIII to be servant of the servants of God and gave him wisdom to call for the work of renewing your Church: Grant that, following his example, we may reach out to other Christians with the love of your Son and kindle a desire for justice and peace throughout the nations of the world; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Joel 2:26–29

Psalm 50:1–6

John 21:15–17

Preface of a Saint (1)

JUNE 8: MELANIA THE ELDER, *Monastic*, 410

Melania was a part of the first generation of Roman aristocrats who were expected to embrace Christianity and lived to see it become the official religion of the Empire. She was born in 341 in Spain and moved to Rome following her marriage, where she was widowed at the age of 22. Only one of her children, a son, survived her and she gave him into the care of a guardian so that she might pursue a monastic vocation.

Leaving Rome, she went to Alexandria where she used her fortune to support monastics, teachers, and pilgrims. While in Egypt, Melania studied asceticism and theology with the great desert fathers. During a purge of the monasteries by the Arian bishop of Alexandria, Melania traveled to Palestine where she would spend the majority of her life.

Arriving in Jerusalem sometime after 372, she founded two monasteries on the Mount of Olives. These communities practiced lavish hospitality for the many pilgrims who came to the sites of Christ's passion and resurrection – all paid for by Melania. Her work of hospitality was especially significant for the many women making pilgrimage: the roads were not a safe place for travelers, and women were particularly vulnerable.

In an era when aristocratic Roman widows were expected to embrace the virtues of modesty and reserve, Melania was theologically outspoken and never shied away from expressing her passion for asceticism. She promoted theological tolerance and the unity of Christianity. A committed scholar, she studied the works of Origen, Basil the Great, and Gregory of Nazianzus. She was a teacher and spiritual director to many of the most prominent theologians and spiritual writers of her day, most notably Evagrius, whom she counseled through a spiritual crisis and then clothed as a monk. His *Letter to Melania* is one of his most profound works of ascetical and mystical theology.

Late in her life, on a visit to Rome to see her son, she inspired his daughter, also named Melania, to embrace the religious life. Known as Melania the Younger, she also became a monastic and followed her grandmother back to Jerusalem. Melania the Elder entered into eternal life in 410.

JUNE 8: MELANIA THE ELDER, *Monastic*, 410

I Most High and Merciful God, who didst call thy servant Melania to forsake earthly comforts that she might devote herself to studying the scriptures and to welcoming the poor; instruct us in the ways of poverty and the grace of hospitality, that we might comfort those who have no place to rest and teach the way of thy love; through Jesus Christ our Lord. Amen.

II Most High and Merciful God, who called your servant Melania to forsake earthly comforts in order to devote herself to studying the scriptures and to welcoming the poor; instruct us in the ways of poverty and the grace of hospitality, that we might comfort those who have no place to rest and teach the way of your love; through Jesus Christ our Lord. Amen.

Lessons and Psalm

Proverbs 9:1–6

Psalm 119:65–72

Matthew 11:25–30

Preface of a Saint (3)

JUNE 9: COLUMBA OF IONA, *Monastic*, 567

Many legends have gathered about Columba, but there are also some historical data concerning his many works in the writings of Bede and Adamnan.

Columba was born in Ireland in 521, and early in life showed scholarly and pastoral ability. He entered the monastic life, and almost immediately set forth on missionary travels. Even before ordination as a priest in 551, he had founded monasteries at Derry and Durrow.

Twelve years after his ordination, Columba and a dozen companions set out for northern Britain, where the Picts were still generally ignorant of Christianity. Columba was kindly received, and allowed to preach, convert, and baptize. He was also given possession of the island of Iona, where, according to legend, his tiny boat had washed ashore. Here he founded the celebrated monastery which became the center for the conversion of the Picts. From Iona, also, his disciples went out to found other monasteries, which, in turn, became centers of missionary activity.

Columba made long journeys through the Highlands, as far as Aberdeen. He often returned to Ireland to attend synods, and thus established Iona as a link between Irish and Pictish Christians. For thirty years, he evangelized, studied, wrote, and governed his monastery at Iona. He supervised his monks in their work in the fields and workrooms, in their daily worship and Sunday Eucharist, and in their study and teaching.

He died peacefully in 597 while working on a copy of the Psalter. He had put down his pen, rested a few hours, and at Matins was found dead before the altar, a smile on his face. He is quoted by his biographer Adamnan as having said, "This day is called in the sacred Scriptures a day of rest, and truly to me it will be such, for it is the last of my life and I shall enter into rest after the fatigues of my labors."

Today the abbey at Iona is home to the Iona Community, an ecumenical retreat center that has shaped the spirituality of many Christians since it was founded in 1938. Thus, many modern Christians feel a strong tie to Columba through their connections with the Iona Community.

JUNE 9: COLUMBA OF IONA, *Monastic*, 567

I O God, who by the preaching of thy servant Columba didst cause the light of the Gospel to shine in Scotland: Grant, we beseech thee that, having his life and labors in remembrance, we may show our thankfulness to thee by following the example of his zeal and patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, who by the preaching of your servant Columba caused the light of the Gospel to shine in Scotland: Grant, we pray, that, remembering his life and labors, we may show our thankfulness to you by following the example of his zeal and patience; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Corinthians 3:11–23

Psalm 98

Luke 10:17–20

Preface of Apostles and Ordinations

JUNE 10: EPHREM OF NISIBIS, *Deacon and Poet*, 373

Ephrem of Nisibis was a teacher, poet, orator, and defender of the faith, and the foremost Christian theologian who wrote in the Syriac language. The Syrians called him “The Harp of the Holy Spirit,” and his hymns still enrich the liturgies of the Syrian churches. Ephrem was one whose writings were influential in the development of Church doctrine. Jerome writes: “I have read in Greek a volume of his on the Holy Spirit, and though it was only a translation, I recognized therein the sublime genius of the man.”

Ephrem was born at Nisibis in Mesopotamia. At eighteen, he was baptized by James, Bishop of Nisibis. It is believed that Ephrem accompanied James to the famous Council of Nicaea in 325 and served as his secretary, deacon, and theological assistant. He lived at Nisibis until 363, when the Persians captured the city and drove out the Christians.

Ephrem retired to a cave in the hills above the city of Edessa. There he wrote most of his spiritual works. Discovering that hymns could be of great value in support of the true faith, he opposed Gnostic hymns with his own, sung by choirs of women. An example is “From God Christ’s deity came forth” (*The Hymnal* 1982, #443). This establishment of female choirs gave an important liturgical role to women within the early Syriac church, and the strong theological content of the hymns meant that women were also being educated in theology. This was considered to be the most effective way of teaching the faith because of the influence that they would likely have on their children. Therefore, women’s education was considered to be a priority.

Ephrem’s homilies and poems often employ vivid and memorable imagery. In describing the death and resurrection of Christ in his *Homily on Our Lord*, he wrote: “When Death came confidently as usual, to feed on mortal fruit, Life, the killer of Death, was lying in wait...Because of one thing which it could not eat, Death had to give back everything inside that it had eaten, for when a person’s stomach is upset, he vomits out what had agreed with him as well as

what disagrees with him. Thus Death's stomach became upset, and when it vomited out the Medicine of Life which had soured it, it vomited out with Him all those whom it had been pleased to swallow."

During a famine in 372–373, Ephrem distributed food and money to the poor and organized a sort of ambulance service for the sick. He died of exhaustion, brought on by his long hours of relief work.

Of his writings, there remain 72 hymns, commentaries on the Old and New Testaments, and numerous homilies. In his commentary on the Passion, he wrote: "No one has seen or shall see the things which you have seen. The Lord himself has become the altar, priest, and bread, and the chalice of salvation. He alone suffices for all, yet none suffices for him. He is Altar and Lamb, victim and sacrifice, priest as well as food."

JUNE 10: EPHREM OF NISIBIS, *Deacon and Poet*, 373

I Pour out upon us, O Lord, that same Spirit by which thy deacon Ephrem declared the mysteries of faith in sacred song, and so gladden our hearts that we, like him, might proclaim the riches of thy glory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Pour out upon us, O Lord, that same Spirit by which your deacon Ephrem declared the mysteries of faith in sacred song, and so gladden our hearts that we, like him, might proclaim the riches of your glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Proverbs 3:1–7

Psalm 33:1–11

Matthew 13:47–52

Preface of a Saint (1)

JUNE 11: SAINT BARNABAS THE APOSTLE

“Joseph, a Levite born in Cyprus, whom the apostles called Barnabas (which means son of encouragement), sold a field he owned, brought the money, and turned it over to the apostles” (Acts 4:36–37). This first reference in the New Testament to Barnabas introduces one whose missionary efforts would cause him to be called, like the Twelve, an apostle.

As a Jew of the diaspora, Barnabas had much in common with Paul. When Paul came to Jerusalem after his conversion, the disciples were afraid to receive him. It was Barnabas who brought Paul to the apostles, and declared to them how, on the road to Damascus, Paul had seen the Lord, and had preached boldly in the name of Jesus (Acts 9:27). Later, Barnabas, having settled in Antioch, sent for Paul to join him in leading the Christian church in that city.

Barnabas and Paul were sent by the disciples in Antioch to carry famine relief to the church in Jerusalem. Upon their return, the church in Antioch sent them on their first missionary journey beginning at Cyprus. At Lystra in Asia Minor, the people took them to be gods, supposing the eloquent Paul to be Mercury, the messenger of the gods, and Barnabas to be Jupiter, the chief of the gods, a testimony to the commanding presence of Barnabas.

The association of Barnabas and Paul was broken, after their journey, by a disagreement about Mark, who had left the mission to return to Jerusalem. After attending the Council of Jerusalem with Barnabas, Paul made a return visit to the churches that he and Barnabas had founded in Asia Minor. Barnabas and Mark went to Cyprus, where Barnabas is traditionally honored as the founder of the church. Tradition has it that he was martyred at Salamis in Cyprus.

JUNE 11: SAINT BARNABAS THE APOSTLE

I Grant, O God, that we may follow the example of thy faithful servant Barnabas, who, seeking not his own renown but the well-being of thy Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Grant, O God, that we may follow the example of your faithful servant Barnabas, who, seeking not his own renown but the well-being of your Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Isaiah 42:5–12

Psalm 112

Acts 11:19–30; 13:1–3

Matthew 10:7–16

Preface of Apostles and Ordinations

JUNE 12: ENMEGAHBOWH, *Priest and Missionary*, 1902

John Johnson Enmegahbowh, an Odawa (Ottawa) Indian from Canada, born in 1807, was raised in the Midewiwin traditional healing way of his grandfather and the Christian religion of his mother. He came into the United States as a Methodist missionary in 1832. At one point Enmegahbowh attempted to abandon missionary work and return to Canada, but the boat was turned back by storms on Lake Superior, providing him a vision: "Here Mr. Jonah came before me and said, 'Ah, my friend Enmegahbowh, I know you. You are a fugitive. You have sinned and disobeyed God. Instead of going to the city of Nineveh, where God sent you to spread his word to the people, you started to go, and then turned aside. You are now on your way to the city of Tarsish...'"

Enmegahbowh invited James Lloyd Breck to Gull Lake, where together they founded St. Columba's Mission in 1852. The mission was later moved to White Earth, where Enmegahbowh served until his death in 1902. Unwelcome for a time among some Ojibway groups because he warned the community at Fort Ripley about the 1862 uprising, Enmegahbowh was consistent as a man of peace, inspiring the Waubesaquod (Chief White Cloud) mission, which obtained a lasting peace between the Ojibway and the Dakota peoples.

Enmegahbowh ("The one who stands before his people") is the first recognized Native American priest in The Episcopal Church. He was ordained as a deacon in 1859 and as a priest in the cathedral at Faribault in 1867.

Enmegahbowh helped train many others to serve as deacons throughout northern Minnesota. The powerful tradition of Ojibway hymn singing is a living testimony to their ministry. His understanding of Native tradition enabled him to enculturate Christianity in the language and traditions of the Ojibway. He tirelessly traveled throughout Minnesota and beyond, actively participating in the development of mission strategy and policy for the Episcopal Church.

Enmegahbowh died at the White Earth Indian Reservation in northern Minnesota on June 12th, 1902.

JUNE 12: ENMEGAHBOWH, *Priest and Missionary*, 1902

I Almighty God, who didst lead thy pilgrim people of old by fire and cloud: Grant that the ministers of thy Church, following the example of thy servant Enmegahbowh, may lead thy people with fiery zeal and gentle humility. This we ask through Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, now and forever. Amen.

II Almighty God, who led your pilgrim people of old by fire and cloud: Grant that the ministers of your Church, following the example of your servant Enmegahbowh, may lead your people with fiery zeal and gentle humility. This we ask through Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. Amen.

Lessons and Psalm

Isaiah 52:7–10

Psalm 129

Luke 6:17–23

Preface of a Saint (1)

JUNE 14: BASIL OF CAESAREA, *Bishop and Theologian*, 379

Basil was born about 329, in Caesarea of Cappadocia, into a Christian family of wealth and distinction. Educated in classical Hellenism, Basil might have continued in academic life, had it not been for the death of a beloved younger brother and the faith of his sister, Macrina. He was baptized at the age of twenty-eight, and ordained a deacon soon after.

Macrina had founded a monastic community at the family home in Annesi. Inspired by her example, Basil made a journey to study the life of anchorites in Egypt and elsewhere. In 358 he returned to Cappadocia and founded the first monastery for men at Ibora. Assisted by Gregory Nazianzus, he compiled *The Longer and Shorter Rules*, which transformed the solitary anchorites into a disciplined community of prayer and work. These *Rules* became the foundation for all Orthodox Christian monastic discipline.

Basil was ordained as a priest in 364. During the conflict between the Arians (supported by an Arian Emperor) and Nicene Christians, Basil was elected Bishop of Caesarea, Metropolitan of Cappadocia, and Exarch of Pontus. He was relentless in his efforts to restore the faith and discipline of the clergy, and in defense of the Nicene faith. When the Emperor Valens sought to undercut Basil's power by dividing the See of Cappadocia, Basil forced his younger brother Gregory to become Bishop of Nyssa.

Basil also argued forcefully for the full divinity of the Holy Spirit. In his treatise, *On the Holy Spirit*, Basil maintained that both the language of Scripture and the faith of the church require that the same honor, glory, and worship is to be paid to the Spirit as to the Father and the Son. It was entirely proper, he asserted, to adore God in liturgical prayer, not only with the traditional words, "Glory be to the Father through the Son in the unity of the Holy Spirit;" but also with the formula, "Glory be to the Father with the Son together with the Holy Spirit."

Basil was also concerned about the poor and, when he died, he willed to Caesarea a complete new town, built on his estate, with housing, a hospital and staff, a church for the poor, and a hospice for travelers. He died at the age of fifty, in 379, just two years before the Second Ecumenical Council, which affirmed the Nicene faith.

JUNE 14: BASIL OF CAESAREA, *Bishop and Theologian*, 379

I Almighty God, who hast revealed to thy Church thine eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like thy bishop Basil of Caesarea, we may continue steadfast in the confession of this faith and constant in our worship of thee, Father, Son, and Holy Ghost; who livest and reignest for ever and ever. Amen.

II Almighty God, you have revealed to your Church your eternal Being of glorious majesty and perfect love as one God in Trinity of Persons; Give us grace that, like your bishop Basil of Caesarea, we may continue steadfast in the confession of this faith and constant in our worship of you, Father, Son and Holy Spirit; for you live and reign for ever and ever. Amen.

Lessons and Psalm

1 Corinthians 2:6–13

Psalm 139:1–9

Luke 10:21–24

Preface of Trinity Sunday

JUNE 15: EVELYN UNDERHILL, *Mystic and Writer*, 1947

The only child of a prominent barrister and his wife, Evelyn Underhill was born in Wolverhampton, England, on December 6th, 1875, and grew up in London. She was educated there and in a girls' school in Folkestone, where she was confirmed in the Church of England. She had little other formal religious training, but her spiritual curiosity was naturally lively, and she read widely, developing quite early a deep appreciation for mysticism. At sixteen, she began a lifelong devotion to writing.

Evelyn had few childhood companions, but one of them, Hubert Stuart Moore, she eventually married. Other friends, made later, included Laurence Housman, Maurice Hewlett, and Sarah Bernhardt. Closest of all were Ethel Ross Barker, a devout Roman Catholic, and Baron Friedrich von Hügel, who became her spiritual director.

In the 1890's, Evelyn began annual visits to the European continent, and especially to Italy. There she became influenced by the paintings of the Italian masters and by the Roman Catholic Church. She spent nearly fifteen years wrestling painfully with the idea of converting to Roman Catholicism, but in the end she discerned that she was called to remain as an Anglican.

In 1921, Evelyn Underhill became reconciled to her Anglican roots, while remaining what she called a "Catholic Christian." She continued with her life of reading, writing, meditation, and prayer. She had already published her first great spiritual work, *Mysticism*. This was followed by many other books, culminating in her most widely read and studied book, *Worship* (1937).

Evelyn Underhill's most valuable contribution to spiritual literature must surely be her conviction that the mystical life is not only open to a saintly few, but to anyone who cares to nurture it and weave it into everyday experience, and also (at the time, a startling idea) that modern psychological theories and discoveries, far from hindering or negating spirituality, can actually enhance and transform it. In

Mysticism, she writes: "We are, then, one and all the kindred of the mystics; and it is by dwelling upon this kinship, by interpreting—so far as we may—their great declarations in the light of our little experience, that we shall learn to understand them best. Strange and far away though they seem, they are not cut off from us by some impassable abyss. They belong to us. They are our brethren; the giants, the heroes of our race. As the achievement of genius belongs not to itself only, but also to the society that brought it forth; as theology declares that the merits of the saints avail for all; so, because of the solidarity of the human family, the supernal accomplishment of the mystics is ours also."

Evelyn Underhill's writings proved appealing to many, resulting in a large international circle of friends and disciples, making her much in demand as a lecturer and retreat director. She died, at age 65, on June 15th, 1941.

JUNE 15: EVELYN UNDERHILL, *Mystic and Writer*, 1947

I O God, Origin, Sustainer, and End of all creatures: Grant that thy church, taught by thy servant Evelyn Underhill, may continually offer to thee all glory and thanksgiving, and attain with thy saints to the blessed hope of everlasting life, which thou hast promised us by our Savior Jesus Christ; who with thee and the Holy Ghost liveth and reigneth, one God, now and forever. Amen.

II O God, Origin, Sustainer, and End of all creatures: Grant that your church, taught by your servant Evelyn Underhill, may continually offer to you all glory and thanksgiving, and attain with your saints to the blessed hope of everlasting life, which you have promised us by our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and forever. Amen.

Lessons and Psalm

Wisdom 7:24–8:1

Psalm 96:7–13

John 4:19–24

Preface of a Saint (1)

JUNE 17: MARINA THE MONK, *Monastic*, 5th century

Marina was born in present day Lebanon, in the fifth century. She was the only child of her parents, and her mother died when she was still a young girl. Her father refused to remarry, and instead raised her himself until she was a teenager. At that point, he hoped to find her a husband and then retire to live the life of a monk.

Marina, however, rejected this plan, saying: “Why would you save your own soul at the cost of destroying mine?” Instead, she shaved off her hair and exchanged her clothing for men’s clothes. When her father saw her determination, he relented. Selling all of their possessions, they went together to the monastic settlement in the Qadisha Valley, where he introduced her as his son “Marinos”.

After ten years of living the monastic life together, the father died. Marinos continued to live at the monastery without revealing his identity to anyone. In time, however, a local girl who had become pregnant accused Marinos of fathering her child. Rather than respond to this accusation with the obvious denial, Marinos accepted responsibility rather than reveal his secret or subject the girl to further reproach. When the child was born, the infant was given to Marinos to raise at the monastery, and he accepted the boy as though he were truly his own son, and bore patiently all of the scorn and abuse that the other monks heaped upon him for his alleged violation of his monastic vows.

After many years Marinos also died, and it was only when the monks went to prepare the body for burial that they discovered it was actually the body of a woman, who had obviously been innocent of the charges of having fathered a child. The monks and villagers lamented their false accusation and judgment, and after their repentance many miracles were performed at Marina’s tomb.

While some aspects of this story may be legendary, there are numerous accounts in early Christianity of women disguising themselves as men and entering male monasteries, and this is one of the examples that is considered to be the most historically reliable.

Marina/Marinos is particularly venerated today in Lebanon, Cyprus, and Italy, usually under the name of “Marina the Monk”.

JUNE 17: MARINA THE MONK, *Monastic*, 5th century

I Teach us, Lord God, to refrain from false judgments about the sins of others, and to hold fast to our path of discipleship when we suffer unjustly because of judgments made by others. All this we ask in the name of Jesus Christ, our only mediator and advocate. Amen.

II Teach us, Lord God, to refrain from false judgments about the sins of others, and to hold fast to our path of discipleship when we suffer unjustly because of judgments made by others. All this we ask in the name of Jesus Christ, our only mediator and advocate. Amen.

Lessons and Psalm

2 Corinthians 5:14–20

Psalm 148

Luke 10:38–42

Preface of a Saint (2)

JUNE 18: BERNARD MIZEKI, *Martyr*, 1896

Bernard Mizeki was born about the year 1861 in Portuguese East Africa (Mozambique). In his early teens, he left his native land and came to Cape Town, South Africa, where he was befriended by Anglican missionaries. He was baptized on March 9th, 1886, and trained as a catechist, becoming a much beloved teacher.

In 1891, Bernard Mizeki volunteered to serve as catechist for the pioneer mission in Mashonaland (a region in what is now northern Zimbabwe) and was stationed at Nhowe. On June 18th, 1896, during an uprising of the native people against the Europeans and their African friends, Bernard was marked out especially. Though warned to flee, he would not desert his converts at the mission station. He was stabbed to death, but his body was never found, and the exact site of his burial is unknown.

A shrine near Bernard's place of martyrdom attracts many pilgrims today, and the Anglican Churches of Central and of Southern Africa honor him as their primary native martyr and witness.

JUNE 18: BERNARD MIZEKI, *Martyr*, 1896

I Almighty and everlasting God, who kindled the flame of thy love in the heart of thy holy martyr Bernard Mizeki: Grant unto us thy servants a like faith and power of love, that we, who rejoice in his triumph, may profit by his example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty and everlasting God, who kindled the flame of your love in the heart of your holy martyr Bernard Mizeki: Grant unto us your servants a like faith and power of love, that we, who rejoice in his triumph, may profit by his example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Revelation 7:13–17

Psalm 116:1–8

Luke 12:2–12

Preface of Holy Week

JUNE 19: ADELAIDE TEAGUE CASE, *Educator*, 1948

Adelaide Teague Case was born in St. Louis, Missouri, on January 10th, 1887, but her family soon moved to New York City. She received her undergraduate education at Bryn Mawr College and her graduate degrees from Columbia University. By the time she had completed her doctorate, a position had been created for her on the faculty of the Teachers' College at Columbia, where she rose to the status of full professor and head of the department of religious education. She is remembered for advocating a child-centered rather than teacher-centered approach to education.

In 1941, when her professional accomplishments were at their height, the Episcopal Theological School in Cambridge, Massachusetts was able to convince her to leave her distinguished and comfortable position at Columbia, and she was appointed Professor of Christian Education. Although other women had taught occasional courses in the seminaries of the church, Case was the first to take her place as a full-time faculty member at the rank of Professor.

Case identified with the liberal Catholic tradition in Anglicanism. This is reflected in her first book, *Liberal Christianity and Religious Education*, in which she emphasized teaching children to engage in reasonable inquiry into their faith. Case was also active in the Religious Education Association, the Episcopal Pacifist Fellowship, and the Woman's Auxiliary of the Episcopal Church. From 1946 to 1948, she served on the National Council of the Episcopal Church. Case was a proponent of women's ordination and a frequent preacher in the chapel at ETS. She continued to teach at ETS until her death on June 19th, 1948 in Boston.

Students and faculty colleagues remember her contagious faith in Christ, her deep sense of humanity, and her seemingly boundless compassion. Although she carried herself with style and grace, Case had struggled with health problems her entire life, but those who knew her testify to the fact that in spite of those challenges she was spirited, energetic, and fully devoted to her work. It was often said

of her that she was a true believer in Christ, and that one saw Christ living in and through her.

Case believed that the point of practicing the Christian faith was to make a difference in the world. As an advocate for peace, she believed that Christianity had a special vocation to call people into transformed, reconciled relationships for the sake of the wholeness of the human family. She is said to have discovered these things not in theology or educational theory, but in a life of common prayer and faithful eucharistic practice.

JUNE 19: ADELAIDE TEAGUE CASE, *Educator*, 1948

I Almighty and everlasting God, who dost raise up educators and teachers of the faith in every generation of thy church, grant that following the example of thy servant Adelaide Teague Case, we might be bold to proclaim the reconciling power of Christ's love in our own generation. Through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II Almighty and everlasting God, who raises up educators and teachers of the faith in every generation of your church, grant that following the example of your servant Adelaide Teague Case, we might be bold to proclaim the reconciling power of Christ's love in our own generation. Through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

Hebrews 5:11–6:1

Psalm 119:33–40

Mark 4:21–25

Preface of a Saint (1)

JUNE 20: ALBAN, *Martyr*, c.304

Alban is the earliest Christian in Britain who is known by name and, according to tradition, the first British martyr. He was a soldier in the Roman army, stationed at Verulamium, a city about twenty miles northeast of London, now called St. Alban's. He gave shelter to a Christian priest who was fleeing from persecution and was converted by him. When officers came to Alban's house, he dressed himself in the garments of the priest and gave himself up. Alban was tortured and martyred in place of the priest, on the hilltop where the Cathedral of St. Alban's now stands. The traditional date of his martyrdom is 303 or 304, although the dates 209 and 251 have also been suggested by some scholars.

The site of Alban's martyrdom soon became a shrine. King Offa of Mercia established a monastery there about the year 793, and, in the high Middle Ages, St. Alban's ranked as the premier abbey in England.

Bede gives this account of Alban's trial: "When Alban was brought in, the judge happened to be standing before an altar, offering sacrifice to demons... 'What is your family and race?' demanded the judge. 'How does my family concern you?' replied Alban; 'If you wish to know the truth about my religion, know that I am a Christian and am ready to do a Christian's duty.' 'I demand to know your name,' insisted the judge. 'Tell me at once.' 'My parents named me Alban,' he answered, 'and I worship and adore the living and true God, who created all things.'"

JUNE 20: ALBAN, *Martyr*, c.304

I Almighty God, by whose grace and power thy holy martyr Alban triumphed over suffering and was faithful even unto death: Grant us, who now remember him in thanksgiving, to be so faithful in our witness to thee in this world that we may receive with him the crown of life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, by whose grace and power your holy martyr Alban triumphed over suffering and was faithful even unto death: Grant us, who now remember him in thanksgiving, to be so faithful in our witness to you in this world that we may receive with him the crown of life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 John 3:13–16

Psalm 34:1–8

Matthew 10:34–42

Preface of a Saint (3)

JUNE 24: THE NATIVITY OF SAINT JOHN THE BAPTIST

John the Baptist, the prophet, and forerunner of Jesus, was the son of elderly parents, Elizabeth and Zechariah, and according to the Gospel of Luke, he was related to Jesus on his mother's side. His birth is celebrated six months before Christmas Day, since, according to Luke, Elizabeth became pregnant six months before the angel Gabriel appeared to Mary.

John figures prominently in all four Gospels, but the account of his birth is given only in the Gospel according to Luke. His father, Zechariah, a priest of the Temple at Jerusalem, was struck speechless because he doubted a vision foretelling John's birth. When his speech was restored, Zechariah uttered a canticle of praise, the Benedictus, which is one of the canticles used in the Daily Office, traditionally at Morning Prayer.

John lived ascetically in the desert. He was clothed with camel's hair, with a leather belt, and ate locusts and wild honey. He preached repentance, and called upon people to prepare for the coming of the Kingdom and of the Messiah, baptizing his followers to signify their repentance and new life. Jesus himself was baptized by John in the Jordan River.

John is remembered during Advent as a prophet, and at Epiphany as the baptizer of Jesus. The Gospel according to John quotes the Baptist as saying to his followers that Jesus is the Lamb of God, and prophesying, "He must increase, but I must decrease" (John 3:30).

JUNE 24: THE NATIVITY OF SAINT JOHN THE BAPTIST

I Almighty God, by whose providence thy servant John the Baptist was wonderfully born, and sent to prepare the way of thy Son our Savior by preaching repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, by whose providence your servant John the Baptist was wonderfully born, and sent to prepare the way of your Son our Savior by preaching repentance: Make us so to follow his teaching and holy life, that we may truly repent according to his preaching; and, following his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Isaiah 40:1–11

Psalm 85

Acts 13:14b–26

Luke 1:57–80

Preface of Advent

JUNE 26: ISABEL FLORENCE HAPGOOD, *Ecumenist*, 1929

Isabel Hapgood, a lifelong and faithful Episcopalian, was a force behind ecumenical relations between Episcopalians and Russian Orthodoxy in the United States around the turn of the twentieth century. Born in Massachusetts on November 21st, 1851, Hapgood was a superior student with a particular talent for the study of languages. In addition to the standard fare of the time—Latin and French—she also mastered most of the Romance and Germanic languages of Europe as well as Russian, Polish, and Church Slavonic. She possessed the particular gift of being able to translate the subtleties of Russian into equally nuanced English. Her translations made the works of Dostoyevsky, Tolstoy, Gorky, and Chekov, among others, available to English readers.

Between 1887-1889, Hapgood traveled extensively through Russia. That visit cemented a lifelong love of Russia, its language and culture, and particularly the Russian Orthodox Church. She would make return visits to Russia almost every year for the rest of her life.

Her love of Russian Orthodoxy and its Divine Liturgy led her to seek the permission of the hierarchy to translate the rites into English. Hapgood's already established reputation as a sensitive translator certainly contributed, but in the meantime she had developed close relationships with Russian clergy and musicians at all levels. The work, *Service Book of the Holy Orthodox-Catholic Church*, took eleven years to complete. It received support of the Russian Orthodox bishops in North America, particularly Archbishop Tikhon, who was later to give Hapgood's work a second blessing when he became Patriarch of Moscow.

Isabel Florence Hapgood is faithfully remembered among Russian Orthodox Christians in North America for her contribution to their common life, her desire for closer relations between Orthodox and Anglican Christians, and for her making the liturgical treasures of their tradition available to the English-speaking world.

She died on June 26th, 1928.

JUNE 26: ISABEL FLORENCE HAPGOOD, *Ecumenist*, 1929

I Teach thy divided church, O God, to look upon one another with a holy envy, to see what is good and right in our separate traditions, and to continually seek the unity that thou desirest for all thy people. Grant that we, following the example of thy servant Isabel Florence Hapgood, may love our sisters and brothers in Christ unselfishly and labor generously for their wellbeing, seeking not our own good but the good of others. Through the same Christ our Lord, who didst pray that his church might be one. Amen.

II Teach your divided church, O God, to look upon one another with a holy envy, to see what is good and right in our separate traditions, and to continually seek the unity that you desire for all your people. Grant that we, following the example of your servant Isabel Florence Hapgood, may love our sisters and brothers in Christ unselfishly and labor generously for their wellbeing, seeking not our own good but the good of others. Through the same Christ our Lord, who prayed that his church might be one. Amen.

Lessons and Psalm

Isaiah 6:1–5

Psalm 24

John 17:17–23

Preface of All Saints

JUNE 28: IRENAEUS OF LYONS, *Bishop and Theologian*, c.202

There is considerable doubt about the year of Irenaeus' birth; estimates vary from 97 to 160. It is certain that he learned the Christian faith in Ephesus at the feet of Polycarp, who in turn had known John the Evangelist. Some years before 177, probably while Irenaeus was still a teenager, he carried the tradition of Christianity to Lyons in southern France.

The year 177 brought hardship to the mission in Gaul. Persecution broke out, and theological divisions within the fledgling Christian community threatened to engulf the church. Irenaeus, by now a priest, was sent to Rome to mediate the dispute regarding Montanism, which the Bishop of Rome, Eleutherus, seemed to embrace. While Irenaeus was on this mission, the aged Bishop of Lyons, Pothinus, died in prison during a local persecution. When Irenaeus returned to Lyons, he was elected bishop to succeed Pothinus.

Irenaeus' enduring fame rests mainly on a large treatise, entitled *The Refutation and Overthrow of Gnosis, Falsely So-Called*, usually shortened to *Against Heresies*. In it, Irenaeus describes the major Gnostic systems, thoroughly, clearly, and often with biting humor. It is one of our chief sources of knowledge about Gnosticism. He also makes a case for Christianity which has become a classic, resting heavily on Scripture and on the continuity between the teaching of the Apostles and the teaching of bishops, generation after generation. Against the Gnostics, who despised the flesh and exalted the spirit, he stressed two doctrines: that of creation being good, and that of the resurrection of the body. He famously wrote that "the glory of God is a human being fully alive, and full human life consists in the vision of God."

A late and uncertain tradition claims that he suffered martyrdom around the year 202.

JUNE 28: IRENAEUS OF LYON, *Bishop and Theologian*, c.202

I Almighty God, who didst strength thy servant Irenaeus to defend thy truth against every blast of vain doctrine: Keep us, we pray, steadfast in thy true religion, that in constancy and peace we may walk in the way that leads to eternal life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who strengthened servant Irenaeus to defend thy truth against every blast of vain doctrine: Keep us, we pray, steadfast in your true religion, that in constancy and peace we may walk in the way that leads to eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

2 Timothy 2:22b–26

Psalm 85:8–13

Luke 11:33–36

Preface of the Epiphany

JUNE 29: THE APOSTLES SAINT PETER AND SAINT PAUL

Peter and Paul, the two greatest leaders of the early church, are commemorated separately, Peter on January 18, for his confession of Jesus as the Messiah, and Paul on January 25, for his conversion, but they are commemorated together on June 29 in observance of the tradition of the Church that they both died as martyrs in Rome during the persecution under Nero in 64.

Paul, the well-educated and cosmopolitan Jew of the diaspora, and Peter, the uneducated fisherman from Galilee, had differences of opinion in the early years of the church concerning the mission to the Gentiles. More than once, Paul speaks of rebuking Peter for his continued insistence on Jewish exclusiveness; yet their common commitment to Christ and the proclamation of the Gospel proved stronger than their differences; and both eventually carried that mission to Rome, where they were martyred. According to tradition, Paul was granted the right of a Roman citizen to be beheaded by a sword, but Peter suffered the fate of his Lord, crucifixion, though with head downward.

A generation after their martyrdom, Clement of Rome, writing to the church in Corinth, probably in the year 96 says: "Let us come to those who have most recently proved champions; let us take up the noble examples of our own generation. Because of jealousy and envy the greatest and most upright pillars of the church were persecuted and competed unto death. Let us bring before our eyes the good apostles—Peter, who because of unrighteous jealousy endured not one or two, but numerous trials, and so bore a martyr's witness and went to the glorious place that he deserved. Because of jealousy and strife Paul pointed the way to the reward of endurance; seven times he was imprisoned, he was exiled, he was stoned, he was a preacher in both East and West, and won renown for his faith, teaching uprightness to the whole world, and reaching the farthest limit of the West, and bearing a martyr's witness before the rulers, he passed out of the world and was taken up into the holy place, having proved a very great example of endurance."

JUNE 29: THE APOSTLES SAINT PETER AND SAINT PAUL

I Almighty God, whose blessed apostles Peter and Paul glorified thee by their martyrdom: Grant that thy church, instructed by their teaching and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Spirit, one God, for ever and ever. Amen.

II Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who lives and reigns with you, in the unity of the same Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ezekiel 34:11–16

Psalm 87

2 Timothy 4:1–8

John 21:15–19

Preface of Apostles and Ordinations

JULY 1: PAULI MURRAY, *Priest*, 1985

Pauli Murray was an early and committed civil rights activist and the first African American woman priest ordained in the Episcopal Church.

Born in Baltimore in 1910, Murray was raised in Durham, North Carolina, and graduated from Hunter College in 1933. After seeking admission to graduate school at the University of North Carolina in 1938, she was denied entry due to her race. She went on to graduate from Howard University Law School in 1944. While a student at Howard, she participated in sit-in demonstrations that challenged racial segregation in drugstores and cafeterias in Washington, DC. Denied admission to Harvard University for an advanced law degree because of her gender, Murray received her Masters of Law from the University of California, Berkeley, in 1945.

In 1948 the Women's Division of Christian Service of the Methodist Church hired Murray to compile information about segregation laws in the South. Her research led to a 1951 book, *States' Laws on Race and Color*, which became a foundational document for Thurgood Marshall in his work on the decisive Supreme Court decision *Brown v. Board of Education* in 1954.

Committed to dismantling barriers of race, Murray saw the civil rights and women's movements as intertwined and believed that black women had a vested interest in the women's movement. In recent years, scholars have brought to light Murray's complex sexual and gender identity, including her attempts to access testosterone therapy as early as the 1930s.

In later life, she discerned a call to ordained ministry and began studies at General Theological Seminary in 1973. She was ordained as a deacon in June 1976, and, on January 8, 1977, she was ordained as a priest at Washington National Cathedral. Murray served at Church of the Atonement in Washington, D.C., from 1979 to 1981 and at Holy Nativity Church in Baltimore until her death in 1985.

Murray's books include the family memoir *Proud Shoes: Story of an American Family* (1956) and the personal memoir *Song in a Weary Throat: An American Pilgrimage* (1987).

JULY 1: PAULI MURRAY, *Priest*, 1985

I Liberating God, we thank thee for the steadfast courage of thy servant Pauli Murray, who didst fight long and well. Unshackle us from the chains of prejudice and fear, so that we may show forth thy reconciling love and true freedom, which thou didst reveal through thy Son our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Liberating God, we thank you for the steadfast courage of your servant Pauli Murray, who fought long and well. Unshackle us from the chains of prejudice and fear, so that we may show forth your reconciling love and true freedom, which you revealed through your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Galatians 3:26–29

Psalm 119:17–24

Mark 12:1–12

Preface of a Saint (1)

JULY 2: MOSES THE BLACK, *Monastic and Martyr*, c.400

Moses of Ethiopia, commonly called Moses the Black in early Christian literature, was a 4th century monk who lived in one of several isolated desert monasteries near Scete in Lower Egypt. He was described as being tall, strong, “black of body,” and in his early life, the hot-blooded leader of a marauding robber band. While fleeing from the authorities, he took shelter with a group of monks. He was so impressed with their faithfulness and kindness that he chose to be baptized and to remain with them.

He led an ascetic life, lived in a simple cell, and ate only ten ounces of dry bread each day. Once, when the monks gathered to judge a member who had sinned, Moses arrived carrying a leaky basket filled with sand on his back. He explained that what he was holding behind him represented his own many sins, now hidden from his own view. “And now I have come to judge my brother for a small fault,” he remarked. The other monks then each personally forgave their erring brother and returned to their cells.

It is to Moses that one of the most famous pieces of advice from desert monasticism is attributed: “Go, sit in your cell, and your cell will teach you everything.”

When Moses was an old man, he was warned that an armed band of raiders was approaching and that the monks needed to flee. “Those who live by the sword shall die by the sword” (Matthew 26:52), the former robber-murderer calmly replied. “I have been waiting for this day to come for a long time.” He and six other brothers waited patiently, and were all slain.

JULY 2: MOSES THE BLACK, *Monastic and Martyr*, c.400

I Almighty God, whose blessed Son dost guide our footsteps into the way of peace: Deliver us from paths of hatred and violence, that we, following the example of thy servant Moses, may serve thee with singleness of heart and attain to the tranquility of the world to come; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, whose blessed Son guides our footsteps in the way of peace: Deliver us from paths of hatred and violence, that we, following the example of your servant Moses, may serve you with singleness of heart and attain to the tranquility of the world to come; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

2 Chronicles 28:8–15

Psalm 86:1–13

Luke 23:39–43

Preface of a Saint (1)

JULY 4: INDEPENDENCE DAY (UNITED STATES)

Proper Psalms, Lessons, and Prayers were first appointed for this national observance in the Proposed Prayer Book of 1786. They were deleted, however, by the General Convention of 1789, primarily as a result of the intervention of Bishop William White. Though himself a supporter of the American Revolution, he felt that the required observance was inappropriate, since the majority of the Church's clergy had, in fact, been loyal to the British crown.

Writing about the Convention which had called for the observance of the day throughout "this Church, on the fourth of July, for ever," White said, "The members of the convention seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American revolution the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God... The greater stress is laid on this matter because of the notorious fact, that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure, and kept the day from respect to the requisition of the convention; but could never hear of its being kept, in above two or three places beside Philadelphia."

It was not until the revision of 1928 that provision was again made for the liturgical observance of the day.

JULY 4: INDEPENDENCE DAY (UNITED STATES)

I Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant that we and all the people of this land may have grace to maintain our liberties in righteousness and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Deuteronomy 10:17–21

Psalm 145

Hebrews 11:8–16

Matthew 5:43–48

Preface of Trinity Sunday

JULY 6: EVA LEE MATTHEWS, *Monastic*, 1928

Eva Lee Matthews was born on February 9, 1862, in Glendale, Ohio. She grew up as an active member of the Episcopal Church, and felt a call to service in the church from a young age. While working at Bethany Mission House, an Episcopal charitable organization designed to help the less fortunate residents of Cincinnati, she and her coworker Beatrice Henderson discerned a call to create a new Episcopal religious order. The purpose of this order was to assist Cincinnati's poor, especially children. Eva became the community's first superior, taking the name Mother Eva Mary.

On August 6, 1898, Episcopal Church officials formally recognized Matthews' and Henderson's order, formally naming the group the Community of the Transfiguration. The Community of the Transfiguration remained in Cincinnati for only a short time. The order soon relocated to Glendale, Matthews's childhood home. The order grew slowly but by the 1920s, the Community of the Transfiguration had members engaged in charity work in China, Hawaii, Painesville, Ohio, Cleveland, Ohio, and Woodlawn, Ohio.

Matthews served as the leader of the Community of the Transfiguration until her death in July 1928. The community she founded continues to serve the church in a variety of ministries in Ohio, California, and the Dominican Republic.

JULY 6: EVA LEE MATTHEWS, *Monastic*, 1928

I O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us, we pray thee from an inordinate love of this world, that, inspired by the devotion of thy servant Eva Lee Matthews, we may serve thee with singleness of heart, and attain to the riches of the age to come; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.

II O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Eva Lee Matthews, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Micah 6:6–8

Psalm 96

Matthew 26:6–13

Common of a Saint (2)

JULY 8: PRISCILLA AND AQUILA, *Coworkers of the Apostle Paul*

When Paul came to Corinth (probably in the year 50), he met Priscilla and her husband Aquila. Like Paul, they were tentmakers by trade, and had just arrived from Rome, from which the Emperor Claudius had recently expelled the Jewish community. It is not clear whether Aquila and Priscilla were already Christians before meeting Paul, or were converted by his preaching. After eighteen months, the three of them went together to Ephesus, where Priscilla and Aquila remained while Paul continued to Antioch.

Soon after, a man named Apollos came to Ephesus, who had heard and believed a portion of the Christian message, and was promoting that belief with eloquent preaching, based on a thorough knowledge of the Hebrew Scriptures. Aquila and Priscilla befriended him and explained the Gospel to him more fully, after which he continued to preach with even greater effectiveness.

Priscilla and Aquila were apparently in Rome when Paul wrote to that congregation, and in Ephesus with Timothy when Paul wrote his last letter to Timothy. When Paul wrote to the Corinthians from Ephesus, he joined their greetings with his own. Clearly they were dear to Paul, and were earnest and effective in spreading the Good News of Christ and His saving work.

Altogether, Aquila and Priscilla are mentioned six times in the New Testament (Acts 18:2, Acts 18:18-19, Acts 18:26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19), and the observant reader may note that in half of these Aquila's name comes first, while in the other half, Priscilla's comes first, as if to emphasize that they are being mentioned on equal terms.

JULY 8: PRISCILLA AND AQUILA, *Coworkers of the Apostle Paul*

I God of grace and might, we praise thee for thy servants Priscilla and Aquila, whom thou didst plenteously endow with gifts of zeal and eloquence to make known the truth of the Gospel. Raise up, we pray thee, in every country, heralds and evangelists of thy kingdom, that the world may know the immeasurable riches of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II God of grace and might, we praise you for your servants Aquila and Priscilla, to whom you gave gifts to make the good news known. Raise up, we pray, in every country, heralds and evangelists of your kingdom, so that the world may know the immeasurable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Lessons and Psalm

Acts 18:1–4, 18–21, 24–28

Psalm 119:33–40

Luke 24:13–35

Preface of a Saint (3)

JULY 11: BENEDICT OF NURSIA, *Monastic*, c.543

Benedict is generally considered the father of Western monasticism. He was born around 480, at Nursia in central Italy, and was educated at Rome. Rome at this time was overrun by various barbarian tribes and the period was one of considerable political and social instability. Benedict's disapproval of the manners and morals of Rome led him to a vocation of ascetic seclusion. He withdrew to a hillside cave above Lake Subiaco, about forty miles west of Rome, where there was already at least one other hermit.

Gradually, after many setbacks and considerable opposition, a community grew up around Benedict. Sometime between 525 and 530, he moved south with some of his disciples to Monte Cassino, midway between Rome and Naples, where he established another community, and, about 540, composed his famous monastic rule. He died sometime between 540 and 550 and was buried in the same grave as his sister, Scholastica.

No personality or text in the history of monasticism, it has been said, has occasioned more studies than Benedict and his rule. The major problem for historians is the question of how much of the rule is original. This is closely related to the question of the date of another, very similar but anonymous, rule for monks, known as *The Rule of the Master*, which may antedate Benedict's *Rule* by ten years. This does not detract from the fact that Benedict's firm but reasonable rule has been the basic source document from which most subsequent Western monastic rules were derived. Its average day provides for a little over four hours to be spent in liturgical prayer, a little over five hours in spiritual reading, about six hours of work, one hour for eating, and about eight hours of sleep. The entire Psalter is to be recited in the Divine Office once every week. At profession, the new monk or nun takes vows of "stability, amendment of life, and obedience."

The prologue to the *Rule* says: "And so we are going to establish a school for the service of the Lord. In founding it we hope to introduce nothing harsh or burdensome. But if a certain strictness results from

the dictates of equity for the amendment of vices or the preservation of charity, do not be at once dismayed and fly from the way of salvation, whose entrance cannot but be narrow (Matt. 7:14). For as we advance in the religious life and in faith, our hearts expand and we run the way of God's commandments with unspeakable sweetness of love. Thus, never departing from His school, but persevering in the monastery according to His teaching until death, we may by patience share in the sufferings of Christ (1 Peter 4:13) and deserve to have a share also in His kingdom."

Gregory the Great wrote Benedict's *Life* in the second book of his *Dialogues*. He also adopted Benedictine monasticism as an instrument of evangelization when, in 596, he sent Augustine and his companions to convert the Anglo-Saxon people. In the Anglican Communion today, the rules of many religious orders are strongly influenced by the Benedictine rule.

JULY 11: BENEDICT OF NURSIA, *Monastic*, c.550

I Gracious God, whose service is perfect freedom and in whose commandments there is nothing harsh nor burdensome, grant that we with thy servant Benedict, may listen with attentive minds, pray with fervent hearts, and serve thee with willing hands so that we live at peace with one another and in obedience to thy Word, Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, now and for ever. Amen.

II Gracious God, whose service is perfect freedom and in whose commandments there is nothing harsh nor burdensome, grant that we with your servant Benedict, may listen with attentive minds, pray with fervent hearts, and serve you with willing hands so that we live at peace with one another and in obedience to thy Word, Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

Lessons and Psalm

Proverbs 2:1–9

Psalm 1

Luke 14:27–33

Preface of a Saint (2)

**JULY 14: ARGULA VON GRUMBACH, *Scholar and Church Reformer*,
c. 1554**

Argula von Grumbach would have been a remarkable woman in any age, but her brilliance shines especially brightly in her setting—Germany in the sixteenth century. She became the first published Protestant woman writer, and participated publicly in the theological and political debates of her time.

Argula was born in 1492 into a noble family in the Bavarian countryside. When she was ten, her father presented her with an illustrated copy of the German Bible—a lavish gift which seems to have made an impression on the young Argula. Her education continued when she was lady-in-waiting at the court, in a time when renaissance and reform were stirring the air in Munich and Germany.

Her parents died when she was 17; she married at 18 and moved to another country town, where she managed the household, finances, and land; bore, raised, and oversaw the education of four children; and pursued her interests in theology.

Argula's life changed when, in September of 1523, she learned that the theologians at the nearby University of Ingolstadt had forced a young Lutheran tutor to recant his beliefs in public. He was saved from burning at the stake, but was to be exiled and imprisoned. Argula wrote a letter to these clerics, accusing them of "foolish violence against the word of God," and notes that "nowhere in the Bible do I find that Christ, or his apostles, or his prophets put people in prison, burnt or murdered them, or sent them into exile." She defends the writings of "Martin and Melancthon," which she has read, and decries the University's failed attempts to hide the truth of these reformers and of Scripture.

Despite her being a lay person and a woman, she says she is compelled to speak by her divine duty as a Christian to confess God's name (she quotes Matthew 10) and to be unashamed of Christ (Luke 9). Her knowledge of Scripture and artful use of it was striking to her

readers of the time, and is striking now. Her letter is a variegated composition with textures from across the Bible, picking up Gospels, Psalms, and prophets to form the skeleton and teeth of her impassioned arguments.

She closes by saying, “What I have written to you is no woman’s chit-chat, but the word of God; and (I write) as a member of the Christian Church, against which the gates of Hell cannot prevail.” Her letter was immediately printed as a pamphlet, which was then reprinted in fourteen editions over two months. More pamphlets, letters, and poems followed, and consequences followed too. However, she did not seem ever to regret that she—like her beloved forebears Judith, Esther, and Jael—had been called by God into decisive action.

**JULY 14: ARGULA VON GRUMBACH, *Scholar and Church Reformer*,
c. 1554**

I Almighty God, who didst give to thy servant Argula von Grumbach a spirit of wisdom and power to love thy Word and boldly to draw others unto its truth: Pour out that same spirit upon us, so that we, knowing and loving thy Holy Word, may be unashamed of Christ and may not sin against the Holy Spirit that is within us; this we ask in the name of the same Son and Holy Spirit, who live and reign with thee, one God, world without end. Amen.

II Almighty God, who gave your servant Argula von Grumbach a spirit of wisdom and power to love your Word and boldly to draw others to its truth: Pour out that same spirit upon us, so that we, knowing and loving your Holy Word, may be unashamed of Christ and may not sin against the Holy Spirit that is within us; this we ask in the name of the same Son and Holy Spirit, who live and reign with you, one God, for ever and ever. Amen.

Lessons and Psalm

Proverbs 3:1–7

Psalm 118:19–29

Matthew 7:24–29

Preface of a Saint (1)

JULY 17: WILLIAM WHITE, *Bishop*, 1836

William White was born in Philadelphia, March 24, 1747, and was educated at the college of that city, graduating in 1765. In 1770, he went to England, was ordained as a deacon on December 23rd, and as a priest on April 25th, 1772.

Upon his return home, he became assistant minister of Christ and St. Peter's, 1772–1779, and rector from that year until his death on July 17th, 1836. He also served as chaplain of the Continental Congress from 1777 to 1789, and then of the United States Senate until 1800. Chosen unanimously as first Bishop of Pennsylvania in 1786, he went to England again, with Samuel Provoost, Bishop-elect of New York; and the two men were consecrated in Lambeth Chapel on Septuagesima Sunday, February 4th, 1787, by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and of Peterborough.

Bishop White was the chief architect of the Constitution of the American Episcopal Church and the overseer of its life during the first generation of its history. He was the Presiding Bishop at its organizing General Convention in 1789, and again from 1795 until his death in Philadelphia on July 17th, 1836.

He was a theologian of significant ability, and among his protégés, in whose formation he had a large hand, were many leaders of a new generation such as John Henry Hobart, Jackson Kemper, and William Augustus Muhlenberg. White's gifts of statesmanship and reconciling moderation steered the American Church through the first decades of its independent life.

JULY 17: WILLIAM WHITE, *Bishop*, 1836

I O Lord, who in a time of turmoil and confusion didst raise up thy servant William White to lead thy Church into ways of stability and peace; Hear our prayer, and give us wise and faithful leaders, that, through their ministry, thy people may be blessed and thy will be done; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O Lord, who in a time of turmoil and confusion raised up your servant William White to lead your Church into ways of stability and peace; Hear our prayer, and give us wise and faithful leaders, that, through their ministry, your people may be blessed and your will be done; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Jeremiah 1:4–10

Psalm 84:7–12

John 21:15–17

Preface of a Saint (1)

JULY 19: MACRINA OF CAESAREA, *Monastic and Teacher*, 379

Macrina (340–379) was a monastic, theologian, and teacher. She founded one of the earliest Christian monastic communities in the Cappadocian city of Pontus. Macrina left no writings; we know of her through the works of her brother Gregory of Nyssa. In his *Life of Macrina*, Gregory describes her as both holy and brilliant, an authoritative spiritual teacher.

Macrina persuaded her mother Emelia to renounce their wealthy lifestyle and to help her establish a monastery on the family's estate. Macrina's ideal of community emphasized caring for the poor and ministering to the wider community. Many of the women to whom she ministered ended up joining her community.

Gregory credits Macrina as the spiritual and theological intelligence behind her siblings' notable leadership in the church. Gregory and his brothers Basil and Peter all became bishops, but went to her often for theological counsel. Macrina frequently challenged her celebrated brothers. She told Gregory his fame was not due to his own merit, but to the prayers of his parents. She took Basil in hand when he returned from Athens "monstrously conceited about his skill in rhetoric." Under her influence, Basil and Peter renounced material possessions and turned away from secular academia to become monks and theologians. Basil wrote a monastic rule for community life, ensuring that Macrina's ideas for Christian community would have lasting authority, and all three brothers became leading defenders of the Nicene faith.

Gregory visited Macrina as she lay dying on two planks on the floor. He relates Macrina's last words as a classical Greek farewell oration imbued with Holy Scripture. In both his *Life of Macrina* and in his later treatise *On The Soul and Resurrection*, Gregory presents Macrina admiringly as a Christian Socrates, delivering eloquent deathbed prayers and teachings about the resurrection.

JULY 19: MACRINA OF CAESAREA, *Monastic and Teacher*, 379

I Merciful God, who didst call thy servant Macrina to reveal in her life and teaching the riches of thy grace and truth: Grant that we, following her example, may seek after thy wisdom and live according to the way of thy Son our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Merciful God, who called your servant Macrina to reveal in her life and teaching the riches of your grace and truth: Grant that we, following her example, may seek after your wisdom and live according to the way of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Ecclesiasticus 51:13–22

Psalm 119:97–104

Matthew 11:27–30

Preface of a Saint (2)

JULY 20: MARIA SKOBTSOVA, *Monastic and Martyr*, 1945

Maria Skobtsova was born to a well to do family in 1891. She was given the name Elizaveta, known as Liza to her family. In 1906, after the death of her father, her mother took the family to St. Petersburg, where she became involved in radical intellectual circles. After her divorce from her first husband, she was drawn to Christianity. She married her second husband, Daniel Skobtsov, and they emigrated to Paris in 1923. Three years later, her youngest child died, and she separated from her second husband. After this, Liza began to work more directly with those who were in need.

In 1932, Liza's bishop encouraged her to take vows as a nun, which she did taking the name, Maria. She realized that Christian asceticism was not primarily about self-mortification and the cloistered life, but responding with love to the needs of others while trying to create better social structures. She could often be found sitting along the Boulevard Montparnasse, in front of a café, with a glass of beer, smoking cigarettes, and talking with simple workers in full monastic robes. Maria made a rented house in Paris her "convent." It was a place with an open door for refugees, the needy and the lonely. It also soon became a center for intellectual and theological discussion. For Maria, these two elements—service to the poor and theology—went hand-in-hand.

When the Nazis took Paris in 1940, Maria began to provide a safe haven for Jewish Parisians. Many came to her hoping to receive baptismal certificates, which they believed would prevent their deportation. Her chaplain, Father Dimitri, gladly provided them. As the occupation became more dangerous, the community hid more Jewish people, providing shelter and helping many to escape. Eventually, this work of the community was discovered by the Gestapo. Maria, her son Yuri, her mother Sophia, and Dmitri Klepinin were all taken into custody.

Maria was sent to the concentration camp in Ravensbrück, Germany. While imprisoned, she encouraged the other inmates. Her faith was strengthened by her claim that "each person is the very icon of God

incarnate in the world.” With this recognition came the need “to accept this awesome revelation of God unconditionally, to venerate the image of God” in her brothers and sisters.

On Holy Saturday, March 31st, 1945, Mother Maria was taken to the gas chamber and entered eternal life. It is suggested that she took the place of a Jewish woman who had been selected for death. A week later, the camp was liberated by the Red Army. In the Orthodox Church she is commemorated on July 20th.

JULY 20: MARIA SKOBTSOVA, *Monastic and Martyr*, 1945

I O Creator and Giver of Life, thou hast crowned thy martyr Maria Skobtsova with glory and given her as an example of loving service to the suffering and poor, even to the point of death; teach us to love Christ with all our being, to love one another in truth and action, and to strive against injustice and evil in the world that we may shine with the light of the Resurrection; through Jesus Christ our Lord. Amen.

II O Creator and Giver of Life, you have crowned your martyr Maria Skobtsova with glory and given her as an example of loving service to the suffering and poor, even to the point of death; teach us to love Christ with all our being, to love one another in truth and action, and to strive against injustice and evil in the world that we may shine with the light of the Resurrection; through Jesus Christ our Lord. Amen.

Lessons and Psalm

Romans 12.1–21

Psalm 126

John 15:1–13

Preface of a Saint (3)

JULY 22: SAINT MARY MAGDALENE

Mary of Magdala near Capernaum was one of several women who followed Jesus and ministered to him in Galilee. The Gospel according to Luke records that Jesus “went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the Twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out...” (Luke 8:1-2). The Gospels tell us that Mary was healed by Jesus, followed him, and was one of those who stood near his cross at Calvary.

It is clear that Mary Magdalene’s life was radically changed by Jesus’ healing. Her ministry of service and steadfast companionship, even as a witness to the crucifixion, has, through the centuries, been an example of the faithful ministry of women to Christ. All four Gospels name Mary as one of the women who went to the tomb to mourn and to care for Jesus’ body. Her weeping for the loss of her Lord strikes a common chord with the grief of all others over the death

of loved ones. Jesus’ tender response to her grief—meeting her in the garden, revealing himself to her by calling her name—makes her the first witness to the risen Lord. She is given the command, “Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God” (John 20:17). As the first messenger of the resurrection, she tells the disciples, “I have seen the Lord” (John 20:18).

In the tradition of the Eastern Church, Mary is considered “equal to the apostles” and “apostle to the apostles”; and she is held in veneration as the patron saint of the great cluster of monasteries on Mount Athos.

JULY 22: SAINT MARY MAGDALENE

I Almighty God, whose blessed Son restored Mary Magdalene to health of body and mind, and called her to be a witness of his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities and know thee in the power of his endless life; Through the same Jesus Christ our Lord, who with thee and the Ghost Spirit liveth and reigneth, one God, now and for ever. Amen.

II Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; Through the same Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

Lessons and Psalm

Judith 9:1,11–14

Psalm 42:1–7

2 Corinthians 5:14–18

John 20:11–18

Preface of Apostles and Ordinations

JULY 23: JOHN CASSIAN, *Monastic and Theologian*, 435

Born in Romania around 365, John Cassian struggled with the problems of living the Christian life in a time when the world seemed to be falling apart. As a young man he traveled to a monastery in Bethlehem and later moved to Egypt, where he sought the tutelage of the great founders of the ascetic movement of the desert, such as Evagrius and Macarius.

At the heart of desert monasticism was the idea that the image of God in each person, tarnished by sin but not destroyed, yearns to and has the capacity to love God with the purity of heart with which God loves us. Their aim in desert solitude was to rid themselves of the anxieties and distractions that called their attention away from loving God.

Cassian was initiated into this tradition before political pressures arising from theological controversies forced him to leave Egypt in about 399. After a period in Constantinople, where he was ordained as a deacon, he moved to southern Gaul. In about 415, founded a house in Marseilles for monks, and later a house for nuns. Though Cassian's goal, like that of his desert mentors, was the perfection of the individual soul, he insisted that no one should embark on a monastic vocation alone. One should enter a house where other monks are pursuing the same goal, live according to a time-tested rule, and thereby gain the guidance and companionship of the community.

Though Cassian remained committed to the desert ideal of individual perfection, his insistence on the necessity of Christian community and loving moderation was the basis for Benedictine monasticism. It was perhaps a paradox that only in community could the Christian soul: "lose sight of earthly things in proportion to the inspiration of its purity so that...with the inner gaze of the soul it sees the glorified Jesus coming in the splendor of His majesty."

Cassian died in Marseilles around the year 435.

JULY 23: JOHN CASSIAN, *Monastic and Theologian*, 435

I Holy God, whose beloved Son Jesus Christ didst bless the pure in heart: Grant that we, together with thy servant John Cassian and in union with his prayers, may ever seek the purity with which to behold thee as thou art; one God in Trinity of persons now and for ever. Amen.

II Holy God, whose beloved Son Jesus Christ blessed the pure in heart: Grant that we, together with your servant John Cassian and in union with his prayers, may ever seek the purity with which to behold you as you are; one God in Trinity of persons now and for ever. Amen.

Lessons and Psalm

2 Kings 2:9–15

Psalm 145:1–7

John 1:1–14

Preface of Lent (1)

JULY 24: THOMAS A KEMPIS, *Priest and Mystic*, 1471

Thomas à Kempis is one of the best known and most beloved medieval Christian spiritual writers. Millions of Christians have found his work *The Imitation of Christ* to be a treasured and constant source of edification, and it has been translated into an astonishingly wide range of languages.

Thomas Hammerken was born at Kempen in the Duchy of Cleves about 1380. He was educated at Deventer by the Brethren of the Common Life, and joined their order in 1399 at their house of Mount St. Agnes in Zwolle (in the Low Countries).

The Order of the Brethren of the Common Life was founded by Gerard Groote (1340–1384) at Deventer. It included both clergy and lay members who cultivated a biblical piety of a practical rather than speculative nature, with stress upon the inner life and the practice of virtues. They supported themselves by copying manuscripts and teaching. One of their most famous pupils was the humanist Erasmus. Many have seen in them harbingers of the Reformation; but the Brethren had little interest in the problems of the institutional church. Their spirituality, known as the “New Devotion” (*Devotio moderna*), has influenced both Catholic and Protestant traditions of prayer and meditation.

In *The Imitation of Christ*, he writes: “A humble knowledge of oneself is a surer road to God than a deep searching of the sciences. Yet learning itself is not to be blamed, nor is the simple knowledge of anything whatsoever to be despised, for true learning is good in itself and ordained by God; but a good conscience and a holy life are always to be preferred. But because many are more eager to acquire much learning than to live well, they often go astray, and bear little or no fruit. If only such people were as diligent in the uprooting of vices and the panting of virtues as they are in the debating of problems, there would not be so many evils and scandals among the people, nor such laxity in communities. At the Day of Judgement, we shall not be asked what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived. Tell

me, where are now all those Masters and Doctors whom you knew so well in their lifetime in the full flower of their learning? Other men now sit in their seats, and they are hardly ever called to mind. In their lifetime they seemed of great account, but now no one speaks of them."

Thomas died on July 25th, 1471.

JULY 24: THOMAS A KEMPIS, *Priest and Mystic*, 1471

I Holy Father, who hast nourished and strengthened thy church by the writings of thy servant Thomas à Kempis: Grant that we may learn from him to know what is necessary to be known, to love what is to be loved, to praise what highly pleases thee, and always to seek to know and to follow thy will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Holy Father, you have nourished and strengthened your church by the writings of your servant Thomas à Kempis: Grant that we may learn from him to know what is necessary to be known, to love what is to be loved, to praise what highly pleases you, and always to seek to know and to follow your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Philippians 4:4–9

Psalm 34:1–8

Luke 6:17–23

Preface of a Saint (2)

JULY 25: SAINT JAMES THE APOSTLE

James, the brother of John, is often known as James the Greater, to distinguish him from the other Apostle of the same name, commemorated in the calendar with Philip, and also from James “the brother of our Lord.” He was the son of a Galilean fisherman, Zebedee, and with his brother John left his home and his trade in obedience to the call of Christ. With Peter and John, he seems to have belonged to an especially privileged group, whom Jesus chose to be witnesses to the Transfiguration, to the raising of Jairus’ daughter, and to his agony in the garden.

Apparently, James shared John’s hot-headed disposition, and Jesus nicknamed the brothers, “Boanerges” (Sons of Thunder). James’ expressed willingness to share the cup of Christ was realized in his being the first of the Apostles to die for him. As the Acts of the Apostles records, “About that time Herod the King laid violent hands upon some who belonged to the Church. He killed James the brother of John with the sword” (Acts 12:1–2).

According to an old tradition, the body of James was taken to Compostela, Spain, which has been a shrine for pilgrims for centuries.

JULY 25: SAINT JAMES THE APOSTLE

I O Gracious God, we remember before thee this day thy servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ; and we pray that thou wilt pour out upon the leaders of thy Church that spirit of self-denying service by which alone they may have true authority among thy people; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O Gracious God, we remember before you today your servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ; and we pray that you will pour out upon the leaders of your Church that spirit of self-denying service by which alone they may have true authority among your people; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Jeremiah 45:1–5

Psalm 7:1–10

Acts 11:27–12:3

Matthew 20:20–28

Preface of Apostles and Ordinations

JULY 27: WILLIAM REED HUNTINGTON, *Priest*, 1909

“First presbyter of the Church,” was the well-deserved, if unofficial, title of the sixth rector of Grace Church, New York City. William Reed Huntington provided a leadership characterized by breadth, generosity, scholarship, and boldness. He was the acknowledged leader in the House of Deputies of the Episcopal Church’s General Convention during a period of intense stress and conflict within the Church. His reconciling spirit helped preserve the unity of the Episcopal Church in the painful days after the beginning of the schism that resulted in the formation of the Reformed Episcopal Church.

In the House of Deputies, of which he was a member from 1871 until 1907, Huntington showed active and pioneering vision in making daring proposals. As early as 1871, his motion to revive the primitive order of “deaconesses” began a long struggle, which culminated in 1889 in canonical authorization for that order. Huntington’s parish immediately provided facilities for this new ministry, and Huntington House became a training center for deaconesses and other women workers in the Church.

Christian unity was Huntington’s great passion throughout his ministry. In his book, *The Church Idea* (1870), he attempted to articulate the essentials of Christian unity. The grounds he proposed as a basis for unity were presented to, and accepted by, the House of Bishops in Chicago in 1886, and, with some slight modification, were adopted by the Lambeth Conference in 1888. The “Chicago-Lambeth Quadrilateral” has become a historic landmark for the Anglican Communion. It is included on pages 876–878 of the Book of Common Prayer, among the Historical Documents of the Church.

In addition to his roles as ecumenist and statesman, Huntington is significant as a liturgical scholar. It was his bold proposal to revise the Prayer Book that led to the revision of 1892, providing a hitherto unknown flexibility and significant enrichment. His Collect for Monday in Holy Week, now used also for Fridays at Morning Prayer,

is itself an example of skillful revision. In it he takes two striking clauses from the exhortation to the sick in the 1662 Prayer Book, and uses them as part of a prayer for grace to follow the Lord in his sufferings.

JULY 27: WILLIAM REED HUNTINGTON, *Priest*, 1909

I O Lord our God, we thank thee for instilling in the heart of thy servant William Reed Huntington a fervent love for thy church and its mission in the world; and we pray that, with unflagging faith in thy promises, we may make known to all people thy blessed gift of eternal life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O Lord our God, we thank you for instilling in the heart of your servant William Reed Huntington a fervent love for your church and its mission in the world; and we pray that, with unflagging faith in your promises, we may make known to all people your blessed gift of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Ephesians 1:3–10

Psalm 133

John 17:20–26

Preface of Baptism

JULY 28: JOHANN SEBASATIAN BACH, *Composer*, 1750

Johann Sebastian Bach was born in Eisenach, Germany, in 1685, into a family of musicians. As a child, he studied violin and organ and served as a choirboy at the parish church. By early adulthood, Bach had already achieved an enviable reputation as a composer and performer.

His assignments as a church musician began in 1707 and, a year later, he became the organist and chamber musician for the court of the Duke of Weimar. In 1723, Bach was appointed cantor of the St. Thomas School in Leipzig and parish musician at both St. Thomas and St. Nicholas churches, where he remained until his death in 1750.

A man of deep Lutheran faith, Bach's music was an expression of his religious convictions. Among his many works are included musical interpretations of the Bible, which are his "Passions". The most famous of these is the "Passion According to St. Matthew." This composition, written in 1727 or 1729, tells the story of chapters 26 and 27 of the Gospel of Matthew and was performed as part of a Good Friday service. He also wrote music for eucharistic services, the most renowned of which may be his "Mass in B Minor".

Bach's music compositions to be widely used and to profoundly influence the musical traditions of many Christian churches. Even beyond their technical merits, they may be understood as deeply theological interpretations of the Christian faith which have been translated into the language of music.

JULY 28: JOHANN SEBASATIAN BACH, *Composer*, 1750

I Sound out thy majesty, O God, and call us to thy work, so that like thy servant Johann Sebastian Bach, we might present our lives and our works to thy glory alone; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Sound out your majesty, O God, and call us to your work, so that like thy servant Johann Sebastian Bach, we might present our lives and our works to your glory alone; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Colossians 2:2–6

Psalm 150

Luke 2:8–14

Preface of a Saint (3)

JULY 29: MARY AND MARTHA OF BETHANY

Mary and Martha of Bethany are described in the Gospels according to Luke and John as close and well-loved friends of Jesus. Luke records the well-known story of their hospitality, which has made Martha a symbol of the active life and Mary of the contemplative.

John's Gospel sheds additional light on the characters of Mary and Martha. When their brother Lazarus is dying, Jesus delays his visit to the family and arrives after Lazarus' death. Martha comes to meet him, still trusting in his power to heal and restore. The exchange between them evokes Martha's deep faith and acknowledgment of Jesus as the Messiah (John 11:21-27).

John also records the supper at Bethany at which Mary anointed Jesus' feet with fragrant ointment and wiped them with her hair. This tender gesture of love evoked criticism from the disciples. Jesus interpreted the gift as a preparation for his death and burial.

The devotion and friendship of Mary and Martha have been an example of fidelity and service to the Lord. Their hospitality and kindness, and Jesus' enjoyment of their company, show us the beauty of human friendship and love at its best.

Many Christian writers have interpreted Martha and Mary as symbolizing the active and contemplative lives. In most cases, however, they stressed that this division of action and contemplation was not a simple dichotomy. Although most ancient and medieval theologians tended to prioritize the contemplative life, all of them stressed the necessity for the different vocations of both sisters in the church.

In his sermon 104, Augustine of Hippo writes that "Martha has to set sail in order that Mary can remain quietly in port." Although in some ways he thinks that the adoring worship of Christ is indeed superior, it does no good to adore Christ without serving and feeding him as Martha did, and as all Christians can do by serving those in need.

The Cistercian theologian Aelred of Rievaulx wrote that just as Mary and Martha dwelt as sisters within one house, so also the active and contemplative life should ideally dwell within the same soul.

Although most premodern writers did tend view Mary as superior to Martha, the medieval mystic Meister Eckhart in his sermon 86 argued that Martha was the more spiritually advanced of the two sisters, suggesting that she is mature enough that she is no longer enamored by religious feelings and experiences, but able to move on from them to the practical work of service. In this case, Jesus' words that Mary "has chosen the better part" are meant to reassure Martha that her sister is on the right track, and that when she is ready, she too will eventually move on from only seeking spiritual consolation to serving where she is needed.

JULY 29: MARY AND MARTHA OF BETHANY

I O God, heavenly Father, whose Son Jesus Christ enjoyed rest and refreshment in the home of Mary and Martha of Bethany: Give us the will to love thee, open our hearts to hear thee, and strengthen our hands to serve thee in others for his sake; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, heavenly Father, your Son Jesus Christ enjoyed rest and refreshment in the home of Mary and Martha of Bethany: Give us the will to love you, open our hearts to hear you, and strengthen our hands to serve you in others for his sake; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Romans 12:9–13

Psalm 36:1–5

Luke 10:38–42

Preface of the Epiphany

JULY 30: WILLIAM WILBERFORCE, *Social Reformer*, 1833

The life of William Wilberforce refutes the popular notion that a politician cannot be a saintly Christian, dedicated to the service of humanity.

Wilberforce was born into an affluent family in Hull, Yorkshire, on August 24th, 1759, and was educated at St. John's College, Cambridge. In 1780, he was elected to the House of Commons, and he served in it until 1825. He died in London, July 29th, 1833, and was buried in Westminster Abbey.

His conversion to an evangelical Christian life occurred in 1784, several years after he entered Parliament. Fortunately, he was induced by his friends not to abandon his political activities after this inward change in his life, but thereafter he steadfastly refused to accept high office or a peerage.

He gave himself unstintingly to the promotion of overseas missions, popular education, and the reformation of public manners and morals. He also supported parliamentary reform and Catholic emancipation. Above all, his fame rests upon his persistent, uncompromising, and single-minded crusade for the abolition of slavery and the slave-trade. That sordid traffic was abolished in 1807. He died just one month before Parliament put an end to slavery in the British dominions. One of the last letters written by John Wesley was addressed to Wilberforce. In it Wesley gave him his blessing for his noble enterprise.

Wilberforce's eloquence as a speaker, his charm in personal address, and his profound religious spirit, made him a formidable power for good; and his countrymen came to recognize in him a man of heroic greatness.

JULY 30: WILLIAM WILBERFORCE, *Social Reformer*, 1833

I Let thy continual mercy, O Lord, enkindle in thy Church the never-failing gift of love, that, following the example of thy servant William Wilberforce, we may have grace to defend the poor, and maintain the cause of those who have no helper; for the sake of him who gave his life for us, thy Son our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Let your continual mercy, O Lord, kindle in your Church the never-failing gift of love, that, following the example of your servant William Wilberforce, we may have grace to defend the poor, and maintain the cause of those who have no helper; for the sake of him who gave his life for us, your Son our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Galatians 3:23–29

Psalm 112:1–9

Matthew 25:31–40

Preface of a Saint (2)

JULY 31: IGNATIUS OF LOYOLA, *Priest*, 1556

Ignatius was born into a noble Basque family in 1491. In his autobiography he tells us that until the age of 26 he was “a man given over to the vanities of the world and took special delight in the exercise of arms with a great and vain desire of winning glory.” An act of reckless heroism at the Battle of Pamplona in 1521 led to his being seriously wounded. During his convalescence at Loyola, Ignatius experienced a profound spiritual awakening. Following his recovery and an arduous period of retreat, a call to be Christ’s knight in the service of God’s kingdom was deepened and confirmed.

Ignatius began to share the fruits of his experience with others, making use of a notebook which eventually became the text of the *Spiritual Exercises*. Since his time, many have found the *Exercises* to be a way of encountering Christ as intimate companion and responding to Christ’s call: “Whoever wishes to come with me must labor with me.”

The fact that Ignatius was an unschooled layman made him suspect in the eyes of church authorities and led him, at the age of 37, to study theology at the University of Paris in preparation for the priesthood. While there, Ignatius gave the *Exercises* to several of his fellow students; and in 1534, he and six companions took vows to live lives of strict poverty and to serve the needs of the poor. Thus, what later came to be known as the Society of Jesus was born.

In 1540 the Society was formally recognized, and Ignatius became its first Superior General. According to his journals and many of his letters, a profound sense of sharing God’s work in union with Christ made the season of intense activity which followed a time of great blessing and consolation.

Ignatius died on July 31st, 1556, in the simple room which served both as his bedroom and chapel, having sought God in all things and having tried to do all things for God’s greater glory.

JULY 31: IGNATIUS OF LOYOLA, *Priest*, 1556

I Almighty God, who didst call Ignatius of Loyola to the service of thy Divine Majesty and to seek thee in all things; Give us also the grace to labor without counting the cost and to seek no reward other than knowing that we do thy will; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who called Ignatius of Loyola to the service of your Divine Majesty and to seek you in all things; Give us also the grace to labor without counting the cost and to seek no reward other than knowing that we do your will; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, now and for ever. Amen.

Lessons and Psalm

1 Corinthians 10:31–11:1

Psalm 34:1–8

Luke 9:57–62

Preface of a Saint (3)

AUGUST 3: JOANNA, MARY, AND SALOME, *Myrrh-Bearing Women*

Joanna, Mary, and Salome, are traditionally counted as the three women who came to Jesus' tomb early in the morning on the day of the resurrection in order to anoint the Jesus' body with myrrh and other spices. They were followers of Jesus during his earthly ministry and remained with him throughout his arrest, crucifixion, and burial, and discovered the empty tomb.

Little is known about the lives of Joanna, Mary, and Salome beyond their faithful and unwavering devotion and service to Christ. Joanna is identified in the Gospel of Luke as the wife of Chuza, a steward of Herod and in Luke 8:2-3 is counted among the women who followed and provided for Jesus after having been healed by him.

The Gospel of Mark includes Salome in a list of women present at the crucifixion without any further information; there is a tradition that Salome was the sister of Mary the Mother of Jesus.

In addition to Joanna, Salome, and Mary Magdalene, Matthew 28:1 lists a woman it refers to as "the other Mary." Mark 16:1 refers to her as Mary the mother of James. John 19:25 recounts that Mary the wife of Cleopas was present at the crucifixion, and historically the Christian tradition has tended to assume that all three of these Marys are actually the same person.

The little information that we do have about these women shows them to be faithful disciples and worthy of our commemoration and, more importantly, emulation. There is a particular devotion to these "Holy Myrrhbearers" in the Orthodox Church, and the second Sunday after Easter is celebrated as "Myrrhbearers Sunday".

AUGUST 3: JOANNA, MARY, AND SALOME, *Myrrh-Bearing Women*

I Almighty God, who didst reveal the resurrection of thy Son to Joanna, Mary and Salome, as they faithfully came bearing myrrh to his tomb: Grant that we too may perceive the presence of the risen Lord in the midst of pain and fear, that we may go forth proclaiming the resurrection of Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

II Almighty God, who revealed the resurrection of your Son to Joanna, Mary and Salome, as they faithfully came bearing myrrh to his tomb: Grant that we too may perceive the presence of the risen Lord in the midst of pain and fear, that we may go forth proclaiming the resurrection of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God now and forever. Amen.

Lessons and Psalm

Acts 2:29–36

Psalm 50

Mark 16:1–8

Preface of a Saint (3)

AUGUST 6: THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

The Transfiguration is not to be understood only as a spiritual experience of Jesus while at prayer, which three chosen disciples, Peter, James, and John, were permitted to witness. It is one of a series of supernatural manifestations, by which God authenticated Jesus as his Son. It is at one with the appearance of the angels at the birth and at his resurrection, and with the descent of the Spirit at Jesus' baptism. Matthew records the voice from heaven saying, "This is my Son, the Beloved, with whom I am well pleased; listen to him" (Matthew 17:5). Briefly the veil is drawn aside, and a chosen few are permitted to see Jesus, not only as the human son of Mary, but also as the eternal Son of God. Moses and Elijah witness to Jesus as the fulfillment of the Law and the Prophets. In Luke's account of the event, they speak of the "exodus" which Jesus is to accomplish at Jerusalem. A cloud, a sign of divine presence, envelops the disciples, and a heavenly voice proclaims Jesus to be the Son of God.

Immediately thereafter Jesus announces to Peter, James, and John the imminence of his death. As Paul was later to say of Jesus, "Though he was in the form of God, he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, and was born in human likeness. And, being found in human form, he humbled himself, and became obedient unto death, even death on a cross" (Philippians 2:6-8).

The Feast of the Transfiguration is held in the highest esteem by the Eastern Churches. The figure of the transfigured Christ is regarded as a foreshadowing of the Risen and Ascended Lord. The festival, however, was only accepted into the Roman calendar on the eve of the Reformation, and for that reason was not included in the reformed calendar of the English Church. Since its inclusion in the American revision of 1892, it has been taken into most modern Anglican calendars.

AUGUST 6: THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

I O God, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

II O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Exodus 34:29–35

Psalm 99

2 Peter 1:13–21

Luke 9:28–36

Preface of the Epiphany

AUGUST 7: JOHN MASON NEALE, *Priest and Hymnographer*, 1866

John Mason Neale was born in London in 1818, studied at Cambridge, where he also served as tutor and chaplain, and was ordained to the priesthood in 1842. Chronic ill health made parish ministry impractical, but in 1846, he was made warden of Sackville College, a charitable residence for the poor, which position he held for the rest of his life. Both a scholar and a creative poet, his skills in composing original verse and translating Latin and Greek hymns into effective English lyrics were devoted to the church and were but one expression of his active support for the Oxford Movement in its revival of medieval liturgical forms. With such familiar words as “Good Christian men, rejoice” (*The Hymnal* 1982, #107), “Come, ye faithful, raise the strain” (#199, 200), “All glory, laud, and honor” (#154, 155), “Sing, my tongue, the glorious battle” (#165, 166), and “Creator of the stars of night” (#60), he greatly enriched our hymnody.

Gentleness combined with firmness, good humor, modesty, patience, devotion, and “an unbounded charity,” describe Neale’s character. A prolific writer and compiler, his works include *Medieval Hymns and Sequences*, *Hymns of the Eastern Church*, *Liturgiology and Church History*, and a four-volume commentary on the Psalms. He established the Camden Society, later called the Ecclesiological Society and, consistent with Anglo-Catholic principles that united liturgical piety with compassionate social action, he founded the Sisterhood of St. Margaret for the relief of suffering women and girls.

Neale faced active persecution for his liturgical and theological principles. He was forced to resign his first parish due to disagreements with his bishop. He was physically attacked several times including at a funeral of one of the sisters. Mobs threatened both him and his family, believing him to be a secret agent of the Vatican attempting to destroy the Church of England from within.

Though his work was little appreciated in England, his contributions were recognized both in the United States and in Russia, where the Metropolitan presented him with a rare copy of the Old Believers’

Liturgy. He died on the Feast of the Transfiguration in 1866, at the age of 46, leaving a lasting mark on Anglican worship.

AUGUST 7: JOHN MASON NEALE, *Priest and Hymnographer*, 1866

I Grant unto us, O God, that in all time of our testing we may know thy presence and obey thy will; that, following the example of thy servant John Mason Neale, we may with integrity and courage accomplish what thou givest us to do, and endure what thou givest us to bear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the example of your servant John Mason Neale, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

2 Chronicles 20:20–21

Psalm 106:1–5

Matthew 13:44–52

Preface of the Dedication of a Church

AUGUST 8: DOMINIC, *Priest and Friar*, 1221

Dominic was the founder of the Order of Preachers, commonly known as Dominicans. He was born around 1170 in Spain. Influenced by the contemporary search for a life of apostolic poverty, Dominic is reputed to have sold all his possessions to help the poor during a famine in 1191. Ordained in 1196, he soon became a canon and then sub-prior of the Cathedral of Osma, where a rule of strict discipline was established among the canons.

In 1203 he began a number of preaching tours in Languedoc, a region in Southern France, against the Cathars, who believed in a dualist version of Christianity that denigrated the physical world and the human body. In 1214, his plan to found a special preaching order for the conversion of the Cathars began to take shape, and, in the following year, he took his followers to Toulouse. At the Fourth Lateran Council in October, 1215, Dominic sought confirmation of his order from Pope Innocent III. This was granted by Innocent's successor, Honorius III, in 1216 and 1217.

Over the next few years, Dominic traveled extensively, establishing friaries, organizing the order, and preaching, until his death on August 6th, 1221. He is remembered as a man of austere poverty and heroic sanctity, always zealous to win souls by the preaching of pure doctrine.

The Dominican Constitutions, first formulated in 1216 and revised and codified by the Master-General of the Order, Raymond of Peñafort, in 1241, place a strong emphasis on learning, preaching, and teaching, and, partly through the influence of Francis of Assisi, on absolute poverty. The continuing Dominican apostolate embraces intellectual work and the arts of preaching, their major houses usually situated in university centers. Their Constitutions express the priority this way: "In the cells, moreover, they can write, read, pray, sleep, and even stay awake at night, if they desire, on account of study."

AUGUST 8: DOMINIC, *Priest and Friar*, 1221

I Almighty God, Grant unto all thy people a hunger for thy Word and an urgent longing to share thy Gospel, that like thy servant Dominic we might labor to bring the whole world to the knowledge and love of thee as thou art revealed in thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

II Almighty God, Grant unto all your people a hunger for your Word and an urgent longing to share your Gospel, that like your servant Dominic we might labor to bring the whole world to the knowledge and love of you as you are revealed in your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 10:13–17

Psalm 96:1–7

John 7:16–18

Preface of a Saint (2)

AUGUST 9: EDITH STEIN (TERESA BENEDICTA OF THE CROSS),
Philosopher and Monastic, 1942

Edith Stein was born to a Jewish family in Breslau, Germany in 1891. Although her family was religious observant, Edith became an atheist at the age of 14. A brilliant philosopher, she studied with Edmund Husserl and received her doctorate at the age of 25, even after having interrupted her studies to serve as a nurse during the First World War, and subsequently taught at the University of Freiburg.

She became a Christian in 1921 after encountering the autobiography of Teresa of Avila, and she was baptized the following year. Although she felt immediately drawn to the monastic life, particularly Teresa of Avila's own Carmelite tradition, she was dissuaded by her spiritual advisors from pursuing a monastic vocation so soon after her baptism. Instead, she spent several years teaching at a Catholic school and doing intensive study of Catholic philosophy and theology, particularly that of Thomas Aquinas. In 1933 she was forced to leave her teaching position as a result of the anti-Semitic policies of the German Nazi government, and thus entered a Carmelite community in Cologne where she took the name Teresa Benedicta of the Cross. Even during her life as a nun, however, she continued to produce philosophical works.

In an effort to protect both Edith and her sister Rosa (who had also converted to Christianity and entered the convent) from the Nazis, the nuns transferred both of them to a convent in the Netherlands. Even here, however, they were not safe after the Nazi invasion of the Netherlands. In July 1942, the Dutch Bishops Conference issued a statement condemning Nazi racism as incompatible with Christianity, which was read in every parish church. In retaliation, the Nazis ordered the arrest of 243 Dutch Christians of Jewish origin, including both Edith and Rosa. Both sisters were killed in the gas chambers of Auschwitz within days of their arrest.

Back in 1933, Edith had written forcefully to the pope, beseeching him to condemn the actions of the Nazi government. "Everything

that happened and continues to happen on a daily basis originates with a government that calls itself 'Christian'. For weeks not only Jews but also thousands of faithful Catholics in Germany, and, I believe, all over the world, have been waiting and hoping for the Church of Christ to raise its voice to put a stop to this abuse of Christ's name. Is not this idolization of race and governmental power which is being pounded into the public consciousness by the radio open heresy? Isn't the effort to destroy Jewish blood an abuse of the holiest humanity of our Savior, of the most blessed Virgin and the apostles? Is not all this diametrically opposed to the conduct of our Lord and Savior, who, even on the cross, still prayed for his persecutors? And isn't this a black mark on the record of this Holy Year which was intended to be a year of peace and reconciliation? We all, who are faithful children of the Church and who see the conditions in Germany with open eyes, fear the worst for the prestige of the Church, if the silence continues any longer."

Her letter received no response. Edith Stein was canonized by the Roman Catholic Church in 1998.

AUGUST 9: EDITH STEIN (TERESA BENEDICTA OF THE CROSS),
Philosopher and Monastic, 1942

I Pour out thy grace upon thy church, O God, that like thy servant Edith Stein we may always seek what is true, defend what is right, reprove what is evil, and forgive those who sin against us, even as thy Son hath commanded. All this we ask through the same Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, now and forever. Amen.

II Pour out your grace upon thy church, O God, that like your servant Edith Stein we may always seek what is true, defend what is right, reprove what is evil, and forgive those who sin against us, even as your Son commanded. All this we ask through the same Jesus

Christ our Lord, to whom with you and the Holy Spirit be all honor and glory, now and forever. Amen.

Lessons and Psalm

Jeremiah 31:31–34

Psalm 119:49–56

John 3:1–21

Preface of a Saint (3)

AUGUST 10: LAURENCE OF ROME, *Deacon and Martyr*, 258

Laurence the Deacon was martyred at Rome during a persecution initiated in 257 by the Emperor Valerian, aimed primarily at the clergy and the laity of the upper classes. Both of his parents, Orencio and Patientia, had been martyred earlier, but he had been spared in the first wave of persecution, and was subsequently ordained to the diaconate.

On August 4th, 258, Pope Sixtus II and his seven deacons were apprehended in the Roman catacombs and summarily executed, except for the archdeacon, Laurence, who was martyred on the 10th.

Ambrose relates a tradition that the prefect demanded information from Laurence about the church's treasures, since as archdeacon he had the primary responsibility of distributing alms to the poor and needy. Laurence asked for several days to gather all of the wealth together, during which time he worked quickly to give everything away to those in need. When the prefect again demanded the church's treasures, Laurence pointed to the sick and the poor and said, "These are the treasures of the church."

Laurence is believed to have been roasted alive on a gridiron. According to legend, while being roasted he cheerfully exclaimed, "I am done on this side; turn me over!"

AUGUST 10: LAURENCE OF ROME, *Deacon and Martyr*, 258

I Almighty God, by whose grace and power thy servant Laurence didst triumph over suffering and didst despise death: Grant that we may be steadfast in service to the poor and outcast, and may share with him in the joys of thine everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, by whose grace and power your servant Laurence triumphed over suffering and despised death: Grant that we may be steadfast in service to the poor and outcast, and may share with him in the joys of your everlasting kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

2 Corinthians 9:6–10

Psalm 126

John 12:24–26

Preface of a Saint (3)

AUGUST 11: CLARE OF ASSISI, *Monastic*, 1253

In the latter part of the twelfth century, many Christians felt that the church had fallen on evil days and was weak and spiritually impoverished. It was then that Francis of Assisi renounced his wealth and established the mendicant order of Franciscans. At the first gathering of the order in 1212, Francis preached a sermon that was to make a radical change in the life of an eighteen-year-old young woman named Clare Offreduccio.

The daughter of a wealthy family, Clare was inspired by Francis' words with the desire to serve God and to give her life to the following of Christ's teaching. She sought out Francis and begged that she might become a member of his order, placing her jewelry and rich outer garments on the altar as an offering. Francis could not refuse her pleas. He placed her temporarily in a nearby Benedictine convent. When this action became known, friends and relatives tried to take Clare home again, but she remained adamant. She prevailed, and soon after was taken by Francis to a poor dwelling beside the Church of St. Damian at Assisi. Several other women soon joined her. She became the Superior of the order, which was called the "Poor Ladies of St. Damian," and, after her death, the "Poor Clares" in tribute to her.

The order's practices were austere. They embraced the Franciscan rule of absolute poverty. Their days were given over to begging and to works of mercy for the poor and the neglected. Clare herself was servant, not only to the poor, but to her nuns. Her biographer says that she "radiated a spirit of fervor so strong that it kindled those who but heard her voice."

Clare governed her community for 40 years, and outlived Francis by 27 years. After the death of Francis, the order that he had founded quickly began to relax its discipline of strict poverty, and it was Clare and the other sisters who continually urged the brothers to persevere in the commitment that they had made. She resisted several attempts by successive popes to impose a more traditional Benedictine rule on the sisters, since the discipline followed by her

community was considered to be too austere for women. When Pope Gregory IX tried to absolve her from the obligation to follow the strict poverty of her rule, Clare replied: "I need to be absolved from my sins, not from the obligation of following Christ." Ultimately, her community and its rule were recognized by the church as a legitimate expression of religious life for women.

In 1253, her last illness began. Daily she weakened, and daily she was visited by devoted people, by priests, and even by the pope. On her last day, as she saw many weeping by her bedside, she exhorted them to love "holy poverty" and to share their possessions. She was heard to say: "Go forth in peace, for you have followed the good road. Go forth without fear, for he that created you has sanctified you, has always protected you, and loves you as a mother. Blessed be God, for having created me."

AUGUST 11: CLARE OF ASSISI, *Monastic*, 1253

I O God, whose blessed Son became poor that we, through his poverty, might become rich: Deliver us, we pray thee, from an inordinate love of this world, that we, inspired by the devotion of thy servant Clare, might serve thee with singleness of heart and attain to the riches of the age to come; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II O God, whose blessed Son became poor that we, through his poverty, might become rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Clare, might serve you with singleness of heart and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Song of Solomon 2:10–13

Psalm 63:1–8

Luke 12:32–37

Preface of a Saint (2)

AUGUST 13: JEREMY TAYLOR, *Bishop and Theologian*, 1667

Jeremy Taylor, one of the most influential of the "Caroline Divines," was educated at Cambridge and, through the influence of William Laud, became a Fellow of All Souls at Oxford. He was still quite young when he became chaplain to Charles I and, later, during the Civil War, a chaplain in the Royalist army.

The successes of Cromwell's forces brought about Taylor's imprisonment and, after Cromwell's victory, Taylor spent several years in forced retirement as chaplain to the family of Lord Carberry in Wales. It was during this time that his most influential works were written, especially *Holy Living* and *Holy Dying* (1651). The opening of *Holy Living* reveals the impact that the Civil War, fought in part over religious concerns, had on him:

"I have lived to see religion painted upon banners, and thrust out of churches; and the temple turned into a tabernacle, and that tabernacle made ambulatory, and covered with skins of beasts and torn curtains; and God to be worshipped, not as he is "the Father of our Lord Jesus," (an afflicted Prince, the King of sufferings,) nor as the "God of Peace," (which two appellatives God newly took upon him in the New Testament, and glories in forever,) but he is owned now rather as "the Lord of Hosts," which title he was preached by the Prince of Peace. But when religion puts on armor, and God is not acknowledged by his New Testament titles, religion may have in it the power of the sword, but not the power of godliness; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy but what we must expect from the fellowship of Christ's sufferings and the returns of the God of peace. In the meantime, and now that religion pretends to stranger actions upon the new principles; and men are apt to prefer a prosperous error before an afflicted truth; and some will think they are religious enough, if their worshippings have in them the great earnestness and passion, with much zeal and desire; that we refuse no labor; that we bestow upon it much time; that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion."

Among Taylor's other works, *Liberty of Prophesying* proved to be a seminal work in encouraging the development of religious toleration in the seventeenth century. The principles set forth in that book rank with those of Milton's *Areopagitica* in its plea for freedom of thought.

In later life, Taylor and his family moved to the northeastern part of Ireland where, after the restoration of the monarchy, he became Bishop of Down and Connor. To this was later added the small adjacent diocese of Dromore. As Bishop, he labored tirelessly to rebuild churches, restore the use of the Prayer Book, and overcome continuing Puritan opposition. As Vice-Chancellor of Trinity College, Dublin, he took a leading part in reviving the intellectual life of the Church of Ireland. He remained to the end a man of prayer and a pastor.

AUGUST 13: JEREMY TAYLOR, *Bishop and Theologian*, 1667

I O God, whose days are without end, and whose mercies cannot be numbered: Make us, like thy servant Jeremy Taylor, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Ghost direct us in holiness and righteousness all our days, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, whose days are without end, and whose mercies cannot be numbered: Make us, like your servant Jeremy Taylor, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit direct us in holiness and righteousness all our days, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Romans 14:7–12

Psalm 139:1–9

Matthew 24:42–47

Preface of a Saint (1)

AUGUST 14: JONATHAN MYRICK DANIELS, *Martyr*, 1965

Jonathan Myrick Daniels was born in Keene, New Hampshire, in 1939. Like many young adults, from high school in Keene to graduate school at Harvard, Jonathan wrestled with vocation. Attracted to medicine, ordained ministry, law, and writing, he found himself close to a loss of faith when his discernment was clarified by a profound conversion on Easter Day 1962 at the Church of the Advent in Boston. Jonathan then entered the Episcopal Theological School in Cambridge, Massachusetts.

In March 1965, the televised appeal of Martin Luther King, Jr. to come to Selma to secure for all citizens the right to vote touched Jonathan's passions for the well-being of others, the Christian witness of the Church, and political justice. His conviction was deepened at Evening Prayer during the singing of the Magnificat: "He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things," writing, "I knew that I must go to Selma. The Virgin's song was to grow more and more dear to me in the weeks ahead."

In Selma he found himself in the midst of a time and place where the nation's racism and the Episcopal Church's share in that inheritance were exposed. Greatly moved by what he saw and experienced, he returned to seminary, asked leave to work in Selma while continuing his studies, and returned there under the sponsorship of the Episcopal Society for Cultural and Racial Unity.

After a brief return to Cambridge in May to complete exams, he returned to Alabama to resume his efforts assisting those engaged in the integration struggle. Jailed on August 14 for joining a picket line, Jonathan and his companions resolved to remain together until bail could be posted for all of them, as it was six days later. Released and aware that they were in danger, four of them walked to a small store. As sixteen-year-old Ruby Sales reached the top step of the entrance, a man with a shotgun appeared, cursing her. Jonathan pulled her to one side to shield her from the unexpected threats and was killed instantly by the 12-gauge blast.

Jonathan's letters and papers bear eloquent witness to the profound effect Selma had upon him. He writes, "The doctrine of the creeds, the enacted faith of the sacraments, were the essential preconditions of the experience itself. The faith with which I went to Selma has not changed: it has grown...I began to know in my bones and sinews that I had been truly baptized into the Lord's death and resurrection...with them, the black men and white men, with all life, in him whose Name is above all the names that the races and nations shout...We are indelibly and unspeakably one."

AUGUST 14: JONATHAN MYRICK DANIELS, *Martyr*, 1965

I O God of justice and compassion, who didst put down the proud and the mighty from their place, and dost lift up the poor and the afflicted: We give thee thanks for thy faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II O God of justice and compassion, you put down the proud and mighty from their place, and lift up the poor and the afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Galatians 3:22–28

Psalm 89:7–13

Luke 1:46–55

Preface of a Saint (2)

AUGUST 15: SAINT MARY THE VIRGIN, MOTHER OF OUR LORD JESUS CHRIST

The honor paid to Mary, the Mother of Jesus Christ, goes back to the earliest days of the Church. Two Gospels tell of the manner of Christ's birth, and the familiar Christmas story testifies to the Church's conviction that he was born of a virgin. In Luke's Gospel, we catch a brief glimpse of Jesus' upbringing at Nazareth, when the child was in the care of his mother and her husband Joseph.

During Jesus' ministry in Galilee, we learn that Mary was often with the other women who followed Jesus and ministered to his needs. At Calvary, she was among the little band of disciples who kept watch at the cross. After the resurrection, she was to be found with the Twelve in the upper room, watching and praying until the coming of the Spirit at Pentecost.

Mary was the person closest to Jesus in his most impressionable years, and the words of the Magnificat, as well as her courageous acceptance of God's will, bear more than an accidental resemblance to the Lord's Prayer and the Beatitudes of the Sermon on the Mount.

Later devotion has claimed many things for Mary beyond the brief description that is given in Holy Scripture. What we can believe is that one who stood in so intimate a relationship with the incarnate Son of God on earth must, of all human beings, have the place of highest honor in the eternal life of God. A paraphrase of an ancient Greek hymn expresses this belief in very familiar words: "O higher than the cherubim, more glorious than the seraphim, lead their praises, alleluia."

AUGUST 15: SAINT MARY THE VIRGIN, MOTHER OF OUR LORD JESUS CHRIST

I O God, who hast taken to thyself the blessed Virgin Mary, mother of thy incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of thine eternal kingdom; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II O God, you have taken to yourself the blessed Virgin Mary, mother of your incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of your eternal kingdom; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 61:10–11

Psalm 34

Galatians 4:4–7

Luke 1:46–55

Preface of the Incarnation

**AUGUST 20: BERNARD OF CLAIRVAUX, *Monastic and Theologian*,
1153**

Bernard was the son of a knight and landowner who lived near Dijon, France. He was born in 1090 and given a secular education, but in 1113 he entered the Benedictine Abbey of Citeaux. His family was not pleased with his choice of a monastic life, but he nevertheless persuaded four of his brothers and about twenty-six of his friends to join him. After only three years, the abbot of Citeaux deployed Bernard and a small company of monks to establish a monastery at Clairvaux in 1115.

The work at Clairvaux, and the extreme rigors of the Benedictine rule practiced by the Cistercian community, were taxing. Tasked with much, Bernard denied himself sleep to the detriment of his health that he might have time to write letters and sermons. He preached so persuasively that sixty new abbeys were founded, all affiliated with Clairvaux. Famed for the ardor with which he preached love for God “without measure,” he fulfilled his own definition of a holy man: “seen to be good and charitable, holding back nothing for himself, but using his every gift for the common good.”

By 1140, his writings had made him one of the most influential figures in Christendom. His guidance was sought by prelates and princes, drawing him into active participation in all manner of controversy involving the church, from settling disputes among secular rulers to sorting contentious theological debates. An ardent opponent of a growing movement of his time to reconcile inconsistencies of doctrine by reason, he felt that such an approach was a downgrading of the mysteries. This conflict took particular expression in his fierce opposition to the formidable theologian, Abelard.

Among Bernard’s writings are treatises on humility and pride, on love, on the veneration of Mary, and a commentary on the Song of Songs. Among well known hymns, he is credited with having written “O sacred head sore wounded” (*The Hymnal* 1982, #168; #169),

“Jesus, the very thought of thee” (#642) and “O Jesus, joy of loving hearts” (#649; #650). He died on August 20th, 1153.

AUGUST 20: BERNARD OF CLAIRVAUX, *Monastic and Theologian*,
1153

I O God, by whose grace thy servant Bernard of Clairvaux, kindled with the flame of thy love, became a burning and a shining light in thy Church: Grant that we also may be aflame with the spirit of love and discipline and walk before thee as children of light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, by whose grace your servant Bernard of Clairvaux, kindled with the flame of your love, became a burning and a shining light in your Church: Grant that we also may be aflame with the spirit of love and discipline and walk before you as children of light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ecclesiasticus 39:1–10

Psalm 139:1–9

John 15:7–11

Preface of a Saint (1)

AUGUST 24: SAINT BARTHOLOMEW THE APOSTLE

Bartholomew is one of the twelve Apostles known in the Gospels according to Matthew, Mark, and Luke only by name. His name means “Son of Tolmai,” and he is sometimes identified with Nathanael, the friend of Philip, the “Israelite without guile” in John’s Gospel, to whom Jesus promised the vision of angels ascending and descending on the Son of Man.

There is a tradition that Bartholomew traveled to India, and Eusebius reports that when Pantaenus of Alexandria visited India, between 150 and 200, he found there “the Gospel according to Matthew” in Hebrew, which had been left behind by “Bartholomew, one of the Apostles.”

An ancient tradition maintains that Bartholomew was flayed alive at Albanopolis in Armenia.

AUGUST 24: SAINT BARTHOLOMEW THE APOSTLE

I O Almighty and everlasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church to love what he believed and to preach what he taught; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your Word: Grant that your Church may love what he believed and preach what he taught; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Deuteronomy 18:15–18

Psalm 91

1 Corinthians 4:9–15

Luke 22:24–30

Preface of Apostles and Ordinations

AUGUST 26: THOMAS GALLAUDET AND HENRY WINTER SYLE,
Priests, 1902 and 1890

Ministry to the deaf in The Episcopal Church begins with Thomas Gallaudet and his protégé, Henry Winter Syle. Without Gallaudet's genius and zeal for the spiritual well-being of deaf persons, it is improbable that a history of ministry to the deaf in the Episcopal Church could be written. He has been called "The Apostle to the Deaf."

Gallaudet was born June 3rd, 1822, in Hartford. He was the eldest son of Thomas Hopkins Gallaudet, founder of the West Hartford School for the Deaf, and his wife, Sophia, who was deaf.

After graduating from Trinity College in Hartford, Connecticut, Thomas announced his desire to become a priest in the Episcopal Church. His father, who was a Congregationalist minister, prevailed upon him to postpone a final decision, and to accept a teaching position in the New York Institution for Deaf-Mutes. There he met and married a deaf woman named Elizabeth Budd.

Gallaudet was ordained deacon in 1850 and served his diaconate at St. Stephen's Church, where he established a Bible class for deaf persons. Ordained a priest in 1851, Gallaudet became Assistant Rector at St. Ann's Church, where he conceived a plan for establishing a church that would be a spiritual home for deaf people. This became a reality the following year, with the founding of St. Ann's Church for Deaf-Mutes. The congregation was able to purchase a church building in 1859, and it became a center for missionary work to the deaf continuing into its merger with the parish of Calvary-St. George in 1976. As a result of this ministry, mission congregations were established in many cities. Gallaudet died on August 27th, 1902.

One fruit of Gallaudet's ministry was Henry Winter Syle. Born in China, he had lost his hearing as a young child as the result of scarlet fever. Educated at Trinity College, Hartford; St. John's College, Cambridge, England; and Yale University, Syle was a brilliant

student, who persisted in his determination to obtain an education in spite of his deafness and fragile health. He was encouraged by Gallaudet to offer himself for ordination as a priest, and was supported in that call by Bishop William Bacon Stevens of Pennsylvania, against the opposition of many who believed that the impairment of one of the senses was an impediment to ordination. Syle was ordained as a deacon in 1876, the first deaf person to be ordained in this church, and later ordained as a priest in 1883. In 1888, he built All Souls Church for the Deaf in Philadelphia, the first Episcopal church constructed especially for deaf persons. He died on January 6th, 1890.

AUGUST 26: THOMAS GALLAUDET AND HENRY WINTER SYLE,
Priests, 1902 and 1890

I O Loving God, whose will it is that everyone shouldst come to thee and be saved: We bless thy holy Name for thy servants Thomas Gallaudet and Henry Winter Syle, and we pray that thou wilt continually move thy church to respond in love to the needs of all people; through Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O Loving God, whose will it is that everyone should come to you and be saved: We bless your holy Name for your servants Thomas Gallaudet and Henry Winter Syle, and we pray that you will continually move your church to respond in love to the needs of all people; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 35:1–7

Psalm 119:1–6

Mark 7:32–37

Preface of Pentecost

AUGUST 27: MONICA, *Mother of Augustine of Hippo*, 387

Monica's life story is enshrined in the spiritual autobiography of her eldest son, in *The Confessions* of Saint Augustine. Born in North Africa about 331, of Berber parents, Monica was married to a pagan Latinized provincial of Tagaste named Patricius. Early in their marriage Patricius could be violent and abusive, although over the course of their life together he seems to have worked to improve his temper. In Monica's earlier years she was not without worldly ambitions and tastes, and in particular she struggled with a tendency to drink too much wine— a temptation that she gradually overcame. Over time, she grew in Christian maturity and spiritual insight through an ever-deepening life of prayer.

Her ambition for her gifted son was transformed into a passionate desire for his conversion to Christ. She had longed for all three of her children to be baptized, but her husband insisted that nothing be done until they were adults and could decide for themselves. Augustine took a particularly slow and circuitous path to Christianity, but Monica never gave up hope for his conversion. After his baptism in Milan in 387 by Bishop Ambrose, Augustine and his mother, together with a younger brother, planned to return home to Africa. While awaiting ship at Ostia, the port of Rome, however, Monica fell ill.

Augustine writes, "One day during her illness she had a fainting spell and lost consciousness for a short time. We hurried to her bedside, but she soon regained consciousness and looked up at my brother and me as we stood beside her. With a puzzled look, she asked, 'Where was I?' Then, watching us closely as we stood there speechless with grief, she said, 'You will bury your mother here.'"

Augustine's brother expressed sorrow, for her sake, that she would die so far from her own country. She said to the two brothers, "It does not matter where you bury my body. Do not let that worry you. All I ask of you is that, wherever you may be, you should remember me at the altar of the Lord." To the question, whether she was not afraid at the thought of leaving her body in an alien land, she replied,

“Nothing is far from God, and I need have no fear that he will not know where to find me, when he comes to raise me to life at the end of the world.”

Recent excavations at Ostia have uncovered her original tomb. Her mortal remains, however, were transferred in 1430 to the Church of St. Augustine in Rome.

AUGUST 27: MONICA, *Mother of Augustine of Hippo*, 387

I Deepen our devotion, O Lord, and use us in accordance with thy will, that inspired by the example of your servant Monica, we may bring others to acknowledge Jesus Christ as Savior and Lord, who with thee and the Holy Ghost lives and reigns, One God, forever and ever. Amen.

II Deepen our devotion, O Lord, and use us in accordance with your will, that inspired by the example of your servant Monica, we may bring others to acknowledge Jesus Christ as Savior and Lord, who with you and the Holy Spirit lives and reigns, One God, forever and ever. Amen.

Lessons and Psalm

1 Samuel 1:10–20

Psalm 115:12–18

Luke 7:11–17

Preface of Baptism

AUGUST 28: AUGUSTINE OF HIPPO, *Bishop and Theologian*, 430

Augustine, perhaps the most influential theologian in the history of Western Christianity, was born in 354 at Tagaste in North Africa. In his restless search for truth, he was attracted by Manichaeism and Neoplatonism, and was constantly engaged in an inner struggle against sin. Finally, under the influence of his mother Monica, Augustine surrendered to the Christian faith in the late summer of 386. He was baptized by Ambrose, Bishop of Milan, on Easter Eve in 387. After returning to North Africa in 391, Augustine found himself chosen by the people of Hippo to be a priest. Four years later he was chosen bishop of that city. His spiritual autobiography, *The Confessions*, written shortly before 400 in the form of an extended prayer, is a classic of Western spirituality. He famously wrote, "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

Augustine wrote countless treatises, letters, and sermons. They have provided a rich source of new and fresh insights into Christian truth, and became foundational of later Christian theology as it developed in the Western church.

Much of Augustine's theology developed in dialogue with those he disagreed with, and his training in rhetoric is on full display. The Manichaeans had attempted to solve the problem of evil by positing the existence of an independent agency eternally opposed to God. In refutation, Augustine affirmed that all creation is essentially good, having been created by God, and that evil is, properly speaking, the privation of good. A rigorist sect, the Donatists, had split from the rest of the church after the persecution of Diocletian in the early fourth century. Against them, Augustine asserted that the church was "holy," not because its members could be proved holy, but because holiness was the purpose of the church, to which all its members are called.

Stirred by Alaric the Visigoth's sack of Rome in 410, Augustine wrote his greatest work, *The City of God*. In it he writes: "Two cities have been formed by two loves: the earthly by love of self, even to the

contempt of God, the heavenly by the love of God, even to the contempt of self. The earthly city glories in itself, the heavenly city glories in the Lord...In the one, the princes, and the nations it subdues, are ruled by the love of ruling; in the other, the princes and the subjects serve one another in love."

Augustine died on August 28th, 430, as the Vandals were besieging his own earthly city of Hippo.

AUGUST 28: AUGUSTINE OF HIPPO, *Bishop and Theologian*, 430

I Lord God, the light of the minds that know thee, the life of the souls that love thee, and the strength of the hearts that serve thee: Help us, following the example of thy servant, Augustine of Hippo, so to know thee that we may truly love thee, and so to love thee that we may fully serve thee, whose service is perfect freedom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Lord God, the light of the minds that know you, the life of the souls that love you, and the strength of the hearts that serve you: Help us, following the example of your servant, Augustine of Hippo, so to know you that we may truly love you, and so to love you that we may fully serve you, whose service is perfect freedom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Hebrews 12:22–29

Psalm 87

John 14:6–15

Preface of Baptism

AUGUST 29: THE BEHEADING OF SAINT JOHN THE BAPTIST

All four Gospels give an account of John the Baptist as a prophet and preacher whose ministry created expectation and awakened a wave of repentance leading to baptism among many different groups of people. Two Sundays in Advent focus on that preaching and the First Sunday after the Epiphany celebrates Jesus' baptism by John as a central moment where the fullness of Christ's humanity and divinity are revealed. In Mark's Gospel, John's arrest is the moment when Jesus begins his public ministry. John's death likewise has a profound impact the narrative in the Gospels.

Herod, who regarded John with the apprehension of a tyrant for a leader among the people and with the superstitious dread of the wicked for true spiritual power, let himself be cornered into condemning John to death. The Gospel recounts the sordid tale of a young woman's manipulation and the foolish promise that Herod makes. Caught by his own rash promise and pride, Herod has the man he fears put to death and his head delivered on a platter to the girl, who takes it to her mother, Herodias. The gruesome narrative ends, as John's disciples take his body and bury it and then go to Jesus to tell him what has happened.

After the death of John the Baptist, Jesus, with his disciples withdraws from the crowds, but they follow. No doubt the unjust execution of a fierce and admired prophet left many in fear, anger, and confusion. That day's teaching led to the Feeding of the Five Thousand and soon thereafter to the Transfiguration, Peter's Confession, and the First Prediction of the Passion. As John's ministry had been integral to the beginning of Jesus' ministry, John's death was part of the turning point as the narratives turn towards Jerusalem and the cross.

John's role as the one who points towards Jesus and who baptizes him, the family connections that Luke's birth narratives relates, and the role that John plays in the spiritual life of the people gives weight to his death which, like his preaching, foreshadowed Jesus' ministry and his death.

This feast, along with the Feast of the Nativity of St John the Baptist, found its place in the church's calendar very early.

AUGUST 29: THE BEHEADING OF SAINT JOHN THE BAPTIST

I Almighty God, who didst call thy servant John to be the forerunner of thy Son our Lord both in life and death; grant, we beseech thee, that as we remember his faithfulness unto death, we may with boldness speak thy truth and with humility be ready to hear it; through Jesus Christ, the firstborn from the dead, who with Thee and the Holy Ghost, livest and reignest one God, world without end. Amen.

II Almighty God, who called your servant John the Baptist to go before your Son our Lord both in life and death; grant that we who remember his witness may with boldness speak your truth and in humility hear it when it is spoken to us, through Jesus Christ, the firstborn from the dead, who with you and the Holy Spirit lives and reigns one God forever and ever. Amen.

Lessons and Psalm

2 Corinthians 4:5–11

Psalm 71:1–7

Matthew 14:1–12

Preface of a Saint (2)

**AUGUST 30: MARGARET WARD, MARGARET CLITHEROW, AND
ANNE LINE**

1588, 1586, and 1601

To their credit, our sixteenth century ancestors perceived a vital connection between politics, religion, and morality; to their shame both Catholics and Protestants pursued the righteousness of Christ with the sword. Despite her pacific disposition and refusal to “make windows into men's souls,” many Roman Catholics were persecuted as traitors by Anglican magistrates during the reign of Elizabeth I. Margaret Ward, Margaret Clitherow and Anne Line, along with the Forty Martyrs of England and Wales canonized by Paul VI in 1970, fell victims to this Anti-Catholic violence. Though we rightly celebrate the flourishing of Anglicanism in the reign of Elizabeth, we must repent of zeal without knowledge and unjust violence.

Nothing is known of the early life of Margaret Ward, the Pearl of Tyburn. She helped a Roman Catholic priest, William (or Richard) Watson to escape from Bridewell Prison. Discovered and arrested, Ward was questioned, kept in irons for eight days, hanged by the wrists and scourged; nevertheless, she refused to disclose the whereabouts of Watson. Liberty was offered if she would worship at an Anglican service and beseech pardon of the Queen. Refusing, Ward was executed by hanging on August 30th, 1588.

Margaret Clitherow, called the Pearl of York, converted to the Roman Catholic faith. Her husband, whose brother was a Roman Catholic priest, remained in the Church of England. He paid the fines levied for his wife's lack of attendance at church and allowed her to harbor priests in their home, an offense punishable by death. Discovered and arrested, Clitherow refused to plea, sparing her children from testifying against their mother. To induce a plea, weights were placed on a board until she was crushed. Clitherow died on Good Friday 1586, which coincided with the Annunciation that year. Hearing of her cruel death, Elizabeth wrote to the people of York to protest the execution of a woman.

Anne Line and her brother were converts to the Roman faith disinherited by their Puritan father. Born Alice Higham, she took the name Anne after her conversion, and was married to Roger Line, who was also a disinherited convert. After her husband's death, Anne was entrusted to keep a house of refuge for fugitive priests by the Jesuit missionary-priest John Gerard. On Candlemas 1601, during the blessing of the candles, her house was raided. At her trial, Line told the court she only regretted not being able to harbor a thousand more priests. She was executed by hanging on February 27th.

**AUGUST 30: MARGARET WARD, MARGARET CLITHEROW, AND
ANNE LINE**
1588, 1586, and 1601

I Most Merciful God, who despisest not a broken and a contrite heart and hath promised to fill those who hunger and thirst after righteousness; We humbly beseech thee, remember not the sins and offenses of our forefathers; grant that, like thy servants Margaret Ward, Margaret Clitherow, and Anne Line, we may sanctify Thee in our hearts and be always ready to answer for our faith with meekness and fear; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

II Most Merciful God, who despises not a broken and a contrite heart and has promised to fill those who hunger and thirst after righteousness; We humbly beseech thee, remember not the sins and offenses of our ancestors; grant that, like your servants Margaret Ward, Margaret Clitherow, and Anne Line, we may sanctify you in our hearts and be always ready to answer for our faith with meekness and fear; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Lessons and Psalm

Ezekiel 37:1–14

Psalm 116

Mark 13:3–13

Preface of Lent (1)

AUGUST 31: DAVID PENDLETON OAKERHATER, *Deacon*, 1931

“God’s warrior” is an epithet by which David Pendleton Oakerhater is known among the Cheyenne Indians of Oklahoma. The title is an apt one, for this apostle of Christ to the Cheyenne was originally a soldier who fought against the United States government with warriors of other tribes in the disputes over Indian land rights. Born circa 1851, by the late 1860s Oakerhater had distinguished himself for bravery and leadership as an officer in an elite corps of Cheyenne fighters.

In 1875, after a year of minor uprisings and threats of major violence, he and twenty-seven other warrior leaders were taken prisoner by the U.S. Army, charged with inciting rebellion, and sent to a disused military prison in Florida. Under the influence of a concerned Army captain, who sought to educate the prisoners, Oakerhater and his companions learned English, gave art and archery lessons to the area’s many visitors, and had their first encounter with the Christian faith. The captain’s example, and that of other concerned Christians from as far away as New York, had an effect on the young warrior. He was moved to answer the call to transform his leadership in war into a lifelong ministry of peace.

With sponsorship from the Diocese of Central New York and financial help from a Mrs. Pendleton of Cincinnati, he and three other prisoners went north to study for the ministry. At his baptism in Syracuse in 1878, he took the name David Pendleton Oakerhater, in honor of his benefactress. Soon after his ordination to the diaconate in 1881, Oakerhater returned to Oklahoma. There, he was instrumental in founding and operating schools and missions, through great personal sacrifice and often in the face of apathy from the church hierarchy and resistance from the government. He continued his ministry of service, education, and pastoral care among his people until his death on August 31st, 1931.

Half a century before, the young deacon had told his people: “You all know me. You remember when I led you out to war I went first, and what I told you was true. Now I have been away to the East and I

have learned about another captain, the Lord Jesus Christ, and he is my leader. He goes first, and all he tells me is true. I come back to my people to tell you to go with me now in this new road, a war that makes all for peace.”

AUGUST 31: DAVID PENDLETON OAKERHATER, *Deacon*, 1931

I O God of unsearchable wisdom and mercy, Liberate us from bondage to self, and empower us to serve thee and our neighbors; that like thy servant David Oakerhater, we might bring those who do not know thee to the knowledge and love of thee; through Jesus Christ, the captain of our salvation; who liveth and reigneth with thee and the Holy Ghost, one God for ever and ever. Amen.

II O God of unsearchable wisdom and mercy, Liberate us from bondage to self, and empower us to serve you and our neighbors; that like your servant David Oakerhater, we might bring those who do not know you to the knowledge and love of you; through Jesus Christ, the captain of our salvation; who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Lessons and Psalm

Isaiah 52:7–10

Psalm 96:1–7

Luke 10:1–9

Preface of Apostles and Ordinations

SEPTEMBER 2: THE MARTYRS OF NEW GUINEA, 1942

New Guinea, the second largest island in the world, is still one of the main frontiers of Christian mission, because of its difficult terrain and the cultural diversity of its peoples, who speak some 500 distinct languages. Christian missionaries first began work there in the 1860s and 1870s, with only limited success. The Anglican mission began in 1891, and the first bishop was consecrated in 1898.

During World War II, the suffering of both the native people and the missionaries was severe. One historian reckons that the total number of martyrs from all Christian denominations during this period was around 330. This feast day, observed in the Diocese of New Guinea and in many dioceses of the Church of Australia, marks the witness of nine Australian missionaries and two Papuan martyrs who died while serving those who needed them.

The missionaries were determined to remain with their people during the Japanese invasion and to continue their work of healing, teaching, and evangelism. Once the invasion occurred, however, they realized that their presence was a danger to the local people with whom they stayed; any people of European descent were considered enemy combatants and villages harboring them were severely punished. Two of the missionaries, one Australian and one Papuan, were evacuating with the villagers when their boat was strafed and sunk by sea-planes. The remaining missionaries were captured in the bush. Some were executed by soldiers, and others by locals who feared retribution for their presence.

One of the Papuan martyrs, Lucian Tapiedi, is among the ten 20th century martyrs honored with a statue above the west door of Westminster Abbey in London. While accompanying his Australian companions as a guide, he was separated from the group and killed by a local Orokaiva named Hivijapa. After the war, Hivijapa converted to Christianity, was baptized as Hivijapa Lucian, and built a church at Embi in memory of the evangelist whom he had slain.

In 1950, the Primate of the Anglican Church in Japan gave several bamboo crosses to be erected at the parish churches of the martyrs as a mark of contrition. In addition to remembering those who gave up their lives, the day also includes remembrance of the faith and devotion of Papuan Christians of all churches, who risked their own lives to care for the wounded, and to save the lives of many who otherwise would have perished.

SEPTEMBER 2: THE MARTYRS OF NEW GUINEA, 1942

I Almighty God, we remember before thee this day the blessed martyrs of New Guinea, who, following the example of their Savior, laid down their lives for their friends; and we pray that we who honor their memory may imitate their loyalty and faith; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, we remember before you this day the blessed martyrs of New Guinea, who, following the example of their Savior, laid down their lives for their friends; and we pray that we who honor their memory may imitate their loyalty and faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Revelation 7:13–17

Psalm 126

Luke 12:4–12

Preface of Holy Week

SEPTEMBER 3: PHOEBE, *Deacon*

Phoebe appears once in Paul's letter to the Romans, (16:1) where she is referred to as both a deacon in the church at Cenchreae, near Corinth, and a benefactor of Paul and others.

The fact that Paul commends her to the Roman church at the end of the letter suggests the possibility that she was the messenger, which would speak highly of Paul's trust in her. There may even have been more to her mission, as Paul commands the Christians in Rome to help her in whatever she needs.

It is unknown what other impact she had in the early church, but she is an example of the many early workers who supported Paul in the spreading of the Gospel, often personally carrying that message across the Empire. We may often think that Paul did it all himself, or at least with the help of only a few of the more prominent individuals such as Luke. But the brief mention of Phoebe gives us an example of the many women and men whose calling was to work faithfully in the background to ensure that Jesus' message would spread throughout the world.

SEPTEMBER 3: PHOEBE, *Deacon*

I Eternal God, who didst raise up thine servant Phoebe as a deacon in thy church and benefactor of the Gospel, such that she took the message of thine Apostle Paul into the very heart of a hostile empire; grant unto us thy same grace, that aided by her prayers and example, we too may take the Gospel unto the ends of the earth, Through Jesus Christ thy Son our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, for ever and ever. Amen.

II Eternal God, who raised up your servant Phoebe as a deacon in your church and benefactor of your Gospel, such that she took the message of your Apostle Paul into the very heart of a hostile empire; may we too, assisted by her prayers and example, be given the same grace to take the Gospel to the ends of the earth. Through Jesus Christ your Son our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 16:1–2

Psalm 119:33–40

Luke 22:24–27

Preface of Apostles and Ordinations

SEPTEMBER 4: PAUL JONES, *Bishop*, 1941

Paul Jones was born in 1880 in the rectory of St. Stephen's Church, Wilkes-Barre, Pennsylvania. After graduating from Yale University and the Episcopal Theological School in Cambridge, Massachusetts, he accepted a call to serve a mission in Logan, Utah. In 1914, he was appointed archdeacon of the Missionary District of Utah and, later that year, was elected its bishop. Meanwhile, World War I had begun.

As Bishop of Utah, Paul Jones did much to expand the church's mission stations and to strengthen diocesan institutions. At the same time, he spoke openly about his opposition to war. With the entry of the United States into the war, the Bishop of Utah's views became increasingly controversial. At a meeting of the Fellowship of Reconciliation in Los Angeles in 1917, Bishop Jones expressed his belief that "war is unchristian," for which he was attacked with banner headlines in the Utah press.

As a result of the speech and the reaction it caused in Utah, a commission of the House of Bishops was appointed to investigate the situation. In their report, the commission concluded that "The underlying contention of the Bishop of Utah seems to be that war is unchristian. With this general statement the Commission cannot agree..." The report went on to recommend that "The Bishop of Utah ought to resign his office," thus rejecting Paul Jones' right to object to war on grounds of faith and conscience.

In the spring of 1918, Bishop Jones, yielding to pressure, resigned as Bishop of Utah. In his farewell to the Missionary District of Utah in 1918, Bishop Jones said: "Where I serve the Church is of small importance, so long as I can make my life count in the cause of Christ...Expediency may make necessary the resignation of a bishop at this time, but no expedience can ever justify the degradation of the ideals of the episcopate which these conclusions seem to involve."

For the rest of his life, he continued a ministry within the church dedicated to peace and conscience, speaking always with a

conviction and gentleness rooted in the gospel. Bishop Jones died on September 4th, 1941.

SEPTEMBER 4: PAUL JONES, *Bishop*, 1941

I Merciful God, who didst send thy beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land witnesses, who, after the example of thy servant Paul Jones, will stand firm in proclaiming the Gospel of the Prince of Peace, our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Merciful God, you sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land witnesses who, after the example of your servant Paul Jones, will stand firm in proclaiming the Gospel of the Prince of Peace, our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Malachi 2:17–3:5

Psalm 133

John 8:31–32

Preface of a Saint (3)

**SEPTEMBER 5: KATHARINA ZELL, *Church Reformer and Writer*,
1562**

Katharina Schutz Zell was born in 1497 in Strasbourg. Reform and protest against abuses in the church reached her part of the world early on, and the twelve-person Schutz family—artisans, not nobility—were convinced. Katharina was especially interested in the new thinking and teaching about the church. She was intent on seeking a holy life; for a long time, this meant a dedicated celibacy, but as a Protestant, she was convinced of the holiness of marriage as a vocation, and late in 1523 she married Matthew Zell, the most popular priest and preacher in Strasbourg.

For clergy to marry was truly a startling thing for Christians in this time; even some of the new Protestant Christians found it difficult, distasteful, or immoral. In response to the city's reaction, Zell wrote a letter to the bishop building a Biblical defense of the marriage of priests, and describing the traits of a good pastor. Though she wanted to publish it, she accepted the city council's demand to keep quiet. In September of 1524, however, she published a pamphlet addressed to her fellow (lay) Christians explaining the Biblical basis for clerical marriage and for her ability (as a woman) to speak on such things. She argues that when a Christian speaks out in this way, it is significant as an act of love to her neighbor.

That same year, 150 men and their families were driven out of Kentzingen because of their beliefs; Katharina and her husband purportedly welcomed 80 of these people in their home. She wrote a "Letter to the suffering women of the Community of Kentzingen, who believe in Christ, sisters with me in Jesus Christ," in which she interpreted these women's painful experiences in light of Scripture and the promises of Christ, in order to encourage them on their path.

Throughout her life she continued to welcome refugees and to visit those sick with plague, syphilis, and other feared diseases. Some of her guests were more well-known than others; she welcomed Martin Bucer (who had performed her marriage) when he fled Weissenburg, and John Calvin when he fled France.

She also continued to write throughout her life—a funeral oration for her husband, pamphlets, letters (including a correspondence with Luther), and Scriptural commentary. Her last published work was a commentary on Psalm 50, Psalm 130, and the Lord's Prayer.

When, later in life, she was accused by her husband's successor of disturbing the peace of the city, she wrote, "Do you call this disturbing the peace that instead of spending my time in frivolous amusements I have visited the plague infested and carried out the dead? I have visited those in prison and under sentence of death. Often for three days and nights I have neither eaten or slept. I have never mounted the pulpit, but I have done more than any minister in visiting those in ministry. Is this disturbing the peace of the church?"

**SEPTEMBER 5: KATHARINA ZELL, *Church Reformer and Writer*,
1562**

I Almighty God, we thank thee for those women and men in our midst who, like Katharina Zell, work to build up thy kingdom not only in word but in deed—not only the work of the mind but also the work of the heart—not only with pens but with their presence. Fill us, as she was, with the wisdom to speak out in defense of thy truth. Fill us, as she was, with love for thee and for our neighbor, that we may serve thee and welcome all thy people with a mother's heart. Amen.

II Almighty God, we thank you for those women and men in our midst who, like Katharina Zell, work to build up your kingdom not only with words but with deeds—not only the work of the mind but also the work of the heart—not only with pens but with their presence. Fill us, like her, with the wisdom to speak out in defense of your truth. Fill us, like her, with love for you and for our neighbor, that we may serve you and welcome all your people with a mother's heart. Amen.

Lessons and Psalm

Micah 6:6–8

Psalm 43

Luke 4:14–21

Preface of a Saint (2)

SEPTEMBER 6: HANNAH MORE, *Religious Writer and Philanthropist*, 1833

Hannah More brought a wide array of gifts and talents to her work in the church. She was a religious writer, poet and playwright, philanthropist, social reformer, and abolitionist.

More was born in Bristol in 1745 and was raised in the Church of England. She and her four sisters were instructed at home by their father, who was a local school teacher. When the oldest two sisters had reached adulthood, their father established a school for girls and placed them in charge of it. Hannah completed her education there and then taught at the school herself.

Hannah devoted considerable energy to writing even as a child. Her first works were poems plays that were intended to be performed in girls' schools, such as the one where she taught, with the characters being primarily women. In the 1780s, Hannah became friends with James Oglethorpe, an early abolitionist who was working to abolish the slave trade. Around this time, her began to address issues of religious concerns and social reform, particularly the evils of slavery. She also wrote on a number of other religious topics, with important works such as *Practical Piety* (1811), *Christian Morals* (1813), and *The Character of St. Paul* (1815). Her works were extremely popular in some circles, but reviled in others. In his 1906 work *Hannah More Once More*, the lawyer and politician Augustine Birrell admits to burying all 19 volumes of her work in his garden in disgust.

More was heavily active in philanthropic work, establishing twelve schools for the education of poor children. She also donated money to Bishop Philander Chase for the establishment of Kenyon College, and established a number of Sunday Schools which offered instruction in both literacy and Christianity. Many of More's poems drew forceful attention to the evils of slavery and forced the issue into the public gaze. While their literary quality is often not to modern tastes, in their own day they were very influential, and raised awareness of the issue among literary circles who were not

otherwise inclined to discussions of public policy and social reform. This is an excerpt from her poem *Slavery*:

I see, by more than Fancy's mirrow shewn,
The burning village, and the blazing town:
See the dire victim torn from social life,
The shrieking babe, the agonizing wife!
She, wretch forlorn! is dragg'd by hostile hands,
To distant tyrants sold, in distant lands!
Transmitted miseries, and successive chains,
The sole sad heritage her child obtains!
Ev'n this last wretched boon their foes deny,
To weep together, or together die.
By felon hands, by one relentless stroke,
See the fond links of feeling nature broke!
The fibres twisting round a parent's heart,
Torn from their grasp, and bleeding as they part.
Hold, murderers, hold! not aggravate distress;
Respect the passions you yourselves possess.

SEPTEMBER 6: HANNAH MORE, *Religious Writer and Philanthropist*, 1833

I Almighty God, whose only-begotten Son led captivity captive: Multiply among us faithful witnesses like thy servant Hannah More, who will fight for all who are oppressed or held in bondage; and bring us all, we pray, into the glorious liberty that thou hast promised to all thy children; through Jesus Christ our Lord, who lives and reigns with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, whose only-begotten Son led captivity captive: Multiply among us faithful witnesses like your servant Hannah More, who will fight for all who are oppressed or held in bondage; and bring us all, we pray, into the glorious liberty that you have promised to all your children; through Jesus Christ our Lord, who

lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Exodus 3:1–12

Psalm 146:4–9

John 15:5–16

Preface of Baptism

SEPTEMBER 7: KASSIANI, *Poet and Hymnographer*, 865

Kassiani is the only woman whose writings appear in the official liturgies of the Orthodox Church, and one of only two Byzantine women who is known as an author under her own name. Born to a wealthy family in Constantinople before 810, Kassiani received an excellent education in matters both secular and sacred, impressing bishops and monastic leaders such as Theodore the Studite with her literary style and knowledge while she was still a young girl.

According to three Byzantine chroniclers, when Emperor Michael II of Amorion died, his son Theophilos succeeded him. To find a suitable empress for Theophilos, a “bride show” of eligible maidens was arranged, Kassiani amongst six finalists. In an ancient custom involving the exchange of a golden apple, Theophilos approached Kassiani saying, “From woman [Eve] came our corruption.” Kassiani coolly replied, “But from woman [the virgin Mary] also came our exaltation.” Her bold response evidently proved too much for Theophilos, who then moved past her to offer the apple to Theodora.

After her rejection by Theophilos, Kassiani immediately embraced the monastic life- with what seemed more relief than disappointment at her narrow escape from becoming empress. Among her pursuits as a nun include musical and literary accomplishments of distinction, courageous defenses of the veneration of icons, and the founding of a convent. She was actively involved in the theological controversies of her day, and an iambic verse she penned denotes to her bravery: “I hate silence, when it is time to speak.”

By 843, Kassiani had built a convent on Xerólaphos, the seventh hill of Constantinople, becoming its first abbess. Most notably, however, Kassiani was a prolific hymnographer and poet. Hundreds of poems and approximately fifty of her hymns are extant, including both her musical compositions and lyrics; of those, at least twenty-three hymns are included in Orthodox liturgical books. The most famous, the Hymn of Kassiani, is sung in the Orthodox Church on the eve of Holy Wednesday.

SEPTEMBER 7: KASSIANI, *Poet and Hymnographer*, 865

I O God of boundless mercy, whose handmaiden Kassiani brought forth poetry and song: Inspire in thy church a new song, that following her most excellent example, we may boldly proclaim the truth of thy Word, even Jesus Christ, our Savior and Deliverer. Amen.

II O God of boundless mercy, whose handmaiden Kassiani brought forth poetry and song: Inspire in your church a new song, that following her most excellent example, we may boldly proclaim the truth of your Word, even Jesus Christ, our Savior and Deliverer. Amen.

Lessons and Psalm

Sirach 44:1–15

Psalm 150

Luke 24:44–53

Preface of a Saint (3)

SEPTEMBER 8: THE NATIVITY OF THE BLESSED VIRGIN MARY

The gospels tell us little about the family and home of our Lord's mother. She is thought to have been of Davidic descent and to have been brought up in a devout Jewish family that cherished the hope of Israel for the coming kingdom of God, in remembrance of the promise to Abraham and the forefathers.

In the second century, a devout Christian sought to supply a fuller account of Mary's birth and family, to satisfy the interest and curiosity of believers. An apocryphal gospel, known as the *Protevangelium of James* or *The Nativity of Mary*, appeared. It included legendary stories of Mary's parents Joachim and Anne. These stories were built out of Old Testament narratives of the births of Isaac and of Samuel (whose mother's name, Hannah, is the original form of Anne), and from traditions of the birth of John the Baptist. In these stories, Joachim and Anne—the childless, elderly couple who grieved that they would have no posterity—were rewarded with the birth of a girl, whom they dedicated in infancy to the service of God under the tutelage of the temple priests.

Many provinces of the Anglican Communion celebrate September 8th rather than August 15th as their primary Marian feast.

Although we do not know the truth of Mary's parentage or birth, we nevertheless rejoice for those who brought her into this world, and who raised her in such a way that even as a young woman she was able to give a courageous "yes" in response to her call from God.

SEPTEMBER 8: THE NATIVITY OF THE BLESSED VIRGIN MARY

I Almighty God, heavenly Father, we remember in thanksgiving this day the parents and birth of the Blessed Virgin Mary; and we pray that we all may be made one in the heavenly family of thy Son Jesus Christ our Lord; who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

II Almighty God, heavenly Father, we remember in thanksgiving this day the parents and birth of the Blessed Virgin Mary; and we pray that we all may be made one in the heavenly family of your Son Jesus Christ our Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

1 Samuel 1:1–20

Psalm 27

Luke 1:26–38

Preface of the Incarnation

SEPTEMBER 9: THE MARTYRS OF MEMPHIS: CONSTANCE, THECLA, RUTH, FRANCES, CHARLES PARSONS, AND LOUIS SCHUYLER, 1878

In August 1878, yellow fever invaded the city of Memphis, Tennessee for the third time in ten years. By the month's end, the disease had become epidemic and a quarantine was ordered. While more than 25,000 citizens had fled in terror, nearly 20,000 more remained to face the pestilence. As cases multiplied, death toll averaged 200 people per day. When the worst was over, ninety percent of the people who remained had contracted the fever and more than 5,000 people had died.

In that time of panic and flight, many brave men and women, both lay and ordained, remained at their posts of duty or came as volunteers to assist in spite of the terrible risk. Notable among these heroes were four Episcopal sisters from the Community of Saint Mary, and two of their clergy colleagues, all of whom died while tending to the sick. They have ever since been known as "The Martyrs of Memphis," as have those of other communions who ministered in Christ's name during this time of desolation.

The Sisters had come to Memphis in 1873, at Bishop Quintard's request, to found a school for girls adjacent to St. Mary's Cathedral. When the 1878 epidemic began, George C. Harris, the cathedral dean, and Sister Constance immediately organized relief work among the stricken. Helping were six of Constance's fellow Sisters of St. Mary; Sister Clare from St. Margaret's House, Boston, Massachusetts; the Reverend Charles C. Parsons, Rector of Grace and St. Lazarus Church, Memphis; and the Reverend Louis S. Schuyler, assistant at Holy Innocents, Hoboken, New Jersey. The cathedral group also included three physicians, two of whom were ordained Episcopal priests, the Sisters' two matrons, and several volunteer nurses from New York.

The cathedral buildings were located in the most infected region of Memphis. Here, amid sweltering heat and scenes of indescribable horror, these men and women of God gave relief to the sick, comfort to the dying, and homes to the many orphaned children. Only two of

the workers escaped the fever. Among those who died were Constance, Thecla, Ruth, and Frances, the Reverend Charles Parsons, and the Reverend Louis Schuyler. All six are buried at Elmwood Cemetery. The monument marking the joint grave of Fathers Parsons and Schuyler bears the inscription: "Greater Love Hath No Man." The high altar in St. Mary's Cathedral, Memphis, is a memorial to the four Sisters.

**SEPTEMBER 9: THE MARTYRS OF MEMPHIS: CONSTANCE, THECLA,
RUTH, FRANCES, CHARLES PARSONS, AND LOUIS SCHUYLER, 1878**

I We give thee thanks and praise, O God of compassion, for the heroic witness of the Martyrs of Memphis, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death; Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ; who with thee and the Holy Ghost liveth and reigneth, one God, now and for ever. Amen.

II We give you thanks and praise, O God of compassion, for the heroic witness of the Martyrs of Memphis, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death; Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

Lessons and Psalm

2 Corinthians 1:3–5

Psalm 116:1–8

John 12:24–28

Preface of a Saint (1)

SEPTEMBER 10: ALEXANDER CRUMMELL, *Priest*, 1898

Born March 3, 1819, in New York City, Alexander Crummell struggled against racism all his life. As a young man of color, he was driven out of an academy in New Hampshire, dismissed as a candidate for Holy Orders in New York, and rejected for admittance to General Seminary. Ordained in 1844 as a priest in the Diocese of Massachusetts, he left for England after being excluded from participating in diocesan convention.

After receiving a degree from Cambridge University, he went as a missionary to Liberia, where a model Christian republic seemed possible in Liberia. The vision embraced by Crummell included European education and technology, traditional African communal culture, and a national Episcopal Church headed by a black bishop. He traveled extensively in the United States, urging blacks to emigrate to Liberia and to support the work of the Episcopal Church there.

Upon returning to Liberia, he worked to establish a national Episcopal Church. Political opposition and a loss of funding finally forced him to return to the United States, where he concentrated his efforts on establishing a strong urban presence of independent black congregations that would be centers of worship, education, and social service. When Southern bishops proposed that a separate missionary district be created for black congregations, Crummell created a national convocation to defeat the proposal. The Union of Black Episcopalians is an outgrowth of that organization.

Crummell's ministry spanned more than half a century and three continents. Everywhere, at all times, he labored to prepare black people and to build institutions that would serve them and provide scope for the exercises of their gifts in leadership and creativity. His faith in God, his perseverance in spite of repeated discouragement, his perception that the Church transcended the racism and limited vision of its leaders, and his unfailing belief in the goodness and greatness of black people are the legacy of this African American pioneer.

He died in Red Bank, New Jersey, in 1898.

SEPTEMBER 10: ALEXANDER CRUMMELL, *Priest*, 1898

I Almighty and everlasting God, we thank thee for thy servant Alexander Crummell, whom thou didst call to preach the gospel to those who were far off and to those who were near. Raise up, we beseech thee, in this and every land, evangelists and heralds of thy kingdom, that thy church may proclaim the unsearchable riches of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty and everlasting God, we thank you for your servant Alexander Crummell, whom you called to preach the gospel to those who were far off and to those who were near. Raise up, in this and every land, evangelists and heralds of your kingdom, that your church may proclaim the unsearchable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Sirach 39:6–11

Psalm 19:7–11

Mark 4:1–20

Preface of a Saint (3)

SEPTEMBER 12: JOHN HENRY HOBART, *Bishop*, 1830

John Henry Hobart was one of the leaders who revived the Episcopal Church, following the first two decades of its independent life after the American Revolution, a time that has been described as one of “suspended animation.” Born in Philadelphia on September 14th, 1775, Hobart was educated at the Universities of Pennsylvania and Princeton, graduating from the latter in 1793. Bishop William White, his longtime friend and adviser, ordained him as a deacon in 1798 and as a priest in 1801.

After serving parishes in Pennsylvania, New Jersey, and Long Island, Hobart became assistant minister of Trinity Church, New York City, in 1800. He was consecrated Assistant Bishop of New York on May 29th, 1811. Five years later he succeeded Bishop Benjamin Moore, both as diocesan bishop and as rector of Trinity Church. He died at Auburn, New York, September 12th, 1830, and was buried beneath the chancel of Trinity Church in New York City.

Within his first four years as bishop, Hobart doubled the number of his clergy and quadrupled the number of missionaries. Before his death, he had planted a church in almost every major town of New York State and had begun missionary work among the Oneida tribe of Native Americans. He was one of the founders of the General Theological Seminary, and the reviver of Geneva, now Hobart, College.

A strong and unbending upholder of church standards, Hobart established the Bible and Common Prayer Book Society of New York, and was one of the first American scholars to produce theological and devotional manuals for the laity. These “tracts,” as they were called, and the personal impression he made on the occasion of a visit to Oxford, were an influence on the development of the Tractarian Movement in England. Both friends and foes respected Hobart for his staunch faith, his consuming energy, his personal integrity, and his missionary zeal.

SEPTEMBER 12: JOHN HENRY HOBART, *Bishop*, 1830

I Revive thy Church, Lord God of hosts, whenever it falls into complacency and sloth, by raising up devoted leaders like thy servant John Henry Hobart; and grant that their faith and vigor of mind may awaken thy people to thy message and their mission; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Revive your Church, Lord God of hosts, whenever it falls into complacency and sloth, by raising up devoted leaders like your servant John Henry Hobart; and grant that their faith and vigor of mind may awaken your people to your message and their mission; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Titus 1:7–9

Psalm 78:3–7

John 17:11b–19

Preface of a Saint (1)

SEPTEMBER 14: HOLY CROSS DAY

The historian Eusebius, in his *Life of Constantine*, tells how that emperor ordered the erection of a complex of buildings in Jerusalem “on a scale of imperial magnificence,” to set forth as “an object of attraction and veneration to all, the blessed place of our Savior’s resurrection.” The overall supervision of the work—on the site where the Church of the Holy Sepulchre now stands—was entrusted to Constantine’s mother, the empress Helena.

In Jesus’ time, the hill of Calvary had stood outside the city; but when the Roman city which succeeded Jerusalem, *Aelia Capitolina*, was built, the hill was buried under tons of fill. It was during the excavations directed by Helena that a relic, believed to be that of the true cross, was discovered.

Constantine’s shrine included two principal buildings: a large basilica, used for the Liturgy of the Word, and a circular church, known as “The Resurrection”—its altar placed on the site of the tomb—which was used for the Liturgy of the Table, and for the singing of the Daily Office.

Toward one side of the courtyard which separated the two buildings, and through which the faithful had to pass on their way from Word to Sacrament, the exposed top of Calvary’s hill was visible. It was there that the solemn veneration of the cross took place on Good Friday; and it was there that the congregation gathered daily for a final prayer and dismissal after Vespers.

The dedication of the buildings was completed on September 14th, 335, the seventh month of the Roman calendar, a date suggested by the account of the dedication of Solomon’s temple in the same city, in the seventh month of the Jewish calendar, hundreds of years before (2 Chronicles 7:8–10).

SEPTEMBER 14: HOLY CROSS DAY

I Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world unto himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

Isaiah 45:21–25

Psalm 98

Philippians 2:5–11

John 12:31–36a

Preface of Holy Week

SEPTEMBER 15: CATHERINE OF GENOA, *Mystic and Nurse*, 1510

Catherine of Genoa is remembered both for her ministry of nursing the sick during repeated plagues, and also for the works that she wrote recounting her mystical experiences. Her writings became widely known when they were made the subject of Baron Friedrich von Hügel's classic work *The Mystical Element of Religion* (1908).

Catherine was born in Genoa, Italy, in 1447, the youngest of five children. As a teenager, Catherine wanted to become a nun, but her application to the convent was denied. Instead, she was married at the age of 16 to Giuliano Adorno as part of an attempt to end the feud between their two families. The couple were initially miserable together. Giuliano was angry, unfaithful, and lost most of their money through reckless spending. Catherine spent the first ten years of her marriage in a deep depression, praying that God would strike her with a great sickness so that she could remain in bed all day.

The trajectory of her life was changed on March 22, 1473 when she had a sudden mystical experience. While she was in church, in the middle of making her confession to a priest, she was suddenly struck with an overpowering sense of the overwhelming love of God. She was so stunned and dazed by this experience that she walked out of the church without even completing her confession. This was the beginning of a life of profound prayer.

Catherine combined a deep and intense contemplative life with an active dedication to caring for the sick in the local hospital. In time, her husband joined her in this work, and the couple became increasingly close to one another through their shared labor for those in need. They eventually moved together into the Pannatome, a large hospital in Genoa, in order to devote themselves completely to caring for the sick there. There Catherine also dictated a number of works of mystical theology, which were published some 40 years after her death.

Catherine insisted that God be loved only for God's self, and not for anything that one might expect to receive from him, writing in her biography that "Pure Love loves God without any *for*." She also wrote: "All that I have said is nothing compared to what I feel within, the witnessed correspondence of love between God and the soul; for when God sees the soul, as pure as it was in its origins, he tugs at it with a glance, draws it and binds it to himself with a fiery love that by itself could annihilate the immortal soul."

She died on September 15th, 1510 while nursing the sick, and was buried in the hospital chapel.

SEPTEMBER 15: CATHERINE OF GENOA, *Mystic and Nurse*, 1510

I Loving God, grant to thy church the grace of knowing the depths of thy love, that like thy servant Catherine of Genoa we might give ourselves in loving service to others, knowing that we have been perfectly loved by thee; and bring us at last to that perfect vision of thy glory to which thou hast called all of thy children. Through Jesus Christ, our only mediator and advocate, Amen.

II Loving God, give to your church the grace of knowing the depths of your love, that like your servant Catherine of Genoa we might give ourselves in loving service to others, knowing that we have been perfectly loved by you; and bring us at last to that perfect vision of your glory to which you have called all of your children. Through Jesus Christ, our only mediator and advocate, Amen.

Lessons and Psalm

Zephaniah 3:14–17

Psalm 86:3–12

John 15:5–17

Preface of a Saint (3)

SEPTEMBER 17: HILDEGARD OF BINGEN, *Mystic and Scholar*, 1179

Hildegard of Bingen, born in 1098 in the Rhineland Valley, was a mystic, poet, composer, dramatist, doctor, and scientist. Her parents' tenth child, she was tithed to the church and raised by the anchoress Jutta in a cottage near the Benedictine monastery of Disibodenberg.

Drawn by their life of silence and prayer, other women joined them, finding the freedom, rare outside of women's religious communities, to develop their intellectual gifts. They organized as a convent under the authority of the abbot of Disibodenberg, with Jutta as abbess. When Jutta died, Hildegard, then 38, became abbess. Later she founded independent convents at Bingen (1150) and Eibingen (1165), with the Archbishop of Mainz as her only superior.

From childhood, Hildegard experienced dazzling spiritual visions. At 43, a voice commanded her to tell what she saw. So began an outpouring of extraordinarily original writings illustrated by unusual and wondrous illuminations. These works abound with feminine imagery for God and God's creative activity.

In 1147, Bernard of Clairvaux recommended her first book of visions, *Scivias*, to Pope Eugenius III, leading to papal authentication at the Synod of Trier. Hildegard quickly became famous, eagerly sought for counsel, a correspondent of kings and queens, abbots and abbesses, archbishops and popes.

She carried out four preaching missions in northern Europe, which was an unprecedented activity for a woman. She practiced medicine, focusing on women's needs; published treatises on natural science and philosophy; and wrote a liturgical drama, *The Play of the Virtues*, in which personified virtues sing their parts and the devil, condemned to live without music, can only speak. For Hildegard, music was essential to worship. Her liturgical compositions, unusual in structure and tonality, were described by contemporaries as "chant of surpassing sweet melody" and "strange and unheard-of music."

Hildegard lived in a world accustomed to male governance. Yet, within her convents, and to a surprising extent outside them, she exercised a commanding spiritual authority based on confidence in her visions and considerable political astuteness. When she died in 1179 at 81, she left a rich legacy which speaks eloquently across the ages.

SEPTEMBER 17: HILDEGARD OF BINGEN, *Mystic and Scholar*, 1179

I God of all times and seasons: Give us grace that we, after the example of thy servant Hildegard, may both know and make known the joy and jubilation of being part of thy creation, and show forth thy glory, not only with our lips but in our lives; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II God of all times and seasons: Give us grace that we, after the example of your servant Hildegard, may both know and make known the joy and jubilation of being part of your creation, and show forth your glory, not only with our lips but in our lives; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Sirach 43:1–12

Psalm 104:25–34

John 3:16–21

Preface of the Epiphany

SEPTEMBER 18: EDWARD BOUVERIE PUSEY, *Priest*, 1882

The revival of High Church teachings and practices in the Anglican Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford, August 22, 1800, Pusey spent all his scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833, he joined John Keble and John Henry Newman in producing the *Tracts for the Times*, which gave the Oxford Movement its popular name of Tractarianism.

His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries, it seemed dangerously innovative. A sermon preached before the University in 1843 on “The Holy Eucharist, a Comfort to the Penitent” was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore patiently.

His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. From another University sermon, on “The Entire Absolution of the Penitent,” may be dated the revival of private confession in the Anglican Communion.

When Newman was received into the Roman Catholic Church in 1845, Pusey’s adherence to the Church of England kept many from following, and he defended them in their teachings and practices.

After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor, and much of his time and care to the establishment of sisterhoods. His own daughter, Lucy, had longed to serve the church as a religious sister. While she died too young for her dream to be realized, Pusey dedicated himself to reviving the religious life for women so that other women would be able to respond to that sense of call even though his own daughter could not. In 1845, he established the first

Anglican sisterhood since the Reformation. It was at this community's convent, Ascot Priory in Berkshire, that Pusey died on September 16th, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford. His own erudition and integrity gave stability to the Oxford Movement and won many to its principles.

SEPTEMBER 18: EDWARD BOUVERIE PUSEY, *Priest*, 1882

I Grant unto us, O God, that in all time of our testing we may know thy presence and obey thy will; that, following the example of thy servant Edward Bouverie Pusey, we may with integrity and courage accomplish what thou givest us to do, and endure what thou givest us to bear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the example of your servant Edward Bouverie Pusey, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Peter 2:19–23

Psalm 106:1–5

Matthew 13:44–52

Preface of a Saint (2)

SEPTEMBER 21: SAINT MATTHEW, APOSTLE AND EVANGELIST

Matthew, one of Jesus' disciples, is probably to be identified with Levi, a tax collector ("publican") mentioned by Mark and Luke. In the Gospel according to Matthew, it is said that Matthew was seated in the custom-house when Jesus bade him, "Follow me." When Jesus called him, he at once left everything, followed the Master, and later gave a dinner for him. Mark and Luke also note that Levi was a tax collector. In all three accounts, Jesus is severely criticized for eating at the same table with tax collectors and other disreputable persons.

Tax collectors were viewed as collaborators with the Roman State, extortioners who took money from their own people to further the cause of Rome and to line their own pockets. They were spurned as traitors and outcasts. The Jews so abhorred them that pious Pharisees refused to marry into a family that had a publican as a member. Clearly, Matthew was hardly the type of man that a devout Jew would have had among his closest associates. Yet Jesus noted that it was the publican rather than the proud Pharisee who prayed the acceptable prayer, "Lord, be merciful to me, a sinner." There are several favorable references to publicans in the sayings of Jesus in the Gospel according to Matthew.

Matthew was called early in Jesus' ministry, but whether he wrote the Gospel that bears his name is seriously doubted by scholars. It is, however, more generally accepted that his "logia" or "sayings of Jesus" have probably been included in that Gospel. It may be that the author of the First Gospel took from Matthew's work some of the numerous parables and comments that make that Gospel so popular a source for homilies and teaching. Through this Gospel, especially, Jesus speaks not only of faith and eternal life, but of duties toward one's neighbors, family, and even enemies.

Tradition has it that Matthew, having converted many persons to Christianity in Judea, traveled to the East; but there is no certain evidence for this. He has been venerated as a martyr, but the time and circumstances of his death are unknown.

SEPTEMBER 21: SAINT MATTHEW, APOSTLE AND EVANGELIST

I We thank thee, heavenly Father, for the witness of thine apostle and evangelist Matthew to the Gospel of thy Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II We thank you, heavenly Father, for the witness of your apostle and evangelist Matthew to the Gospel of your Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Proverbs 3:1–6

Psalm 119:33–40

2 Timothy 3:14–17

Matthew 9:9–13

Preface of Apostles and Ordinations

SEPTEMBER 23: THECLA OF ICONIUM, *Proto-Martyr among Women*, c.70

Thecla, widely believed to have been a disciple of the apostle Paul, was one of the most popular female saints in the early church. Her story is told in the second-century *Acts of Paul and Thecla*. According to this narrative, upon hearing Paul preach the gospel, Thecla abandoned her plans for marriage and followed Paul. Condemned to burn at the stake, her life was saved by a miraculous thunderstorm. As her adventures continued, she was thrown to the beasts in the local arena. There she was protected by a fierce lioness. Finally, thinking this was her last chance to be baptized, she threw herself into a pool of ravenous seals and baptized herself in the water, while the seals were struck dead by lightening. The governor then released her, and she went on to travel and preach the gospel.

Although the *Acts of Paul and Thecla* unabashedly incorporates many of the tropes and styles of ancient fiction, which makes it difficult to disentangle history from myth, a strong belief that there was a historical Thecla behind all of those legends was very widespread in the early church, and devotion to her was very widespread, especially among women. According to Tertullian (writing in about the year 200), early Christian women appealed to Thecla's example to defend women's freedom to teach and to baptize.

A shrine to Thecla in Seleucia (Asia Minor) became a popular pilgrimage site in the fourth and fifth centuries. Devotion to Thecla from Gaul to Palestine is also evident in literature, art, and in the practice of naming children after her. Her image appeared on wall paintings, clay asks, oil lamps, stone reliefs, textile curtains, and other media.

In the Orthodox Church she is given the title "Proto-martyr Among Women", because just as Stephen is believed to be the first male martyr, so Thecla is believed to be the first female martyr.

SEPTEMBER 23: THECLA OF ICONIUM, *Proto-Martyr among Women, c.70*

I O God of liberating power, empower courageous evangelists among us, that men and women everywhere may know the freedom that thou dost offer; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II God of liberating power, empower courageous evangelists among us, that men and women everywhere may know the freedom that you offer; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Corinthians 9:1–10

Psalm 119:33–40

Luke 24:13–35

Preface of Apostles and Ordinations

SEPTEMBER 24: ANNA ELLISON BUTLER ALEXANDER, *Deaconess and Teacher*, 1947

Anna Ellison Butler Alexander was the youngest of 11 children, born to recently emancipated slaves Aleck and Daphne Alexander on Butler Plantation in MacIntosh County, Georgia, in 1865. Her parents were devout Episcopalians, and also instilled in their children a love of learning. Anna became a teacher, and eventually the only African American to be consecrated as a deaconess in the Episcopal Church.

Anna dedicated herself to working for the education of African American children in poor communities. First she helped to found and to run St. Cyprian's School at St. Cyprian's Episcopal Church in Darien, and in 1902 she founded a school at Good Shepherd Church in rural Glynn County's Pennick community, where she taught children to read—by tradition, from the Book of Common Prayer and the Bible—in a one-room schoolhouse. The school was later expanded to two rooms with a loft where Anna lived.

In 1907, she was consecrated as a deaconess by Bishop C.K. Nelson. Deaconess Alexander served in difficult times, however. The Diocese of Georgia segregated its congregations in 1907 and African American congregations were not invited to another diocesan convention until 1947. However, her witness—wearing the distinctive dress of a deaconess, traveling by foot from Brunswick through Darien to Pennick, showing care and love for all whom she met—represents the best in Christian witness.

The poor white residents of Glynn County also trusted Deaconess Alexander. When the Depression hit the rural poor, she became the agent for government and private aid, and Good Shepherd Mission served as the distribution center. Locals remember that no one ever questioned her as she served the needs of both races in a segregated south. Strictly religious, strictly business, Deaconess Alexander commanded respect. White men took off their hats when she passed.

Deaconess Alexander wrote, "I am to see everyone gets what they need...some folk don't need help now and I know who they are. The

old people and the children, they need the most...when I tell some they can't get help just now...that others come first, they get mad, a little, but I don't pay no mind and soon they forget to be mad."

She ministered in Pennick for 53 years, leaving a legacy of love and devotion that is still felt in Glynn County.

SEPTEMBER 24: ANNA ELLISON BUTLER ALEXANDER, *Deaconess and Teacher*, 1947

I O God, who didst call Anna Alexander as a deaconess in thy church, Grant us the humility to go wherever thou dost send and the wisdom to teach the word of Christ to whomever we meet, that all may come to the enlightenment thou dost intend for thy people; through Jesus Christ, our Teacher and Savior. Amen.

II O God, who called Anna Alexander as a deaconess in your church: Grant us the humility to go wherever you send and the wisdom to teach the word of Christ to whomever we meet, that all may come to the enlightenment which you intend for your people; through Jesus Christ, our Teacher and Savior. Amen.

Lessons and Psalm

Deuteronomy 6:4–9, 20–25

Psalm 78

Matthew 11:25–30

Preface of Baptism

SEPTEMBER 25: EUPHROSYNE/SMARAGDUS OF ALEXANDRIA,
Monastic, 5th century

Euphrosyne was born in the 5th century, the beloved only child of a couple in Alexandria. She had a warm and loving family life, but her mother died when she was still a young girl. Her father Paphnutius instructed her in the Christian faith, and often used to take her to visit the monasteries outside of the city.

As she grew to adulthood, her father arranged what he thought was an excellent future for her— marriage to a wealthy and handsome young man from a prominent family. But Euphrosyne would have none of it. She and her father quarreled, and she ran away from home in anger without even saying goodbye. She cut her hair, changed her clothing for men's attire, and adopted the name of Smaragdus.

Smaragdus entered a monastic community outside of Alexandria, where he made great progress in prayer and in wisdom. Many years later, Paphnutius came to that same monastery, seeking consolation in his bereavement over the daughter he had lost, whom he believed to be dead. The abbot of the monastery (perhaps perceiving the situation more clearly than he had ever admitted), sent Paphnutius to Smaragdus for spiritual direction and guidance. Paphnutius was then instructed in the spiritual life by Smaragdus for years, coming weekly to the monastery for his wisdom and advice, but during all that time he failed to recognize his own child.

It was only as Smaragdus was ill and near to death that Paphnutius' eyes were finally opened, and he recognized that the beloved daughter he had mourned as dead and the monk who had guided him through his grief were in fact the same person. He nursed Smaragdus lovingly during his final illness, and then became a monk himself, occupying the same cell that his child had lived in for the rest of his life.

SEPTEMBER 25: EUPHROSYNE/SMARAGDUS OF ALEXANDRIA,
Monastic, 5th century

I Merciful God, who dost place all of thy children in families, we confess that those whom we love the most are often strangers to us. Give to all parents and children, we pray, the grace to see one another as they truly are and as thou hast called them to be. All this we ask in the name of Jesus Christ, our only mediator and advocate. Amen.

II Merciful God, who places all of your children in families, we confess that those whom we love the most are often strangers to us. Give to all parents and children, we pray, the grace to see one another as they truly are and as you have called them to be. All this we ask in the name of Jesus Christ, our only mediator and advocate. Amen.

Lessons and Psalm

1 Corinthians 1:20–31

Psalm 19

Luke 14:25–33

Preface of a Saint (3)

SEPTEMBER 26: LANCELOT ANDREWES, *Bishop*, 1626

Lancelot Andrewes, born in 1555, was the favorite preacher of King James I. He was the author of a great number of eloquent sermons, particularly on the Nativity and the Resurrection. They are witty, grounded in the Scriptures, and characterized by the kind of massive learning that the King loved. This makes them difficult reading for modern people, but they repay careful study. T. S. Eliot used the opening of one of Andrewes' Epiphany sermons as the inspiration for his poem, "The Journey of the Magi":

A cold coming we had of it,
Just the worst time of the year
For a Journey, and such a long journey:
The way deep and the weather sharp,
The very dead of winter.

Andrewes was also a distinguished biblical scholar, proficient in Hebrew and Greek, and was one of the translators of the Authorized (King James) Version of the Bible. He was Dean of Westminster and headmaster of the school there before he became a bishop and was influential in the education of a number of noted churchmen of his time, in particular, the poet George Herbert.

Andrewes was a very devout man, and one of his most admired works is his *Preces Privatae* ("Private Devotions"), an anthology from the Scriptures and the ancient liturgies, compiled for his own use. It illustrates his piety and throws light on the sources of his theology. He vigorously defended the catholicity of the Church of England against Roman Catholic critics. He was respected by many as the very model of a bishop at a time when bishops were held in low esteem. As his student, John Hacket, later Bishop of Lichfield, wrote about him: "Indeed he was the most Apostolical and Primitive-like Divine, in my Opinion, that wore a Rochet in his Age; of a most venerable Gravity, and yet most sweet in all Commerce; the most Devout that I ever saw, when he appeared before God; of such a Growth in all kind of Learning that very able Clerks were of a low Stature to him." He died in 1626.

SEPTEMBER 26: LANCELOT ANDREWES, *Bishop*, 1626

I Perfect in us, Almighty God, whatever is lacking of thy gifts: of faith, to increase it; of hope, to establish it; of love, to kindle it; that like thy servant Lancelot Andrewes we may live in the life of thy grace and glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the same Holy Ghost, one God, now and for ever. Amen.

II Perfect in us, Almighty God, whatever is lacking of your gifts: of faith, to increase it; of hope, to establish it; of love, to kindle it; that like your servant Lancelot Andrewes we may live in the life of your grace and glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the same Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 Timothy 2:1–7

Psalm 63:1–7

Luke 11:1–4

Preface of a Saint (1)

SEPTEMBER 28: PAULA AND EUSTOCHIUM OF ROME,
Monastics and Scholars, 404 and c. 419

Paula (b. 347) was descended from Cornelia Africana, the mother of the Gracchi. As Cornelia was the model of a Roman Matron whose sons were her only jewels, so Paula became the model of the Desert Mother whose wealth was surrendered to the service of God. Married at a young age, she had five children and was widowed at age 32. Though she had lived in patrician luxury, after being widowed she was inspired by the example of Marcella (January 31) and devoted her life to the worship of God, rigorous asceticism, and service to the needy. Both Marcella and Paula converted their palaces into monasteries and gathered to them many windows and virgins.

In 382 Paula met Jerome who had come to Rome at the invitation of Bishop Damasus, and was residing in the home of Marcella. Paula and her daughter Eustochium (b. 386) took to the irascible scholar and preacher of asceticism. They became Jerome's dearest companions and the only antidotes to his infamous wrath. They restrained his temper and frequently recalled him to the mildness and humility that Christ enjoins. While urged by her noble family to marry, Eustochium, under the guidance of Jerome, made a vow of perpetual virginity. Jerome's famous *De custodia virginitatis* was written for her instruction.

Fluent in Greek, Paula and Eustochium were ardent students of the scriptures and they quickly mastered Hebrew under Jerome's tutelage. When he left to return to the East, Paula and Eustochium followed after him, making a pilgrimage of the Holy Land. The three of them settled in Bethlehem and there Paula had four monasteries erected — one for men, over which Jerome presided, and three for women.

In Bethlehem, their passion for the study of scripture only grew, and their challenging questions led Jerome to write many of his commentaries. Under Paula's persuasive and persistent influence, Jerome undertook a new Latin translation of the Bible from the

original tongues, which came to be known as the Vulgate. Paula provided the books that were essential to Jerome's work. She and Eustochium suggested revisions to his translation drafts and edited all his works, and the women of their convents were the scribes who made copies of the finished work available. Paula and Eustochium were Jerome's colleagues in this work and without them there would be no Vulgate.

Paula presided over the Bethlehem monasteries for twenty years until her death in 404. In his eulogy, Jerome wrote: "If all the members of my body were turned into tongues and all my joints were to utter human voices, I should be unable to say anything worthy of the holy and venerable Paula." After the death of her mother, Eustochium assumed direction of the monasteries. Eustochium died in 419 or 420, her eyes closed by her niece Paula, who took over direction of the monasteries after her death.

SEPTEMBER 28: PAULA AND EUSTOCHIUM OF ROME,
Monastics and Scholars, 404 and c. 419

I Compel us, O God, to attend diligently to thy Word, as thy faithful servants Paula and Eustochium, that, by the inspiration of the Holy Ghost, we may find it profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that thereby we may be made wise unto salvation through faith in Christ Jesus. Amen.

II Compel us, O God, to attend diligently to your Word, as your faithful servants Paula and Eustochium, that, by the inspiration of the Holy Spirit, we may find it profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that thereby we may be made wise unto salvation through faith in Christ Jesus. Amen.

Lessons and Psalm

Proverbs 31:10–31

Psalm 34

Luke 8:1–3

Preface of a Saint (3)

SEPTEMBER 29: SAINT MICHAEL AND ALL ANGELS

The biblical word “angel” (Greek: *angelos*) means, literally, a messenger. Messengers from God can be visible or invisible, and may assume human or non-human forms. Christians have always felt themselves to be attended by helpful spirits—swift, powerful, and enlightening. Those beneficent spirits are often depicted in Christian art in human form, with wings to signify their swiftness and spacelessness, with swords to signify their power, and with dazzling raiment to signify their ability to enlighten. Unfortunately, this type of pictorial representation has led many to dismiss the angels as “just another mythical beast, like the unicorn, the griffin, or the sphinx.”

Of the many angels spoken of in the Bible, only four are called by name: Michael, Gabriel, Uriel, and Raphael. The Archangel Michael is the powerful agent of God who wards off evil from God’s people, and delivers peace to them at the end of this life’s mortal struggle. “Michaelmas,” as his feast is called in England, has long been one of the popular celebrations of the Christian Year in many parts of the world.

Michael is the patron saint of countless churches, including Mont Saint-Michel, the monastery fortress off the coast of Normandy that figured so prominently in medieval English history, and Coventry Cathedral, England’s most famous modern church building, rising from the ashes of the Second World War.

SEPTEMBER 29: SAINT MICHAEL AND ALL ANGELS

I O Everlasting God, who hast ordained and constituted the ministries of angels and men in a wonderful order: Mercifully grant that, as thy holy angels always serve and worship thee in heaven, so by thy appointment they may help and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Everlasting God, who has ordained and constituted in a wonderful order the ministries of angels and mortals: Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your appointment they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Genesis 28:10–17

Psalm 103

Revelation 12:7–12

John 1:47–51

Preface of Trinity Sunday

SEPTEMBER 30: JEROME, *Priest and Scholar*, 420

Jerome was the foremost biblical scholar of early Latin Christianity. His Latin translation of the Bible from early Hebrew and Greek texts, known as the Vulgate version, along with his commentaries and homilies on the biblical books, have made him a major intellectual force in the Western church.

Jerome was born in Stridon, in the Roman province of Dalmatia, about 347, and was converted and baptized during his student days in Rome. On a visit to Trier, in the Rhineland, he found himself attracted to the monastic life, which he tested in a brief but unhappy experience as a hermit in the Syrian desert of Syria. At Antioch in 378, he reluctantly allowed himself to be ordained as a priest, and there continued his studies in Hebrew and Greek. The following year, he was in Constantinople as a student of Gregory of Nazianzus. From 382 to 384, he was secretary to Pope Damasus I in Rome, who set him to the task of making a new translation of the Bible into Latin—the *vulgus* tongue used by the common people, as distinguished from the classical Greek—hence the name of his translation, the Vulgate.

After the Pope's death, Jerome returned to the East and established a monastery at Bethlehem, where he lived and worked until his death on September 30, 420. He was buried in a chapel beneath the Church of the Nativity, near the traditional place of our Lord's birth.

Jerome's irascible disposition, pride of learning, and extravagant promotion of asceticism involved him in many bitter controversies over both theological and exegetical questions. Yet he was candid at times in admitting his failings, never ambitious for churchly honors, a militant champion of orthodoxy, an indefatigable worker, and a literary stylist with rare gifts.

SEPTEMBER 30: JEROME, *Priest and Scholar*, 420

I O God, who didst give us the holy Scriptures as a light to shine upon our path: Grant us, after the example of thy servant Jerome, so to learn of thee according to thy holy Word, that we may find the Light that shines more and more to the perfect day; even Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and ever. Amen.

II O God, who gave us the holy Scriptures as a light to shine upon our path: Grant us, after the example of your servant Jerome, so to learn of you according to your holy Word, that we may find the Light that shines more and more to the perfect day; even Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and ever. Amen.

Lessons and Psalm

2 Timothy 3:14–17

Psalm 19:7–14

Luke 24:44–48

Preface of Pentecost

OCTOBER 1: THERESE OF LISIEUX, *Monastic*, 1897

Called “the greatest saint in modern times” by Pope Pius X, canonized by Pope Pius XI just twenty-eight years after her death, and named a Doctor of the Church by Pope John Paul II, Therese of Lisieux has become one of the most beloved saints of the Roman Catholic Church.

From an early age, Therese felt called to the religious life; even as a little girl she played at being a nun. On Christmas Even 1886, at age fourteen, she experienced a vision of the infant Christ and what she called a “complete conversion.” Thereafter she understood her vocation to be prayer for priests, and she began seeking admittance to the Carmelite convent in Lisieux. When she entered the order at age 17 as a Discalced Carmelite, she assumed the name Therese of the Child Jesus and the Holy Face.

Dedicated to what she called her “little way,” she led a simple, quiet life of prayer — in particular for priests — and small acts of charity. She struggled with illness throughout her life and suffered greatly from tuberculosis before her death in 1897 at age twenty-four. At age twenty-two, just two years before her death, her prioress instructed her to write her memoirs. *The Story of a Soul*, as it came to be called, commended a life “great love” rather than “great deals,” echoing the insight of *The Imitation of Christ* by Thomas a Kempis, a book that had helped her discover her vocation and develop her spiritual life. She corresponded with Roman Catholic missionaries to China and Indonesia as well as with young priests, pursuing what she saw as the mission of the Carmelites, “to form evangelical workers who will save thousands of souls whose mothers we shall be.”

Towards the end of her short life, Therese experienced a profound sense of abandonment by God, but even this did not shake her love for God. On the verge of death, Therese confessed that she has “lost her faith” and all her certainty, and is now “only capable of loving”. She experienced her sense of separation from God as something to born in solidarity with unbelievers. She “no longer saw” God in the light of faith, but nevertheless responded to him with a passionate

love. In this experience, her youthful decision that her vocation was “to be love in the heart of the church” lost all hint of sentimentality. Her last words epitomize her “little way”: “My God, I love you.”

OCTOBER 1: THERESE OF LISIEUX, *Monastic*, 1897

I O Gracious Father, who didst call thy servant Therese to a life of fervent prayer; Give unto us the spirit of prayer and zeal for the ministry of the Gospel, that the love of Christ may be known throughout all the world; through the same, Jesus Christ our Lord. Amen.

II Gracious Father, who called your servant Therese to a life of fervent prayer, give to us the spirit of prayer and zeal for the ministry of the Gospel, that the love of Christ may be known throughout all the world; through the same Jesus Christ, our Lord. Amen.

Lessons and Psalm

Judith 8:1–8

Psalm 119:1–8

Luke 21:1–4

Preface of a Saint (2)

**OCTOBER 3: JOHN RALEIGH MOTT, *Ecumenist and Missionary*,
1955**

A dedicated missionary for the worldwide spread of the gospel, John Raleigh Mott connected ecumenism and evangelism as related tasks for modern Christianity.

John Mott was born in Livingston Manor, New York, on May 25, 1865, and moved with family to Iowa in September of that same year. After graduating from Cornell University in 1888, Mott became student secretary of the International Committee of the YMCA and chairman of the executive committee of the Student Volunteer Movement. In 1895, he became General Secretary of the World Student Christian Federation, and, in 1901, he was appointed the Assistant General Secretary of the YMCA. During World War I, President Woodrow Wilson appointed him to the National War Work Council, for which he received the Distinguished Service Medal.

His ecumenical work was rooted in the missionary slogan “The Evangelization of the World in this Generation.” Convinced of the need for better cooperation among Christian communions in the global mission field, he served as chairman of the committee that organized the International Missionary Conference in Edinburgh in 1910, over which he also presided. Considered to be the broadest gathering of Christians up to that point, the Conference marked the beginning of the modern ecumenical movement.

Speaking before that Conference, Mott summed up his view of Christian missions: “It is a startling and solemnizing fact that even as late as the twentieth century, the Great Command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled...The church is confronted today, as in no preceding generation, with a literally worldwide opportunity to make Christ known.” Mott continued his involvement in the developing ecumenical movement, participating in the Faith and Order Conference at Lausanne in 1927, and was Vice-President of the Second World Conference on Faith

and Order in Edinburgh (1937). He also served as Chairman of the Life and Work Conference in Oxford, also held in 1937.

In 1946, he received the Nobel Peace Prize for his work in establishing and strengthening international organizations which worked for peace. The World Council of Churches, the founding of which was largely driven by Mott's efforts, elected him its life-long Honorary President in 1948. Although Mott was a Methodist, the Episcopal Church recognized his work by making him an honorary canon of the National Cathedral. Mott died in 1955.

**OCTOBER 3: JOHN RALEIGH MOTT, *Ecumenist and Missionary*,
1955**

I Give us grace, O merciful God, to seek and serve thee in all nations and peoples, following the example of thy servant John Raleigh Mott, that all the peoples of the earth, who divided and enslaved by sin, might be led into that glorious liberty that thou desirest for all thy children; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, now and for ever. Amen.

II Give us grace, O merciful God, to seek and serve you in all nations and peoples, following the example of your servant John Raleigh Mott, that all the peoples of the earth, who divided and enslaved by sin, might be led into that glorious liberty that you desire for all your children; through Jesus Christ our Lord, to whom with you and the Holy Spirit be all honor and glory, now and for ever. Amen.

Lessons and Psalm

Isaiah 60:1–5

Psalm 71:17–24

Luke 7:11–17

Preface of All Saints

OCTOBER 4: FRANCIS OF ASSISI, *Friar and Deacon*, 1226

Francis, the son of a prosperous merchant of Assisi, was born in 1182. His early youth was spent in harmless revelry and fruitless attempts to win military glory. Various encounters with beggars and lepers pricked the young man's conscience, however, and he decided to embrace a life devoted to Lady Poverty. Despite his father's intense opposition, Francis totally renounced all material values and devoted himself to serve the poor. In 1210, Pope Innocent III confirmed the simple Rule for the Order of Friars Minor, a name Francis chose to emphasize his desire to be numbered among the "least" of God's servants.

The order grew rapidly all over Europe. But, by 1221, Francis had lost control of it, since his ideal of strict and absolute poverty, both for the individual friars and for the order as a whole, was found to be too difficult to maintain. His last years were spent in much suffering of body and spirit, but his unconquerable joy never failed. In his later years he was ordained as a deacon, but he resisted all efforts to persuade him to become a priest.

Not long before his death, during a retreat on Mount La Verna, Francis received, on September 14th, Holy Cross Day, the marks of the Lord's wounds, the stigmata, in his own hands and feet and side. Pope Gregory IX, a former patron of the Franciscans, canonized Francis in 1228 and began the erection of the great basilica in Assisi where Francis is buried.

Of all the saints, Francis is perhaps the most popular and admired but probably the least imitated; few have attained to his total identification with the poverty and suffering of Christ. Francis left few writings; but, of these, his spirit of joyous faith comes through most truly in the "Canticle of the Sun," which he composed at Clare's convent of St. Damian's. The version in *The Hymnal* begins (*The Hymnal* 1982, #406; #407):

Most High, omnipotent, good Lord,
To thee be ceaseless praise outpoured, —

And blessing without measure.
Let creatures all give thanks to thee
And serve in great humility.

OCTOBER 4: FRANCIS OF ASSISI, *Friar and Deacon*, 1226

I Most high, omnipotent, good Lord, grant thy people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may, for love of thee, delight in thy whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may, for love of you, delight in your whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Galatians 6:14–18

Psalm 121

Matthew 11:25–30

Preface of a Saint (3)

**OCTOBER 7: BIRGITTA OF SWEDEN, *Mystic and Prophetic Witness*,
1373**

Birgitta Birgersdotter came from a noble Swedish family and was born around 1302 or 1303. Early in her life she discerned a religious vocation, but was married against her will at the age of 13 to a member of the Swedish nobility. The couple had eight children. Brigid sought to live a holy, religious life. When her husband was absent, she openly practiced a strict asceticism, and when he was home, she did so secretly. Both she and her husband became members of the Franciscan Third Order which admitted laypeople.

From childhood, Brigid had experienced visions. Christ, Mary, and the saints spoke with her often in Swedish and shared with her warnings intended for others, which Brigid would write down or dictate to her confessor. Eventually these messages became increasingly political, which caused her great discomfort. Although Brigid enjoyed a good relationship with the royal family, she sharply criticized the king, becoming a symbolic leader for the aristocratic Swedish opposition.

Brigid advised popes and rulers throughout Europe, and criticized the extravagant lifestyles of the clergy, monastic orders, and laity, challenging four popes to return to Rome from Avignon. She also tried to persuade the rulers of England and France to negotiate peace and end the war that would later be called the Hundred Years' War. Because of her struggles, she was recognized throughout Europe as an uncomfortable counselor and a visionary.

After the death of her husband in 1344, Brigid devoted herself entirely to the religious life. The Order she founded, the Brigittines, was based on the revelations she had received earlier in her life. Her monastery would always have a women's and men's cloister next to one another, joined by a shared church, in which the monks, nuns, and laity would pray together. The abbess would be in charge of both the men's and women's cloister. To get papal approval for her order's founding, Brigid traveled to Rome. In 1370, Urban V recognized the new Order and allowed its foundation at Vadstena,

Sweden. Brigid was, in fact, not the first abbess there, but rather her daughter Catherine.

Except for several pilgrimages, Brigid remained in Rome for the rest of her life. She ministered to rich and poor, sheltered the homeless, and worked untiringly for the return of the pope from Avignon to Rome. In 1372, she was spurred by a vision to visit the Holy Land. On the return trip from Jerusalem Brigid fell ill and entered eternal life on July 23rd, 1373. In Sweden she is celebrated on October 7th, which is the anniversary of her canonization.

**OCTOBER 7: BIRGITTA OF SWEDEN, *Mystic and Prophetic Witness*,
1373**

I O God, who beholds all things and whose judgment is always mercy; by the example of thy servant Brigid of Sweden, give to us in this life the vision of thy Kingdom, where Jesus Christ is all and in all, that we may pattern our lives on things heavenly, where our lives are hidden with Christ in thee, O Father, who with him and the Holy Ghost livest and reignest for ever and ever. Amen.

II O God, who beholds all things and whose judgment is always mercy; by the example of your servant Brigid of Sweden, give to us in this life the vision of your Kingdom where Jesus Christ is all and in all, that we may pattern our lives on things heavenly, where our lives are hidden with Christ in you, O Father, who with him and the Holy Spirit live and reign for ever and ever. Amen.

Lessons and Psalm

Sirach 51:13–22

Psalm 12

Matthew 11:2–11

Preface of a Saint (1)

OCTOBER 9: VIDA DUTTON SCUDDER, *Educator*, 1954

Vida Dutton Scudder exemplifies the marriage of contemplation and action within an engaged Christian spirituality. As a contemplative laywoman, Scudder was a champion for peace, social action, and women throughout her life.

Scudder was born on December 15th, 1861, the child of Congregationalist missionaries in India. In the 1870s, Vida and her mother were prepared for confirmation in the Episcopal Church by Phillips Brooks, then Rector of Trinity Church, Copley Square, Boston, and later Bishop of Massachusetts. After studying English literature at Smith College and Oxford University, Scudder began teaching at Wellesley College. Her love of scholarship was matched by her social conscience and deep spirituality. As a young woman, Scudder founded the College Settlements Association, joined the Society of Christian Socialists, and, in 1889, began a lifelong association with the Society of the Companions of the Holy Cross, a community living in the world and devoted to intercessory prayer.

In 1893, Scudder took a leave of absence from Wellesley to work with Helena Stuart Dudley in founding Denison House in Boston, a “college settlement,” where wealthy college-educated women provided social services to poor immigrant neighbors, in conversation with the local parish priest. Stresses from teaching and her activism led to a breakdown in 1901. After two years’ recuperation in Italy, she returned renewed and became even more active in church and socialist groups; she started a group for Italian immigrants at Denison House and took an active part in organizing the Women’s Trade Union League. In 1911, Scudder founded The Episcopal Church Socialist League, and formally joined the Socialist party. Her support of the Lawrence, Massachusetts, textile workers’ strike in 1912 drew a great deal of criticism and threatened her teaching position. Though she initially supported World War I, she joined the Fellowship of Reconciliation in 1923, and by the 1930s was a firm pacifist.

Throughout her life, Scudder's primary relationships and support network were women. After retirement, she authored 16 books on religious and political subjects, combining her intense activism with an equally vibrant spirituality. "If prayer is the deep secret creative force that Jesus tells us it is, we should be very busy with it," she wrote characteristically, adding that there was one sure way "of directly helping on the Kingdom of God. That way is prayer. Social intercession may be the mightiest force in the world." Vida Scudder died on October 9th, 1954.

OCTOBER 9: VIDA DUTTON SCUDDER, *Educator*, 1954

I Most gracious God, who didst send thy beloved Son to preach peace to those who are far off and to those who are near: Raise up in thy church witnesses who, after the example of thy servant Vida Dutton Scudder, stand firm in proclaiming the power of the gospel of Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Most gracious God, you sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in your church witnesses who, after the example of your servant Vida Dutton Scudder, stand firm in proclaiming the power of the gospel of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Isaiah 11:1–10

Psalm 25: 1–14

John 6:37–51

Preface of a Saint (3)

OCTOBER 11: PHILIP, *Deacon and Evangelist*

Philip, who has been traditionally referred to as a deacon and an evangelist, was one of the seven honest men appointed or ordained by the apostles to distribute bread and alms to the widows and the poor in Jerusalem.

After the martyrdom of Stephen, Philip went to Samaria to preach the gospel. In his travels south to Gaza, he encountered an Ethiopian eunuch, a servant of the Ethiopian queen, reading the Isaiah text on the Suffering Servant. They traveled together, and, in the course of their journey, the Ethiopian was converted and baptized by Philip.

Subsequently, Philip traveled as a missionary from Ashdod northwards and settled in Caesarea, where he hosted St. Paul.

OCTOBER 11: PHILIP, *Deacon and Evangelist*

I O God, who hast made of one blood all the peoples of the earth and sent thy Son to preach peace to those who are far off and to those who are near: Grant that we, following the example of thy servant Philip, may bring thy Word to those who seek thee, for the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, now and for ever. Amen.

II O God, who has made of one blood all the peoples of the earth and sent your Son to preach peace to those who are far off and to those who are near: Grant that we, following the example of your servant Philip, may bring your Word to those who seek you, for the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 8:26–40

Psalm 67

Matthew 28:18–20

Preface of Apostles and Ordinations

**OCTOBER 14: SAMUEL ISAAC JOSEPH SCHERESCHEWSKY AND
CHANNING MOORE WILLIAMS, *Bishops and Missionaries*, 1906 and
1910**

Joseph Schereschewsky was born on May 6, 1831, of Jewish parents, in the Lithuanian town of Tauroggen. His early education was directed toward the rabbinate, but, during graduate studies in Germany, he became interested in Christianity, both through contact with missionaries and through his own reading of a Hebrew translation of the New Testament. In 1854, Schereschewsky immigrated to America and entered the Western Theological Seminary in Pittsburgh to train for the ministry of the Presbyterian Church. After two years, he decided to become an Episcopalian and to finish his theological studies at the General Theological Seminary in New York City, from which he graduated in 1859.

After ordination, and in response to Bishop Boone's call for helpers in China, Schereschewsky left for Shanghai. Being a talented linguist, he learned to write Chinese during the voyage. From 1862 to 1875, he lived in Peking and translated the Bible and parts of the Prayer Book into Mandarin. After Bishop Williams was transferred to Japan, Schereschewsky was elected Bishop of Shanghai in 1877 and was consecrated in Grace Church, New York City. He established St. John's University in Shanghai, and began his translation of the Bible and other works into classical Chinese.

After some years, however, he became seriously ill. Stricken with paralysis, he resigned his see in 1883. Schereschewsky was determined to continue his translation work, however, and after many difficulties in finding support, he was able to return to Shanghai in 1895. Two years later, he moved to Tokyo, where he died on October 15th, 1906. With heroic perseverance, Schereschewsky completed his translation of the Bible, typing some 2,000 pages with the middle finger of his partially crippled hand. Four years before his death, he said, "I have sat in this chair for over twenty years. It seemed very hard at first. But God knew best. He kept me for the work for which I am best fitted." He is buried in the

Aoyama Cemetery in Tokyo, next to his wife Susan Mary Waring, who supported him constantly during his labors and illness.

Bishop Williams was born in Richmond, Virginia, on July 18, 1829, and brought up in straitened circumstances by his widowed mother. He attended the College of William and Mary and the Virginia Theological Seminary. Ordained deacon in 1855, he offered himself for work in China, where he was ordained priest in 1857. Two years later, he was sent to Japan and opened work in Nagasaki. His first convert was baptized in 1866, the year he was chosen bishop for both China and Japan.

After 1868, he decided to concentrate all his work in Japan, following the revolution that opened the country to renewed contact with the western world. Relieved of his responsibility for China in 1874, Williams made his base at Yedo (now Tokyo), where he founded a divinity school, later to become St. Paul's University. At a synod in 1887, he helped bring together the English and American missions to form the Nippon Sei Ko Kai, the Holy Catholic Church of Japan, when the Church there numbered fewer than a thousand communicants. Williams translated parts of the Prayer Book into Japanese; and he was a close friend and warm supporter of Bishop Schereschewsky, his successor in China, in the latter's arduous work of translating the Bible into Chinese.

**OCTOBER 14: SAMUEL ISAAC JOSEPH SCHERECHEWSKY AND
CHANNING MOORE WILLIAMS, *Bishops and Missionaries*, 1906 and
1910**

I O God, who in thy providence didst call Joseph Schereschewsky and Channing Moore Williams to the ministry of this church and gave them the gifts and the perseverance to translate the Holy Scriptures: Inspire us, by their example and prayers, to commit our talents to thy service, confident that thou dost uphold those whom thou dost call; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, who in your providence called Joseph Schereschewsky and Channing Moore Williams to the ministry of this church and gave them the gifts and the perseverance to translate the Holy Scriptures: Inspire us, by their example and prayers, to commit our talents to your service, confident that you uphold those whom you call; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

2 Corinthians 4:11–18

Psalm 84: 1–6

Luke 24:44–48

Preface of Pentecost

**OCTOBER 15: TERESA OF AVILA, *Mystic and Monastic Reformer*,
1582**

Teresa was born in Spain, near Avila. Even in her childhood, she took much pleasure in the study of saints' lives, and she used to delight in spending times of contemplation, repeating over and over, "For ever, for ever, for ever, for ever, they shall see God."

In her autobiography, Teresa tells that following her mother's death, she became quite worldly. To offset this, her father placed her in an Augustinian convent to be educated, but serious illness ended her studies. During convalescence, she determined to enter the religious life and, though opposed by her father, she became a postulant at a Carmelite convent. Again, illness forced her to return home. After three years, she returned to the convent. Her prayer life during this period was difficult. She wrote: "I don't know what heavy penance could have come to mind that I would not have gladly and frequently undertaken rather than recollect myself in the practice of prayer." This early difficult experience would shape her later teachings on prayer, in which she insisted that the spiritual life cannot be grounded in feelings and consolations.

In time, frustrated by the laxity of life in her community, Teresa set out to establish a reformed Carmelite order of the "discalced" religious, who wore sandals or went unshod. Despite many setbacks, she traveled for 25 years through Spain. Energetic, practical, efficient, as well as being a mystic and ascetic, she established 17 convents of Reformed Carmelites. Even imprisonment did not deter her. Her younger contemporary John of the Cross became a close personal and spiritual friend.

Despite the demands of her administrative and missionary work, Teresa found time to write the numerous letters that give us rare insights into her personality and concerns. Her extensive correspondence often kept her awake at night until 3:00 in the morning, after which she would awaken at 5:00 for morning prayer with the community. She shows us a practical organizer, a writer of

native genius, a warm devoted friend, and, above all, a lover of and the beloved of God.

Her sisters urged her to write down some of her teachings on prayer for them, which is how we came to have her works *The Interior Castle* and *The Way of Perfection*. Many people at the time felt that mental prayer (as opposed to reciting the vocal prayer of the liturgy) was too difficult and too dangerous for women, but Teresa insisted that "Mental prayer is nothing else than an intimate sharing between friends. It means taking time frequently to be alone with him whom we know loves us." Teresa found writing to be burdensome, and often protested that she would be much happier spinning or working in the kitchen. Once she sat down to write, however, she was eloquent and efficient. Her great work *The Interior Castle* was written in less than two months.

Her death in 1582, following two years of illness, was peaceful. Her last sight was of the Sacrament brought for her comfort; her last words, "O my Lord! Now is the time that we may see each other."

**OCTOBER 15: TERESA OF AVILA, *Mystic and Monastic Reformer*,
1582**

I O God, who by the Holy Spirit didst move Teresa of Avila to manifest to thy church the way of perfection: Grant us, we beseech thee, to be nourished by her teaching, and enkindle within us a lively and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II O God, by your Holy Spirit you moved Teresa of Avila to manifest to your church the way of perfection: Grant us, we pray, to be nourished by her teaching, and enkindle within us a keen and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 8:22–27

Psalm 42:1–7

Matthew 5:13–16

Preface of Baptism

OCTOBER 16: HUGH LATIMER AND NICHOLAS RIDLEY, *Bishops and Martyrs*, 1555

Hugh Latimer was the outstanding English preacher of the Reformation. His sermons against ecclesiastical abuses led to several trials for heresy, but no proof could be established against his orthodoxy. Latimer was little interested in the refinements of doctrine; his zeal was concentrated on the moral life of Christian clergy and people.

Born around 1490 in Leicestershire, Latimer graduated from Clare College, Cambridge, and became a Fellow in 1510. Though a conservative, he was attracted to the new currents of reform stemming from the Continental Reformation of the 1520's. King Henry VIII made him a royal chaplain in 1530, and five years later appointed him to the See of Worcester, a position he relinquished in 1539 in opposition to the king's reactionary policies against the progress of the Reformation.

In the reign of Edward VI, Latimer became prominent again as a preacher, but he refused to resume his see. With the accession of Queen Mary in 1553 he was imprisoned, and, on October 16th, 1555, he was burned at the stake in Oxford alongside Bishop Nicholas Ridley.

Nicholas Ridley was born in Northumberland and was educated at Pembroke College, Cambridge. While there, he belonged to a circle of young men deeply attracted to the currents of reform inspired by the Continental Reformation.

A supporter of Archbishop Cranmer's reforming agenda, Ridley became the Archbishop's Chaplain in 1537, and vicar of Herne, Kent, in 1538. He was chosen Master of Pembroke in 1540 and chaplain to Henry VIII and Canon of Canterbury in 1541. Two years later he was acquitted of a charge of heresy.

Early in the reign of Edward VI, Ridley was made Bishop of Rochester and participated with Cranmer in the preparation of the

first Book of Common Prayer. He was translated to the See of London in 1550, where he was a strong advocate for and administrator of the principles of the Reformation. His unwillingness to recant of his Protestant theology and his opposition to the accession of Queen Mary led to his condemnation and his execution at the side of Bishop Latimer.

Latimer reportedly said to Ridley before their execution: "Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

OCTOBER 16: HUGH LATIMER AND NICHOLAS RIDLEY, *Bishops and Martyrs*, 1555

I Keep us, O Lord, constant in faith and zealous in witness, that, like thy servants Hugh Latimer and Nicholas Ridley, we may live in thy fear, die in thy favor, and rest in thy peace; for the sake of Jesus Christ, thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Keep us, O Lord, constant in faith and zealous in witness, that, like your servants Hugh Latimer and Nicholas Ridley, we may live in your fear, die in your favor, and rest in your peace; for the sake of Jesus Christ, your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Lessons and Psalm

1 Corinthians 3:9–14

Psalm 142

John 15:20–16:1

Preface of a Saint (1)

OCTOBER 17: IGNATIUS OF ANTIOCH, *Bishop and Martyr*, c.115

Ignatius of Antioch, martyred in 115, had a profound sense of two ends—his own, and the consummation of history in Jesus Christ. In ecstasy, he saw his impending martyrdom as the fitting conclusion to a long episcopate.

Seven authentic letters, which Ignatius wrote to churches while he journeyed across Asia Minor in the custody of ten soldiers (“my leopards,” he called them), give valuable insights into the life of the early church. Of certain Gnostic teachings that exalted the divinity of Jesus at the expense of his humanity, Ignatius wrote: “Be deaf... to any talk that ignores Jesus Christ, of David’s lineage, of Mary; who was really born, ate, and drank; was really persecuted under Pontius Pilate; was really crucified and died in the sight of heaven and earth and the underworld. He was really raised from the dead.”

In another, he condemned a form of biblicism espoused by some as the method of historical interpretation and the only rule of church practice. He wrote: “When I heard some people saying, ‘If I don’t find it in the ancient documents, I don’t believe it in the Gospel,’ I answered them, ‘But it is written there.’ They retorted, ‘That has got to be proved.’ But to my mind it is Jesus Christ who is the ancient documents.”

Ignatius maintained that the church’s unity would always spring from that liturgy by which all are initiated into Christ through baptism. He exhorted: “Try to gather more frequently to celebrate God’s Eucharist and to praise him . . . At these meetings you should heed the bishop and presbytery attentively and break one loaf, which is the medicine of immortality.”

Ignatius regarded the church as God’s holy order in the world. He was, therefore, concerned for the proper ordering of the church’s teaching and worship. He wrote: “Flee from schism as the source of mischief. You should all follow the bishop as Jesus Christ did the Father. Follow, too, the priests as you would the apostles; and respect the deacons as you would God’s law...Where the bishop is

present, there let the congregation gather, just as where Jesus Christ is, there is the Catholic Church.”

OCTOBER 17: IGNATIUS OF ANTIOCH, *Bishop and Martyr*, c.115

I Almighty God, we praise thy Name for thy bishop and martyr Ignatius of Antioch, who offered himself as grain to be ground by the teeth of wild beasts that he might present to thee the pure bread of sacrifice. Accept, we pray, the willing tribute of our lives and give us a share in the pure and spotless offering of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, we praise your Name for your bishop and martyr Ignatius of Antioch, who offered himself as grain to be ground by the teeth of wild beasts that he might present to you the pure bread of sacrifice. Accept, we pray, the willing tribute of our lives and give us a share in the pure and spotless offering of your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Romans 8:35–39

Psalm 116:1–8

John 12:23–26

Preface of a Saint (3)

OCTOBER 18: SAINT LUKE THE EVANGELIST

Luke was a Gentile, a physician, and one of Paul's fellow missionaries in the early spread of Christianity through the Roman world. He has been identified as the writer of both the Gospel which bears his name, and its sequel, the Acts of the Apostles. He had apparently not known Jesus, but was clearly much inspired by hearing about him from those who had known him.

Luke wrote in Greek, so that Gentiles might learn about the Lord whose life and deeds so impressed him. In the first chapter of his Gospel, he makes clear that he is offering authentic knowledge about Jesus' birth, ministry, death, and resurrection. The Gospel is not a full biography—none of the Gospels are—but a history of salvation.

Only Luke provides the very familiar stories of the annunciation to Mary, of her visit to Elizabeth, of the child in the manger, the angelic host appearing to shepherds, and the meeting with the aged Simeon. Luke includes in his work six miracles and eighteen parables not recorded in the other Gospels. In Acts he tells about the coming of the Holy Spirit, the struggles of the apostles and their triumphs over persecution, of their preaching of the Good News, and the conversion and baptism of other disciples, who would extend the church in future years.

Luke was with Paul apparently until the latter's martyrdom in Rome. What happened to Luke after Paul's death is unknown. Early tradition has it that he wrote his Gospel in Greece, and that he died at the age of eighty-four in Boeotia. Gregory of Nazianzus says that Luke was martyred, but this testimony is doubted by most scholars. In the fourth century, the Emperor Constantius ordered the supposed relics of Luke to be removed from Boeotia to Constantinople, where they could be venerated by pilgrims.

OCTOBER 18: SAINT LUKE THE EVANGELIST

I Almighty God, who didst inspire thy servant Luke the physician to set forth in the Gospel the love and healing power of thy Son: Graciously continue in thy Church the like love and power to heal, to the praise and glory of thy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who inspired your servant Luke the physician to set forth in the Gospel the love and healing power of your Son: Graciously continue in your Church this love and power to heal, to the praise and glory of your Name; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ecclesiasticus 38:1–14

Psalm 114

2 Timothy 4:5–13

Luke 4:14–21

Preface of All Saints

OCTOBER 19: HENRY MARTYN, *Priest and Missionary*, 1812

Henry Martyn, an English missionary in India, died in Armenia when he was thirty-one years old. Though his life was brief, it was a remarkable one.

Martyn was educated at Cambridge. He had intended to become a lawyer, but Charles Simeon, the notable Evangelical rector of Holy Trinity, Cambridge, inspired him to go to India as a missionary. After serving as Simeon's curate for a short time, Martyn traveled to Calcutta in 1806 as chaplain of the East India Company.

During his five years in India, Martyn preached the gospel, organized private schools, and founded churches. In addition to his work as a missionary, Martyn translated the New Testament and the Book of Common Prayer into Hindi, a valuable missionary aid to the young Anglican Church in India. He also began the study of Persian, and translated the New Testament into that language as well.

Martyn longed to go to Persia; in 1811, his persistence brought him to Shiraz, to become the first English clergyman in that city. He engaged in theological discussions with learned Muslims and corrected his Persian translations. Obviously gifted with a remarkable facility for languages, Martyn hoped eventually to visit Arabia and to translate the New Testament into Arabic.

While on his way to Constantinople in 1812, however, he died in the Turkish city of Tokat. The Christian Armenians of the city buried him with the honors usually accorded to one of their own bishops. Very soon afterwards, his life of energetic devotion and remarkable accomplishment became widely known. He is remembered as one of the founders of the modern Christian church in India and Iran.

OCTOBER 19: HENRY MARTYN, *Priest and Missionary*, 1812

I Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith: We give thee heartfelt thanks for the pioneering spirit of thy servant Henry Martyn. Grant us grace to proclaim the Gospel of Christ in every place and, by the power of the Holy Ghost, to bring all people to the knowledge and love of thee. Through Jesus Christ our Lord, Amen.

II Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith: We give you heartfelt thanks for the pioneering spirit of your servant Henry Martyn. Grant us grace to proclaim the Gospel of Christ in every place and, by the power of the Holy Spirit, to bring all people to the knowledge and love of you. Through Jesus Christ our Lord, Amen.

Lessons and Psalm

Isaiah 49:1–6

Psalm 98

John 4:22–26

Preface of a Saint (2)

OCTOBER 23: SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS CHRIST

In the Gospel according to Matthew and in the Epistle to the Galatians, the James whom we commemorate today is called the Lord's brother. Other writers, following Mark's tradition, believe him to have been a cousin of Jesus. Certain apocryphal writings speak of him as a son of Joseph's first wife. Whatever his relationship to Jesus—brother, half-brother, or cousin—James was converted after the resurrection. Eventually, he became Bishop of Jerusalem.

In the first letter to the Corinthians (15:7), Paul says that James was favored with a special appearance of the Lord before the ascension. Later, James dealt cordially with Paul at Jerusalem, when the latter came there to meet Peter and the other apostles. During the Council of Jerusalem, when there was disagreement about whether Gentile converts should be circumcised, James summed up the momentous decision with these words: "My judgment is that we should impose no irksome restrictions on those Gentiles who are turning to God" (Acts 15:19).

Eusebius, quoting from an earlier church history by Hegesippus, declares that James was surnamed "the Just." He was holy, abstemious, did not cut his hair nor oil his body, and was continually on his knees in prayer, interceding for his people. "As many as came to believe did so through James," says Hegesippus.

James' success in converting many to Christ greatly perturbed some factions in Jerusalem. According to Hegesippus, they begged him to "restrain the people, for they have gone astray to Jesus, thinking him to be the Messiah...we bear you witness that you are just...Persuade the people that they do not go astray...we put our trust in you." They then set James on the pinnacle of the temple, bidding him to preach to the multitude and turn them from Jesus. James, however, testified for the Lord. Thereupon, they hurled him from the roof to the pavement, and cudgelled him to death.

**OCTOBER 23: SAINT JAMES OF JERUSALEM, BROTHER OF
OUR LORD JESUS CHRIST**

I Grant, we beseech thee, O God, that after the example of thy servant James the Just, brother of our Lord, thy Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Grant, O God, that, following the example of your servant James the Just, brother of our Lord, your Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 15:12–22a

Psalm 1

1 Corinthians 15:1–11

Matthew 13:54–58

Preface of All Saints

OCTOBER 25: TABITHA (DORCAS) OF JOPPA

Tabitha, also known by her Greek name Dorcas, already had a reputation for being a woman of good works and charity before Peter arrived in Joppa to preach the Gospel. (Acts 9:36) The Scriptures mention that many widows had benefitted from her work making them clothes. Their desire to show Peter examples was both a testament to her charity and perhaps also the level of craftsmanship of which she made them.

Perhaps due to the reputation that the apostles had as wonder workers, when Tabitha died her friends called for Peter to come see her. This story is likely intended to recall the story of Jesus healing the young girl in Luke 8:41–56 when Jesus performed a similar miracle. This miracle of life performed for Tabitha through Peter caused many in the town to believe in Jesus. It, like many miracles recorded in Acts, was a confirmation that the message was true and that the apostles did indeed speak for God.

Beyond the Scriptures themselves she is also mentioned by Basil of Caesarea as an example of charity and good works. “A widow who enjoys sufficiently robust health should spend her life in works of zeal and solicitude, keeping in mind the words of the Apostle and the example of Dorcas.”

OCTOBER 25: TABITHA (DORCAS) OF JOPPA

I Most Holy God, whose servant Tabitha thou didst raise from the dead to display thy power and confirm thy message that thy Son is Lord; grant unto us thy grace, that aided by her prayers and example, we may be given a new life in thy Spirit to do works pleasing in thy sight; Through Jesus Christ thy Son our Lord; who livest and reignest with thee, in the unity of the Holy Ghost, one God, for ever and ever. Amen.

II Most Holy God, whose servant Tabitha you raised from the dead to display your power and confirm your message that your Son is Lord; grant unto us your grace, that aided by her prayers and example, we may be given a new life in your Spirit to do works pleasing in your sight; Through Jesus Christ your Son our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Acts 9:36–42

Psalm 1

Matthew 25:31–46

Preface of God the Son

OCTOBER 26: ELIZABETH CADY STANTON, *Scholar and Social Reformer*, 1902

Born on November 12th, 1815 into an affluent, strict Calvinist family in Johnstown, New York, Elizabeth as a young woman, took seriously the Reformed doctrines of predestination and human depravity. She became very depressed, but resolved her mental crises through action. She dedicated her life to righting the wrongs perpetrated upon women by the church and society.

She and four other women organized the first Women's Rights Convention at Seneca Falls, New York, July 19th–20th, 1848. The event set her political and religious agenda for the next 50 years. She held the church accountable for oppressing women by using Scripture to enforce the subordination of women in marriage and to prohibit them from ordained ministry. She held society accountable for denying women equal access to professional jobs, property ownership, the vote, and for granting less pay for the same work.

In 1881, the Revised Version of the Bible was published by a committee which included no women scholars. Elizabeth founded her own committee of women to write a commentary on Scripture, and applying the Greek she learned as a child from her minister, focused on passages used to oppress and discriminate against women.

Although Elizabeth blamed male clergy for women's oppression, she attended Trinity Episcopal Church in Seneca Falls with her friend Amelia Bloomer. As a dissenting prophet, Elizabeth preached hundreds of homilies and political speeches in pulpits throughout the nation. She never lost her sense of humor, despite years of contending with opposition, even from friends. In a note to Susan B. Anthony, she said: "Do not feel depressed, my dear friend; what is good in us is immortal, and if the sore trials we have endured are sifting out pride and selfishness, we shall not have suffered in vain."

Shortly before she died in New York City, on October 26th, 1902, she said: “My only regret is that I have not been braver and bolder and truer in the honest conviction of my soul.”

OCTOBER 26: ELIZABETH CADY STANTON, *Scholar and Social Reformer*, 1902

I O God, whose Spirit guideth us into all truth and maketh us free: Strengthen and sustain us as thou didst thy servant Elizabeth Cady Stanton. Give us vision and courage to stand against oppression and injustice and all that worketh against the glorious liberty to which thou callest all thy children; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, whose Spirit guides us into all truth and makes us free: Strengthen and sustain us as you did your servant Elizabeth Cady Stanton. Give us vision and courage to stand against oppression and injustice and all that works against the glorious liberty to which you call all your children; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Wisdom 7:24–28

Psalm 146

Mark 4:21-29

Preface of Baptism

OCTOBER 28: SAINT SIMON AND SAINT JUDE, *Apostles*

The only thing the Gospels tell us about Simon is that he was one of the disciples, and that he was called “the Zealot” (*Zelotes*). John mentions Jude in his description of the Last Supper. The Epistle of Jude may be the work of the disciple Jude, who is the man mentioned by John as the brother of James the Greater.

Tradition has consistently associated Simon and Jude as apostles to Persia. Some accounts state that they were martyrs, a tradition generally accepted by the Western Church. The *Monology* of Basil, however, says that Simon died a peaceful death at Edessa. Jude, who was surnamed Thaddeus, has been confused with another Thaddeus, who was also said to have died a quiet death, either in Beirut or Edessa. Whatever the facts, accounts conflict and reliable data is lacking.

There are other scholarly questions about both men. One involves Simon’s appellation “Zelotes.” Whether in fact he had been a member before his conversion of one of the several factions called “Zealots,” or whether this title refers to his zeal for the Jewish law, is not known, but he has consistently been identified by it. Jude has long been regarded in popular devotion as the “patron of desperate or lost causes,” but the basis of this tradition is obscure.

The Epistle of Jude concludes with this striking doxology: “Now to him who is able to keep you from falling, and to present you without blemish before the presence of his glory with rejoicing, to the only God our Savior, be glory, majesty, dominion, and authority, through Jesus Christ our Lord, before all time and now and for ever” (Jude 24–25).

OCTOBER 28: SAINT SIMON AND SAINT JUDE, *Apostles*

I O God, we thank thee for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, we thank you for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Deuteronomy 32:1–4

Psalm 119:89–96

Ephesians 2:13–22

John 15:17–27

Preface of Apostles and Ordinations

OCTOBER 29: MARYAM OF QIDUN, *Monastic*, 4th century

Maryam of Qidun is one of the most popular Syriac Christian saints. The drama of her life story easily lends itself to fictionalized interpretations, and multiple accounts of her life exist were produced. There nevertheless seems to be a historical person in the background of all of these accounts, who became the inspiration for all of these stories.

Maryam grew up in a Christian family and was orphaned at the age of 7. Her only living relative was an uncle named Abraham who lived as a hermit in the desert near Qidun, a village outside of Edessa. Despite the seeming oddity of an anchorite being the guardian of a young girl, therefore, she was given to him to raise. For twenty years, she lived the ascetic life in her own room in his dwelling, growing deeply in holiness and prayer, teaching those who came to seek her wisdom through a window, and being praised and admired by all who met her.

However, there was a monk who desired her, and who used to come to the hermitage every day on the pretext of speaking with Abraham in order to see her. One day when her uncle was out, the monk seduced her. Afterwards, she fell into despair about the possibility of her salvation, for she had always been admired for her purity and holiness, and had felt secure in those things. Deeply shaken, she thought: "How can I ever again raise my eyes up to heaven when I cannot even bring myself to look at my uncle?" Rather than face him and confess her sin to him, she ran away to the city and began to work as a prostitute in a tavern.

After two years of frantic searching, her uncle discovered where she was living, and he borrowed a soldier's uniform and a horse. He covered his face with the helm, and set off for the tavern. When he saw her dressed as a prostitute and flirting with the customers he wanted to weep, but he concealed his emotions lest she recognize him and run away. Although he had not touched wine or cooked food in nearly fifty years, he feasted and drank and joked as though he were truly a soldier. But when the girl led him back to her

bedroom he took off his hermit and said, "My daughter Maryam, don't you know me? Whatever has happened to you? Why did you not just tell me when you had sinned? I would not have been angry with you, for who is without sin, except for God alone? I would have done penance for you myself, yet instead you have left me all alone in unspeakable sadness and grief."

As he spoke these words, she was like a motionless stone in his hands, too ashamed and afraid even to speak or to raise her eyes to his. But he spoke words of comfort and compassion to her all night, and in the morning she allowed him to lead her home, where she pleased God more by her sincere repentance than she ever had by her virginity, and where she was able to direct others more wisely because she was able to identify with sinners in their weakness rather than looking down on them from a place of purity.

OCTOBER 29: MARYAM OF QIDUN, *Monastic*, 4th century

I O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and restore them again like thy servant Maryam of Qidun with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ; who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and restore them again like your servant Maryam of Qidun with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Hosea 2:14–23

Psalm 130

Luke 15:11–24

Preface of Lent (1)

NOVEMBER 1: ALL SAINTS

It is believed by many scholars that the commemoration of all the saints on November 1st originated in Ireland, spread from there to England, and then to the European continent. That it had reached Rome and had been adopted there early in the ninth century is attested by a letter of Pope Gregory IV, who reigned from 828 to 844, to Emperor Louis “the Pious,” urging that such a festival be observed throughout the Holy Roman Empire.

However, the desire of Christian people to express the intercommunion of the living and the dead in the Body of Christ by a commemoration of those who, having professed faith in the living Christ in days past, had entered into the nearer presence of their Lord, and especially of those who had crowned their profession with heroic deaths, was far older than the early Middle Ages. Gregory Thaumaturgus (the “Wonder Worker”), writing before the year 270, refers to the observance of a festival of all martyrs, though he does not date it. A hundred years later, Ephrem the Deacon mentions such an observance in Edessa on May 13; and the patriarch John Chrysostom, who died in 407, says that a festival of All Saints was observed on the first Sunday after Pentecost in Constantinople at the time of his episcopate. The lectionary of the East Syrians set a commemoration of all the saints on Friday in Easter week. On May 13, in the year 610, the Pantheon in Rome—originally a pagan temple dedicated to “all the gods”—was dedicated as the Church of St. Mary and All Martyrs.

All Saints’ Day is classed, in the Prayer Book of 1979, as a Principal Feast, taking precedence of any other day or observance. Among the seven so classified, All Saints’ Day alone may be observed on the following Sunday, in addition to its observance on its fixed date. It is one of the four days recommended in the Prayer Book (page 312) for the administration of Holy Baptism.

NOVEMBER 1: ALL SAINTS

I O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those ineffable joys which thou hast prepared for those who unfeignedly love thee; through the same Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, in glory everlasting. Amen.

II Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

Lessons and Psalm

Ecclesiasticus 44:1–14

Psalm 149

Revelation 7:2–4,9–17

Matthew 5:1–12

or

Ecclesiasticus 2: 1–11

Psalm 149

Ephesians 1:11–23

Luke 6:20–36

Preface of All Saints

NOVEMBER 2 ALL SOULS/ALL THE FAITHFUL DEPARTED

In the New Testament, the word “saints” is used to describe the entire membership of the Christian community, and in the Collect for All Saints’ Day the word “elect” is used in a similar sense. From very early times, however, the word “saint” came to be applied primarily to persons of heroic sanctity, whose deeds were recalled with gratitude by later generations.

Beginning in the tenth century, it became customary to set aside another day on which the church remembered that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the church. It was also a day for particular remembrance of family members and friends.

Though the observance of the day was abolished at the Reformation because of abuses connected with masses for the dead, a renewed understanding of its meaning has led to a widespread acceptance of this commemoration among Anglicans, and to its inclusion as an optional observance in the calendar of the Episcopal Church.

NOVEMBER 2 ALL SOULS/ALL THE FAITHFUL DEPARTED

I O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of thy Son; that on the day of his appearing they may be manifested as thy children; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Wisdom 3:1–9

Psalm 130

1 Thessalonians 4:13–18

John 5:24–27

Preface of the Commemoration of the Dead

NOVEMBER 3: RICHARD HOOKER, *Priest and Theologian*, 1600

In any list of Anglican theologians, Richard Hooker's name would stand high, if not first. He was born in 1553 at Heavitree, near Exeter, and was admitted in 1567 to Corpus Christi College, Oxford, of which he became a Fellow ten years later. After ordination and marriage in 1581, he held a living in Buckinghamshire. In 1586, he became Master of the Temple, in London. Later, he served country parishes in Boscombe, Salisbury, and Bishopsbourne near Canterbury.

A controversy with a noted Puritan led Hooker to prepare a comprehensive defense of the Reformation settlement under Queen Elizabeth I. This work, his masterpiece, was entitled *The Laws of Ecclesiastical Polity*. Its philosophical base is Aristotelian, with a strong emphasis upon natural law eternally planted by God in creation. On this foundation, all positive laws of church and state are grounded—from Scriptural revelation, tradition, and reason.

Book Five of the *Laws* is a massive defense of the Book of Common Prayer, directed primarily against Puritan detractors. Hooker's arguments are buttressed by enormous patristic learning, but the needs of the contemporary worshiper are paramount, and he draws effectively on his twenty-year experience of using the Prayer Book.

Concerning the nature of the church, Hooker wrote: "The church is always a visible society of men; not an assembly, but a society. For although the name of the church be given unto Christian assemblies, although any multitude of Christian men congregated may be termed by the name of a church, yet assemblies properly are rather things that belong to a church. Men are assembled for performance of public actions; which actions being ended, the assembly dissolveth itself and is no longer in being, whereas the church which was assembled doth no less continue afterwards than before."

Pope Clement VIII is reported to have said that Hooker's work "had in it such seeds of eternity that it would abide until the last fire shall consume all learning."

NOVEMBER 3: RICHARD HOOKER, *Priest and Theologian*, 1600

I O God of truth and peace, who didst raise up thy servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God of truth and peace, you raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

1 Corinthians 2:6–16

Psalm 37:1–9

John 17:18–23

Preface of Baptism

NOVEMBER 6: WILLIAM TEMPLE, *Archbishop of Canterbury*, 1944

William Temple was a renowned teacher and preacher who served as Archbishop of Canterbury during the difficult days of the Second World War. His writings reflect a robust social theology that engages the challenges of modern industrialized society.

Temple was born on October 15th, 1881. His father, Dr. Frederick Temple, Bishop of Exeter and then of London, became Archbishop of Canterbury when William was fifteen. Growing up at the heart of the Church of England, William's love for it was deep and lifelong. Endowed with a brilliant mind, Temple took a first-class honors degree in classics and philosophy at Oxford, where he was then elected Fellow of Queen's College. At the age of twenty-nine he became headmaster of Repton School, and then, in quick succession, rector of St. James's Church, Piccadilly, Bishop of Manchester, and Archbishop of York.

Though he was never subject to poverty himself, he developed a passion for social justice which shaped his words and his actions. He owed this passion to a profound belief in the Incarnation. He wrote that in Jesus Christ God took flesh and dwelt among us, and, as a consequence, "the personality of every man and woman is sacred." In 1917, Temple resigned from St. James's, Piccadilly, to devote his energies to the "Life and Liberty" movement for reform within the Church of England. Two years later, an Act of Parliament led to the setting up of the Church Assembly, which for the first time gave the laity a voice in Church matters.

As bishop, and later as archbishop, Temple committed himself to seeking "the things which pertain to the Kingdom of God." He understood the Incarnation as giving worth and meaning not only to individuals but to all of life. He therefore took the lead in establishing the Conference on Christian Politics, Economics, and Citizenship (COPEC), held 1924. In 1940, he convened the great Malvern Conference to reflect on the social reconstruction that would be needed in Britain once the Second World War was over. At the same time, he was a prolific writer on theological, ecumenical, and social

topics, and his two-volume *Readings in St. John's Gospel*, written in the early days of the war, rapidly became a spiritual classic. In 1942, Temple was appointed Archbishop of Canterbury and reached an even wider audience through his wartime radio addresses and newspaper articles. However, the scope of his responsibilities and the pace he set himself took their toll. On October 26th, 1944, he died at Westgate-on-Sea, Kent, after only two and a half years at Canterbury.

NOVEMBER 6: WILLIAM TEMPLE, *Archbishop of Canterbury*, 1944

I O God of light and love, who illumined thy Church through the witness of thy servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence, and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God of light and love, you illumined your Church through the witness of your servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence, and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ephesians 3:7–12

Psalm 119:97–104

John 1:9–18

Preface of the Epiphany

NOVEMBER 8: AMMONIUS, *Hermit*, c.403

The most popular story that is related about Ammonius would seem quite unbelievable if it were not recorded in such a large number of historical sources, including many that were contemporary with his life. Although praised for his learning and his asceticism, he is most vividly remembered for the vehemence with which he resisted ordination.

Ammonius was one of four brothers who became monastic hermits in Scete in northern Egypt, disciples of the great ascetic Pambo. Although most of the monks in that settlement were illiterate, Ammonius had been exceptionally well educated. He is said to have had the entire Old and New Testament memorized, as well as the works of many early Christian theologians. Although he left no writings, many of his students did, perhaps the most famous of whom is Evagrius of Pontus.

In addition to his great knowledge, Ammonius was also very strict in his spiritual practice and was well loved as a spiritual director and guide. Because of all of this, the inhabitants of a nearby village wanted him to be their bishop. Forcible ordination was not unusual in the early church, and so Bishop Timothy of Alexandria told the people that if they were able to bring this holy man to him, he would absolutely ordain him.

Ammonius pleaded with them not to do this thing, but they would not hear it, and a large crowd of them gathered to drag him back to Alexandria by force. Seeing that they were too numerous for him to resist or to flee, Ammonius seized a sword and chopped off his ear in front of the shocked observers. He then calmly replied that he was now utterly disqualified for ecclesiastical office since the law forbids a man who is mutilated to become a priest (Leviticus 21:16-24). Deeply shaken, the people returned to Bishop Timothy, who told them: "This law is only observed by the Jews. If you bring him to me, I will ordain him even if he chops off his nose too!"

Therefore, they returned, but when they attempted to drag Ammonius off again, this time he said to them “I swear to you that if you do such a thing to me, I shall cut out my tongue as well!” Alarmed by the prospect of losing his preaching and exhortation, they finally left him in peace. This story was as striking in antiquity as it is today, and is recounted by a number of writers (including his disapproving bishop). Most sources refer to him as “Ammonius the Earless” from that time forth.

Despite his strident refusal of the episcopate, Ammonius was by no means anti-clerical. His own brother Dioscorus had become a bishop, his other two brothers were both priests, and when he left Egypt towards the end of his life during the theological controversies that had embroiled Scete, he sought out the company of his close friend John Chrysostom. He was also a close companion and associate of Melania the Elder, welcoming her as a guest to his monastic settlement, visiting her in Jerusalem at hers, and welcoming her protege Evagrius as his disciple. He died while visiting John Chrysostom sometime around the year 403.

NOVEMBER 8: AMMONIUS, *Hermit*, c.403

I Drive far from thy church, O God, the spirit of clerical ambition, that all whom thou dost call to lead thy people might do so in the order to which they have been truly called. Grant that like thy servant Ammonius we may refuse to conflate ordination and leadership and may never confuse rank with holiness. In the name of thy son Jesus Christ our Lord, who alone is our great High Priest. Amen.

II Drive far from your church, O God, the spirit of clerical ambition, that all whom you call to lead your people might do so in the order to which they have been truly called. Grant that like your servant Ammonius we may refuse to conflate ordination and leadership and may never confuse rank with holiness. In the name of your son Jesus Christ our Lord, who alone is our great High Priest. Amen.

Lessons and Psalm

Ezekiel 36:24–28

Psalm 84

John 15:1–8

Preface of Baptism

NOVEMBER 11: MARTIN OF TOURS, *Bishop*, 397

Martin, one of the patron saints of France, was born about 330 at Sabaria, the modern Szombathely in Hungary. His early years were spent in Pavia in Italy. After a term of service in the Roman army, he traveled about Europe, and finally settled in Poitiers, whose bishop, Hilary, he had come to admire.

According to an old legend, while Martin was still a catechumen, he was approached by a poor man, who asked for alms in the name of Christ. Martin, drawing his sword, cut off part of his military cloak and gave it to the beggar. On the following night, Jesus appeared to Martin, clothed in half a cloak, and said to the saints and angels surrounding him, "Martin, a simple catechumen, covered me with this garment."

Martin was baptized, but believed that his commitment as a Christian required him to leave the army, saying famously: "I am a soldier of Christ. I cannot fight." Martin pursued the vocation of a hermit for some years until, to his dismay, he was elected Bishop of Tours in 372. He agreed to serve only if he were allowed to continue his strict, ascetic habit of life. His monastery of Marmoutier, near Tours, had a great influence on the development of Celtic monasticism in Britain, where Ninian, among others, promoted Martin's ascetic and missionary ideals.

Martin was unpopular with many of his episcopal colleagues, both because of his manner of life and because of his strong opposition to their violent repression of heresy. He was a diligent missionary to the pagans in the countryside near his hermitage and was always a staunch defender of the poor and the helpless.

Martin died on November 8th, 397, but has long been commemorated on November 11th, the date of his burial. His shrine at Tours became a popular site for pilgrimages and a secure sanctuary for those seeking protection and justice.

NOVEMBER 11: MARTIN OF TOURS, *Bishop*, 397

I Lord God of hosts, who didst clothe thy servant Martin the soldier with the spirit of sacrifice and set him as a bishop in thy church to be a defender of the catholic faith: Give us grace to follow in his holy steps, that, at the last, we may be found clothed with righteousness in the dwellings of peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Lord God of hosts, you clothed your servant Martin the soldier with the spirit of sacrifice and set him as a bishop in your church to be a defender of the catholic faith: Give us grace to follow in his holy steps, that, at the last, we may be found clothed with righteousness in the dwellings of peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Isaiah 58:6–12

Psalm 15

Matthew 25:34–40

Preface of a Saint (2)

NOVEMBER 14: THE CONSECRATION OF SAMUEL SEABURY, 1784

Samuel Seabury, the first bishop of the Episcopal Church, was born in Groton, Connecticut, November 30th, 1729. After ordination in England in 1753, he was assigned, as a missionary of the Society for the Propagation of the Gospel, to Christ Church, New Brunswick, New Jersey. In 1757, he became rector of Grace Church, Jamaica, Long Island, and in 1766, rector of St. Peter's, Westchester County. During the American Revolution, he remained loyal to the British crown and served as a chaplain in the British army.

After the Revolution, a secret meeting of Connecticut clergymen in Woodbury, held on March 25th, 1783, named Seabury or the Rev. Jeremiah Leaming, whichever would be able or willing, to seek episcopal consecration in England. They extended the call first to Leaming, who declined; Seabury then accepted, and sailed for England.

After a year of negotiation, Seabury found it impossible to obtain episcopal orders from the Church of England because, as an American citizen, he could not swear allegiance to the crown. He then turned to the non-juring bishops of the Episcopal Church in Scotland. On November 14th, 1784, in Aberdeen, he was consecrated by the bishop and the bishop coadjutor of Aberdeen and the bishop of Ross and Caithness in the presence of many people.

On his return home, Seabury was recognized as Bishop of Connecticut in Convocation on August 3rd, 1785, at Middletown. With Bishop William White, he was active in the organization of the Episcopal Church at the General Convention of 1789. Seabury kept his promise, made in a concordat with the Scottish bishops, to persuade the American Church to adopt the Scottish form for the celebration of the Holy Eucharist.

In 1790, Seabury became responsible for episcopal oversight of the churches in Rhode Island; and, at the General Convention of 1792, he participated in the first consecration of a bishop on American soil,

that of John Claggett of Maryland. Seabury died on February 25th, 1796, and is buried beneath St. James' Church, New London.

NOVEMBER 14: THE CONSECRATION OF SAMUEL SEABURY, 1784

I We give thanks to thee, O Lord our God, for thy goodness in bestowing upon this church the gift of the episcopate; and we pray that, joined together in unity with our bishops and nourished by thy holy sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II We give you thanks, O Lord our God, for your goodness in bestowing upon this church the gift of the episcopate; and we pray that, joined together in unity with our bishops and nourished by your holy sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Acts 20:28–32

Psalm 133

Matthew 9:35–38

Preface of Apostles and Ordinations

NOVEMBER 15: HERMAN OF ALASKA, *Missionary*, 1837

Herman of Alaska, known in the Russian Orthodox Church as “St. Herman: Wonderworker of All America,” was the first saint to be canonized by the Orthodox Church in America.

Herman was born in Russia, near Moscow, in 1756. His baptismal and family names are unknown, and he is known only by his monastic name. Naturally pious from an early age, Herman entered the Trinity-St. Sergius Hermitage near St. Petersburg at 16 and, drawn to the spiritual charism of Abbot Nasarios, eventually transferred to the Valaam Monastery. He was never ordained, although his Metropolitan suggested it several times. For many years he secured permission to live as a hermit, attending the liturgies of the monastery only on holy days.

In 1793, with a small group of colleagues, Herman set out to do missionary work in Alaska. They settled on Spruce Island, near Kodiak, and named their community “New Valaam” in honor of their home monastery. Herman lived and worked in the area for the remainder of his life.

He advocated for and defended the native Aleut against sometimes-oppressive authorities, particular Russian and European colonists with commercial interests. He cared lovingly and sacrificially for all who came to him, counseling and teaching them, and tirelessly nursing the sick. He especially loved children, for whom he often baked biscuits and cookies.

Even though Herman had minimal education outside of the monastic life, he was regarded among the native Alaskans as a great and compelling teacher. Over time he also developed a reputation as a teacher and sage among the Russian and European settlers in the area. He so captivated his listeners that many would listen to him through the long hours of the night and not leave his company until morning. The people he served often referred to Herman as their North Star.

Herman died at Spruce Island on November 15th, 1837.

NOVEMBER 15: HERMAN OF ALASKA, *Missionary*, 1837

I Holy God, we bless thy Name for thy servant Herman, who didst bring the Good News of Christ's love to thy people in Alaska; and we pray that, following his example and admonition, we may love thee above all things and in all things; through Jesus Christ, who with thee and the Holy Ghost liveth and reigneth in glory everlasting. Amen.

II Holy God, we bless your Name for thy servant Herman, who brought the Good News of Christ's love to your people in Alaska; and we pray that, following his example and admonition, we may love you above all things and in all things; through Jesus Christ, who with you and the Holy Spirit lives and reigns in glory everlasting. Amen.

Lessons and Psalm

Sirach 1:1-10

148:7-14

Luke 9:46-48

Preface of Apostles

NOVEMBER 16: MARGARET OF SCOTLAND, *Queen*, 1093

Shakespeare made familiar the names of Macbeth and Macduff, Duncan, and Malcolm; but it is not always remembered that Malcolm married an English princess, Margaret, about 1070.

With considerable zeal, Margaret sought to change what she considered to be old-fashioned and careless practices among the Scottish clergy. She insisted that the observance of Lent, for example, was to begin on Ash Wednesday, rather than on the following Monday, and that the Mass should be celebrated according to the accepted Roman Rite. The Lord's Day was to be a day when, she said, "we apply ourselves only to prayers." She argued vigorously, though not always with success, against the exaggerated sense of unworthiness that made many of the pious Scots unwilling to receive communion regularly.

Margaret's energies were not limited to reformation of formal church practices. She encouraged the founding of schools, hospitals, and orphanages, and used her influence with King Malcolm to help her improve the quality of life among the isolated Scottish clans. Together, Margaret and her husband rebuilt the monastery of Iona and founded Dunfermline Abbey, under the direction of Benedictine monks.

In addition to her zeal for the church and her people, Margaret was a conscientious wife and the mother of eight children. Malcolm, a strong-willed man, came to trust her judgment even in matters of politics. She saw also to the spiritual welfare of her large household.

Margaret was not as successful as she wished to be in creating greater unity in faith and works between her own native England and the Scots. She was unable, for example, to bring an end to the warfare among the highland clans, and, after her death in 1093, there was a brief return to the earlier isolation of Scotland from England. Nevertheless, her work among the people and her reforms in the Church made her Scotland's most beloved saint. She died on November 16th, 1093, and was buried at Dunfermline Abbey.

NOVEMBER 16: MARGARET OF SCOTLAND, *Queen*, 1093

I O God, who didst call thy servant Margaret to an earthly throne that she might advance thy heavenly kingdom, and gave her zeal for thy Church and love for thy people: Mercifully grant that we also may be fruitful in good works and attain to the glorious crown of thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, you called your servant Margaret to an earthly throne that she might advance your heavenly kingdom, and gave her zeal for your Church and love for your people: Mercifully grant that we also may be fruitful in good works, and attain to the glorious crown of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Proverbs 31:10–20

Psalm 146:4–9

Matthew 13:44–52

Preface of Baptism

NOVEMBER 17: ELIZABETH OF HUNGARY, *Princess*, 1231

Elizabeth's charity is remembered in numerous hospitals that bear her name throughout the world. She was born in 1207 at Pressburg (now Bratislava), daughter of King Andrew II of Hungary, and was married in 1221 to Louis IV, Landgrave of Thuringia, to whom she bore three children.

At an early age she showed concern for the poor and the sick, and was thus attracted to the Franciscans who came to the Wartburg in 1223. From them she received spiritual direction. Her husband was sympathetic to her almsgiving and allowed her to use her dowry for this purpose. During a famine and epidemic in 1226, when her husband was in Italy, she sold her jewels and established a hospital, where she cared for the sick and the poor. To supply their needs, she opened the royal granaries. After her husband's death in 1227, however, the opposition of the court to her "extravagances" compelled her to leave the Wartburg with her children.

For some time, Elizabeth lived in great distress. She then courageously took the habit of the Franciscans—the first of the Franciscan Tertiaries, or Third Order, in Germany. Finally, arrangements with her family gave her a subsistence, and she spent her remaining years in Marburg, living in self-denial, caring for the sick and needy. She died from exhaustion, November 17th, 1231, and was canonized by Pope Gregory IX four years later. With Louis of France she shares the title of patron of the Third Order of St. Francis.

NOVEMBER 17: ELIZABETH OF HUNGARY, *Princess*, 1231

I Almighty God, by whose grace thy servant Elizabeth of Hungary recognized and honored Jesus in the poor of this world: Grant that we, following her example, may with love and gladness serve those in any need or trouble, in the name and for the sake of Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, by your grace your servant Elizabeth of Hungary recognized and honored Jesus in the poor of this world: Grant that we, following her example, may with love and gladness serve those in any need or trouble, in the name and for the sake of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Tobit 12:8–10

Psalm 146:4–9

Luke 12:32–34

Preface of a Saint (2)

NOVEMBER 18: HILDA OF WHITBY, *Abbess*, 680

“Hilda’s career falls into two equal parts,” says the Venerable Bede, “for she spent thirty-three years nobly in secular habit, while she dedicated an equal number of years still more nobly to the Lord, in the monastic life.”

Hilda, born in 614, was the grandniece of King Edwin. She was instructed by Paulinus (one of the companions of Augustine of Canterbury) in the doctrines of Christianity in preparation for her baptism at the age of thirteen. She lived at the King’s court for twenty years and then decided to enter the monastic life. She had hoped to join the convent of Chelles in Gaul, but Bishop Aidan was so impressed by her holiness of life that he recalled her to her home country, in East Anglia, to live in a small monastic settlement.

One year after her return, she was appointed Abbess of Hartlepool. There, Hilda established the rule of life that she had been taught by Paulinus and Aidan. She became renowned for her wisdom, her eagerness for learning, and her devotion to God’s service.

Some years later, she founded the abbey at Whitby, where both nuns and monks lived in strict obedience to Hilda’s rule of justice, devotion, chastity, peace, and charity. Known for her prudence and good sense, Hilda was sought out by kings and other public figures for advice and counsel. Several of her monks became bishops, and at least one pursued further studies in Rome. She encouraged the poet Caedmon, a servant at Whitby, to become a monk and to continue his inspired writing. All who knew her, Bede remarks, called her “mother.”

In 663, Whitby was the site of the famous synod convened to decide divisive questions involved in the differing traditions of Celtic Christians and the followers of Roman order. Hilda favored the Celtic position, but, when the Roman position prevailed, she was obedient to the synod’s decision. Hilda died on November 17th, 680, surrounded by her nuns and monks, whom, in her last hour, she urged to preserve the gospel of peace.

NOVEMBER 18: HILDA OF WHITBY, *Abbess*, 680

I O God of peace, by whose grace the abbess Hilda was endowed with gifts of justice, prudence, and strength to rule as a wise mother over the nuns and monks of her household: Raise up these gifts in us, that we, following her example and prayers, might build up one another in love to the benefit of thy church; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God of peace, by whose grace the abbess Hilda was endowed with gifts of justice, prudence, and strength to rule as a wise mother over the nuns and monks of her household: Raise up these gifts in us, that we, following her example and prayers, may build up one another in love to the benefit of your church; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ephesians 4:1–6

Psalm 122

Matthew 19:27–29

Preface of a Saint (1)

**NOVEMBER 19: MECHTHILDE OF HACKEBORN AND GERTRUDE
THE GREAT, *Mystics and Theologians*, 1298 and 1302**

Mechthilde of Hackeborn and Gertrude the Great were both Benedictine nuns at St. Mary's Monastery in Helfta, which was renowned for fostering the intellectual gifts of its sisters.

Mechthilde was born to a pious and noble family in Germany around 1240. Her older sister was already the abbess of a convent, and when Mechthilde was 7 years old the family went to visit her. Mechthilde was so enchanted with the convent, particularly its extensive library, that she refused to go home again, and her parents eventually yielded to her pleas. In the convent, Mechthilde received a superb education, and eventually directed both the convent choir and its library, illuminating manuscripts and writing her own works. In time, the convent was transferred to her family's estate at Helfta as it continued to grow.

Mechthilde's most famous work is the *Book of Special Grace*. Only translated into English in 2017, it is an account of how she was spiritually consoled after going through a spiritually difficult time in her 50s.

Gertrude was also a nun at Helfta, but seems to have come from a very different social background. She came to the convent as a 5 year old child of unknown parentage. Although the nuns were not willing to accept a child so young as a sister, she was given to Mechthilde to raise, and would formally enter the community several years later.

Gertrude's writings indicate how thorough an education she must have received. She writes in fluent Latin, and shows extensive familiarity with the Scriptures, early Christian authorities such as Augustine and Gregory the Great, and even more contemporary theologians including Bernard of Clairvaux, Richard and Hugh of St. Victor, and William of St. Thierry. She was given the title "Gertrude the Great" because she was among the most prominent theological writers of her time, either male or female.

Gertrude wrote a number of works, touching on both mysticism and theology. Her most famous book is *The Herald of Divine Love*. Gertrude died in 1302, but the exact date is unknown. She is therefore often commemorated together with her foster mother and teacher Mechthilde.

**NOVEMBER 19: MECHTHILDE OF HACKEBORN AND GERTRUDE
THE GREAT, *Mystics and Theologians*, 1298 and 1302**

I Almighty God, who didst give to thy servants Mechthilde and Gertrude special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant, we beseech thee, that by their teachings we may know thee, the one true God, and Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, who gave to your servants Mechthilde and Gertrude special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant that by their teachings we may know you, the one true God, and Jesus Christ your Son; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 Samuel 2:1–10

Psalm 119:41–48

Luke 10:38–42

Preface of a Saint (3)

NOVEMBER 22: CLIVE STAPLES LEWIS, *Apologist and Spiritual Writer*, 1963

"You must make your choice," C. S. Lewis wrote in *Mere Christianity*. "Either this man was, and is, the Son of God, or else a madman or something worse. You can shut Him up as a fool, you can spit at Him and kill Him as a demon, or you can fall at His feet and call Him Lord and God."

Lewis did not always believe this. Born in Belfast on November 29th, 1898, Lewis was raised as an Anglican but rejected Christianity during his adolescent years. After serving in World War I, he started a long academic career as a scholar in medieval and renaissance literature at both Oxford and Cambridge. He also began an inner journey that led him from atheism to agnosticism to theism and finally to faith in Jesus Christ.

"Really, a young Atheist cannot guard his faith too carefully," he later wrote of his conversion to theism in *Surprised by Joy*. "Dangers lie in wait for him on every side...Amiable agnostics will talk cheerfully about 'man's search for God'. To me, as I then was, they might as well have talked about the mouse's search for the cat. You must picture me all alone in that room at Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England." Two years later, his conversion was completed: "I know very well when, but hardly how, the final step was taken. I was driven to Whipsnade one sunny morning. When we set out, I did not believe that Jesus Christ is the Son of God, and when we reached the zoo, I did."

Lewis's conversion inaugurated a wonderful outpouring of Christian apologetics in media as varied as popular theology, children's literature, fantasy and science fiction, and correspondence on spiritual matters with friends and strangers alike.

In 1956 Lewis married Joy Davidman, a recent convert to Christianity. Her death four years later led him to a transforming encounter with the Mystery of which he had written so eloquently before. Lewis died at his home in Oxford on November 22nd, 1963. The inscription on his grave reads: "Men must endure their going hence".

NOVEMBER 22: CLIVE STAPLES LEWIS, *Apologist and Spiritual Writer*, 1963

I O God of searing truth and surpassing beauty, we give thee thanks for Clive Staples Lewis, whose sanctified imagination lighteth fires of faith in young and old alike; Surprise us also with thy joy and draw us into that new and abundant life which is ours in Christ Jesus, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God of searing truth and surpassing beauty, we give you thanks for Clive Staples Lewis, whose sanctified imagination lights fires of faith in young and old alike; Surprise us also with your joy and draw us into that new and abundant life which is ours in Christ Jesus, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 Peter 1:3–9

Psalm 139:1–9

John 16:7–15

Preface of a Saint (3)

NOVEMBER 24: CATHERINE OF ALEXANDRIA, BARBARA OF NICOMEDIA, AND MARGARET OF ANTIOCH, *Martyrs*, c. 300

Catherine of Alexandria, Barbara of Nicomedia, and Margaret of Antioch were three of the most popular ancient and medieval saints, and they even attracted widespread devotion among Anglicans after the Reformation. In the mid-twentieth century, however, their popularity waned significantly as doubts about this historicity grew. The lives of all three virgin martyrs contain many elements that are indisputably either legendary or metaphorical. In recent decades, however, martyrdom accounts written in such a style have attracted increased scholarly attention as we have started to ponder the particular ways in which communities choose to remember trauma. It is striking, for example, that virtually no female martyrdom accounts include sexual violence, even though we know from other genres of writing that it was historically very common. Whatever is happening in these accounts, it is clearly not a straightforward description of the facts, but seems to be rather a recasting of trauma into something that one might actually *want* to remember and feel inspired by, and the kind of stories that one could pass on to one's children. In the world of historical facts, we all know that instruments of torture do not spontaneously shatter and that dragons do not explode. For that matter, we know that there are no dragons to begin with! But if the purpose of such narratives is not to convey the literal truth of what happened, but rather to portray the unvanquished spirits of these early Christian martyrs in the face of trauma, then perhaps there may be a kind of truth behind the legends after all.

According to the life of Catherine of Alexandria, she was a young scholar and the daughter of an Egyptian government official who converted to Christianity as a teenager. When she rebuked the emperor for his cruelty in inciting persecution against the Christians, he summoned 50 of his best philosophers and orators to debate with her, but she won every single argument and many of them were converted to Christianity. The emperor then condemned her to be tortured to death on a spiked wheel, but it shattered at her touch. Finally, he had her beheaded.

Barbara's life states that because of her beauty, her father locked her up in a tower where only her pagan tutors were granted access to her. From them she became highly educated and began to consider the very nature of the physical and metaphysical world, and eventually decided that there was only one true God, and that it might be the God of the Christians. She had a third window added to her prison, and thus created place of personal prayer where she could contemplate the Trinity as the light moved across the three windows. When her father questioned this action, she professed her Christian faith to him and was executed.

The life of Margaret of Antioch recounts that she was the daughter of a pagan priest named Aedesius. Her mother died in childbirth, and so she was given to a Christian woman to nurse, and as she grew up she embraced the Christian religion. When her religion became known, she was subjected to severe persecutions, the most famous trial included being swallowed by Satan in the form of a dragon. The cross that she was holding in her hand irritated the dragon's stomach, however, and caused it to immediately explode. Eventually, after prevailing through many trials, she was executed. Margaret was one of the most popular English saints, both before and after the Reformation. Many Anglican parishes have been dedicated to her, as has the women's religious community the Society of Saint Margaret.

**NOVEMBER 24: CATHERINE OF ALEXANDRIA, BARBARA OF
NICOMEDIA, AND MARGARET OF ANTIOCH, *Martyrs*, c. 300**

I Embolden thy church, O God, with the stories of thy saints Catherine, Barbara, and Margaret, that we might face all trials and adversities with a fearless mind and an unbroken spirit, knowing that we are more than conquerors through Jesus Christ who strengthens us. Through the same Jesus Christ our Lord. Amen.

II Embolden your church, O God, with the stories of your saints Catherine, Barbara, and Margaret, that we might face all trials and adversities with a fearless mind and an unbroken spirit, knowing that we are more than conquerors through Jesus Christ who strengthens us. Through the same Jesus Christ our Lord, Amen.

Lessons and Psalms

Acts 11:19–26

Psalms 119:97–104

Matthew 11:25–30

Preface of Epiphany

NOVEMBER 25: JAMES OTIS SARGENT HUNTINGTON, *Monastic and Priest*, 1935

In the Rule for the Order of the Holy Cross, James Huntington wrote: “Holiness is the brightness of divine love, and love is never idle; it must accomplish great things.” Commitment to active ministry rooted in the spiritual life was the guiding principle for the founder of the first permanent Episcopal monastic community for men in the United States.

James Otis Sargent Huntington was born in Boston in 1854. After graduation from Harvard, he studied theology at St. Andrew’s Divinity School in Syracuse, New York, and was ordained as a deacon and as a priest by his father, the first Bishop of Central New York. In 1880 and 1881, he ministered in a working-class congregation at Calvary Mission, Syracuse.

While attending a retreat at St. Clement’s Church in Philadelphia, Huntington discerned a call to the religious life. He considered joining the Society of St. John the Evangelist, which had by that time established a province in the United States, but he perceived a need to found an indigenous American community.

Huntington and two other priests began their common life at Holy Cross Mission on New York’s Lower East Side, ministering with the Sisters of St. John Baptist among poor immigrants. The taxing daily regimen of Eucharist, prayer, and long hours of pastoral work soon forced one priest to leave for reason of health. The other discerned that this was not his vocation. Despite these setbacks, Huntington went on alone, and on November 25th, 1884, his life vow was received by Bishop Potter of New York.

As Huntington continued his work among the immigrants, with emphasis on helping young people, he became increasingly committed to the social witness of the church. His early involvements in the single-tax movement and the labor union movement were instrumental in the eventual commitment of the Episcopal Church to social ministries. The order gradually attracted

vocations and, as it grew in the ensuing years, the community moved, first to Maryland, and, in 1902, to West Park, New York, where it established the monastery which is its mother house. Huntington served as Superior on several occasions, continuing his energetic round of preaching, teaching, and spiritual counsel until his death on June 28th, 1935. He is commemorated on November 25th in honor of his profession of life vows.

NOVEMBER 25: JAMES OTIS SARGENT HUNTINGTON, *Monastic and Priest*, 1935

I Preserve thy church, O God, from discouragement in the face of adversity, as thou didst thy servant James Huntington, knowing that when thou hast begun a good work thou wilt bring it to completion. Send thy blessing upon all who proclaim Christ crucified and move the hearts of many to look unto him and be saved; who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II Preserve your church, O God, from discouragement in the face of adversity, as you did your servant James Huntington, knowing that when you have begun a good work you will bring it to completion. Send your blessing upon all who proclaim Christ crucified and move the hearts of many to look upon him and be saved; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Galatians 6:14–18

Psalm 34:1–8

John 6:34–38

Preface of a Saint (2)

NOVEMBER 26: SOJOURNER TRUTH, *Liberator and Prophetic Witness*, 1883

Sojourner Truth, born Isabella Baumfree to James and Elizabeth Baumfree near the turn of the 19th century, spent the first twenty-eight years of her life as a slave in the state of New York. During that time, she was separated first from her siblings and then from her children as they were sold to various slaveholders. In 1826, when her owner refused to honor his promise to emancipate her ahead of New York's abolition of slavery, Sojourner took her infant daughter and, in her words, "walked off, believing that to be all right." She later learned that her young son Peter had been illegally sold by her former master, and was enslaved in Alabama. She filed suit, and in 1828, two years after her escape, she won her case, becoming one of the first black women to ever prevail in an American court over a white man.

With slavery abolished in the state, Sojourner moved to New York City a free woman. Having undergone a religious conversion after her escape, she became involved in the African Methodist Episcopal Church, founded when white members of St. George's Episcopal Church in Philadelphia would not permit African-Americans to worship alongside them as equals. Heartened by the knowledge that a black woman, Jarena Lee, had been ordained as a minister in the AME tradition, Truth was known to preach and pray and sing with remarkable passion and eloquence. She also worked at a shelter for homeless women, convinced that showing Christ's love required meeting the material needs of the poor and vulnerable. The next decades of her life would prove tumultuous for Sojourner. She was abused by men in positions of religious authority, and in 1835 was falsely accused of crimes she did not commit - she was acquitted of all charges, and later successfully sued her accusers for slander.

At approximately forty-six years old, Sojourner heard a call from God, telling her to go east and preach the gospel, telling the truth of her experiences as a slave and the Christian imperative to support the abolition of slavery. It was at this time that she abandoned the names given to her by her master at birth, taking up for herself the

name Sojourner Truth. After over a year of itinerant preaching, she joined an abolitionist co-operative in Northampton, Massachusetts, which had been founded on principles of women's rights and pacifism in addition to its abolitionist mission. Sojourner became a traveling preacher, approaching white religious meetings and campgrounds and asking to speak. Captivated by her charismatic presence, her wit, and her wisdom, they found her hard to refuse. She never learned to read or write, but quoted extensive Bible passages from memory in her sermons. Her reputation grew and she became part of the abolitionist and women's rights speakers' network.

During a women's rights convention in Ohio, Sojourner gave the speech for which she is best remembered, now known as "Ain't I a Woman." She had listened for hours to clergy attack women's rights and abolition, using the Bible to support their oppressive logic: God had created women to be weak and blacks to be a subservient race. Speaking extemporaneously, she exposed the hypocrisy of the white male ministers, pointing out the ways in which slavery had forced her to become as strong as any man, and noting that Jesus himself never turned women away or refused to teach them on account of their gender. Until her death, she continued to speak and preach, advocating for the right to vote to be expanded to all women, not only white women. Sojourner passed away at her home in Michigan on November 26th, 1883.

NOVEMBER 26: SOJOURNER TRUTH, *Liberator and Prophetic Witness*, 1883

I Almighty God, who hast made thy Church to be one body with many members and many gifts: we thank thee for the witness of thy daughter, Sojourner Truth, and for her courage to preach the truth of thy liberating love in the face of great injustice. Grant that we, like her, may use our time, talents, and energy to proclaim the coming of thy Kingdom, which is good news to the poor, and in which all the oppressed shall be made free; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, who has made the Church to be one body with many members and many gifts: we thank you for the witness of your daughter, Sojourner Truth, and for her courage to preach the truth of your liberating love in the face of great injustice. Grant that we, like her, may use our time, talents, and energy to proclaim the coming of your Kingdom, which is good news to the poor, and in which all the oppressed shall be made free; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Wisdom 5:15–20

Psalm 126

Mark 4:21–29

Preface of Baptism

NOVEMBER 28: KAMEHAMEHA AND EMMA, *King and Queen of Hawaii*, 1864 and 1885

Within a year of ascending the throne in 1855, the twenty-year-old King Kamehameha IV and his spouse, Emma Rooke, embarked on the path of altruism and unassuming humility for which they have been revered by their people. The year before, Honolulu, and especially its native Hawaiians, had been horribly afflicted by smallpox. The people, accustomed to a royalty which ruled with pomp and power, were confronted instead by a king and queen who went about, "with notebook in hand," soliciting from rich and poor the funds to build a hospital. Queen's Hospital, named for Emma, is now the largest civilian hospital in Hawaii.

In 1860, the king and queen petitioned the Bishop of Oxford to send missionaries to establish the Anglican Church in Hawaii. The king's interest came through a boyhood tour of England where he had seen, in the stately beauty of Anglican liturgy, a quality that seemed attuned to the gentle beauty of the Hawaiian spirit. England responded by sending the Rt. Rev. Thomas N. Staley and two priests. They arrived on October 11, 1862, and the king and queen were confirmed a month later, on November 28, 1862. They then began preparations for a cathedral and school, and the king set about to translate the Book of Common Prayer and much of the hymnal.

Kamehameha's and Emma's lives were marred by the tragic death of their only child, a four-year-old son, in 1863. Kamehameha seemed unable to survive his sadness, although a sermon he preached after his son's death expresses a hope and faith that is eloquent and profound. His own death took place only a year after his son's, in 1864. Emma declined to rule; instead, she committed her life to good works. She was responsible for schools, churches, and efforts on behalf of the poor and sick. She traveled several times to England and the European continent to raise funds and became a favorite of Queen Victoria's. Archbishop Longley of Canterbury remarked upon her visit to Lambeth: "I was much struck by the cultivation of her mind...But what excited my interest most was her almost saintly piety."

The cathedral was completed after Emma died. It was named St. Andrew's in memory of the king, who died on that saint's day. Among the Hawaiian people, Emma is still referred to as "our beloved Queen."

NOVEMBER 28: KAMEHAMEHA AND EMMA, *King and Queen of Hawaii*, 1864 and 1885

I O Sovereign God, who didst raise up Kamehameha and Emma to be rulers in Hawaii, and didst inspire and enable them to be diligent in good works for the welfare of their people and the good of thy Church: Receive our thanks for their witness to the gospel; and grant that we, with them, may attain to the crown of glory that fadeth not away; through Jesus Christ our Savior and Redeemer, who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II O Sovereign God, who raised up Kamehameha and Emma to be rulers in Hawaii, and inspired and enabled them to be diligent in good works for the welfare of their people and the good of your Church: Receive our thanks for their witness to the gospel; and grant that we, with them, may attain to the crown of glory that never fades away; through Jesus Christ our Savior and Redeemer, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Acts 17:22–31

Psalm 33:12–22

Matthew 25:31–40

Preface of Baptism

NOVEMBER 30: SAINT ANDREW THE APOSTLE

Most biographical notes on this Apostle begin “Andrew was Simon Peter’s brother,” and he is so described in the Gospels. Identifying Andrew as Peter’s brother makes it easy to know who he is, but it also makes it easy to overlook the fact of Andrew’s special gift to the company of Christ. The Gospel according to John tells how Andrew, a disciple of John the Baptist, was one of two disciples who followed Jesus after John had pointed him out, saying, “Behold the Lamb of God” (John 1:29). Andrew and the other disciple went with Jesus and stayed with him, and Andrew’s first act afterward was to find his brother and bring him to Jesus. We might call Andrew the first missionary in the company of disciples.

Though Andrew was not a part of the inner circle of disciples (Peter, James, and John), he is always named in the list of disciples, and appears prominently in several incidents. Andrew and Peter were fishermen, and Matthew’s Gospel records Jesus’ calling them from their occupation, and their immediate response to his call. Andrew was ALSO the disciple who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude.

We hear little of Andrew as a prominent leader, and he seems always to be in the shadow of Peter. Eusebius, the Church historian, records his going to Scythia, but there is no reliable information about the end of his life. Tradition has it that he was fastened to an X-shaped cross and suffered death at the hands of angry pagans. Andrew is the patron saint of Scotland.

NOVEMBER 30: SAINT ANDREW THE APOSTLE

I Almighty God, who didst give such grace to thine apostle Andrew that he readily obeyed the call of thy Son Jesus Christ, and brought his brother with him: Give unto us, who are called by thy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Deuteronomy 30:11–14

Psalm 19

Romans 10:8b–18

Matthew 4:18–22

Preface of Apostles and Ordinations

DECEMBER 1: CHARLES DE FOUCAULD, *Monastic and Martyr*, 1916

Charles de Foucauld, sometimes referred to as Brother Charles of Jesus is often credited with the revival of desert spirituality in the early twentieth century and was the inspiration behind the founding of new religious communities for men and women.

Born in Strasbourg, France in 1858, Charles was orphaned at age six and raised by his grandparents. As a young man, he lost his faith and, in spite of the discipline of his grandfather, whom he deeply respected, Charles lived a life that was a mix of laxity and stubbornness. After training as a career army officer, Charles served in Algeria and Tunisia until he resigned his commission in 1882. He then became an explorer in Morocco. There he encountered devout Muslims, whose practice of their faith inspired Charles to begin a search for the faith that was his own. Upon returning to France, he continued his quest, and, in 1886, at age 28, re-discovered God and made a new commitment that would guide the rest of his life.

Charles entered the Cistercian Order of Strict Observance, the Trappists, first in France and then in Syria, for a commitment of seven years. He then went to Nazareth and lived as a servant to a convent of the Poor Clares. It was there that he began to develop a life of solitude, prayer, and adoration. The Poor Clares saw in him a vocation to the priesthood, encouraged him in spite of his reluctance, and he was ordained a priest in 1901.

Charles then moved to the Sahara, where his desire was to live a “ministry of presence” among “the furthest removed, the most abandoned.” He believed his call was to live among those whose faith and culture differed from his own. To witness to Christ among them was not to be eloquent preaching or missionary demands, but “to shout the Gospel with his life.” Charles sought to live so that those who saw his life would ask, “If such is the servant, what must the Master be like?”

Charles lived among the Tuareg people, learning their language and culture as he ministered to them. He was shot to death outside his

refuge by bandits on December 1st, 1916. He is considered a martyr by the Roman Catholic Church.

DECEMBER 1: CHARLES DE FOUCAULD, *Monastic and Martyr*, 1916

I Loving God, help us to know thee wherever we find thee and seek to serve thee in all people, that with thy servant Charles de Foucauld, we may be faithful even unto death; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Loving God, help us to know you wherever we find you and seek to serve you in all people, that with your servant Charles de Foucauld, we may be faithful even unto death; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

James 1:1–12

Psalm 73: 24–28

John 16:25–33

Preface of a Saint (3)

DECEMBER 2: NICHOLAS FERRAR, *Deacon*, 1637

Nicholas Ferrar was the founder of a religious community at Little Gidding, Huntingdonshire, England, which existed from 1626 to 1646. His family had been prominent in the affairs of the Virginia Company, but when that company was dissolved, he took deacon's orders and retired to the country.

At Little Gidding, his immediate family and a few friends and servants gave themselves wholly to religious observance. They restored the derelict church near the manor house, became responsible for services there, taught many of the local children, and looked after the health and well-being of the people of the neighborhood. A regular round of prayer according to the Book of Common Prayer was observed, along with the daily recital of the whole of the psalter. The members of the community became widely known for fasting, private prayer and meditation, and for writing stories and books illustrating themes of Christian faith and morality. One of the most interesting of the activities of the Little Gidding community was the preparation of "harmonies" of the gospels, one of which was presented to King Charles I by the Ferrar family.

The community did not long survive the death of Nicholas Ferrar. However, the memory of the religious life at Little Gidding was kept alive, principally through Izaak Walton's description in his *Life of George Herbert*: "He (Ferrar) and his family...did most of them keep Lent and all Ember-weeks strictly, both in fasting and using all those mortifications and prayers that the church hath appointed...and he and they did the like constantly on Fridays, and on the vigils or eves appointed to be fasted before the Saints' days; and this frugality and abstinence turned to the relief of the poor..."

The community became an important symbol for many Anglicans when religious orders began to be revived. Its life inspired T.S. Eliot, and he gave the title, "Little Gidding," to the last of his *Four Quartets*, one of the great religious poems of the twentieth century.

DECEMBER 2: NICHOLAS FERRAR, *Deacon*, 1637

I Lord God, make us worthy of thy perfect love; that, with thy deacon Nicholas Ferrar and his household, we may rule ourselves according to thy Word, and serve thee with our whole heart; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Lord God, make us worthy of your perfect love; that, with your deacon Nicholas Ferrar and his household, we may rule ourselves according to your Word, and serve you with our whole heart; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Galatians 6:7–10

Psalm 15

Matthew 13:47–52

Preface of a Saint (1)

DECEMBER 3: FRANCIS XAVIER, *Priest and Missionary*, 1552

Francis Xavier was one of the great missionaries of the church. Born in Spain in 1506, he studied locally before taking up university studies in Paris in 1526, receiving a master's degree in 1530. While in Paris he met Ignatius Loyola and, with a small group of companions, they bound themselves together for the service of God on August 15th, 1534, the beginning of what would later become the Society of Jesus, or the Jesuits. After further theological study, Francis and Ignatius were ordained together in 1537.

Francis went to India as the nuncio to the east for King John III of Portugal, arriving at Goa on the western coast in 1542. He later moved south and traveled as well to Sri Lanka and the Molucca Islands, now Indonesia. For seven years, he labored among the people there, winning many converts to the faith, baptizing, teaching, and trying to ease the suffering of the people. His efforts were not always well received. New Christians were often abused and enslaved and sometimes killed.

In 1549, Francis moved on to the southern region of Japan and immediately set about learning the language and preparing a catechism to support his missionary efforts. In time, he moved north to the imperial capital, Kyoto, and made an effort to see the Mikado, the Japanese emperor. Civil strife and localized resistance made Francis' Japanese efforts difficult, but he came away from the experience with a deep sense of respect for the people and their culture.

After returning to India 1551, Francis was appointed the Jesuit Provincial for India, but he was not satisfied only to maintain the work already begun. He immediately set out for China, at the time closed to foreigners, in hopes of launching new missionary efforts there. He set up camp near the mouth of the Canton River in August 1552, hoping to secure passage into the country. Later that year he took ill and died, at age forty-six, on December 3rd, 1552. His remains were later transferred back to Goa, India.

DECEMBER 3: FRANCIS XAVIER, *Priest and Missionary*, 1552

I God of all nations, Raise up, we beseech thee, in this and every land, evangelists and heralds of thy kingdom, that like thy servant Francis Xavier we may proclaim the unsearchable riches of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II God of all nations, Raise up in this and every land, evangelists and heralds of your kingdom, that like your servant Francis Xavier we may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 Corinthians 9:16–23

Psalm 62

Mark 16:15–20

Preface of a Saint (2)

DECEMBER 4: JOHN OF DAMASCUS, *Priest and Theologian*, c.760

John of Damascus was the son of a Christian government official for the Muslim Caliph of Damascus. At an early age, he succeeded his father in this office, but in about 715, he entered the monastery of St. Sabas near Jerusalem. There he devoted himself to an ascetic life and to the study of theology.

In the same year that John was ordained as a priest, 726, the Byzantine Emperor Leo the Isaurian published his first edict against the Holy Images, which signaled the formal outbreak of the iconoclastic controversy. The edict forbade the veneration of sacred images, or icons, and ordered their destruction. In 729-730, John wrote three "Apologies (or Treatises) against the Iconoclasts and in Defense of the Holy Images." He argued that such images were not idols, for they represented neither false gods nor even the true God in his divine nature; but only saints, or our Lord as a man. He further distinguished between the respect, or veneration (*proskynesis*), that is properly paid to created beings, and the worship (*latreia*), that is properly given only to God.

The Seventh Ecumenical Council, in 787, decreed that crosses, icons, the book of the gospels, and other sacred objects were to receive reverence or veneration, expressed by salutations, incense, and lights, because the honor paid to them passed on to that which they represented. True worship (*latreia*), however, was due to God alone.

John also wrote a great synthesis of theology, *The Fount of Knowledge*, of which the last part, "On the Orthodox Faith," is best known. To Anglicans, John is best known as the author of the Easter hymns "Thou hallowed chosen morn of praise" (*The Hymnal* 1982, #198) "Come, ye faithful, raise the strain" (#199; #200), and "The day of resurrection" (#210).

DECEMBER 4: JOHN OF DAMASCUS, *Priest and Theologian*, c.760

I Confirm our minds, O Lord, in the mysteries of the true faith, set forth with power by thy servant John of Damascus; that we, with him, confessing Jesus to be true God and true Man and singing the praises of the risen Lord, may, by the power of the resurrection, attain to eternal joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Confirm our minds, O Lord, in the mysteries of the true faith, set forth with power by your servant John of Damascus; that we, with him, confessing Jesus to be true God and true Man and singing the praises of the risen Lord, may, by the power of the resurrection, attain to eternal joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

1 Corinthians 15:12–20

Psalm 118:14–21

John 5:24–27

Preface of Easter

**DECEMBER 5: CLEMENT OF ALEXANDRIA, *Priest and Theologian*,
c.210**

Clement was born in the middle of the second century. He was a cultured Greek philosopher who sought truth in many schools until he met Pantaneaus, founder of the Christian catechetical school at Alexandria in Egypt. Clement succeeded Pantaneaus as head of that school in about 190, and was for many years an apologist for the Christian faith to both pagans and Christians. His learning and allegorical exegesis of the Bible helped to commend Christianity to the intellectual circles of Alexandria. His work prepared the way for his pupil Origen, the most eminent theologian of early Greek Christianity. During the persecution under the Emperor Severus in 202, he left Alexandria, possibly for Jerusalem or Cappadocia. The exact time and place of his death are unknown.

Clement lived in the age of “Gnosticism,” a comprehensive term for many theories or ways of salvation current in the second and third centuries, all emphasizing “Gnosis” or “knowledge.” Salvation, for Gnostics, was to be had through a secret and rather esoteric knowledge accessible only to a few. It was salvation from the world, rather than the salvation of the world. Clement asserted that there was a true Christian Gnosis, to be found in the Scriptures, available to all. Although his understanding of this Christian knowledge—ultimately knowledge of Christ—incorporated several notions of Greek philosophy which the Gnostics also held, Clement dissented from their negative view of the world and their denial of the role of free will.

Among Clement’s writings are the hymns, “Sunset to sunrise changes now” (*The Hymnal* 1982, #163) and “Jesus our mighty Lord” (#478).

**DECEMBER 5: CLEMENT OF ALEXANDRIA, *Priest and Theologian*,
c.210**

I O God of unsearchable wisdom, who didst give thy servant Clement grace to understand and teach the truth as it is in Jesus Christ, the source of all truth: Grant to thy church the same grace to discern thy Word wherever truth is found; through Jesus Christ our unfailing light, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God of unsearchable wisdom, you gave your servant Clement grace to understand and teach the truth as it is in Jesus Christ, the source of all truth: Grant to your church the same grace to discern your Word wherever truth is found; through Jesus Christ our unfailing light, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Colossians 1:11–20

Psalm 34: 9–14

John 6:57–63

Preface of Baptism

DECEMBER 6: NICHOLAS OF MYRA, *Bishop*, c.342

Very little is known about the life of Nicholas, except that he suffered torture and imprisonment during the persecution under the Emperor Diocletian. It is probable that he was one of the bishops attending the Council of Nicaea in 325. According to popular tradition, he famously lost his temper at the council and punched the heretic Arius, but this story dates to more than 1,000 years after his death and is almost certainly apocryphal.

He was honored as a saint in Constantinople in the sixth century by the Emperor Justinian. His veneration also became immensely popular in the West after the supposed removal of his body to Bari, Italy, in the late eleventh century. In England, almost 400 churches were dedicated to him.

Nicholas is famed as the traditional patron of seafarers and sailors, and, more especially, of children. Many of the accounts of Nicholas' life recount his habit of secret gift-giving to those in need, a tradition that many Christians have felt inspired to continue in his honor.

As a bearer of gifts to children, his name was brought to America by the Dutch colonists in New York, from whom he is popularly known as Santa Claus.

DECEMBER 6: NICHOLAS OF MYRA, *Bishop*, c.342

I Almighty God, who in thy love didst give to thy servant Nicholas of Myra a perpetual name for deeds of kindness both on land and sea: Grant, we pray thee, that thy church may never cease to work for the happiness of children, the safety of sailors, the relief of the poor, and the help of those tossed by tempests of doubt or grief; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Almighty God, in your love you gave your servant Nicholas of Myra a perpetual name for deeds of kindness both on land and sea: Grant, we pray, that your church may never cease to work for the happiness of children, the safety of sailors, the relief of the poor, and the help of those tossed by tempests of doubt or grief; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

1 John 4:7–14

Psalm 145:8–13

Mark 10:13–16

Preface of a Saint (1)

DECEMBER 7: AMBROSE OF MILAN, *Bishop and Theologian*, 397

Ambrose was the son of a Roman governor in Gaul, and in 373, he himself was governor in Upper Italy. Though brought up in a Christian family, Ambrose had not been baptized. He became involved in the election of a Bishop of Milan only as mediator between the battling factions of Arians and orthodox Christians. The election was important, because the victorious party would control the powerful see of Milan.

Ambrose exhorted the nearly riotous mob to keep the peace and to obey the law. Suddenly both sides raised the cry, "Ambrose shall be our bishop!" He protested, but the people persisted. Hastily baptized, he was ordained bishop on December 7th, 373.

Ambrose rapidly won renown as a defender of orthodoxy against Arianism and as a statesman of the church. He was also a skillful hymnodist. He introduced antiphonal chanting to enrich the liturgy and wrote straightforward, practical discourses to educate his people in such matters of doctrine as Baptism, the Trinity, the Eucharist, and the Person of Christ. His persuasive preaching was an important factor in the conversion of Augustine of Hippo.

Ambrose did not fear to rebuke emperors, including the hot-headed Theodosius, whom he forced to do public penance for the slaughter of several thousand citizens of Salonika. He preached passionate sermons in defense of the poor and the needy. In a homily on Naboth's vineyard (1 Kings 21) he declares: "The story of Naboth is an old one, but it is repeated every day. Who among the rich does not daily covet the goods of others? Who among the wealthy does not make every effort to drive the poor person out from his little plot and turn the needy out from the boundaries of his ancestral fields? Who is satisfied with what is his? What rich person's thoughts are not preoccupied with his neighbor's possessions? It is not one Ahab who was born, therefore, but— what is worse—Ahab is born every day, and never does he die as far as this world is concerned. For each one who dies there are many others who rise

up; there are more who steal property than who lose it...How far, O rich, will you extend your mad greed?"

A meditation attributed to him includes these words: "Lord Jesus Christ, you are for me medicine when I am sick; you are my strength when I need help; you are life itself when I fear death; you are the way when I long for heaven; you are light when all is dark; you are my food when I need nourishment." Among hymns attributed to Ambrose are "The eternal gifts of Christ the King" (*The Hymnal* 1982, #233; #234), "O Splendor of God's glory bright" (#5), and a series of hymns for the daily office.

DECEMBER 7: AMBROSE OF MILAN, *Bishop and Theologian*, 397

I O God, who didst give thy servant Ambrose grace eloquently to proclaim thy righteousness in the great congregation and fearlessly to bear reproach for the honor of thy Name: Mercifully grant to all bishops and pastors such excellence in preaching and faithfulness in ministering thy Word, that thy people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II O God, you gave your servant Ambrose grace eloquently to proclaim your righteousness in the great congregation and fearlessly to bear reproach for the honor of your Name: Mercifully grant to all bishops and pastors such excellence in preaching and faithfulness in ministering your Word, that your people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Ecclesiasticus 2:7–18

Psalm 27:5–11

Luke 12:35–44

Preface of a Saint (1)

**DECEMBER 12: FRANCIS DE SALES, *Bishop*, AND JANE DE
CHANTAL, *Monastic*,
Workers of Charity 1622 and 1641**

Francis de Sales served as the Roman Catholic bishop of Geneva from 1567-1622, but today he is primarily known for his writings on prayer and spiritual direction, particularly his work *Introduction to the Devout Life*.

As a young man, Francis studied for a political career, but he was deeply anxious for his salvation, prone to melancholy and despair, and convinced that he has been predestined for damnation. In 1587, however, while a visitor at a church in Paris, he had a profound experience of the love of God. This sense of God's love and mercy would mark his writings on the spiritual life from that time forward. In response to this overwhelming sense of God's love, Francis changed his trajectory and resolved to become a priest.

In 1602 he became bishop of Geneva, although he was forced to remain in the parts of his diocese that were outside of the city since Geneva itself was under Calvinist control. He wrote a number of books on the spiritual life which stressed the importance of love for God and neighbor rather than focusing on sin and penance, and which were notable in being directed towards laypeople. The influence of his *Introduction to the Devout Life* was not limited to Roman Catholic circles, but exerted an influence on Protestant spiritual writers as well, including Anglicans. In addition to his writing, Francis worked with Jane de Chantal in her foundation of a new religious order for women, the Congregation of the Visitation.

Jane de Chantal was a wealthy young widow whose husband had died, leaving her with four small children. In her grief, she resolved never to remarry. She devoted herself instead to caring for the poor and the sick, raising her children, and managing her late husband's estates. Francis de Sales would become her spiritual director in 1604.

In 1610, Francis and Jane established the Congregation of the Visitation. Initially devoted to serving the poor and the sick, the order gradually evolved in a more contemplative direction. During Jane's 31 years in the community, she gave spiritual direction to a number of women and men in the form of letters, many of which have been preserved. Unusually, her order actively embraced sisters who would not be considered by other orders because of their poor health or advanced age. When others questioned the wisdom of this decision, Jane merely replied, "What would you have me do? I rather like sick people myself. I'm on their side." By the time she died in 1641, the order had already grown to include 34 houses.

December 12: FRANCIS DE SALES, *Bishop*, AND JANE DE CHANTAL,
Monastic,
Workers of Charity 1622 and 1641

I Most Gracious God, who hast bidden us to do justly, love mercy, and walk humbly before thee; Teach us, like thy servants Francis and Jane, to see and to serve Christ in all people; that we may know him to be the giver of all good things, through the same, Jesus Christ our Lord. Amen.

II Most Gracious God, who has bidden us to do justly, love mercy, and walk humbly before you; Teach us, like your servants Francis and Jane, to see and to serve Christ in all people; that we may know him to be the giver of all good things, through the same Jesus Christ our Lord. Amen.

Lessons and Psalm

Micah 6:6–8

Psalm 34

John 17:1–26

Preface of a Saint (3)

DECEMBER 13: LUCY OF SYRACUSE, *Martyr*, 304

Lucy, or Lucia, was martyred at Syracuse, in Sicily, during Diocletian's reign of 303-304, among the most dramatic of the persecutions of early Christians. Her tomb can still be found in the catacombs at Syracuse. She was venerated soon after her death and her cult spread quickly throughout the church. She is among the saints and martyrs named in the Roman canon of the mass.

Most of the details of Lucy's life are obscure. In the tradition, she is remembered for the purity of her life and the gentleness of her spirit. Because her name means "light," she is sometimes thought of as the patron saint of those who suffer from diseases of the eyes.

In popular piety, Lucy is perhaps most revered because her feast day was for many centuries the shortest day of the year. (The reform of the calendar by Pope Gregory VIII (1582) would shift the shortest day to December 21/22, depending upon the year.) It was on Lucy's day that the light began gradually to return and the days to lengthen. This was particularly powerful in northern Europe, where the days of winter were quite short. In Scandinavian countries, particularly Sweden, Lucy's day has long been a festival of light that is kept as both an ecclesiastical commemoration and a domestic observance.

In the domestic celebration of Lucia-fest, a young girl in the family dresses in pure white (a symbol of Lucy's faith, purity, and martyrdom) and wears a crown of lighted candles upon her head (a sign that on Lucy's day the light is returning) and serves her family special foods prepared especially for the day. In praise of her service, the young girl is called Lucy for the day.

DECEMBER 13: LUCY OF SYRACUSE, *Martyr*, 304

I Loving God, who for the salvation of all didst give Jesus Christ as light to a world in darkness: Illumine us, as thou didst thy daughter Lucy, with the light of Christ, that, by the merits of his passion, we may be led to eternal life; through the same Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II Loving God, for the salvation of all you gave Jesus Christ as light to a world in darkness: Illumine us, as you did your daughter Lucy, with the light of Christ, that, by the merits of his passion, we may be led to eternal life; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Revelation 19:5–8

Psalm 131

John 1:9–13

Preface of a Saint (1)

DECEMBER 14: JOHN OF THE CROSS, *Mystic and Monastic Reformer*, 1591

The Carmelite theologian John of the Cross has been called “the poet’s poet,” “spirit of flame,” and “celestial and divine.”

John was born in 1542 at Fontiveros, near Avila, Spain. After his third birthday, his father died, leaving his mother and her children reduced to poverty. John received elementary education in an orphanage in Medina del Campo. By the age of seventeen, he had learned carpentry, tailoring, sculpturing, and painting through apprenticeships to local craftsmen.

After university studies with the Jesuits, John entered the Carmelite Order in Medina del Campo and completed his theological studies in Salamanca. In 1567, he was ordained to the priesthood and recruited by Teresa of Avila for the reformation of the Carmelite Order.

By the age of thirty-five, he had studied extensively, had been spiritual director to many, and yet devoted himself to the search for God so fully that he reached the peak of the mystical experience: a complete transformation in God.

John became disillusioned with what he considered the laxity of the Carmelites and, in 1568, he opened a monastery of “Discalced” (strict observance) Carmelites, an act that met with sharp resistance from the General Chapter of the Calced Carmelites. John was seized, taken to Toledo, and imprisoned in the monastery. During nine months of great hardship, he comforted himself by writing poetry. It was while he was imprisoned that he composed the greater part of his luminous masterpiece, *The Spiritual Canticle*, as well as a number of shorter poems. Other major works are, *The Ascent of Mount Carmel*, *The Living Flame of Love*, and *The Dark Night*. It is this latter work, *Noche obscura del alma*, that gave the English language the phrase “dark night of the soul.”

After a severe illness, John died on December 14, 1591, in Ubeda, in southern Spain.

DECEMBER 14: JOHN OF THE CROSS, *Mystic and Monastic Reformer*, 1591

I Judge eternal, throned in splendor, who didst give John of the Cross strength of purpose and faith that sustained him even through the dark night of the soul: Shed thy light on all who love thee, in unity with Jesus Christ our Savior; who with thee and the Holy Ghost liveth and reigneth, one God, for ever and ever. Amen.

II Judge eternal, throned in splendor, who gave John of the Cross strength of purpose and faith that sustained him even through the dark night of the soul: Shed your light on all who love you, in unity with Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Lessons and Psalm

Song of Solomon 3:1–4

Psalm 121

John 16:12–22

Preface of God the Son

DECEMBER 15: NINO OF GEORGIA, *Missionary*, c. 332

Georgia began to be Christianized in the 4th century. While nothing can be known for certain about how Christianity entered Georgia, an 8th century Armenian historian identifies Miriam III, King of Iberia (East Georgia) as the first Iberian King to turn from paganism to Christ. According to the *Church History* of Rufinus of Aquileia, the people of Iberia were drawn to the Gospel of Jesus Christ during the reign of the Emperor Constantine through the example of a woman who was brought there as a captive from Cappadocia and sold as a slave.

The Georgian Prince Bakurius, from whom Rufinus heard the story, said that the captive woman first aroused the attention of the people through her piety and virtue. When asked, she replied that her way of life was an act of worship to Christ her God. Later, the mother of a young child who had taken ill brought her to the captive woman after having sought a remedy for her daughter's illness of all her other neighbors. Through the prayers of the Christian woman, the child was healed.

The news of this miracle drew the attention of the queen, who was herself suffering from a grave illness. The queen was carried to captive woman's cell; where, through her prayers, the queen was likewise restored to health. At the queen's request, the woman told her of Christ Jesus, the Son of God, and when the queen expressed a desire to be baptized, the captive woman performed the sacrament herself.

After her conversion, the queen sought to convert her husband; the king, however, resisted. Later, while hunting the king lost his way in the forest and a great darkness fell upon him, so that he could not see; the king remembered what he had heard about the captive woman's God and vowed to worship him alone if he would save him. Immediately a light broke through the darkness and revealed the path home. The king summoned the captive woman and was instructed in the Gospel by her. A magnificent church was erected and, at the advice of the captive woman, an envoy was sent to the

emperor to request that priests be sent to Iberia to administer the sacraments and to catechize the people.

In later Georgia tradition this captive woman is called Nino. While the historicity of Rufinus's account cannot be verified, Nino is known in the Orthodox tradition as Equal to the Apostles and Enlightener of Iberia. While many of the early details remain sketchy, Georgia is highly unusual in its claim to have been evangelized by a female slave rather than by a famous apostle and evangelist, and the outlines of this tradition are therefore taken seriously by historians.

Nino's tomb is believed to be in the Bodbe Monastery, which is one of the major pilgrimage sites in Georgia. The Georgian church also uses a distinctive cross with drooping arms as a symbol of the cross that Nino is believed to have created to explain the gospel, by twisting a grapevine and tying it together with a strand of her hair.

DECEMBER 15: NINO OF GEORGIA, *Missionary*, c. 332

I O God, who dost open the eyes of the blind and dost set the captives free; Open our eyes that we may ever discern thy way and guide our feet that we may walk therein to thy honor and glory; through Jesus Christ our Lord. Amen.

II O God, who opens the eyes of the blind and sets the captives free; Open our eyes that we may ever discern your way and guide our feet that we may walk in it, to your honor and glory; through Jesus Christ our Lord. Amen.

Lessons and Psalm

2 Kings 5:1–27

Psalm 96

Luke 13:10–17

Preface of a Saint (3)

**DECEMBER 17: DOROTHY SAYERS, *Apologist and Spiritual Writer*,
1957**

Dorothy Sayers is perhaps best known as a prolific fiction writer, with such famous novels as *Murder on the Orient Express*, but she was also a copyeditor, playwright, translator, and passionate advocate of the truth of the Christian faith.

Dorothy was born in 1893 at Oxford to the chaplain of Christ Church. She would eventually graduate from Oxford in 1915 with honors, and be among the first women to be awarded an MA in modern languages, which she received after the fact in 1920. After graduation she became a copywriter at Benson's advertising and was highly successful in that business. During her time there she wrote her first novel, *Whose Body?* starting a famous recurring character of hers, Peter Wimsey. She would eventually become famous for her series of murder mysteries and known as a fantastic writer.

In addition to fiction she also drew on her deep Christian faith and devotion to write about concerns facing the church. She began with *The Zeal for Thy House*, a play, and afterwards a BBC radio drama about the life of Jesus entitled *The Man Born to be King*. She also took the church to task for its woeful neglect of dogma and doctrine, arguing in *Creed or Chaos* for the utmost importance of doctrine for the church and Christian life, and in the process cemented her place as a Christian apologist.

Writing on the importance of dogma in the Christian life, she wrote:

"It is not true at all that dogma is hopelessly irrelevant to the life and thought of the average man. What is true is that ministers of the Christian religion often assert that it is, present it for consideration as though it were, and, in fact, by their faulty exposition of it make it so. The central dogma of the Incarnation is that by which relevance stands or falls. If Christ were only man, then he is entirely irrelevant to any thought about God; if he is only God, then he is entirely irrelevant to any experience of human life. It is, in the strictest sense,

necessary to the salvation of relevance that a man should believe rightly the Incarnation of Our Lord, Jesus Christ. Unless he believes rightly, there is not the faintest reason why he should believe at all. And in that case, it is wholly irrelevant to chatter about Christian principles.”

She died in 1957 and is buried under the tower in St. Anne’s Church in Soho, London.

**DECEMBER 17: DOROTHY SAYERS, *Apologist and Spiritual Writer*,
1957**

I Incarnate God, who didst grant the grace of eloquence unto thy servant Dorothy to defend thy truth unto a distressed church, and to proclaim the importance of Christian principles for the world; grant unto us thy same grace that, aided by her prayers and example, we too may have the passionate conviction to teach right doctrine and to teach doctrine rightly; We ask this in thy name, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, for ever and ever. Amen.

II Incarnate God, who gave your servant Dorothy the grace of eloquence to defend your truth to a distressed church, and to proclaim the importance of Christian principles for the world; may we too, assisted by her prayers and example, be given the same grace of passionate conviction to teach right doctrine and to teach doctrine rightly; We ask this in your name, who lives and reigns with the Father, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Wisdom 7:7–14

Psalm 19

John 21:1–25

Preface of God the Son

DECEMBER 21: KATHARINA VON BORA, *Church Reformer*, 1552

Katharina von Bora was born in 1499, the daughter of impoverished German nobles, and was educated at the Benedictine convent in Brehna. Instinctively devout, she initially felt deeply drawn to the monastic life, and as a teenager took vows at a Cistercian convent in Nimbschen.

As a young woman, however, Katharina became increasingly critical of many of the abuses that she perceived in the church, and increasingly interested in the movements of ecclesiastical reform. In 1523, she and 11 other sisters secretly contacted Martin Luther and asked for his help in escaping from the convent. Smuggled out in a fish wagon, they soon found that they had nowhere to go, because their families refused to take them back. Several of the Protestant reformers sheltered the women, and Katharina found a temporary home with the family of the famous painter Lucas Cranach.

Eventually all of the women found husbands within the new community of church reformers, but for Katharina no match was found. Most of her potential suitors found her intellect intimidating and her assertiveness off-putting. Eventually, she expressed a desire to wed Martin Luther himself, and rather to the surprise of most of his friends, he agreed.

Many within the early Lutheran community were opposed to Luther's marriage, fearing that it would open him to criticism that he had only left the monastic life because he did not want to fulfill his vow of celibacy rather than because he was genuinely concerned about abuses within the church. But Luther came to believe that married life was itself a vocation from God, and also that marriage gave women the opportunity to assist in the work of the Reformation as coworkers and colleagues.

Katharina therefore became an early model for the vocation of a pastor's spouse, assisting Martin in his ministry and providing hospitality to many, as well as raising six children and opening their home to a number of orphans. The family regularly hosted dozens

of people at dinner, which would involve heated theological debates. Katharina was an active participant in these, knowing both the scriptures and Latin as well as many of the men, and Martin encouraged her contributions. He gave her a degree of authority that was unprecedented in that time, including allowing her to handle the publication of his works, and naming her as his sole heir upon his death. She died on December 20th, 1552.

DECEMBER 21: KATHARINA VON BORA, *Church Reformer*, 1552

I Almighty God, who didst call thy servant Katharina von Bora from a cloister to work for the reform of thy church, grant that all of us may go wherever thou dost call, and serve however thou dost will, for thy honor and glory and for the welfare of thy whole church. All this we ask through Jesus Christ, our only mediator and advocate. Amen.

II Almighty God, who called servant Katharina von Bora from a cloister to work for the reform of your church, grant that all of us may go wherever you call, and serve however you will, for your honor and glory and for the welfare of your whole church. All this we ask through Jesus Christ, our only mediator and advocate. Amen.

Lessons and Psalm

Isaiah 55:6–11

Psalm 46

John 15:1–11

Preface of Trinity Sunday

DECEMBER 21: SAINT THOMAS THE APOSTLE

The Gospel according to John records several incidents in which Thomas appears, and from them we are able to gain some impression of the sort of man he was. When Jesus insisted on going to Judea, to visit his friends at Bethany, Thomas boldly declared, "Let us also go, that we may die with him" (John 11:16). At the Last Supper, he interrupted our Lord's discourse with the question, "Lord, we do not know where you are going; how can we know the way?" (John 14:5). And after Christ's resurrection, Thomas would not accept the account of the other apostles and the women, until Jesus appeared before him, showing him his wounds. This drew from him the first explicit acknowledgment of Christ's divinity, "My Lord and my God!" (John 20:28).

Thomas appears to have been a thoughtful if rather literal-minded man, inclined to skepticism; but he was a staunch friend when his loyalty was once given. The expression "Doubting Thomas," which has become established in English usage, is not entirely fair to Thomas. He did not refuse belief: he wanted to believe, but did not dare, without further evidence. Because of his goodwill, Jesus gave him a sign, though Jesus had refused a sign to the Pharisees. His Lord's rebuke was well deserved: "Blessed are those who have not seen and yet believe" (John 20:29). The sign did not create faith; it merely released the faith that was in Thomas already.

According to an early tradition mentioned by Eusebius and others, Thomas evangelized the Parthians. Syrian Christians of Malabar, India, who call themselves the Mar Thoma Church, cherish a tradition that Thomas brought the Gospel to India.

Thomas' honest questioning and doubt, and Jesus' assuring response to him, have given many modern Christians courage to persist in faith, even when they are still doubting and questioning.

DECEMBER 21: SAINT THOMAS THE APOSTLE

I Everliving God, who didst strengthen thine apostle Thomas with sure and certain faith in thy Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in thy sight; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

II Everliving God, who strengthened your apostle Thomas with firm and certain faith in your Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in your sight; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Lessons and Psalm

Habakkuk 2:1–4

Psalm 126

Hebrews 10:35–11:1

John 20:24–29

Preface of Apostles and Ordinations

DECEMBER 25: THE NATIVITY OF OUR LORD JESUS CHRIST

That Jesus was born is a fact both of history and revelation. The precise date of his birth, however, is not recorded in the Gospels, which are, after all, not biographies, and show little concern for those biographical details in which more modern Christians are interested. Such interest began to become prominent in the fourth century, together with the development of liturgical observances of the events of biblical history.

It was in Rome, in 336, that the date, December 25, was settled upon for the celebration of the Nativity. The day, coming as it does at the winter solstice, was already a sacred one, as the festival of the birth of the Unconquerable Sun (*dies natalis Solis Invicti*); but its correspondence with the historical date of Jesus' birth was stoutly maintained by learned, if ingenious, writers. The observance spread rapidly throughout the West; and it is accepted also by most of the Eastern Churches, in which, however, it does not have the prominence it has in the West.

The full title of the feast dates from the 1662 edition of the Book of Common Prayer. Prior to that revision, the day was known only as "Christmas Day." The word "Christmas," which can be traced to the twelfth century, is a contraction of "Christ's Mass."

DECEMBER 25: THE NATIVITY OF OUR LORD JESUS CHRIST

I O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

II O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

A Second Proper for Christmas Day

I O God, who hast caused this holy night to shine with the illumination of the true Light: Grant us, we beseech thee, that as we have known the mystery of that Light upon earth, so may we also perfectly enjoy him in heaven; where with thee and the Holy Ghost he liveth and reigneth, one God, in glory everlasting. Amen.

II O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. Amen.

A Third Proper for Christmas Day

I Almighty God, who hast given us thy only-begotten Son to take our nature upon him and as at this time to be born of a pure virgin: Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen.

II Almighty God, you have given your only-begotten Son to take our nature upon him, and to be born [this day] of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through our Lord Jesus Christ, to whom with you and the same Spirit be honor and glory, now and for ever. Amen.

Lessons and Psalm

| | | | | |
|-----------------------|----|--------------------|----|----------|
| Isaiah 9:2–7 | or | Isaiah 62:6–12 | or | |
| Isaiah 52:7–10 | | | | |
| Psalm 96 | or | Psalm 97 | or | Psalm 98 |
| Titus 2:11–14 | or | Titus 3:4–7 | or | Hebrews |
| 1:1–12 | | | | |
| Luke 2:1–14(15–20) or | | Luke 2:(1–14)15–20 | or | |
| Hebrews 1:1–14 | | | | |

Preface of the Incarnation

DECEMBER 26: SAINT STEPHEN, DEACON AND MARTYR

Very probably a Hellenistic Jew, Stephen was one of the “seven men of good repute, full of the Spirit and of wisdom” (Acts 6:3), who were chosen by the apostles to relieve them of the administrative burden of “serving tables and caring for the widows.” By this appointment to assist the apostles, Stephen, the first named of those the New Testament calls “The Seven,” became the first to do what the Church traditionally considers to be the work and ministry of a deacon.

It is apparent that Stephen’s activities involved more than simply “serving tables,” for the Acts of the Apostles speaks of his preaching and performing many miracles. These activities led him into conflict with some of the Jews, who accused him of blasphemy, and brought him before the Sanhedrin. His powerful sermon before the Council is recorded in the seventh chapter of Acts. His denunciations of the Sanhedrin so enraged its members that, without a trial, they dragged him out of the city and stoned him to death.

Saul, later called Paul, stood by, consenting to Stephen’s death, but Stephen’s example of steadfast faith in Jesus, and of intercession for his persecutors, was to find fruit in the mission and witness of Paul after his conversion. The Christian community in Jerusalem, taking fright at the hostility of the Judean authorities, was scattered, so that for the first time the Gospel of Christ began to spread beyond Jerusalem.

DECEMBER 26: SAINT STEPHEN, DEACON AND MARTYR

I We give thee thanks, O Lord of glory, for the example of the first martyr Stephen, who looked up to heaven and prayed for his persecutors to thy Son Jesus Christ, who standeth at thy right hand; where he liveth and reigneth with thee and the Holy Ghost, one God, in glory everlasting. Amen.

II We give you thanks, O Lord of glory, for the example of the first martyr Stephen, who looked up to heaven and prayed for his persecutors to your Son Jesus Christ, who stands at your right hand; where he lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

Lessons and Psalm

Jeremiah 26:1–15

Psalm 31

Acts 6:8–7:2a, 51c–60

Matthew 23:34–39

Preface of the Incarnation

DECEMBER 27: SAINT JOHN, APOSTLE AND EVANGELIST

John, the son of Zebedee, with his brother James, was called from being a fisherman to be a disciple and “fisher of men.” With Peter and James, he became one of the inner group of three disciples whom Jesus chose to be with him at the raising of Jairus’ daughter, at the Transfiguration, and in the garden of Gethsemane.

John and his brother James are recorded in the Gospel as being so hotheaded and impetuous that Jesus nicknamed them “Boanerges,” which means, “sons of thunder.” They also appear ambitious, in that they sought seats of honor at Jesus’ right and left when he should come into his kingdom; yet they were faithful companions, willing, without knowing the cost, to share the cup Jesus was to drink.

When the other disciples responded in anger to the audacity of the brothers in asking for this honor, Jesus explained that in his kingdom leadership and rule takes the form of being a servant to all.

If, as is commonly held, John is to be identified with the “disciple whom Jesus loved,” then he clearly enjoyed a very special relationship with his Master, reclining close to Jesus at the Last Supper, receiving the care of his mother at the cross, and being the first to understand the truth of the empty tomb.

The Acts of the Apostles records John’s presence with Peter on several occasions: the healing of the lame man at the Beautiful Gate of the Temple, before the Sanhedrin, in prison, and on the mission to Samaria to lay hands upon the new converts that they might receive the Holy Spirit.

According to tradition, John later went to Asia Minor and settled at Ephesus. Under the Emperor Domitian, he was exiled to the island of Patmos, where he experienced the visions recounted in the Book of Revelation. Irenaeus, at the end of the second century, liked to recall how Polycarp, in his old age, had talked about the apostle whom he had known while growing up at Ephesus. It is probable

that John died there. He alone of the Twelve is said to have lived to extreme old age and to have been spared a martyr's death.

DECEMBER 27: SAINT JOHN, APOSTLE AND EVANGELIST

I Shed upon thy Church, we beseech thee, O Lord, the brightness of thy light; that we, being illumined by the teaching of thine apostle and evangelist John, may so walk in the light of thy truth, that we may at length attain to the fullness of life everlasting; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Shed upon your Church, O Lord, the brightness of your light, that we, being illumined by the teaching of your apostle and evangelist John, may so walk in the light of your truth, that at length we may attain to the fullness of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Exodus 33:18–23

Psalm 92

1 John 1:1–9

John 21:19b–24

Preface of the Incarnation

DECEMBER 28: HOLY INNOCENTS

Herod the Great, ruler of the Jews, appointed by the Romans in 40 B.C., kept the peace in Palestine for 37 years. His ruthless control, coupled with genuine ability, has been recorded by the Jewish historian Josephus, who describes him as “a man of great barbarity towards everyone.” An Idumaeon, married to the daughter of Hyrcanus, the last legal Hasmonean ruler, Herod was continually in fear of losing his throne. It is not surprising that the Magi’s report of the birth of an infant King of the Jews (Matthew 2) caused him fear and anger. Although the event is not recorded in secular history, the story of the massacre of the Innocents would have been totally in keeping with what is known of Herod’s character.

To protect himself against being supplanted by an infant king, Herod ordered the slaughter of all male children under two years of age in Bethlehem and the surrounding region. No one knows how many were killed, but the Church has always honored these innocent children as martyrs. Augustine of Hippo called them “buds, killed by the frost of persecution the moment they showed themselves.”

DECEMBER 28: HOLY INNOCENTS

I We remember this day, O God, the slaughter of the holy innocents of Bethlehem by the order of King Herod. Receive, we beseech thee, into the arms of thy mercy all innocent victims; and by thy great might frustrate the designs of evil tyrants and establish thy rule of justice, love, and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, for ever and ever. Amen.

II We remember today, O God, the slaughter of the holy innocents of Bethlehem by King Herod. Receive, we pray, into the arms of your mercy all innocent victims; and by your great might frustrate the designs of evil tyrants and establish your rule of justice, love, and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Jeremiah 31:15–17

Psalm 124

Revelation 21:1–7

Matthew 2:13–18

Preface of the Incarnation

DECEMBER 29: THOMAS BECKET, *Archbishop of Canterbury and Martyr*, 1170

Thomas Becket was born in London in 1118, of a wealthy Norman family, and educated in England and in France. He then became an administrator for Theobald, Archbishop of Canterbury. Later, he was sent to study law in Italy and France and, after being ordained deacon, he was appointed Archdeacon of Canterbury. His administrative skills eventually brought him to the notice of King Henry II, who, to Thomas's surprise, appointed him Chancellor of England.

He and the King became intimate friends, and because of Becket's unquestioning loyalty and support of the King's interests in both church and state, Henry secured Thomas's election as Archbishop of Canterbury in 1162. Becket, foreseeing a break with his Royal Master, was reluctant to accept. As Archbishop he changed, as he tells us, "from a patron of play actors and a follower of hounds, to being a shepherd of souls." He also defended the interests of the church against those of his former friend and patron, the King. The struggle between the two became so bitter that Thomas sought exile at an abbey in France.

When he returned to England six years later, the fragile reconciliation between Henry and the Archbishop broke down. In a fit of rage, the King is alleged to have asked his courtiers, "Who will rid me of this meddlesome priest?" Four barons, taking Henry's words as an order, made their way to Canterbury, and, upon finding the archbishop in the cathedral on December 29th, 1170, struck him down with their swords. Later, when the monks of Canterbury undressed Thomas's body to wash it and prepare it for burial, they discovered that under his episcopal robes their worldly and determined archbishop was wearing a hair shirt. While such a garment hardly proves that a person is a saint, it clearly indicates that Thomas was motivated in the exercise of his office by far more than political considerations. His final words to the four barons before receiving the fatal blow were, "Willingly I die for the name of Jesus and in the defense of the church."

DECEMBER 29: THOMAS BECKET, *Archbishop of Canterbury and Martyr*, 1170

I O God, our strength and our salvation, who didst call thy servant Thomas Becket to be a shepherd of thy people and a defender of thy church; Keep thy household from all evil and raise up among us faithful pastors and leaders who are wise in the ways of the gospel; through Jesus Christ, the shepherd of our souls, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II O God, our strength and our salvation, you called your servant Thomas Becket to be a shepherd of your people and a defender of your church; Keep your household from all evil and raise up among us faithful pastors and leaders who are wise in the ways of the gospel; through Jesus Christ, the shepherd of our souls, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

2 Esdras 2:42–48

Psalm 126

Matthew 10:16–22

Preface of a Saint (2)

DECEMBER 31: FRANCES JOSEPH GAUDET, *Educator and Social Reformer*, 1934

Frances was born in a log cabin in Holmesville, Mississippi, in 1861, of African American and Native American descent. Raised by her grandparents, she later went to live with a brother in New Orleans, where she attended school and Straight College.

While still a young woman, Gaudet dedicated her life to prison reform. In 1894, she began holding prayer meetings for black prisoners. She wrote letters for them, delivered messages, and found them clothing. Later, she extended this ministry to white prisoners as well. Her dedication to the imprisoned and to penal reform won her the respect of prison officials, city authorities, the governor of Louisiana, and the Prison Reform Association.

In 1900, she was a delegate to the international convention of the Women's Christian Temperance Union in Edinburgh, Scotland. Gaudet worked to rehabilitate young blacks arrested for misdemeanors or vagrancy, becoming the first woman to support young offenders in Louisiana. Her efforts helped to found the Juvenile Court.

Deeply committed to the provision of good education, she eventually purchased a farm and founded the Gaudet Normal and Industrial School. In time, it expanded to more than 105 acres, with numerous buildings, and also served as a boarding school for children with working mothers. Gaudet served as its principal until 1921, when she donated the institution to The Episcopal Church in Louisiana. Though it closed in 1950, the Gaudet Episcopal Home opened in the same location four years later to serve African American children aged four to sixteen.

DECEMBER 31: FRANCES JOSEPH GAUDET, *Educator and Social Reformer*, 1934

I Merciful God, who didst raise up thy servant Frances Joseph Gaudet to be a champion of the oppressed: Grant that we, encouraged by her example, may advocate for all who are denied the fullness of life to which thou hast called all thy children; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

II Merciful God, who raised up thy servant Frances Joseph Gaudet to be a champion of the oppressed: Grant that we, encouraged by her example, may advocate for all who are denied the fullness of life to which you have called all your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Lessons and Psalm

Lamentations 3:26–36

Psalm 146

Matthew 25:35–46

Preface of a Saint (3)