

Equipping the Saints



Equipping the Saints

The Saints Speak to Gregorian Ministry
Novitiate Part Two

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Second Edition

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Introduction

GREETINGS dear brother! As you begin this second phase of your novitiate, we turn to the development of skills for ministry. The goal of your formation work will now be to explore further the nature of Christian ministry, and to provide you tools and resources which you can use in your ongoing formation.

In your postulancy you have already explored the basic history of the religious life and the sources from which we draw our inspiration. In the first phase of your novitiate, you have explored what the identity of a religious is, and explored in considerable detail the Rule of the Brotherhood and its importance for your life. Now we turn to ministry: the joining together with Christ in his redemptive activity.

Ministering with Jesus Christ in his mission to redeem the world is an awesome responsibility. We do not undertake this great task alone, but in combination with those who come before us, and those who are with us today. For this reason, a centerpiece of this book is the example of the saints—those Christian men and women who serve as models for our Christian discipleship.

We hope that you will develop a passionate interest in the saints, developing the skills necessary to learn from their example as you work with others in ministry. The Brotherhood's formation program cannot

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hope to provide for every contingency in ministry, but God has given us the examples of saints past to offer guidance. Hearing them, however, requires the skills to listen to unfamiliar voices, speaking often to a different age and different concerns than our own, and then tuning our ears to hear those voices speaking now to our age and our concerns.

*They lived not only in ages past,
there are hundreds of thousands still,
the world is bright with the joyous saints
who love to do Jesus' will.*

God not only gives us the examples of saints past, but also saints present. We must learn to hear from those holy people who surround us: who can offer us their counsel or guidance, their wisdom and experience. So a crucial part of your work in this year is also to continue to develop the skills of listening and learning from the saints around us. Those saints are in the Brotherhood, and in the wider Church. We may have to seek them out, for the voices we most need to hear may not be immediately present. In addition, we must remember to listen to those who speak to us from outside the Christian fellowship. But for all of us, God provides people who speak his word to us, and we must develop the discernment to identify them, and the ears to hear what they have to teach us.

It is the prayer of the Brotherhood that you will continue your growth in ministry, and come to the fullness of life which is ours in Christ Jesus. We are part of the great and glorious holy people of God. Join us on our mission!

*Come, labor on.
Claim the high calling angels cannot share—
to young and old the Gospel gladness bear:
redeem the time; its hours too swiftly fly.
The night draws nigh.*

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Come, labor on.

No time for rest, till glows the western sky,
till the long shadows o'er our pathway lie,
and a glad sound comes with the setting sun,
"Servants, well done."

A Guide to the Use of this Book

Identifying Your Ministry

THE PURPOSE OF THIS BOOK is to offer novices a tool chest of resources which you can draw upon at need. To begin using this book, you should meet with your mentor and speak about your ministry. The focus of the coming year will be to explore some issues that we have found to be frequently encountered in ministry, to learn from saints past and present, and to relate all this to your own experience in ministry.

Every Christian is called to ministry, and our Rule admonishes us that “all labor is equal in glory, honor, and importance,” provided the work we do is for the greater glory of God. With that in mind, you should take the time before beginning upon the work of this book by discussing your opportunities for ministry with your mentor.

Some have found this time of their novitiate to be an excellent opportunity to develop a specific project in ministry. Brothers have used this opportunity to develop a new ministry in and with our Community, or with their parishes, or at their workplace. If you are motivated by the challenge of completing a project or beginning something new in ministry, this is an excellent opportunity.

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Others are not called to look about for a new project to begin, and find themselves already fully engaged in the ministry to which they are called. Whatever the case with you, discuss your ministry with your mentor, and your ideas for new ministry if you have any, and be as specific as you can.

But remember that “all labor is equal in glory, honor, and importance.” Do not feel that your ministry must be highly visible, or that it must be notable to the world. Much of our ministry occurs in secret, known only between us and God. Some are called to a ministry of profound intercession for the world, and in that labor do more good for their fellows than any amount of visible busyness.

If you find while working through this book that your ministry, as you identified it at the beginning, is no longer what God is calling you to do, then discuss the situation with your mentor. You are not obliged to continue doing one thing come hell or high water: you and your mentor should feel free to adapt as God moves you.

Completing Your Assignments

This book is in two parts: Chapters and Texts. The twelve Chapters are intended to be used one per month, and address one or more issues in ministry. The Texts are an anthology of writings by or about the saints. Each Chapter will direct you to read certain of the Texts, which you should regard as an integral part of that month’s material.

You will be expected to complete two assignments for each Chapter, thus maintaining the pace which you began in the first phase of your novitiate, completing one written assignment every half-month. Each chapter has the same rhythm.

First, you should read the Chapter and the associated Texts. Spend time with it and consider how it relates to your life. Some of the material in the anthology will be written in an unfamiliar style, coming from a very different age than our own. Here it is important to discover how to learn from sources which do not seem immediately to relate to our

present concerns; so be patient, and do not worry if you find parts of the reading confusing or difficult to apply.

Then, you should proceed to the first assignment. The Focus is a brief statement which should help your reflections. It is important that you take this portion of the assignment seriously: spend some time reflecting on the Focus as you begin. There is no writing necessary for this portion, but be careful to give it the time and attention it requires.

The Reflection Questions which follow are intended to provoke you to consider more fully the Chapter and the Texts you have read, together with your own ministry and experience. You and your mentor have by now developed a sense of what is required in written assignments; write a complete answer to the stated Reflection Questions.

Finally, the assignment contains a Practicum: a practical task which you should undertake in the next half-month. It will ask you to describe with specificity (only a sentence or two is necessary) what you intend to do over the next half-month in that area.

After you have considered the Focus, completed your written response to the Reflection Questions, and written your intentions for the Practicum, you should send the assignment to your mentor.

Then, for the second half-month, you will complete the Practicum as you planned it. You should also continue to give thought to the topic of the month's chapter, and be alert for the ways in which it relates to your work.

At the conclusion of the second half-month, you will complete the second assignment for the chapter. Again, begin with the Focus and spend time with it. Proceed to the Reflection Questions, which will ask you to reflect on your own experience as it relates to the topic for the month and the Practicum.

In place of a Practicum, the second assignment for each Chapter asks you to reflect on your Goals for ministry. You should identify what plan of action or task you are willing to undertake to better conform your ministry to the mind of Christ. You might note simply a potential problem area that you should be mindful of, or some other change you need

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to make. Perhaps no change is necessary at all; use this as the invitation to specify, concretely—but in only a few sentences—what practical direction your ministry is taking. Your Goals may directly relate to the stated topic of that month’s Chapter, but they do not have to.

Again, after you have considered the Focus, and written your responses to the Reflection Questions and spoken of your Goals, you should send the assignment to your mentor.

Please remember that timely responses are important to your development as a religious. Do not rush through your work, but allow it to take root in your life. Just as it would be inappropriate to complete assignments at the last minute after only a very brief reflection, it would also be inappropriate to rush ahead. Take your time, and pace yourself as the work indicates.

Starting a New Ministry

Texts for this chapter:

Biography of Saint Augustine of Canterbury

Correspondence of Gregory and Augustine

Canon on Licensed Ministries (Canon III.4 in 2003)

WHAT DOES IT MEAN to take on a ministry? How does one begin? How do you find your place and take up the work of service that you have chosen in the vowed life?

You have, of course, been engaged in ministry all through your time in formation, and probably before you entered the community. But you are now invited to reflect on your ministries in the light of the Gregorian way and the witness of the saints through the ages.

In this chapter, we will look at Saint Augustine of Canterbury, Missionary to the English Church, and how his work among the Angles might speak to us of the fundamentals of new ministry. We will particularly look at some of his correspondence with our beloved patron Gregory, especially his questions to Saint Gregory about how to handle various situations in the new English church, and Gregory's replies.

We will focus on four areas of practical concern. The first is *discernment*. How does one go about deciding if a ministry is right? Where does one

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begin? The second is the practicalities of church polity, including communicating with church and diocesan authorities, and appropriate licensing for various ministries. Third is one's outlook in approaching a new ministry. And finally, the actual beginning of the task ahead.

Discernment and the Call to Ministry

Read the biography of Saint Augustine of Canterbury.

The work of the Brotherhood, as one of our brothers noted recently, is to raise up individuals for ministry and service in the church. It is to this end that we are nourished and supported during our formation and our ongoing lives in the community. The end goal is, as always, the growth of God's church in holiness and the proclamation of the Gospel to all peoples in word and deed.

Saint Augustine of Canterbury is an example of the strength and power of Gospel witness, and is a perfect representative for our discussion of starting a new ministry. Of course, he is also important for our spiritual heritage as Anglicans. His work in establishing the Church in England and his oversight of the burgeoning community as the first Archbishop of Canterbury bear witness to his successful ministry. But Augustine too had to start somewhere, and it is to this we turn.

Augustine's journey to the Kingdom of Kent in the land of the Angles (England) was a journey into unknown territory. Unfamiliar with the customs and language of the people, he went with his fellow brothers under the commission of Gregory the Great to bring Roman Christianity to the English. The story of his journey and some of the legends surrounding the mission to England are documented by Bede in his *History of the English Church and People*. But we cannot here dwell on the history of Augustine's journey, and the legends of Gregory's commission to convert the Angles. Instead, we will focus on some of the characteristics of Augustine's new ministry, which in turn inform our understanding of the fundamentals of new ministry.

Starting a New Ministry

During his mission in England, Augustine wrote a set of nine questions to Pope Gregory, seeking his advice about how to govern and guide the new church. These questions have become part of the heritage of the mission to convert the people of the isles to the Roman Christian faith. Augustine's nine questions to Gregory illustrate one of the first rules of new ministry—when in doubt, ask.

It is important to remember that no one is expected to know all there is to know about a new situation. We all have the experience of walking into a new parish for the first time. It takes time to get to know people, see how things run, and figure out who is in charge.

Once we become familiar with the workings of a new parish, or the style of a new parish priest, we start to engage the rhythm of that church. Much of the discernment involved in starting a new ministry involves listening to that rhythm. It involves, more importantly, listening to the needs of the community to be served. Whether it is a community that you have been part of for months, or for years, this listening enables us each to find the place where our skills may be best put to use for service.

Remember always that we are called to serve. This means we are called to listen. Implicit in the terms “vocation,” “calling,” and “discernment,” is the skill of listening. We cannot serve until we have at least an idea of where our own abilities and skills lie. Are we teachers? Healers? Liturgists? Do we speak well in front of crowds? Are we good at listening? Each individual has his own gifts and talents, which, according to our Rule, are gifts of the Holy Spirit. It is up to each of us to come to ministry with an idea of what our particular gifts are. In listening to the everyday hum of parish life we will begin to see where those skills may best serve the church.

Church Polity and Canonical Requirements

Read the Canon on Licensed Ministries.

Augustine's letters also point to another rule of new ministry—do nothing without permission. By now you should have begun to understand the implications of the vow of Obedience, and the necessity for canons in the regulation of church affairs. These canons also have specific things to say regarding the various ministries in the church, lay or ordained. Independent of the canons there are also generally acknowledged but unwritten customs dealing with protocol. Some people will assume that you, as a religious, have authority to do things that you don't. Always consult your rector or bishop before embarking on a new ministry in the congregation.

Another suggestion to remember—it never hurts to meet your bishop. Whenever a member enters our community, makes profession, or moves to a new diocese, the bishop is informed by the Director of Public Relations. You should be willing and able to call and request a brief meeting with him or her to introduce yourself and even to ask for suggestions about where your bishop thinks you might be of good use.

Finally, familiarize yourself with the canons of the church which pertain to your ministry. The canons describe the procedures and requirements for licensing lay ministries in the church, and your diocese may have additional requirements to consider. Most dioceses have courses through the year to certify and train Eucharistic Ministers and Eucharistic Visitors, Preachers, and even liturgical training. Lay people and clergy can take courses in counseling and pastoral care or specialized ministries with the disabled, persons in recovery, or those living with HIV or AIDS. But if the canons require a license, get it. Never let anyone assume that you have training or licenses that you don't.

Engaging the Experience of Others

Read the Correspondence of Gregory the Great and Augustine of Canterbury.

One of the hallmarks of Augustine's ministry was his willingness to ask questions, to seek advice and counsel, and to put the information received to good use in his work in the new English church. Gregory made clear to Augustine that it was essential to engage the experience of others: "choos[ing] what pleases almighty God more...choose what are pious, what are religious, what are right, and as if gathered into a bundle appoint these for the minds of the Angles as a custom."

It is good whenever beginning a new ministry to seek to find people in your congregation or the Brotherhood who have worked in similar ministry. Ask them how they did it, how they started, and what the challenges were. There is a wealth of experience in the church, and relatively few "original" ministries that have never been tried before. You are bound to come across someone who has done what it is that you are seeking to do. Engage their experience and learn from it. People usually love to share their experiences with others. It makes people smile to know that their experience can benefit others.

Once you have talked to people about your new plan for ministry, it will start taking shape in your mind. You are free to take what advice you need and leave the rest behind in favor of finding your own approach to what you have in mind. You will find that some things born of solid experience are important, especially when you know the community to which you are directing your efforts. Others will share with you that something has a history of not working in the parish, or on a particular night, or during a particular season. Once you have the information you need in hand, go to work.

Some Further Ideas

Once you set out to begin a new ministry, it is wise to write out a brief summary of what you would like to do and a concrete description of

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what your goals are. Be patient about getting started and be realistic about your expectations. Remember the motto of the Brotherhood: *Soli Deo Gloria*—the work that you undertake in the church is about glorifying God and bearing witness to God, and God alone. Talk to anyone in the parish who may be interested in your ministry.

If it is a parish ministry, invite people to participate. If it is an outside ministry (at a prison or hospital, for example) share your aspirations with friends at the parish and in the community. You may be surprised at how much support and encouragement you receive.

Most importantly, your new ministry should be undertaken because you feel called to it and anticipate being fulfilled by it. Do not engage in ministry just for ministry's sake. Do it because God calls you to it and your heart is in it. Have fun!

Suggestions for Further Reading

William K. Hubbel, *Saint Augustine and the See of Canterbury*.
The Venerable Bede, *History of the English Church and People*.

Starting a New Ministry—First Assignment

Focus

Q. What is the mission of the church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Reflection Questions

1. What might the ministry of a small child be?
2. How did you come to be doing your current ministry?
3. How does your ministry relate to the mission of the Church?

Practicum

1. If you have not already done so, write a letter of introduction to your bishop, describing your religious vocation and something of your life and ministry. Consider asking to meet your bishop for a brief conversation.
2. Identify a leader in your local congregation with whom you could have a conversation about their ministry and the needs for ministry of your congregation. Plan over the next half-month to sit down and discuss it with them. Do not feel obliged to chip in with whatever tasks they may have, but do offer to mention them to other people who may be well suited. Include the name of this person in your report to your mentor.

Starting a New Ministry—Second Assignment

Focus

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Reflection Questions

1. What needs did you learn from the congregational leader to whom you spoke in your conversation? Were you already aware of these needs?
2. Did you feel any unusual pressure to agree to take on tasks in your conversation? What about the conversation, if anything, was uncomfortable?
3. How would you go about deciding if you are called to engage in this work?
4. Share the letter you wrote to your bishop, and any responses, with your mentor. If you did not need to send a letter to your bishop because you have already met or have an ongoing relationship, describe the nature of this interaction.

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of Augustine of Canterbury

Although Christianity had existed in Britain before the invasion of Angles and Saxons in the fifth 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 the Venerable 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 SS. 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

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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 26, probably in 605.

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Correspondence of Gregory and Augustine

Gregory to Augustine, Bishop of the Angles

“Glory to God in the highest, and on earth peace to men of good will.” A grain of wheat has fallen into the earth and died, lest he reign alone in heaven: by his death we live; by his weakness we are strengthened; by his suffering we are released from suffering; by his love we seek brothers we do not know in Britain; by his gift we have found those whom we unknowingly sought.

But who is able to tell how much gladness this has brought into the heart of all the faithful? The darkness of shadow has been expelled from the race of the Angles, by the operation of the grace of almighty God and the work of your brotherhood, and they have been filled with the light of the holy faith. With a wholesome mind that race now submits to almighty God with a pure heart; it is restrained by the rules of holy preaching from the fallen works of depravity; it is subject in heart to the divine precepts and raised up in understanding; it humbled itself to the earth in prayer, lest it lie on the earth in mind.

Whose work is this, but his who says, “My father works until now, and I work”? And, to show the world that he converts it not by the wisdom of men but by his own power, he chose preachers without learning, whom he sends into the world. He does this even now, that he was pleased to do great works among the race of the Angles through weak men.

But in that gift of heaven, dearest brother, there is what (with great joy) ought to be feared most strongly. For I know that almighty God displayed great miracles through your love in the race which he willed to choose. So it is necessary that you both rejoice with fear and tremble with rejoicing about the very gift of heaven: namely, you should rejoice, because the souls of the Angles are brought to inward grace through

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outward miracles, but you should tremble, lest among the signs which a weak character performs it elevates itself in its presumption and, from being outwardly brought to honor, it then falls inwardly into vain glory.

And so we ought to remember that the disciples returning with joy from their preaching, when they said to the heavenly teacher, “Lord, in your name even the demons were subject to us,” at once they heard, “Do not rejoice about this, but rejoice more that your names have been written in heaven.” For they had placed their minds on personal and earthly gladness, when they rejoiced in miracles. But they were recalled from personal gladness to common, from earthly to eternal, to whom it was said, “Rejoice in this, that your names have been written in heaven.” For not all the chosen work miracles, but yet the names of them all are known to be enrolled in heaven. And so there should be no joy for the disciples of the Truth, except for the good that they share in common with all, and in which they will have no end to their gladness.

And so there remains, dearest brother, that about those things which you do outwardly by the work of God, you should always carefully judge yourself internally, and carefully understand both you yourself, who you are, and how great is the grace in that race itself, for whose conversion you received even the gifts of doing signs. And, if when you remember having transgressed against our creator either by word or deeds, also bring this back to memory, that remembrance of your guilt may hold down any glory rising in your heart. And whatever you will receive or have received from doing signs, count this as given not to you, but to those for whose salvation it was brought to you.

But there occurs to my mind, thinking about these things, what was done about one close to God, even eminently chosen. Indeed Moses, when he brought the people of God out of Egypt, worked wonderful signs, just as your brotherhood knows, in Egypt. Fasting on Mount Sinai for forty days and nights, he received the tablets of the law among lightnings and thunders while the whole people trembled; he alone was joined to the service of almighty God even in close speech; he opened the Red Sea; on the journey he had a column of smoke for a leader; he

provided manna for the hungry people; he served meat in the desert to those who wanted it, until they were too full. But when now in a time of thirst they had come to the rock, he despaired and doubted whether he could bring water from it. But he struck it by the command of God, and indeed there appeared a great flow.

But how many miracles did he work after this for thirty-eight years in the desert? who can count them? who can relate them? As often as a doubtful thing struck his mind, he returned to the tabernacle in secret and sought the Lord, and was taught about it at once by God's own voice. He calmed the Lord, when he was angry at the people, by the intervention of his prayers; he swallowed up in a gaping split in the earth those who rose up in pride and quarreled in discord; he overcame enemies with victories; he showed signs to his people.

But now when they came to the land of the promise, he was called to the mountain and heard about the fault which he had committed thirty-eight years before, as I said, that he doubted about the drawing out of the water, and for this reason he understood that he could not enter the land of the promise. And in this we ought to consider how much the judgment of almighty God is to be feared, who did such signs by his familiar, but still kept his fault in mind for such a long time. If, therefore, dearest brother, we understand that he also died for a fault after those signs, whom we know was especially chosen by almighty God, how much ought we to tremble with fear, who do not yet know if we are chosen?

But about the miracles of the wicked, what ought I to say? For your brotherhood knows well what the Truth says in the gospel: "Many will come in that day saying to me, 'Lord, we prophesied in your name and cast out demons in your name and did many works of power in your name.' But I say to them, 'I do not know who you are; go away from me all you workers of iniquity.'" Rightly therefore one's mind ought to be humbled among signs and miracles, lest perhaps it seek in these things its own glory, and exult in the private joy of its exaltation. For we ought to seek the advantage of souls through such signs, and his glory

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by whose power the signs are brought forth. Truly the Lord gives one sign to us, about which especially we can greatly rejoice and understand the glory of election in us, saying, “In this you will know that you are my disciples, if you have love for each other.” And the prophet sought this sign, when he said, “Make me, Lord, a sign for good, that they who hate me may see it and be confounded.”

But I say all this, because I want to subdue the mind of my hearer in humility. But let your humility itself have its own faith. For I, a sinner, hold a most certain hope, that by the grace of the almighty creator and our redeemer God the Lord Jesus Christ, your sins are already forgiven, and you are chosen for that purpose, that through you others may be forgiven. And you will not have grief for any guilt to come, who strive to make joy in heaven over the conversion of many. Truly our same founder and redeemer, when he spoke of the penitence of a man, said, “And so I say to you, there is greater joy in heaven over one sinner’s repentance, than over ninety-nine just men, for whom penance is not necessary.” And if there is great joy in heaven over one penitent, of what sort of joy ought we to believe when such a people has been converted from their error, who have come to faith and condemned in penitence the evils which they did? And so in this joy of heaven and the angels let us repeat those above angelic voices, therefore let us say, let us all say, “Glory to God in the highest and on earth peace to men of good will.”

Given the tenth day before the Kalends of July. [June 22]

Gregory the Great, Registrum Epistolarum xi.36. Translated by Thomas Bushnell, BSG

Gregory to Augustine, Bishop of the Angles

To our most reverend and most holy brother and fellow bishop Augustine, Gregory, a servant of the servants of God.

Since it is certain that the ineffable rewards of eternal rule are reserved for those who labor for almighty God, yet it is necessary for us to assign the benefits of honor to them, that in the pursuit of spiritual work they might want to apply themselves many times over in hope of reward.

And because the new church of the Angles has been brought to the grace of almighty God by the generosity of the same Lord and your work, we concede to you the use of the pallium in it, for the performance of the solemnity of the mass only, so that you may ordain twelve bishops in each place, which will be subject to your control, in order that a bishop in the city of London ought always to be consecrated from now on by his own synod, and to receive the pallium of honor from this holy and apostolic see, which I serve by the grace of God.

But we want you to send a bishop to the city of York, one whom you judge suitable for ordination, so that, if this city with its surrounding region should receive the word of God, he also may ordain twelve bishops and enjoy the honor of a metropolitan, because to him also, if our life continues, we propose to assign the pallium by the favor of God. And yet we want to place him under the control of your brotherhood. But after your death, let him be so placed over the bishops he has ordained, that in no way would he be subject to the control of the bishop of London. But let there be between the bishops of the cities of London and York such distinction of honor from now on, that whichever is ordained first would be taken as first. Yet let them dispose in common counsel and agreeable action whatever ought to be done for the zeal of Christ; let them think unanimously what is right, and accomplish those things which they think to do, without disagreeing with each other.

But let your brotherhood have subject to it not only those bishops which you will ordain nor those only who will be ordained by the bishop of York, but also all those priests of Britain, by the authority of our Lord Jesus Christ, in order that from the word and life of your sanctity they may perceive the form both of believing rightly and living well, and following their office in faith and morals, they may attain to heavenly kingdoms, when God so wishes.

May God keep you unharmed, most reverend brother.

Given the tenth day before the Kalends of July, in the nineteenth year of the rule of our lord Mauricius Tiberius, Augustus most pious, in the

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eighteenth year of the consulate of the same lord, the fourth indiction.
[June 22, 601]

Gregory the Great, *Registrum Epistolarum*, xi.39. Translated by Thomas Bushnell, BSG.

Gregory to Augustine's Monks

Gregory, a servant of the servants of God, to the servants of our Lord.

Because it is better not to begin than to return back deliberately from what has been begun, it is right and a good work, most beloved sons, that you fulfill with the greatest care what you have begun by the Lord's help. Therefore do not let the toil of the journey nor the tongues of evil-speaking men deter you, but fulfill by the authority of God with all steadiness and all fervor what you have undertaken, knowing that a great work is followed by the greater glory of eternal reward. But when your provost Augustine returns, whom we have also made your abbot, obey him humbly in everything, knowing that whatever is completed by you under his direction will profit your souls in everything. May almighty God protect you by his grace, and grant that I may see the fruit of your labors in our eternal home, in order that, although I cannot work with you, I may be found together with you in the joy of your reward, that is, since I would work with you. May God keep you unharmed, most beloved sons.

Given the tenth day before the Kalends of August, in the fourteenth year of the rule of our lord Mauricius Tiberius, Augustus most pious, in the thirteenth year of the consulate of the same lord, the fourteenth indiction. [July 23, 596]

Bede the Venerable, History of the English Church and People, i.23.

Translated by Thomas Bushnell, BSG.

The questions of Augustine to Gregory and his replies

Meanwhile Augustine, the man of God, came to Arles, and was ordained bishop of the English race by Aetherius, the archbishop of that city, ac-

cording to the commands of holy father Gregory which they had received. And returning to Britain he sent the presbyter Laurence and the monk Peter at once to Rome, who told the blessed pontiff Gregory that the race of the English had received the faith of Christ and that he had been made bishop, and also seeking his counsel about certain questions which seemed important. Without delay, he received suitable responses to the inquiry, which we thought suitable to introduce here into our history.

I. The question of blessed Augustine of the church of Canterbury: "Of bishops, how they ought to dwell with their clergy, or of what is brought to the altar from the offerings of the faithful, how much their share ought to be, and how a bishop ought to act in church?"

Gregory, pope of the city of Rome, responded, "Sacred scripture witnesses to this, which there is no doubt you know well, and especially the letters of blessed Paul to Timothy, in which he endeavored to teach him how he ought to conduct himself in the house of God. But the custom of the apostolic see is to give instructions to those ordained bishop, that from every stipend which is received, four portions ought to be made: namely, one for the bishop and his household for hospitality and entertainment, another for the clergy, a third for the poor, and a fourth for the repair of churches. But because your brotherhood, learned in the monastic rule, ought not dwell apart from the clergy in the church of the Angles, which by the guidance of God has been recently brought to the faith, you ought to institute this custom, which was that of our fathers in the beginning of the newborn church; in which none of them said that anything of what he possessed was his own, but all things were in common to them. But if there are clergy outside sacred orders, who cannot be continent, they ought to take wives, and receive stipends on their own; because we know it was written by the same fathers, of whom we have spoken, that it was divided up for each as each had need. Also care and provision ought to be made for their stipends and they ought to be held under ecclesiastical rule, that they live with good morals and be vigilant in chanting psalms, and guard their heart and

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tongue and body from all illicit things, by the direction of God. But what ought to be said by us to those living a common life about making portions and showing hospitality and fulfilling mercy?—since all which remains ought to be expended on pious and religious causes, as our Lord the teacher of all says, ‘What remains, give as alms, and see, everything is clean to you.’”

II. The question of Augustine: “Although there is one faith, are there different customs of the churches, and is one custom of mass held in the holy Roman church, and another in the Gaulish?”

Pope Gregory responded, “Your brotherhood knows the custom of the Roman church, in which you remember your upbringing. But it pleases me that, what you find in the Roman church, or the Gaulish, or any other, you carefully choose what pleases almighty God more, and give to the church of the Angles, which is new to the faith, the best precepts which you can gather from many churches. For things ought not be loved for places, but places for good things. Therefore, from each church whatever, choose what are pious, what are religious, what are right, and as if gathered into a bundle appoint these for the minds of the Angles as a custom.”

III. The question of Augustine: “I beg you, how someone ought to be punished, if he carries something off from a church by theft.”

Gregory responded, “This your brotherhood can measure according to the person of the thief, how he can be corrected. For there are some, who having resources, commit theft, and there are others, who are without riches; so it is necessary that some be corrected by fines, some by beatings, and some more strictly but others more leniently. And when it is done a little more strictly, it ought to be done from charity and not from anger, because this is done to him who is corrected to keep him from being consigned to the flames of hell. For we ought to keep discipline among the faithful as good fathers are accustomed to do for carnal sons: they strike them with beatings for their faults, and yet they seek to have as heirs those whom they have afflicted, and they preserve what they possess for those whom they seem to attack in anger.

Therefore this charity ought to be held in mind, and it should give the manner of correction, so that the mind ought to do nothing at all beyond the rule of reason. You should also add how those things which they have taken from the churches by theft ought to be returned. But far be it that the church receive with a profit what it seems to lose of earthly things, and seek money from empty things.”

IV. The question of Augustine: “If two full brothers can marry two sisters, which are offspring of distant families.”

Gregory responded, “This can be done in every way, for in no way is anything found in the sacred writings on this topic that seems to say otherwise.”

V. The question of Augustine: “Up to which generation ought the faithful marry within their family; and if it is permitted to marry a step-mother or sister-in-law?”

Gregory responds that Roman secular law allowed the marriage of cousins or siblings, but this is to be prohibited in the church. There are many among the English who have entered such marriages, and Gregory tells Augustine that they must abstain from such marriages when they have accepted the Christian faith, or else they are to be excommunicated.

VI. The question of Augustine: “If a great length of journey lies between, so that bishops cannot easily come together, whether a bishop ought to be ordained without the presence of any other bishops.”

Gregory responded, “And indeed in the English church, in which you are still the only bishop present, you cannot ordain a bishop otherwise than without any other bishops. For when do bishops come from Gaul who would assist as witnesses in the ordination of a bishop? But we want your brotherhood so to ordain bishops, that these bishops will not be separated by a long interval, and so there will be no want, so that in the ordination of a bishop, other pastors, whose presence is very useful, can also easily come together. Therefore when by God’s help there are thus bishops ordained in places near to each other, in everything an ordination of bishops ought not be conducted without an assembly of three or four bishops. For in these spiritual things, that they might be arranged wisely and maturely, we can take an example also from things

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of the flesh. For it is certain that when marriage is celebrated in the world, married people are called together, that those who have already come before in the way of marriage, may be joined also in the joy of those who follow in marriage. Therefore why not also in this spiritual ordination, in which through sacred ministry a man is joined to God, such should come together, who either rejoice in the elevation of the bishop ordained, or pour prayers equally to almighty God for his preservation?”

VII. The question of Augustine: “How ought we to treat the bishops of Gaul and Britain?”

Gregory responded, “We assign no authority to you over the bishops of Gaul, because from the ancient times of my predecessors, the bishop of Arles received the pallium, whom we in no way ought to deprive from the authority he has received. Therefore if it happens that your brotherhood should go over to the province of Gaul, you ought to handle with the same bishop of Arles how, if there are any vices in the bishops, they ought to be corrected. And if perhaps he is weak in vigor of discipline, he should be kindled by the zeal of your brotherhood. And we have also sent letters to him, that he also should help with his whole mind with the presence of your holiness in Gaul, and whatever is contrary to the commands of our creator, should be restrained in the conduct of the bishops. But you yourself cannot judge the bishops of Gaul beyond your own authority; instead by imitation, reform the minds of the weak to care for holiness, because it was written in the law, ‘Going into another’s field, you ought not use a sickle, but you can rub the ears with your hand and chew them.’ For you cannot use the sickle of judgment in that field which seems to be committed to another, but by the attraction of good works, winnow the chaff of their vices from the harvest of the Lord, and by warning and persuading in the body of the church, as if converted by chewing. Truly whatever ought to be done from authority, ought to be done with the foresaid bishop of Arles, lest what is found in the ancient institution of the fathers be disregarded. But we commit all the bishops of Britain to your brotherhood,

that the unlearned may be taught, the weak strengthened by persuasion, the perverse corrected by authority.”

VIII. The question of Augustine: “If a pregnant woman ought to be baptized, or after she gives birth, after what time can she enter the church; or also, lest the child born be prevented by death, after how many days can it receive the sacrament of baptism; or after what time can her husband have carnal intercourse with her; or, if she is held by the custom of menstruation, whether she is allowed to enter the church or receive the sacraments of holy communion; or a man who has had intercourse with his wife, before he is washed by water, if he can enter the church, or also come to the mystery of holy communion. Which all the ignorant race of the English ought to have knowledge.”

Gregory affirms that a pregnant woman may of course be baptized. After she has given birth, a woman may enter the church at once (or else pregnancy would seem to be a sin), and the command of the Mosaic law that prohibits her to enter must be understood figuratively. Infants may be baptized even immediately after birth if there is any danger of death. After she has given birth, her husband is to avoid intercourse with her until the child has been weaned. Although some women have given their children over to wet nurses to avoid this requirement, they are still prohibited from intercourse until their purification. Intercourse is entirely prohibited during menstruation, but women must be free to enter the church during menstruation, and may also receive communion. A man who has had intercourse with his wife ought not enter the church until after he has washed, and then he can receive communion.

IX. The question of Augustine: “If after an illusion of the kind that comes in a dream, someone can either receive the body of the Lord, or, if he is a priest, celebrate the holy mysteries?”

Gregory responds that while the Mosaic law would have prohibited this entirely, this should be taken figuratively. Instead, whether one may receive communion or celebrate the Eucharist is to depend on the cause of the illusion (is it entirely innocent, or did it arise from evil thoughts while awake?) and also, in the case of a priest, the need of the community for the celebration is to be considered.

Bede the Venerable, *History of the English Church and People*, i.27.

Translated by Thomas Bushnell, BSG.

Delegation and Sharing

Texts for this chapter:

Biography of John Henry Hobart

An Address on John Henry Hobart, by William Franklin

JOHN HENRY HOBART, one of the great bishops of the church, is perhaps one of the most appealing figures of the 19th century Episcopal Church. He perhaps single-handedly built up the strength and numbers of the dioceses in the northeastern United States by his superb organizational skills and his undying devotion to the church. His work led to a revival of the Episcopal Church through the foundation of General Theological Seminary and Hobart College. It is to his example that we turn in our discussion of delegation and sharing, although perhaps at first it may not be apparent how Bishop Hobart serves as an example of how to delegate and share. The good bishop was notorious for his type-A personality and his unique ability to stretch himself beyond the capacity of normal men, ultimately working himself to death.

Letting Go

Read the Biography of John Henry Hobart.

The Christian way of life, emphasizing as it does ministry and service, preaching and living the Gospel, and faithful witness, requires a great deal of effort and strength. In the Gregorian way of life, we are uniquely prey to the dangers of overcommitment and overwork, because we live in the world, dealing with everyday stresses and strains as part of our vocation to a vowed, apostolic religious life. Many of us work in secular occupations while trying to serve the needs of congregations, fulfill the obligations of the Rule, develop healthy spiritual lives, and maintain families. This is no small task. Throughout your formation you have probably already struggled with trying to find the balance among the various aspects of the Gregorian way of life. The Rule of the Brotherhood becomes for us a means of balancing and focusing such tensions and helps to provide a framework within which to find the balance necessary for spiritual as well as physical and emotional health.

Spiritually, overcommitment defeats the very foundation of our lives in Christian witness. We cannot serve effectively if we are frenzied, hassled, or unfocused. So, in all the areas of our lives where we engage in ministry, whether workplace, parish, the community, or family, we need to know when it is time to let go of the controls and share responsibilities and tasks with those called to serve alongside us.

We do not serve alone. The very reason that we are called to function in the world is to help raise up other ministers to God's purpose, by our own example. In our families, all members are called to fulfill their functions and contribute toward the nourishment, nurture, and care of one another. In the workplace all have their own tasks and duties. In all of these ministries, others are called to work with us. We as Gregorians are asked to enable these people for ministry whether by example or delegation, or by sharing the gospel mandate to work for the spread of the kingdom of God. Ministry is a right and a responsibility of baptism.

One of the ways that Bishop Hobart provides a positive example for us is that he expanded the number of clergy almost five times over, inspiring them to revive the church in great numbers. He enabled the development of new parishes all over the northeast so that the gospel could be spread and the kingdom built up.

Building up Others in Ministry

It helps to remember that not every need that presents itself is a ministry that we must undertake. We serve best when a need arises and we recognize among our peers one who can undertake the task of addressing that need. This requires us to be able to discern the gifts and skills of others. When we make a concerted effort to see and appreciate the gifts for ministry possessed by our fellow parishioners, family members, or coworkers, then we are in the wonderful position of encouraging them towards ministry of their own.

This is a wonderful gift to bring to any community, one that makes everyone feel useful by truly appreciating the gifts that God provided for them and pointing them towards the fulfillment of their unique calling.

This activity is faith-building and community-building. We see it at work in the Brotherhood often, as we welcome new members to preach, lead workshops, share their gifts and skills in our liturgy, and contribute their insights for publication in our newsletter. This is a wonderful and pastoral way of giving each person an important place in the work of a community. It also gives us leave to focus our own gifts and skills where they may be most useful and needed, rather than spreading ourselves thin by trying to undertake too many things at once, thereby reducing our effectiveness.

Many of us fail to appreciate how much of the work of the community is shared and how quickly and earnestly new members are invited to participate in the ministries that allow our community to function.

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Our community is based on a healthy understanding of ministry and a long history of recognizing and evaluating the gifts of others that they may be prepared for ministry.

As a brother in the world, you are asked to live out the practical application of this model in your daily life. It is a way of carrying the community-building successes of the Brotherhood into the workplace, the parish, the hospital, or the family. It builds up neighborhoods, homes, and individuals.

Communicating the Vision to Others

One of the most effective models for ministry development in the church today is the cell-group model. This model for development of small groups, usually in the home of one of the group members, is outlined beautifully in a series of publications by the Episcopal Church's Congregational Development Services: "In small group life, we have opportunity to keep our vows in Christ that emphasize participation in the Christian community. Further, the support of group life helps us to live out the vows in our daily place of activity. Small group gatherings function as valuable times for exploring our faith and personally reinforcing each other in living out our faith in the world."

The Congregational Vitality Series develops ideas on ministry development aimed at the growth and nourishment of small groups active in service to the church. It covers such themes as strategies for evangelism and outreach, new member ministry, the life cycle of congregations, and dealing with conflict in congregational goals. For the purposes of the brother actively engaged in ministry development, such models for growth, leadership, and community-building provide valuable insights. In order to effectively communicate the vision of "all-member ministry," it is important to clarify the ministry's objectives, to recognize and cultivate leadership skills among members of the community, and to challenge others to grow and develop their gifts. In your service to the church, you can use such models to approach ministry and learn

how and when to share tasks with those who are called to participate in the work with you.

“The leadership circle in a congregation represents more than a special ministry. It is a culture, meaning that there are norms, skills, relationships, accountabilities, and support systems, that relate particularly to this specialized ministry...All leaders have apprentices. The various roles and licenses flow from differing spiritual gifts and training. In both cases, large and small, we imagine a congregation that benefits from considerable small group life and an empowered leadership community.” Without such support we may find it difficult to engage in ministry that is nourishing to us and to the communities we serve. Such models as the cell-group model enable us to serve our congregations well, raise up ministers for the service of the church, and teach us the skills necessary for our own development.

Invitational Ministry

Read the Address on John Henry Hobart.

Our active ministry in the church is not just about our ability and desire to be of service, but it is also about our call to others to be of service as well. This is what is intended by the phrase “invitational ministry.” We do not serve the church for its own sake, but for the sake of God’s kingdom. Those with whom we come in contact should be challenged to recognize their own call to service by the way in which we live out our vocation. Therefore, it is our responsibility to present an inviting posture to those among whom we serve.

We can only do so if we are responsible to ourselves and responsible in our ministry. Sharing our work with others, being clear in communicating our goals, and recognizing skills in others in order that they may be enabled for ministry, presents a wonderful example of service for a church still struggling with new ways to enable lay persons for ministry. The contemporary model of religious life represented by the Brother-

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hood has a unique and important responsibility to invite the participation of all Christians in the church's ministry. Since the community's foundation, it has presented a compelling vision of the vocation of all the baptized. It continues to do so through each individual member as they empower others for service through their ministry, their presence, and their work.

Suggestions for Further Reading

Selections by John Henry Hobart in *Prayer Book Spirituality*.
The Congregational Vitality Series.

Delegation and Sharing—First Assignment

Focus

“You heard my teaching in the presence of many witnesses; hand on that teaching to reliable men who in turn will be qualified to teach others.” (1 Timothy 2:2)

Reflection Questions

1. Whose example and encouragement have been essential in your own call to ministry?
2. Have you ever experienced a sense of exclusion from a ministry to which you felt you were called?
3. Who are you directly responsible to in your ministry? Is anyone responsible to you in turn? Are these bonds of responsibility life-giving or not? What would make them more able to strengthen your ministry?

Practicum

1. During the coffee hour at church over the next couple of weeks listen to the people around you. Take note of the particular talents, gifts, assets of personality, or skills that you recognize while you pay attention.
2. Identify a person you know (at work, at the parish, in the Brotherhood, or elsewhere) and ask them to help you in your ministry. You might ask them to manage a sub-task of your project, or to take on some particular role. Perhaps you will enlist them as an intercessor, and pledge in turn to keep them aware of how your ministry progresses.

Delegation and Sharing—Second Assignment

Focus

“You heard my teaching in the presence of many witnesses; hand on that teaching to reliable men who in turn will be qualified to teach others.” (1 Timothy 2:2)

Reflection Questions

1. What did you learn in your coffee-hour listening? Did you begin to discern gifts in others that you had not previously recognized?
2. Was it uncomfortable to ask for help in your ministry?
3. What was the reaction of the person you asked?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

- Your home life
- Your own primary ministry
- The community

Biography of John Henry Hobart

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, September 14, 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 deacon in 1798 and 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 29, 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 12, 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 opened missionary work among the Oneida Indians. He was one of the founders of 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 Churchmen 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.

Lesser Feasts and Fasts • 2003

An Address on John Henry Hobart

Introduction

The theme of this address is Bishop John Henry Hobart, and Anglican identity embodied in the shared belief and responsibility of the whole people of God. However, I want to begin with a cautionary note about Episcopalian triumphalism, which the topic of such an address inevitably evokes. When I first went to Minnesota to teach at Saint John's University in Collegeville, just out of graduate school, I thought that I could easily convince the Lutherans and the Roman Catholics in that region of the truths of Anglicanism. The wise old Benedictine monks of Saint John's Abbey, which sponsors Saint John's University, warned me of the unintended comical possibilities of over-confident religious conviction. To illustrate this point, the monks gave me, as a greenhorn faculty member, a newspaper headline from the bad old days of denominational conflict, from the *English Catholic Times* of April 1956 which announced in bold headlines the conversion of a prominent London socialite from Anglicanism to Roman Catholicism, and this is the headline, which I have still preserved, in large type: "Lady Grafton has renounced the errors of the Church of England, in order to embrace those of the Church of Rome."

So it is with humility, and as a Church historian, that I approach the topic designated for this address—Bishop Hobart and Shared Belief and Responsibility. The pastoral function of Church history can be described as the search for movements, persons, and models of ministry of the past that illuminate the crises of the moment. For our age, the crisis of the moment is how to integrate the great movements of civil rights and of human liberation of the recent past—in the areas of race, gender, and human sexuality into new and legitimate models of Christian life. They key word here is legitimate, for these movements have often been root-

ed in their origin in secular change, and their integration into Christianity has not been without pain and separation. We think of how our Anglican commitment to the admission of women to holy orders has led to a freezing of our relations with the Roman Catholic Church (perhaps there is just now a slight thawing of this on the horizon), of how the issue of the place of gay and lesbian Christians within our community has led to judicial proceedings within the Episcopal Church. In the midst of the resulting alternation of mind and heart in the light of these developments, some Episcopalians are terrified that Scripture “wrongly interpreted” will separate us from our traditional Christian values—from our secure world of faith, and on the Right within our Church we see the signs of a rise of a conservative and restrictive spirit which seeks to place severe limitations on the interpretation of Scripture in the community of faith.

Others within our Church now identify historical Christianity as a force which has dehumanized minorities on the basis of race, gender, and sexual identity. In their view, historical Christianity has failed in all attempts to proclaim a liberating Christ who frees from the bondage of prejudice. Before the vexing questions of the moment there seems to be a retreat to the local, the parochial, the regional, the sectarian, and the exclusive within our Church.

In the face of this challenge my service as a historian leads me to recall tonight the mission to our nation that lay at the foundation of the Episcopal Church two hundred years ago, and I wish to recall the role of an earlier Bishop—John Henry Hobart—in forging a mission of unity through advancement for the Diocese of New York and the Episcopal institutions of New York in its early days.

The Origins of the Episcopal Church

The origins of the Episcopal Church and of Bishop Hobart lie in an earlier convulsion of Church history—the Age of Revolution—the period of American history from our Revolution to the War of 1812. Bishop Ho-

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bart was born on the eve of the Revolution, in Philadelphia in 1775, baptized and nurtured at the feet of Bishop William White, the real architect of the Episcopal Church and our first great Presiding Bishop. Hobart was educated at Princeton in the last years of the eighteenth century, and he was elected Assistant Bishop of New York in the year before the War of 1812 began. In retrospect, the earlier eighteenth century just before Hobart was born was a golden age of American Anglicanism, not unlike the period from 1945 to 1965, a time of growth, prosperity, and internal peace. But in the last three decades of the eighteenth century the reversal of Anglican fortunes on this continent was unprecedented in Christian history, and perhaps no Church until the Russian Revolution would suffer as extensive deprivations in the aftermath of social and political upheaval as did the Church of England in America—stripped by war of clergy, schools, finances, and prestige. In the South our American revolutionaries disestablished the Church and in Virginia the government seized most of its property. The Episcopal Church with its hierarchical ministry, its formal services and prescribed liturgy seemed to reflect a fading European image of a vanished era, destined, like warfare, to disappear with the last of the eighteenth-century generation and the dawn of a new era of American enlightenment.

North of New York in New England the most influential Anglican Church—King's Chapel in Boston—moved toward a liberal faith that would abandon the corruptions of European Christianity and dramatically recast Anglicanism in a radical American form that would embrace the toleration and the enterprise of American citizenry. But despite these bright hopes, the Unitarianism of King's Chapel would remain essentially the religion of one region and one class, so much so that the Unitarian was said to believe only in "The Fatherhood of God, the Brotherhood of Man, and the Neighborhood of Boston."

To the South of New York by 1784 the Evangelical Revival had led to the formation of the separate Methodist denomination. But despite its later quickening influence elsewhere, Evangelicalism never really receded as a regional expression of Christianity in the South, to the point that

during the last days of the Civil War a Mississippi Methodist preacher could exhort his compatriots on the identity of the Southern character with the Evangelical spirit: “If we cannot gain our political freedom from the North, let us at least continue to establish our mental and our spiritual independence from the North in our Evangelical way.”

In this period then, the unique contribution of those Anglicans who cast their lot with the Episcopal Church was to create a religious body comprehensive enough to encompass an entire nation: North and South, black and white, saints and sinners, beginners and mature Christians. By 1792 the Episcopal Church had quickly created a series of institutions that successfully transferred to this continent the old English ideal of the Church as an entire nation. These were:

- A united episcopate which maintained the historic Apostolic Succession, bishops understood to provide order to a convulsed American religious landscape, bishops in the Apostolic Succession as a historic link to the earliest days of Christianity, as well as a link from the isolated new nation to the world-wide Church, bishops also as a human embodiment of the shared belief and shared responsibility of a diocese.
- An American Prayer Book—an American version of the *Book of Common Prayer*—which was capable of balancing the varied needs of local congregations with the aims of a diocesan and national community.
- A federal system of government that in a remarkable way adapted episcopacy to a democratic society in two ways: Each state a diocese presided over by a bishop corresponding to the secular governor, and a General Convention corresponding to the national Congress.

Bishop Hobart

John Henry Hobart was the most colorful figure among the Episcopal clergy of the early nineteenth century who were called upon to make this system work after the American victory in the War of 1812 had brought final freedom from European entanglements and, with that, a

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burst of national vision. He had himself an immense capacity for work, for friendship, and for intolerance of opposition. He sought a new American Anglican synthesis in which the old-fashioned High Church position of people like Bishop Seabury of Connecticut would be quickened by a passionate evangelistic concern and aggressive apologetic for the Episcopal Church. “Evangelical Truth and Apostolic Order” were Hobart’s famous watchwords. For example, the fervent religiosity of Hobart’s preaching contrasted with the dispassionate style theretofore favored by the old Colonial High Church clergy. They had read their sermons, but Hobart’s eyes were so bad that he memorized his texts and delivered them without notes. For many in New York, the result of this new style of Episcopal preaching was “electrifying,” as was the bishop’s concise apologetic for the Episcopal Church: that despite the preservation of the apostolic understanding and authority of the historic episcopate, the government of the Church was actually rooted in democratic principles and was perfectly compatible to American society and even to the rough and tumble maze of New York City—whose press, unmuzzled and raw even in the early nineteenth century took a particular dislike to the young Hobart, who was so young when elected Bishop in 1811 that he had put white powder in his hair to effect gravity of appearance.

In Hobart’s own words, “In this country there is a striking resemblance between the structure of Episcopal government and that of the civil polity.” He was thus able to convince New Yorkers that Richard Hooker, whom we would name as the first outstanding sixteenth-century theologian of Anglicanism, that Hooker’s understanding of authority within Anglicanism could be legitimately transferred to our shores and to our national character: the primary authority of Scripture interpreted within the historical teaching and public practice of the on-going Church by a General Convention made up of representatives of each order of the Church, including the laity, our Church possessed of some kind of fidelity and rightness in discerning Christian truth when it meets as the General Convention, which leads us out through the exercise of

the gift of reason and in light of new developments in human knowledge to a deeper understanding of the truth of the Gospel. In his *Apology for Apostolic Order* of 1807, Hobart quotes Richard Hooker at length on this point, with an extensive passage taken from the sixteenth century: “Howbeit, when all which the wisdom of sorts can do, is done, for the devising of laws in the Church, it is the general consent of all that giveth them the form and vigour of laws, the more fully the things determined to carry with them the sanction of all the orders to be governed by them.”

Hobart’s Achievement

This great achievement—historic Episcopate and Prayer Book liturgy—adapted to the spirit of American democracy and to New York city and to New York State as a whole, which was then co-extensive with the Diocese of New York—this was essentially the work of Hobart’s nineteen year episcopate, 1821–1830. His tenure was characterized by constant campaigns to instruct and reform, and to found institutions which would be the embodiment in microcosm of his vision of what an American Anglicanism could be, not only more than fifty new parishes of the Diocese, but also the General Theological Seminary in New York City from 1817, and Hobart College in Geneva from 1820. At General Seminary in Chelsea Square, Bishop Hobart wished to restore the primitive pattern of the bishop as teacher surrounded by representative voices of the whole Church. Hobart himself did this until 1830, spending one day a week at the General and welcoming seminarians to his home on a regular basis. Hobart believed that this corporate and representative body of the Seminary, in union with the bishop of New York, shared collectively in the ministry of defending and interpreting the Apostolic Faith to the new nation, and he wrote of the Seminary with these words which tell us something of the general spirit of American confidence that characterized even the Episcopal Church in the decade after the War of 1812: “Harmony, vigour, zeal, like the life-blood of the human

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frame, are thus sent from this heart of our system, into every part of the spiritual body...strength arising from...the primitive truth and order which the apostles proclaimed and established.” The bishop believed that this bracing synthesis of old and new was achieved most readily in a great new city, and he was concerned that General Seminary remain in New York so that future clergy could be formed also by the variegated social life of the metropolis: formed by the social life of Manhattan as a positive Christian virtue, can you imagine a Seminary founder having a vision of Christian formation like that? And here is Bishop Hobart himself: “Can the heart of a priest grow in New Haven?” he countered when it was suggested by some that General Seminary move out of Manhattan permanently to a near-by University town.

In the bishop’s mind, Hobart College, which he founded in the northern reaches of the Diocese at Geneva, also functioned in this scheme of adapting European religious tradition to the new and expanding horizons of the continent by serving on the frontier as a center for the training of laity and clergy, the college as the laboratory of the new through its engagement, by means of liberal education, with the old. The western frontier of the diocese served best as the setting for the Christian laboratory of the new, hence the final location of the diocesan college by Hobart at Geneva in 1820.

Through these institutions, and through directives and sermons to his parishes, to the Diocesan Convention, to the General Seminary, and to Hobart College, as well as in his own extensive theological writings, there arose by 1830 a theology, a piety, and a social perspective that were unique in antebellum America and that served as a basic alternative to the religious and social assumptions of American Evangelicalism and to the new religious movements like Unitarianism and Methodism.

At the age of 32, John Henry Hobart published *An Apology for Apostolic Order*, which became the theoretical blueprint for his organization of our infant Diocese of New York. Before the *Apology* of 1807, Hobart had written no other significant work for publication and he was little known outside of Trinity Parish, where he served as but one priest,

among a number of ambitious young assistant ministers, who had the advantage of having married a previous Rector's daughter. He defined in the space of this one brief volume of 1807 the true conception of the Church Catholic, the complete development of the Anglican ecclesiastical idea for the United States political context, and the essential elements of the identity which still characterizes the Diocese of New York.

The greatness of John Henry Hobart's plan for the Episcopal Church outlined in 1807 and achieved by 1830 was that he developed both a theological and a practical model of Christianity that could keep in tension, keep in balance, two polarities: the Catholic structure and authority of a historical faith, and Christian liberty. What Bishop Hobart intended to do was to hold together a particular tension, in which the primary authority of Scripture could be recognized, but always as that was interpreted within the historical teaching, and public practice of the ongoing Church.

But as a man born in the eighteenth century, as a child of the English Reformation and of its first great theologian, Richard Hooker, there was also an important place for Reason in Hobart's *Apology* for the Episcopal Church. The function of Reason was to determine how Scripture and Catholic tradition have authority for us—and here Hobart gave us two “nots”: not to use Scripture and Tradition as proof-texts, but not to dismiss them altogether.

Some things in Scripture and Tradition have authority for us, and some do not. This determination is made through reasonable dialogue, in the community of faith—the community of faith defined as the Diocese, whose parishes in Hobart's mind could never exist as isolated entities, but must form together the primary Christian collective which Hobart referred to as “the web of grace,” the Diocesan Convention as the representative voice of this “web of grace,” and the General Convention of the Episcopal Church as the ultimate earthly sovereign of this “web,” whose political structures bring bishops and priests and laity into a graced conversation where the future parameters of Christian life are determined.

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Bishop Hobart's plan for the Episcopal Church in New York meant "neither simple antiquarianism, nor biblical literalism, nor secular rationalism," but this approach to our Church has been treated simplistically by spokespersons of the Left and of the Right during the debates and trial of Bishop Walter Righter during the last months.

The "Traditional" Foundations of the Episcopal Church

The method articulated by Hobart as that of the Episcopal Church was to distinguish, but not to divide, between God's eternal will as that is expressed in Jesus Christ, and the historical and political development of an ecclesial community as it attempts to live out its faith in that event. The Church, for Hobart, is two things: a supernatural body, founded on the Gospel of Jesus Christ, and a visible, historical, and political body which must work out its affairs as best it can in the light of experience; and again, he points to two kinds of experience: present experience and past experience, particularly the experience of the Church of the first four centuries. A dialogue between past and present, a synthesis between the two, produces the best results in the Church.

The political structures of this diocese and of the General Convention of the national Church, the political processes of the Church, are the precise places where past and present are brought together.

In this political process, the interior world of faith is absolutely certain about the saving event which is Jesus Christ, and to deviate from this is apostasy. But in matters of polity and discipline, for example we would say on an issue today such as whether women or only men may be ordained, the Episcopal Church does not believe that it possess a *jus divinum*, a divine pattern. On such matters, the Roman Catholic Church believes that there is an infallible magisterium of the Church and the papacy to guide us, and the Protestant fundamentalists believe that there is the infallible word of Scripture. But Bishop Hobart believed that in such matters of polity and discipline, the Church lives in the realm of probability, and it is a human faculty—Reason—and the Christian community

in prayerful conversation exercising human reason—and again, Hobart insisted that the primary community of prayerful discourse was the diocese as a whole, not any parish existing in isolation, it is the Diocesan Convention, within the Diocese, and the General Convention, that ultimately determines what is finally authoritative and what is only probable for the interior world of faith and for the public life of any particular parish of the Church.

For Bishop Hobart there is no self-authenticating authority except Christ himself, and Jesus Christ does not pass on his infallible authority to a human person, a Pope, or to a book, even the Bible. Thus there is no one authoritative voice, no book, or institution, which can claim infallibly to know the mind of Jesus Christ. Because of this, Hobart regarded things the Roman Catholics, or the Unitarians, or the Methodists, thought to be mutually exclusive, actually to be complementary, to be mutually illuminating: there is the centrality of Scripture and the freedom of reason, the relation of reason to revelation, of reason to faith, there is credal orthodoxy combined with liberty in non-essentials, the appeal to patristic antiquity combined with the welcome of all new knowledge to which reason opens wide the door, the historic continuity with the whole of Catholic Christendom, combined with the freedom of a new national Church now ready to determine its future, neither authoritarianism nor uncontrolled liberty, neither the darkness of Biblical literalism, nor the emptiness of secular rationalism.

This was the message of John Henry Hobart to New York at the beginning of the nineteenth century which comes down to us now at the end of the twentieth century as it has been expressed in the words of a modern Anglican theologian: “God does not speak to us exclusively in one form or simply by supernatural decree, nor does God give us the Bible as an infallible blueprint for the future. The Word of God has authority for us as we are able to appropriate it in the course of our rational interpretation of it, and we are able to do this for two reasons: because of the redemption of our humanity in the full humanity of Jesus Christ, and because the Church, governed by its sometimes stressful po-

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litical structures which focus in all of their stress on the bishops, is the extension of the Incarnation sacramentally to the whole of creation, that God is present not by negating what we are—which is the implication of biblical strict constructionists, whose voice is now being heard once again within our Church as it was heard in Hobart's day—but through a long process of perfecting and completing what we are, and the interior sacramental life of the Church which focuses above all on the liturgy as prescribed by the *Book of Common Prayer*—the sacramental life is an instrument which allows this perfecting and completing process to be accomplished. From Hobart's point of view the authority of Christ—to use the language of a later Anglican theologian, Charles Gore—the authority of Christ “exists to develop Sonship,” which means that Christ enables those who hear him to use the gifts of reason and freedom so that they may respond to the best kind of authority.

What did the Episcopal Church have to give to New York? It was a concept of order which reached beyond parochial boundaries, and this order particularly important in Revolutionary times, a concept of order founded on a succession of bishops in the line of the historic episcopate, bishops insuring order because they are links—hinge-persons—links through history to the earliest days of Christianity, links to the worldwide Church, links of every parish and church and person of a diocese. But order did not mean dogmatism, and the apostolic order of the Episcopal Church, enfleshed in its bishops, should be tempered by moderation and comprehensiveness. This could be achieved, according to Bishop Hobart, by maintaining also the imperatives of close relationships of the laity, as well as the presbyterate, to the Episcopate as a necessary way to adapt the Episcopate to the sensibilities of the American people. Hobart quoted Bishop William White, his Philadelphia mentor, on this point: “The power of electing a superior order of ministers ought to be in the clergy and laity together, they both being interested in the choice.” He believed that the Episcopal Church was thus the first Anglican Church to return to the pure patristic pattern that provided for the direct representation of the laity in Church government and in the

election of bishops, not the indirect means of lay influence as represented by the English or Irish Parliaments or by the Synods of the Episcopal Church of Scotland, with their political appointment of bishops.

As an example of this, in addition to the clergy, Hobart also appointed two laymen to make up the faculty of the General Theological Seminary, to make it more representative of the whole Church: Clement Clarke Moore, who, in addition to his Christmas poetry and real estate developments in Chelsea, was also an accomplished linguist and Hebrew scholar who undertook instruction in Biblical languages, and Gulian Verplanck, a gifted and eccentric New York lawyer and member of the New York State Legislature, who—perhaps as an instance of Hobart’s sense of humor—was appointed professor of Moral Science in the Seminary. Hobart believed that this corporate and representative body of clergy and laity, in union with the Bishop as president, shared collectively in the ministry of defending and interpreting the Apostolic Faith, perceived in the circumstances of the time to be a message of Christian freedom to Evangelical America: Christians to be freed from the demand to subscribe to an elaborate confessional creed—Christians to be freed from showing evidence of a conversion experience—Christians to be freed from following a strict code of rigid social behavior.

No one can discount the relationship of the articulation of these three freedoms to the rapid growth of the Episcopal Church in New York City in the first half of the nineteenth century. As Robert Bruce Mullin has made in clear in his book *Episcopal Vision/American Reality*, the appeal of the Episcopal Church as the only major Protestant non-Evangelical religious body south of Unitarian Massachusetts gave it a great advantage as a socially and theologically acceptable alternative to antebellum Evangelicalism, and for the clarity of the institutional realization of this alternative we can thank John Henry Hobart.

Sifting the Cultural Dynamic

Bishop Hobart's alternative Christian vision, borne out of the time of the adjustment of Anglicanism to the new cultural dynamic of American democracy, is worthy of consideration at the end of the twentieth century as we embark upon a second period of sifting and evaluation as the Christian Church goes through the awkward and painful task of adjusting to the new human insights yielded by the civil rights movements in several spheres since the 1960s, not only in race, but also in gender and sexuality. In the course of this long-term Christian appropriation of or possible rejection of these secular developments, some things in Scripture and tradition will continue to have authority for us, and some things probably will not. By what authority will we make this discernment? If we follow Bishop Hobart, that determination will be made through reasonable dialogue within the community of faith. Only through that difficult process of discernment of Christian truth and appropriating it for ourselves can we finally know and accept the truth of Scripture and tradition for us in our day. Such authority in Hobart's mind ultimately could not rest on a juridical structure—either civil or ecclesiastical—hence he would completely reject the suggestion that church disputes ought to be settled by a judicial process, and I believe that he would not only applaud the decision but also the theological argument that led to the decision in the recent *Righter* trial: the avoidance of an elaborate judicial structure in the Church was the significance to Hobart of the declaration of independence from Britain in both Church and State—on this continent ecclesial authority ultimately would have to be a personal authority of the bishop made known in a community of mutual understanding, trust, and shared prayer, rather than through the creation of an Anglican version of an episcopal magisterium, and I personally believe that this is a key part of our Anglican identity that has been preserved by the *Righter* decision: that doctrine and polity are not determined by a court of bishops, but by the whole body of the faithful

through their representatives in a Diocesan Convention, or in the General Convention.

In an address in 1992, the historian John Booty warned that such a time of sifting the cultural dynamic within our Episcopal Church assemblies may strain the bonds of affection in our communion, but that this time of testing may ultimately produce a greater mutual honesty and perhaps a deeper level of communion than we have ever known before.

But to survive in our diversity, we will also need to preserve our symbols of unity. We need one Bishop who presides from the midst of America's largest, most diverse, and most complex city. We need one Prayer Book, only one, susceptible to a richness of meaning, offering shades and levels of meaning, yet capable of balancing the needs of a multitude of congregations into one common weal. And finally, we need one national General Convention as the theological embodiment of our interdependence, where through the necessary work of Scriptural analysis and social criticism, over the long term, a theological way can be opened up between the oppositions which we make between Evangelical and Catholic, female and male, gay and straight, black and white, native and European.

We live at a moment when many despair in the face of the problems of the institutions of the Episcopal Church, large and small, some world-famous and some obscure—dioceses, parishes, colleges, cathedrals, and seminaries. Before such uncertainty, the institutional history of the Church often seems superficial and unworthy, absorbed in trivialities and rivalries, neglecting the deepest fears and longings of God's people. Yet the founding vision of the Diocese of New York, from the earliest days of Revolution and an uncertain future, speaks of faith in God's unquenchable desire for the wholeness and restoration of every woman and man in this city and on this continent, and the record of eleven generations of Episcopalians in the Diocese of New York who have remained united in one body gives us hope that our Church life is not doomed to ultimate frustration, but may find its unimaginable fulfillment in the presence and in the joy of the One by whom and for whom

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we were made. The example of our founders and forebears now beckons us forward to look at matters as the Apostle Paul looked at them, “confident that nothing can separate us from the love of God,” constantly “leaving the things that are behind, and stretching out towards the things which lie before us, toward the high calling of God in Christ Jesus.”

Thank you.

R. William Franklin

Working with a Team

Texts for this chapter:

Biography of Ignatius of Loyola

Biography of Thomas Bray

Rules to Have the True Sentiment in the Church, by Ignatius of Loyola

Memorial on the State of Religion in North America, by Thomas Bray

THOMAS BRAY AND IGNATIUS LOYOLA were two extraordinary missionaries in the church. Both were figures who received a clear vocation of God for the propagation of the Gospel, and who pursued that calling with single minded devotion and purpose. But they did not act alone: both believed that it was necessary to include others along with their mission, and that only by concerted action would their task be accomplished.

As a result, the organizations founded by these two men survived their death, continuing to live on today performing the work which they had begun. In this chapter we turn to the example they give us of how and why we associate ourselves with others and use a team to do the work of ministry.

Teamwork and Obedience

Read the Biography of Ignatius of Loyola and his Rules to Have the True Sentiment in the Church.

Ignatius of Loyola had been converted to a more serious Christian faith after an injury sustained as a soldier. One of the first things he did in his ministry was to write the *Spiritual Exercises* which function as a training and recruitment manual, to encourage others to engage on a more disciplined spiritual life as he had done. About ten years later he and six others formed the Society of Jesus.

Before this foundation, he had been a lay preacher, but this made the authorities very suspicious of him and he was imprisoned twice by the Inquisition. As a lay preacher he was operating outside the structure of the church and was on his own. It was only when he joined with others that his ideals began to spread. For the remaining twenty years of his life, the order grew to over a thousand members.

Leading a team requires a very careful ear; it requires the ability to discern and understand the differing goals and motivations of the members of a team. A skillful team leader is able to coordinate the different aspirations and projects of team members, and combine them into a coherent whole, producing work which the entire team can claim as work they accomplished together.

Being a member of a team is also important. Many of us will never be team leaders in ministry, but we will nearly all be members of ministry teams. Working in a team requires the willingness to subordinate one's own desires to the need for the team to effectively accomplish its goals.

See in the *Rules of Ignatius* which you have read how he emphasizes as well the need for his followers to observe obedience themselves: indeed, these rules all call his followers to consciously regard themselves as members of the greatest team there is: the holy Body of Christ, that is, his spouse, the Church. It was these *Exercises* which brought forth the Society of Jesus.

Just as Ignatius first wrote the *Spiritual Exercises*, and only then did the ministry they inspired begin to bear fruit, working in a team requires a prior commitment to the health and stability of the team. The team is not just a tool for accomplishing certain tasks, but it becomes a ministry setting itself. The members of the team become called upon to minister to each other, and each member shoulders responsibility for the team's cohesiveness and success.

Teamwork and Chastity

Read Thomas Bray's *Memorial on the State of Religion in North America*.

One way to tell that a team is functioning well, ironically, is that when it meets no small amount of time is spent in small-talk, catching up on each others' lives, and the team frequently breaks up into laughter together. These are teams in which the members care about each other, and have made the forging of personal bonds of love part of the team's functioning.

When members of a team love each other, they become willing to sacrifice their own goals for the goals of the team. They function more effectively, because each member will more readily give way on their own desires for the sake of those they love.

A team leader bears a responsibility of care for the members of a team, and shoulders their burdens with them. If the team leader's care is not limited only to the principal purpose of the team itself, but reaches out into broader concerns as the relationship deepens, then the leader will be more effective and the team will be an occasion for grace. A ministry team is always an occasion not just for working together to do ministry elsewhere, but is itself an occasion for mutual ministry in the context of the team.

Caring for the members of a team will lead a team to deal respectfully and charitably with minority opinions as well. When members of the team have permission to disagree openly with the team's decision, there

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will be much less risk of behind-the-scenes maneuvering and politicking. Then those who disagree can state their disagreement, while refraining from attempting to obstruct the functioning of the team. In turn, the team should refrain from questioning the loyalty or commitment of disagreeing members. While consensus is a worthy goal, if unanimity becomes an idol, then the possibility of loyal disagreement will be trampled upon.

Teams also are called to exhibit chastity towards outsiders, not placing their own interests first, but being willing to serve all. Thomas Bray was upset that the Church of England was not living up to its missionary responsibilities, and worked tirelessly to call it to live up to its duties. In his *Memorial*, we see him both attempting to mobilize the English church and we also see his strong commitment to the well-being of the people of North America.

Teamwork and Poverty

When members of a team cooperate successfully in ministry, it will become difficult for those outside the team to know who was responsible for what parts of the work. If members of the team are concerned for making sure that they will receive credit from outsiders, they will not be able to give themselves fully to the work of the team.

Such team members are serving two masters, and as with the attempt to serve both God and money, one cannot serve the team and one's own concern for reputation. Teams can fail disastrously simply over issues of credit and attribution, even when all concerned agree with the projects to be undertaken and how to accomplish them.

This is a particular challenge for team leaders. Leaders have tremendous power to control the assignment of reputation. A leader who views the team as a means to his own personal advancement, will arrogate credit to himself, and blame failures on other members of the team. But a chaste leader, a leader imbued with a spirit of poverty, will instead view the team as an opportunity to build up the reputation and esteem

of others. Rule One of pastoral ministry: “People like to be asked, and they like to be thanked.”

Which team is more successful? The one in which each member does as much as he can on his own, trying to get as much personal credit as possible, or even claims credit for the work of others? Or the team in which each member does as much as he can together with the group, so that at the end of the day he can claim that all the credit belongs to others and not to himself?

A successful team is one in which the members outdo each other in doing good, but always insist that the team as a whole—or some other member—deserves all the credit for whatever has been accomplished.

This can even build up the team leader’s reputation—such a person is earnestly desired for any new team that is forming!

The Longevity of Teams

Read the Biography of Thomas Bray.

Thomas Bray founded the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. Both organizations are strong and vibrant today, after nearly three centuries. They have become cornerstones of Anglican missionary and publishing work.

Bray tried, but failed, to secure a bishop for the Americas. But rather than allow this failure to stymie his concern for the church in North America, he instead created these two Societies—two teams—which would pursue the goals he thought so important.

Teams which are imbued with the values described above outlive their creators, and can go on doing good work long after the original members have all moved on to other projects. They are not just teams, but they are societies, organized groups of people who support each other for the common good.

If a team exists only for the gratification of the ego of the team leader, or if it depends entirely upon the labors of a few, then the team will

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very likely not outlast those members' participation. But if a team is a mutually supporting group of people who are eager to share labor, responsibility, and credit, then new members will easily join in and old members can leave without worrying that the work will fall apart without them.

The point is not that a team must survive for three hundred years in order to be valuable. Rather, a team should be able to survive for as long as God requires its work. Attention to the values described here can enable a team to survive long enough to accomplish all that God has in store for it.

Forming Teams

Read Exodus 28:1–17, Numbers 13:1–14:45, and Numbers 16:1–18:6.

Ignatius and his six companions began the Society of Jesus, each promising to engage in a mission to Jerusalem. Each had been infected by the spirit of the *Spiritual Exercises*, and each was willing to pledge himself to the common goal. Bray founded his Societies to accomplish specific aims in the New World, aims which he had been unable to secure working alone.

Sometimes teams are formed by others who call a team into existence. One example is the Pastoral Care Team of the Brotherhood. This team was created by Council; a leader is appointed by Council and the leader appoints the other members. Other times, a team is created by its own members desiring to work together towards a common aim; for example, a social justice ministry team in a parish might begin as several members discover a common interest in each other and form a team to cooperate together.

It is, however, a great mistake to think that these two different ways of forming teams result in different kinds of teams. Rather, in both cases the team must actually form itself. In each case however, there is particular work to be done in forming the team once it comes into existence.

Moses formed teams for many purposes during the long journey of Israel through the desert, at the suggestion of his father-in-law or at the command of God. Some of these teams seem to have succeeded in their task, while others did not. The team sent to spy out the land of Canaan ultimately rejected its mission. While the team achieved a high degree of consensus, it failed, because its members lacked the trust in God which was necessary for their work. The team of priests appointed by God worked more or less well together, despite many difficulties faced from those who were not members of the team! The team appointed to help Moses in his judicial task seems to have succeeded, but Moses was initially unaware that appointing such a team was necessary.

Again, our Lord acted to create the team of his apostles on his own initiative—not on theirs—but after his ascension, it was the apostles who gathered to choose Matthias as a new member of their team. By contrast, the highly successful team of Paul with Barnabas, Timothy, Titus, and the others who worked together with Paul, seems to have been fairly self-selected.

A team which is formed by others usually has a clear goal, and a set area of responsibility. This is the case with our Pastoral Care Team; it is true of the various Standing Commissions of the church, or such bodies as Standing Committees and parish vestries. But these teams will often need to put special attention into forming themselves into a coherent unit, discovering the bonds of affection and concern which will bind them to each other for their common work.

A team which is formed by its own members upon discovering common interest generally has no trouble with creating bonds of affection and concern, for it is normally people who already have such ties that consider creating a team. But such a team will need to put special attention into clarifying the goals of the team, understanding what accountabilities it will have, and what are the proper bounds of its work.

No team springs forth fully formed. Every team requires the work and concern of all the members of the team to make it a functional unit, able to accomplish any work at all.

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Suggestions for Further Reading

Ignatius of Loyola, *Spiritual Exercises*.

Working with a Team—First Assignment

Focus

“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.” (John 17:20–23)

Reflection Questions

1. Have you encountered conflict between your obligations as a member of a team (for example, your loyalty to the members of the team), and your wider obligations, or your sense of the obligations of the team itself to outsiders?
2. Are you more comfortable in teams that grow up spontaneously, teams that are called into being by others, or teams that you have yourself recruited and built?
3. Are there sorts of ministry you engage in which are not usefully done by teams? Are there some which could only be done by teams?

Practicum

Over the next couple of weeks, pay attention those relationships where you work together with others as equals to accomplish a task. Each day, write down which relationships were “team-like”—even if you have not previously been consciously thinking of them as a team. Include both long-term and even momentary collaborations.

Working with a Team—Second Assignment

Focus

“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.” (John 17:20–23)

Reflection Questions

1. Review your list of team-like collaborations. Where did you live out the values of poverty, chastity, and obedience in your teamwork? Where do you have more room to grow in this regard?
2. What are some of the longer term collaborations on your list? What has enabled them to continue for as long as they have?
3. Look over your list and consider cases where you were frustrated by something another member of the team did. What could you do to reduce the negative impact of such circumstances (since, after all, it is the responsibility of all the members to enable the team to function well)? Do you ever do similar things yourself?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

- Your home life
- Your own primary ministry
- The community

Biography of Ignatius of Loyola

Ignatius was born into a noble Basque family in 1491. In his autobiography he tells us, “Up to his twenty-sixth year, 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, together with six of his companions, he 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 of July 31, 1556, in the simple room which served both as his bedroom and chapel, having sought to find God in all things and to do all things for God’s greater glory. His life and teaching, as Evelyn

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Underhill and others have acknowledged, represents the best of the Counter-Reformation.

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Biography of Thomas Bray

In 1696, Thomas Bray, an English country parson, 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 America 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 clergymen, 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 he came over in, "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 Blacks 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 America, 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, London, where, until his death 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

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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.

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Rules to Have the True Sentiment in the Church

To Have the True Sentiment which We Ought to Have in the Church Militant

Let the following Rules be observed.

First Rule. The first: All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.

Second Rule. The second: To praise confession to a Priest, and the reception of the most Holy Sacrament of the Altar once in the year, and much more each month, and much better from week to week, with the conditions required and due.

Third Rule. The third: To praise the hearing of Mass often, likewise hymns, psalms, and long prayers, in the church and out of it; likewise the hours set at the time fixed for each Divine Office and for all prayer and all Canonical Hours.

Fourth Rule. The fourth: To praise much Religious Orders, virginity and continence, and not so much marriage as any of these.

Fifth Rule. The fifth: To praise vows of Religion, of obedience, of poverty, of chastity and of other perfections of supererogation. And it is to be noted that as the vow is about the things which approach to Evangelical perfection, a vow ought not to be made in the things which withdraw from it, such as to be a merchant, or to be married, etc.

Sixth Rule. To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Crusades, and candles lighted in the churches.

Seventh Rule. To praise Constitutions about fasts and abstinence, as of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances, not only interior, but also exterior.

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Eighth Rule. To praise the ornaments and the buildings of churches; likewise images, and to venerate them according to what they represent.

Ninth Rule. Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defense and in no manner against them.

Tenth Rule. We ought to be more prompt to find good and praise as well the Constitutions and recommendations as the ways of our Superiors. Because, although some are not or have not been such, to speak against them, whether preaching in public or discoursing before the common people, would rather give rise to fault-finding and scandal than profit; and so the people would be incensed against their Superiors, whether temporal or spiritual. So that, as it does harm to speak evil to the common people of Superiors in their absence, so it can make profit to speak of the evil ways to the persons themselves who can remedy them.

Eleventh Rule. To praise positive and scholastic learning. Because, as it is more proper to the Positive Doctors, as St. Jerome, St. Augustine, and St. Gregory, etc., to move the heart to love and serve God our Lord in everything; so it is more proper to the Scholastics, as St. Thomas, St. Bonaventure, and to the Master of the Sentences, etc., to define or explain for our times the things necessary for eternal salvation; and to combat and explain better all errors and all fallacies. For the Scholastic Doctors, as they are more modern, not only help themselves with the true understanding of the Sacred Scriptures and of the Positive and holy Doctors, but also, they being enlightened and clarified by the Divine virtue, help themselves by the Councils, Canons, and Constitutions of our holy Mother the Church.

Twelfth Rule. We ought to be on our guard in making comparison of those of us who are alive to the blessed passed away, because error is committed not a little in this; that is to say, in saying, that one knows more than St. Augustine; he is another, or greater than, St. Francis; he is another St. Paul in goodness, holiness, etc.

Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, his Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord who gave the Ten Commandments, our holy Mother the Church is directed and governed.

Fourteenth Rule. Although there is much truth in the assertion that no one can save himself without being predestined and without having faith and grace; we must be very cautious in the manner of speaking and communicating with others about all these things.

Fifteenth Rule. We ought not, by way of custom, to speak much of predestination; but if in some way and at some times one speaks, let him so speak that the common people may not come into any error, as sometimes happens, saying, “Whether I have to be saved or condemned is already determined, and no other thing can now be, through my doing well or ill”; and with this, growing lazy, they become negligent in the works which lead to the salvation and the spiritual profit of their souls.

Sixteenth Rule. In the same way, we must be on our guard that by talking much and with much insistence of faith, without any distinction and explanation, occasion be not given to people to be lazy and slothful in works, whether before faith is formed in charity or after.

Seventeenth Rule. Likewise, we ought not to speak so much with insistence on grace that the poison of discarding liberty be engendered.

So that of faith and grace one can speak as much as is possible with the Divine help for the greater praise of his Divine Majesty, but not in such way, nor in such manners, especially in our so dangerous times, that works and free will receive any harm, or be held for nothing.

Eighteenth Rule. Although serving God our Lord much out of pure love is to be esteemed above all; we ought to praise much the fear of his Divine Majesty, because not only filial fear is a thing pious and most holy, but even servile fear—when the man reaches nothing else better or

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more useful—helps much to get out of mortal sin. And when he is out, he easily comes to filial fear, which is all acceptable and grateful to God our Lord: as being at one with the Divine Love.

Ignatius of Loyola, Spiritual Exercises. Translated by Elder Mullan.

Memorial on the State of Religion in North America

To his GRACE THOMAS [Tenison], Lord Arch-Bishop OF CANTERBURY, Primate and Metropolitan OF ALL ENGLAND, The following MEMORIAL Is with all Submission Humbly Dedicated by Thomas Bray.

A MEMORIAL HUMBLY laid before The Right Reverend the Lord Bishops of this Kingdom, and other Right Noble and Worthy Patrons of Religion; representing the Present State thereof, in the several Provinces on the Continent of North America, in order to the Providing a sufficient Number of proper Missionaries, so absolutely necessary to be sent at this Juncture into those Parts.

May it please Your Lordships, &c.

Amongst other Reasons for my Return at this time, of Consequence to our Church in America; in reference to which I have been happy in the Approbation of those my Ecclesiastical Superiors, to whom I am more immediately accountable in Things relating to my Mission, there is one of Concernment to be laid before all Your Lordships, the Universities also of this Kingdom; And I dare promise my self, will not be thought unworthy the Notice of all the Lovers of Christ, and his Religion. And it is to represent to you, the present State of Religion in MARY-LAND, PEN-SYLVANIA, the EAST AND WEST-JERSEYS, NEW-YORK, ROAD-ISLAND, LONG-ISLAND, NORTH and SOUTH-CAROLINA, BERMUDAS, and NEW-FOUND-LAND. And this in order to the Propagation of the true Christian Religion in those Parts, at a Crisis, when as many Thousands are in a happy Disposition to embrace it, so Infidelity and Heresie seem to make their utmost Efforts to withdraw, and to fix those People at the greatest distance from it.

I. And to begin where I am more immediately concerned, with MARY-LAND. Here, through the mercies of God, and after many Struggles with the Quakers, 'tis to be hop'd, we are in a fair way at last to have an Establish'd Church: the Law for which I have brought over with me for the Royal Assent. And thereby is provided a Maintenance for the Clergy of

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40 l. of Tobacco per Pole, tax'd upon each communicable Person; which amounts in some Parishes to about 80 l. per Annum, according to the rate which Tobacco has born these last three Years; tho' that is higher than they can promise themselves the same for the future: But in 12 of them at least, by reason of the thinness of the Inhabitants, not to above a third of that Value. And yet these latter Parishes having built their Churches, think they ought to have Ministers as well as the rest: And had I not in my PAROCHIAL VISITATION, given them good Words, and fair Promises, speedily to them, I fear our Law would not have passed altogether so easily as it did. And yet how to make good that Promise to them, I shall be sadly at a loss, except the Proposals hereafter given may find Favour with Your Lordships, and those to whom you shall please to recommend them. The Papists in this Province appear to me not to be above a twelfth Part of the Inhabitants; but their Priests are very numerous; whereof more have been sent in this last Year, than was ever known. And tho' the Quakers brag so much of their Numbers and Riches, with which Considerations they would incline the Government to favour them with such unpresented Privileges, as to be free from paying their Dues to the *Established Church*, or rather, would fain overthrow its Establishment; yet they are not above a 12th Part in number, and bear not that proportion, they would be thought to do, with those of the Church, in Wealth and Trade.

II. As for PENNSYLVANIA, I found too much Work in *Mary-Land*, to be able to visit personally that province, tho' most earnestly solicited thereunto by the People. But there pass'd Letters betwixt my self, and that Church, full of the greatest Respects on their sides: And by such Notices as I have receiv'd from some of the Principal Persons of that Country, I am fully made to understand the State of Religion there; where, I think, if in any part of the Christian World, a very good proportion of the People are excellently dispos'd to receive the Truth.

The Keithites, [Quaker followers of George Keith] which are computed to be a Third Part, are truly such; and so very well affected are they to the Interest of our Church, that, in the late Election of Assembly-Men,

even since Mr. Penn came into his Government, they had almost carried it for the Church-men, to their great Surprize; so as to let them see, they had been only wanting to themselves in not timely applying.

There are in *Pensylvania* two Congregations of *Lutherans*, being *Swedes*, whose Churches are finely built, and their two Ministers lately sent in, nobly furnished with 300 l. worth of Books by the Swedish King: And they live in very good Accord with our Minister, and his Church. There is but one Church of *England* Minister as yet there, and he at *Philadelphia*, well esteem'd and respected by his People: And they do most importunately solicit both from thence, and from other Parts of that Province for more, where, I am assured, there are at least six wanting.

There are some *Independents*, but neither many, nor much bigotted.

III. Adjoyning to this, are the two Colonies of *EAST* and *WEST-JERSEYS*, where they have some pretty Towns, and are well-peopled; but are wholly left to themselves, without Priest, or Altar. The *Quakers* are very numerous in the *Jerseys*. But the *Keithians*, who are many there, are a like affected to us, as in *Pensylvania*. And I think there would be a Reception for six ministers in both the *Jerseys*.

IV. From *NEW-YORK*, I have an Account that a Church of *England* Clergy are much wanted there: And there will be room for at least two Ministers, besides one which they have already; the one to assist at *NEW-YORK*, th'other to be plac'd at *Albany*; where, besides the Inhabitants of the town, which are many, we have two Companies of Soldiers in *Garri-son*, but all without a Preacher.

I shall not here speak of the Number of *Missionaries* requisite to be sent to Convert the Native *Indians*, lying on the back of this, and all our other Colonies on the Continent. Now that the *French* of *Canada* do, by their Priests, draw over so many of these *Indians*, both to their Religion, and their Interests, in the Opinion of many wise Persons, who understand the active and inveterate Spirit of *Popery*, the Nature of the *Indians*, and the Scituation of those Parts, the Civil Government has very great Reason to take Umbrage, so as to think it of the highest consequence to the Preservation of our Plantations, to have those *Indians*, which border upon us,

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brought over to our Religion, in order to hold them in a stricter Alliance with us. This, I hope, may facilitate another Memorial relating to that particular Case, so as to obtain from the Publick such a Fund, as may maintain at least Twenty such Persons, as will learn their Language, live with them, and preach the Gospel amongst them. But the Reasons for making Provision for the Support of Religion within the Colonies, being not, as commonly apprehended, of so National a Concern: it is from particular Persons, and such only as are more than ordinarily zealous for the Honour of God, and the Good of Souls, that we can with much Assurance promise our selves a necessary Assistance towards Promoting in these so good a Work. And therefore shall address, in relation to them, in another way of Proposal. To proceed then.

V. In LONG-ISLAND there are Nine Churches, but no Church of *England* Minister, tho' much desired; and there ought to be at least Two sent to that Colony.

VI. In ROAD-ISLAND, for want of a Clergy, many of the Inhabitants are said to be sunk downright into Atheism. The New Generation, being the Off-spring of Quakers, whose Children, for want of an Outward Teaching, which those Enthusiasts at first denied, being meer Ranters; as indeed the Sons of Quakers are found to be such in most Places, and equally to deny all Religion. However through the Noble Assistance of Colonel Nicholson, Governor of Virginia, there is a Church rais'd in that Colony, and something subscribed towards a Maintenance of one Minister. But there will be Work enough for Two substantial Divines at least.

VII. NORTH-CAROLINA lies betwixt Virginia and South-Carolina: It has two Settlements; th'one called Roanoak, the other Pamlico, 100 Miles distant from each other. And as there will be Occasion for at least Two Missionaries to be sent amongst them; so the Governor, who is now going over to that Colony, being a very worth Gentleman, I dare promise will give the best Countenance and Encouragement which shall be in his power.

VIII. SOUTH-CAROLINA is the last Province that I shall now speak of, on the Continent, a very thriving Colony, and so large, as to want at least Three Missionaries, besides one lately sent there.

IX. Over against South-Carolina, lie the Bermudas, or Summer-Islands, formerly reckoned very plentiful, as well as pleasant and healthful; but are now known to be very poor and barren; which is commonly attributed to two Reasons: First, The fall of their Cedars, that shelter'd them from hurtful Winds; since which time, these Islands, formerly so famous for their Oranges and Lemons, are now continually blasted: and, Secondly, To a certain Worm or Ant, so much encreased upon them, as totally in some places to devour their Corn. But from whatever Causes the Poverty of the Place proceeds, so it is, that tho' there are Eight tribes or Parishes, with so many Churches, endow'd with some Shares of Land, which formerly might afford a mean Provision, now there is but one Minister upon the Place, and he but barely subsisted; so that considering the Extent of that Knot of little Islands, Three Missionaries at least will be wanting there.

It is no part of my Province to speak of Virginia, it being under the Jurisdiction of a very worthy Person, Mr. Commissary Blaire; whose Abilities; as they fit him for great Designs, so his Industry has been for some Years exercised in doing uncommon Services to that Church.

But the Gratitude, which all that are well-affected to Christianity, do owe, more especially the Clergy, and above all myself, to that admirable Patron of Religion and Learning, Colonel Francis Nicholson, the present Governor thereof, forbids me to pass over in silence those glorious Works which he is there carrying on, with such unusual Application; and which, when accomplished, must render his Memory sweet to all succeeding Generations.

The Two great Designs, which he is now so intent upon, for the Good of that Church, (not to mention here what a Patron, or rather a Founder, he has been to it, in most of the other Provinces now named) are the Erecting of a College in Virginia, or rather an University; for which he has obtain'd a Charter from his Majesty, with a Noble Endowment, and the Building of which he has already far advanced; and the Settling of the Church by Law, on such a Foot, and Constitution, as will render that Clergy and Province mutually happy in one another.

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Considering this Governor's late Heroick Actions in the Conquest of the most desperate of Enemies, the Pirates, who were so infatuated, as to approach his Province, and in whose Reduction, his own Personal Presence and Valour had a share, but that it was necessary to the Service of his Prince, of his Government, and of its Trade, almost to a Fault: It's hard to say, whether Arms or Letters have the greatest Right to challenge him for their General. But when we consider the extream disproportion betwixt the Numbers of Persons in Publick Post, who are studious of the Good of God's Church, compar'd with such, as are thought serviceable to the State in Arms, it ought to be the hearty Prayers of all the Friends of Religion and Learning, not only in his own Province, but all over that Continent, that whenever the Service of the Publick shall oblige him again to expose his Person to such Dangers, that God would preserve him; for should he fall, in all humane Appearance, the Loss would be irreparable.

Nor do I think my self oblig'd to speak here of *New-England*, where *Independency* seems to be the Religion of the Country. My Design is not to intermeddle, where Christianity under any Form has obtained Possession; but to represent rather the deplorable State of the *English Colonies*, where they have been in a manner abandoned to *Atheism*; or, which is much at one, to *Quakerism*, for want of a Clergy settled among them. And, I think, I have one remaining Instance of such Neglect in this Kind, as if it provokes me to some warm Reflections upon our Nation (for the Church, I know, wants Power and Riches to do much of it self) I conceive the Occasion will bear me out.

X. And it is with reference to the last Colony in *America*, that I shall speak any thing to at present, namely, *NEWFOUND-LAND*, near whose Coast we were drove, in my Voyage to *Mary-Land*; and I could have been very glad, if, with the Safety of our Ship and Lives, we had been thrown into it, that I might have Personally seen the Condition of the Place and People. But this Curiosity was in a great measure satisfy'd, by the Account I received from the Master of a Ship on Board of us, who had made many Voyages there, and gave me this Account of the Island, so

far as it is in the Possession of the *English*: That there are Harbours in it belonging to us, 26; Families, 274; Inhabitants, as well Winter as Summer, on the Island, about 1120; Workers, about 4200; Ships Crew, in the Fishing Season, 3150; and Men in the Ships, sent at the latter end of the Year to carry home the Fish, 1200.

And now, is it possible to imagine, that from a Nation professing Christianity in its Purity, desecate of the least Tincture of Dross, and Corruption; the sole Tendency of whose Principles is, to inspire all its Disciples with the noblest Thoughts of God, with an ardent Zeal for his Honour and Glory, and with a boundless and unlimited Love to Mankind; a Love as *Extensive* as the whole World, and as *Intensive* as that we have to our selves? Is it credible, that in a Colony of so many Thousand Souls, who are all of them Natives from *England*, from whence our Shipping do sail to it, during many Months in the Year, and in whose Navigation our best Seamen are bred up; and where so many Hundred Families abide perpetually, some 20 Years, most the whole course of their Lives; and from whose Trade such Profit accrues to the Nation, as contributes, next to the Woollen Manufacture, to turn the Balance of *Europe* in Commerce on our side? Can anyone believe it, when he is told, that from such a Nation, so little Care has been taken, with respect to such a Colony, that there never was, nor yet is, any *Preaching*, *Prayers*, or *Sacraments*, or any Ministerial and Divine Offices, performed on that Island; but that they should be suffered to live as those, who know no God in the World! Are *Rome* and *Mecca*, whose Sons are so apt to compass Sea and Land to gain Proselytes to Superstition and Folly, so regardless of their own People? And will it not then be more tolerable for that *Tyre*, and this *Sidon*, than for us, in the Day of Judgment? For if they had known the things which we do, the most rude and uncultivated of those Parts, which we possess, should not have remained uninstructed in the best Religion in the World.

The Truth of it is, this Indifference of ours in Propagating the Religion which we profess to believe, in those Parts, where, as well our Power does enable us, as our Duty oblige us, to take some Care thereof, is the

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Amazement of all whom I ever yet heard make serious Reflection upon it. But since, from what I have yet found, I am not sanguine enough to hope for any publick Funds for the Propagation OF CHRISTIAN KNOWLEDGE, either in this, or the other Colonies: and the only hopes is from the pious Clergy themselves, and such particular Persons amongst the devout Laity, whose Hearts are inflamed with a Love of God, and of those Souls which he has purchased with his own Blood: I shall rather turn my self to you, my most Reverend Fathers, and other Noble Patrons of Religion, giving you a general Estimate of the Number of Missionaries, which we hope to be supplied withall from your Paternal Care, and Pious Assistance: And as there will be need of at least Two to be sent for Newfoundland; so, upon the whole, it appears, that there are at present wanting no less than Forty Protestant Missionaries to be sent into all these Colonies. And the Necessity that there should be both so many, and those singularly well qualify'd for the purpose, I am next to shew you. And that there should be at least that Number sent into each of these Colonies, as I have now mentioned, appears from hence, That even then their Business will lie extreamly wide; but chiefly for this Reason, that there is so great an Inclination to embrace Christianity amongst many Quakers, all over those Parts where Mr. Keith has been, that it will be fatal Neglect, if our Church should not close with that Providence, which offers so many Proselytes into her Bosom. And the Plantations growing now into populous and powerful Provinces, with all submission, in my Opinion, ought not to be so neglected, as that it should be indifferent to us, whether they be made Christians, or abandoned to Infidelity. Nor is the Necessity less that these Missionaries should be singularly well qualify'd, than that they should be at all sent. And indeed, in order to make the better Choice, agreeable to what I have observed of the State, the Temper, and Constitution of the Country and People, is one great Reason that hath perswaded me so soon back. And the persons which alone can do good there, as I conceive must,

In the First place, be of such nice Morals, as to abstain from all Appearance of Evil; there being not such a calumniating people in the World, as the

Quakers are every where found to be. And it is the worst Fault of the Plantations, that they give their Tongues too much liberty that way, especially if they can find the least flaw.

Secondly, They must be Men of good Prudence, and an exact Conduct, or otherwise, they will unavoidably fall into Contempt, with a people so well vers'd in Business, as every the meanest Planter seems to be.

Thirdly, They ought to be well experienced in the Pastoral Care, having a greater Variety, both of Sects and Humours, to deal with in those Parts, than are at home; and therefore it would be well, if we could be provided with such as have been Curates here for some time.

Fourthly, More especially they ought to be of a true Missionary Spirit, having an ardent Zeal for God's Glory, and the Salvation of Mens Souls.

Fifthly, Of a very active Spirit, and consequently, not so grown into Years, as to be uncapable of Labour and Fatigue, no more than very Young, upon which account they will be more liable to be despised.

And, Lastly, They ought to be good substantial, well-studied Divines, very ready in the Holy Scriptures, able with sound Judgment to explicate and prove the great Doctrines of Christianity, to state the Nature and Extent of the Christian Duties, and with the most moving Considerations to enforce their Practice, and to defend the Truth against all its Adversaries: To which purpose, it will be therefore absolutely necessary to provide each of them with a Library of necessary Books, to be fix'd in those places to which they shall be sent, for the Use of them, and their Successors for ever: This to be a perpetual Encouragement to good and able Divines, always to go over, and to render them useful when they are there: A Design of whose Usefulness, of whose Necessity, I am now so fully perswaded, since I have been in, and know the Wants of those parts, that I am resolved to have no hand in sending, or taking over any one, the best Missionary, who shall not be so provided. Well, by the great Quære is, How we may be able to procure so great a Number of such able Missionaries? How to maintain them? And how to furnish them out with such Libraries? In order to all which, I crave leave to offer these following Considerations.

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First, That the Colonies now named, consisting chiefly of Quakers, or such, as for want of the Gospel being preached amongst them, are in a manner of no Religion; They are in that respect to be considered as almost so many Heathen Nations. And it will seem unreasonable, to expect that a People, before they are converted, and made to understand the Goodness and Advantages of true Religion, should be induc'd to maintain its Ministry: And especially in this Case of the Quakers, the Persons chiefly to be proselyted, who, above all other Rites of the Church of Christ, have been deeply prejudiced against the Maintenance of the Clergy.

Secondly, if the Missionaries, which shall be sent into each of these Colonies, shall be well chosen, and duly qualified, I am perswaded they will find the Work of God to prosper so well in their Hands, that in Three Years time the People will, out of pure Devotion, subscribe, or settle a plentiful Maintenance for them, and their Successors. To support me in which Conjecture, we have Two very eminent, and late Instances: the one in *Pensylvania*, th'other in *Carolina*. In the former of which, Mr. Clayton, who at his first going over, Three Years ago, and whilst his Congregation was not above Sixty Persons, had scarcely 50 l. per Annum Maintenance; yet upon the Accession of new Converts, to upwards of 700, (for so is that Church increased in Three Years) has brought the Maintenance of the Minister of *Philadelphia* to 150 l. per Annum. And in *Carolina*, Mr. Marshall, through his excellent Preaching, and singular Conduct, so gain'd upon the People, that from a poor Subscription-Maintenance at first, they settled upon him and his Successors, within Two Years after his being amongst them, what amounts to 200 l. per Annum. And at his Death, the general Assembly of that Province were so kind to his Widow, as to present her with 200 l. at her Return home.

Thirdly, I conceive therefore, that in the Interim, and during the first Three Years, it will be absolutely necessary, that these Missionaries should be subsisted from hence; and it shall be my utmost Care in that time to have them so provided of Glebes, and the same so stock'd, as that they

may thenceforward live comfortably upon the Emoluments of their own places.

Fourthly, The Method by which I would humbly propose to have these Missionaries, which I desire, both well chosen, and supported from home, in their Service for the first Three Years, is as follows.

1. As to the Choice, That every Bishop be pleased to pitch upon some proper Person within his own Diocess, such as his Lordship shall judge best qualified, as aforesaid, for the Mission: And then,

2. As to his Support, That his Lordship having countenanced the following Proposal in such measure, as (considering the many other like Calls upon those in his Station, more than upon any other) his Lordship shall think fit, he be pleased to recommend it to the dignify'd, and other the most considerable Clergy within his Diocess; and they, to the well disposed Laity within their respective Parishes, to subscribe what may maintain one Missionary at least, to be sent from such Diocess.

3. That where there happens to be any such Persons, as of noted Zeal for God's Glory, and the Salvation of Mens Souls; so of Ability withal to maintain of themselves a Missionary; especially if such as have not Children to inherit their Estates, and consequently, whom Providence seems to have design'd to be publick Benefactors to Mankind; Than a more particular Application be made to such, as those, who have reason to be glad of an Opportunity to entitle themselves expressly, as this will, to the exalted Degrees of Glory, promised to those wise Persons who turn many to Righteousness, Dan. 12.3.

4. That the Summ subscribed for each Missionary be 50 l. per Annum for Three years. And as less will not be sufficient to encourage a Person of Learning and Worth to undertake the Mission; so it will not suffice to subsist even a private Minister in those Parts, where every thing is very dear, which must be bought for Money, and not bartered for by the Product of the Country; which no Clergy-man will be Master of, till he can have a Glebe, and shall have cultivated his Plantation.

5. That the Subscriptions be paid to the Arch-Deacons at their Easter-Visitation, and be forthwith returned by them to the Hands of the Bishop of

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the Diocess; or to such Person, or Persons in London, as his Lordship shall appoint to receive it, and so pay it to the Order of the Missionary sent by such Diocess.

6. That beside the 50 l. per Annum, allow'd each Missionary for his subsistence, 20 l. a-year be appropriated towards buying a Library of necessary, and useful Books, both for himself, and his Successors in the Town, or other Place wherein he shall be settled.

Lastly, That the first Payment of 50 l. and 20 l. be advanced at his first going off (which I could wish might be before Christmas next) that so being sufficiently furnished with all Necessaries, he may not appear to come, as an indigent Person into the Place where he shall be appointed, and as one that is to have Free Quarters upon those he is to proselyte. The Quakers being very prying into the condition of those who come over; whome if they find poor, they proclaim Hirelings, and to come merely for Bread; but if otherwise, they have been found at a loss what to say against them. And to be well provided at first, will succeed the better to the advantage both of the Missionary himself, and the Church; To the support and continuance of which, he will undoubtedly lay a good Foundation, who being happy in his Conduct, shall come first. And indeed, my Lords, could we but have such Men at first, as by their real Worth might be able to gain the Esteem and Affections of those People, I do not in the least doubt from what I have already found, but that in my next Visitation I could obtain large Tracts of Glebes, and good Houses, built by the respective Parishes in Maryland, and the Proselyte-Churches in the other Colonies; so as both those, who shall now go over, will themselves in a few years be in a comfortable Condition, and their Successors after them in a happy Settlement.

And as neither the Clergy's Condition can be comfortable, nor can it be properly call'd a Settlement, till they shall be in Houses, and on Glebes of their own; so now is the time to endeavor both, or it will be too late hereafter to think of obtaining either. For as yet Land may be taken up, or had upon easie Terms; but should the Plantations continue to increase, as they have done of late, within Seven Years Land will not

be purchased at treble the value, as now. For my own part, I take this to be so happy a Juncture to lay the Foundation of lasting Good to the Church of God in those Provinces, that though after the Expence already of above a Thousand Pounds in its Service, and though it is likely to be still at my own Charge, when I go again, yet I shall not make the least Difficulty in accompanying your Lordships Missionaries, which from your respective Diocesses you shall please to send into those Parts. And being therefore so little interested my self in the Mission, I hope I may with a better Countenance, through your Lordship's Patronage, presume to offer the following *Proposals* to the very Reverend Dignitaries, and wealthier Clergy, and other well-disposed Persons of the Church, for a small Subscription from each of them towards the Maintenance of those Missionaries, their Brethren, whom your Lordships shall please to send.

PROPOSALS for the Propagation of the Christian Religion in the several Provinces, on the Continent of North-America. WHEREAS it has pleased God of late to stir up the hearts of many People in the American Plantations, who seem'd formerly to have forgot Religion, now to be very solicitous, and earnest for Instruction, so as of themselves to call for those Helps, which in Duty they ought to have been prevented in, by us, from the beginning: And whereas, to our shame, we must own, that no Nation has been so guilty of this neglect as ours: The Papists, of all Countries, having been most careful to support their Superstitions where-ever they have planted: The Dutch with great care allowing an Honourable Maintenance, with all other Encouragements, for Ministers in their Factories and Plantations: The Swedes, the Danes, and other small Colonies, being seldom, or never deficient in this Particular; and we of the English Nation only being wanting in this Point: And lastly, Whereas though it be true that some of our most considerable Plantations have set out Parishes, and Allowances for Ministers, yet it is not so in all; and where some Provision is made, it is as yet far short of being sufficient to maintain a Minister: And there is a total Neglect of informing the poor Natives. Out of all these Considerations, we do not think a more charitable Work can be carried on, than as much as in us lyes, to contribute towards the Redress of these great Failures: And therefore do subscribe, to that purpose, the several Summs to our Names annex'd.

Thomas Bray

Leadership in Community

Texts for this chapter:

Biography of Dietrich Bonhoeffer

The Place of Responsibility by Dietrich Bonhoeffer

Biography of George Herbert

“Not Only a Pastour, but a Lawyer Also” by Jeffrey Powers-Beck

Biography of Gregory the Great

Selections from the Pastoral Rule by Gregory the Great

Biography of Benedict of Nursia

Selections from the Rule of Benedict

IN THIS CHAPTER we will look at four styles of leadership in the church by way of four great leaders: Dietrich Bonhoeffer, George Herbert, Gregory the Great, and Benedict of Nursia. Although not every person is called to formal leadership in the church, nonetheless each of us has certain leadership skills that may be put to good use in service. Invariably, in our lives as religious, we will be called upon to exercise those skills in our ministry and in our lives in the congregation, community, and world.

Dietrich Bonhoeffer and Responsible Leadership

Read the Biography of Dietrich Bonhoeffer and The Place of Responsibility: Vocation.

One of the most formidable examples of Christian leadership we have in the twentieth century is Dietrich Bonhoeffer. His writings on the Christian life, his protest of the Nazi regime in Germany, and his counsel to members of the church on discipleship and ethics have bequeathed to every Christian a legacy of the meaning of responsible Christian leadership.

In Bonhoeffer's profound understanding of the Christian life, we are related to one another only by, in, and through what Christ has done for us in the act of redemption. Because of this great fact we are all responsible to and for one another, in our lives together and apart. His life provided an example of such responsibility exercised in pastoral love, strong guidance, and deep fellowship. For Bonhoeffer, the only true authority was the Word of God, and every Christian was called to be responsible for that Word as the basis and understanding from which all other exercise of authority came.

According to Bonhoeffer's understanding, our vocation is rooted in responsibility to the call of Christ. The leader is responsible because he belongs to Christ, and the true exercise of leadership can happen only as we step outside of our limited field of vision to see our responsibility toward the whole of humankind.

In his book *Ethics*, he presents an essay on vocation in the chapter, "The Place of Responsibility." In the true Reformed tradition, Bonhoeffer based his entire social philosophy on scripture, making it the root of his understanding of human relations. His leadership style was forthright yet humble, placing responsibility to Jesus Christ as the primary focal point of interactions among those whom he led as a pastor of the Confessing Church.

For our purposes we would do well to observe that we are responsible for one another because Christ has called us into fellowship with one an-

other¹ and because he is the root of our community. One exercises leadership in such a community only because one has the duty to do so when called. The responsible leader sees the exercise of authority in the larger context of the whole human vocation, not simply the limited vocation of one's ministry. Every ministry that we personally undertake, every work that we personally perform, is but a small part of the total response of humanity to Christ.

Bonhoeffer writes, "The church is the church only when it exists for others...[it] must share in the secular problems of ordinary human life, not dominating, but helping and serving. It must tell men of every calling what it means to live in Christ, to exist for others."²

George Herbert and Authoritative Leadership

Read the *Biography of George Herbert* and the excerpts from "Not Onely a Pastour, but a Lawyer also."

"The Country Parson," wrote George Herbert, "is exceedingly exact in his Life, being holy, just, prudent, temperate, bold, grave in all his ways."³ At the time the venerable Mr. Herbert wrote these words, the country parson was probably one of, if not the, most influential person in in English town life. His pastoral manual set out the ways in which a parson was to behave, what manner of dress he was to wear, and how he was to exercise authority over his parish. But his understanding of the role of a parson didn't stop there. His manual set a standard for the authority of the English country priest that is nothing if not inspiring in its piety and poetry.

1 See *The Rule of the Brotherhood of Saint Gregory*, "Of the life of the Brotherhood."

2 John de Gruchy and Dietrich Bonhoeffer, *Witness to Jesus Christ*, 19th and 20th Century Theological Texts, The Making of a Modern Theology Series, 4. From an outline of an unwritten book found among Bonhoeffer's papers in prison.

3 George Herbert. *The Country Parson*. Paulist Press, 1984.

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Herbert also wrote, “I have resolved to set down the Form and Character of a true Pastor, that I may have a Mark to aim at: which also I will set as high as I can, since he shoots higher that threatens the Moon, than he that aims at a Tree. Not that I think, if a man do not all which is here expressed, he presently sins, and displeases God, but that it is a good strife to go as far as we can in pleasing of him, who hath done so much for us.”

For Herbert, the key to the pastoral ministry was the pastor’s own life. Herbert was insistent that social status and manners not distance the pastor from country people. “The Parson’s yea is yea, and nay, nay: and his apparel plain, but reverend, and clean...the purity of his mind breaking out, and dilating itself even to his body, clothes, and habitation.”

The pastor is to be a man of prayer, keeping the daily offices as well as periods of private prayer. Herbert saw Sunday as the pastor’s great “Market Day,” preaching and leading services in the morning, catechizing in the afternoon, reconciling neighbors and visiting the sick in between times. Worship is no rote affair: before administering Communion, the priest is to prostrate himself before the throne of grace, acknowledging his own unworthiness. Finally, Herbert has a lovely chapter titled “The Parson Blessing,” a practice that particularly endeared him to his congregation.

The country priest was one of the most knowledgeable and influential persons in the community, and he was to use his knowledge in the service of the gospel. “The Country Parson preacheth constantly, the pulpit is his joy and his throne.” His preaching is always to be based on the Bible, “the book of books, the storehouse and magazine of life and comfort.” The purpose of a sermon is to call people to action, but the pastor’s task is also to inform and his sermons should be aimed at his congregation’s level of understanding. The need for ongoing education and instruction for the religious is apparent and this will be discussed more in a later chapter. But the brother should endeavor, in the manner of George Herbert, to use his education to further the work of the

gospel and not to alienate himself by virtue of his knowledge. We are formed to be of service and to build bridges to one another.

The priest is to serve as Christ's "Deputy," "to desire to be all to his Parish." As such he cannot be a specialist. He needs to be ready to serve as lawyer, doctor, counselor, and almoner to his people. The same concepts can be instructive for religious who suddenly find themselves in a leadership role in the parish. Although we can only serve with the gifts that we have, we can feel free to bring more of ourselves to our parish communities than simply the talents and skills that we associate with religious life. Many of us take administrative skills and other professional secular training into service in the church. We may feel that Herbert was indifferent to what we call lay ministry, but he does serve to remind us of the integrity, diligence, and devotion required of anyone who serves in parish ministry.

For an excellent though complex essay on Herbert's understanding of the role of the parson in the legal and judicial affairs of the community, you may read "Not Only a Pastour, but a Lawyer also" in the Texts. In it, Herbert discusses the role of the pastor as lawyer and arbiter of disputes among members of the local parish.

Gregory the Great and Pastoral Leadership

Read the Biography of Gregory the Great and the Selections from his Pastoral Rule.

Although it may well be difficult to qualify the strengths of Gregory's leadership under any particular heading, skilled as he was as a pastoral, administrative, and civic leader, we are going to focus here on his qualities as a pastoral leader and guide. One of his greatest works, one that speaks to us even today, is his *Pastoral Rule*. Although written for bishops, it speaks volumes to anyone involved in pastoral ministry.

Gregory's role in the sixth century was pivotal in consolidating the role of the Church as the prime civic institution of the Middle Ages. He was an exemplary leader who used his colloquial speaking style, the au-

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thority of his Roman heritage, his monastic principles, the spirituality of his years as a deacon, and his experience as a civic leader to bring some sense and focus to a world that was seemingly shattering around him.

It was Gregory's role in monastic life that tempered most of what he saw as effective and appropriate leadership in the Church. His insistence on virtue and integrity in leadership can be plainly seen in the *Pastoral Rule* in its various admonitions to the pastor that he not teach what he hasn't learned, not speak of humility from within a life of excess, and not expect from people what he doesn't do himself. He expected the pastoral minister to live with integrity and honesty, humility and concern, and speak with an understanding tempered only by experience.

"He, therefore, he ought in every way to be brought to be an example of living, who already lives spiritually...who fears no adversary...And he has compassion for the weakness of another by the affection of his heart, and he rejoices in the goods of his neighbor just as in his own profit. And he so makes himself an example to others in whatever they do that there is nothing which he has done which he would blush at among them. And he so aims to live that he wants to water also the dry hearts of his neighbors with the rivers of doctrine. And with the use and experience of prayer he has already learned what can be obtained from the Lord when asked."⁴

Gregory's insistence on such noble character stemmed from his love for the Church and his desire that it never be disgraced by those who would, through positions of authority, govern unwisely and unfairly by living contrary to what they themselves taught as Christian virtue. He valued honesty, hard work, study, prayer, and charity as the hallmarks of a good leader and the necessary components to good leadership.

Above all, leaders should be self-aware, conscious of their shortcomings and responsible enough to discipline themselves so as to exercise their authority with integrity. Although Gregory seems to have encouraged and indeed led a life of asceticism with regard to the religious life,

4 Gregory the Great. *Pastoral Rule*. 1.10.

he was not afraid of the exercise of power, but sought to exercise it within the boundaries of what he thought was best for the church. Gregory's example to us is one of consciousness of the needs of the church, the needs of the people to whom he ministered, and the needs of those whom he appointed to lead. In spite of much criticism in the wake of his papacy, and indeed some ambivalent historical criticism about whether he contributed to the institutional abuses of the papal office, it is important to remember that his intention was always to strengthen the church and to nourish a society that was under great siege.

These are some of the lessons that Gregory has for us who bear his name for the sake of ministry: practice what you preach, say what you mean, know yourself, and do all for the glory of God, the love of the Church, and the equipping of the saints. His motto, *Servus Servorum Dei*, speaks of doing all of these things as a dedicated servant of God, paying heed neither to honor nor reward.

Benedict of Nursia: Collegiality and the Privilege of Leadership

Read the Biography of Benedict of Nursia and the Selections from his Rule.

Now we come to Saint Benedict of Nursia, a man who perhaps best represents the ideals of leadership from within the community of believers, being an equal among equals and a brother among brothers.

Leadership for Benedict was of a collegial style. The abbot held authority while at the same time being accountable to the same rules as any of the other brothers. If anything, there was a greater burden on those who held authority in the Benedictine community, because they were charged with the well-being of souls. Any failure on the part of the religious development of the community was the responsibility of the leader of the community, who ultimately would be held responsible at the gates of heaven for those who were in his charge.

"The abbot [must be] always mindful that there will need to be made an examination of his doctrine or the obedience of his disciples, of the

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things of each, in the fearsome judgment of God. And let the abbot know that whatever in the sheep the father of the household can find of less profit will lie to the fault of the shepherd”⁵

One of the most important elements of Benedict’s rule is the focus on the abbot as an equal member of the community. Great emphasis is laid on the participation of all members of the community in the administration of community affairs. The Gregorian model has made great use of this in its development of the governing documents of the community. The structure of our governance is modeled on the principle of collegiality. Let us look at Benedict’s views on the governance of community affairs. “As often as any important things need to be done in the monastery, let the abbot call together the whole community and himself say what is to be handled, and hearing the counsel of the brothers, treat it before himself and do what he decides is more profitable.”⁶

The governance of our community proceeds with these ideals in mind. Council is a body of advice and consent to the Minister General, and all decisions are made with the input of the community and its chosen representatives. We place great responsibility on the members of the community to participate in the governance of the community, and we emphasize equality of leadership, including many in the roles of trusted servants within the community. There is no greater example of collegiality than this. Benedict’s Rule is a wonderful example of the ideals of the religious life at work.

Benedict’s style of leadership is particularly relevant to the Gregorian way of life. Its emphasis on a well-regulated life, accountability, balance, and equality, provides a set of suitable guideposts for our ministry among each other and our ministry to those we serve.

5 Benedict, *Rule*, 2.

6 Benedict, *Rule*, 3.

Leadership in Community—First Assignment

Focus

As often as any important things need to be done in the monastery, let the abbot call together the whole community and himself say what is to be handled, and hearing the counsel of the brothers, treat it before himself and do what he decides is more profitable. (Benedict, Rule, Chapter Three)

Reflection Questions

1. Do you normally see yourself as a leader or as a follower? If a leader, what struggles do you encounter when you are called to be a follower? If a follower, what struggles do you encounter when you are called to be a leader?
2. Which is more important to you and why: a leader's taking of personal responsibility for decisions made, or the jointly shared responsibility of a group that reaches a decision by consensus?
3. Choose a saint from this chapter whose leadership style suits you well. What advice do you think this saint would have for you in your ministry? You may wish to explore this question by writing a letter from this saint to you, addressing your ministry, or in some other creative way.

Practicum

Think of the contributions you could make or have already made to our community's shared life. Where can you show or have you shown leadership among your brothers? If you have not yet done so, then identify some area where you might lead us in some way. Contact responsible parties and see if this will be possible. If you have already been a leader in some way, then mention briefly for your mentor what you have been

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doing, and you make take a “breather” from any further practicum this month. (Remember that, as with each Practicum, the first assignment only asks you to briefly indicate to your mentor what your intentions are; you then have until you are ready to complete the second assignment to complete the task.)

Leadership in Community—Second Assignment

Focus

As often as any important things need to be done in the monastery, let the abbot call together the whole community and himself say what is to be handled, and hearing the counsel of the brothers, treat it before himself and do what he decides is more profitable. (Benedict, Rule, Chapter Three)

Reflection Questions

1. If you are already serving in a leadership capacity in the community, what has been your experience in this role? Who supports you in your work?
2. If you have instead begun pursuing a newer possibility for leadership in the community, what has been the result? Who did you speak to, and what was their response?
3. Imagine yourself five years from now: what sorts of leadership roles (if any) do you think you would be interested in within the community, and why?
4. How has your experience of the religious life of the Brotherhood enhanced your ability to serve as a leader in your parish, workplace, or other areas of life?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of Dietrich Bonhoeffer

Dietrich Bonhoeffer was born February 4, 1906. He studied at the universities of Berlin and Tuebingen. His doctoral thesis was published in 1930 as *Communio Sanctorum*.

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 *Life Together* and later wrote *The Cost of Discipleship*.

Bonhoeffer became increasingly involved in the political struggle after 1939, when he was introduced to the 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. In May 1942 he flew to Sweden to meet Bishop Bell and convey through him to the British government proposals for a negotiated peace. The offer was rejected by the Allies who insisted upon unconditional surrender. Bonhoeffer was arrested April 5, 1943 and imprisoned in Berlin.

After an attempt on Hitler's life failed April 9, 1944, documents were discovered linking Bonhoeffer to the conspiracy. He was taken to Buchenwald concentration camp, then to Schoenberg Prison. On Sunday, April 8, 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 9, at Flossenburg 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

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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.

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The Place of Responsibility

Vocation

In having recourse to this concept which has come to be of almost unique significance for the history of ethics, namely, the concept of the calling, we must from the outset bear in mind the following four points. First of all we are not thinking here of the secularized concept of the calling which Max Weber defines as a “limited field of accomplishments.” Secondly, we are not thinking of the pseudo-Lutheran view for which the concept of vocation simply provides the justification and sanctification of secular institutions. Thirdly, even Luther’s own conception of vocation cannot unreservedly be identified with the New Testament conception, just as in his translation of Romans 3:28 he very boldly ascribes to the New Testament concept (1 Corinthians 7:20) a fullness of meaning which is indeed essentially justified but which goes beyond the normal linguistic usage. We shall therefore base ourselves on the biblical text as we find it. Fourthly, even though the terms *vocation* and *responsibility* in our current language are not identical with the New Testament concepts, they nevertheless correspond so remarkably happily that there is especially good reason for employing them.

In the encounter with Jesus Christ man hears the call of God and in it the calling to life in the fellowship of Jesus Christ. Divine grace comes upon man and lays claim to him. It is not man who seeks out grace in its own place. *God dwelleth in the light which no man can approach unto,*⁷ but it is grace which seeks and finds man in his place—the *Word was made flesh*⁸—and which precisely in this place lays claim to him. This is a place which in every instance and in every respect is laden with sin and guilt, no matter whether it be a royal throne, the parlour of a respectable citizen

7 1 Timothy 6:16.

8 John 1:14.

or a miserable hovel. It is a place which is of this world. This visitation of man by grace occurred in the incarnation of Jesus Christ, and it occurs in the word of Jesus Christ which is brought by the Holy Ghost. The call comes to a man as a Gentile or as a Jew, free man or slave, man or woman, married or single. At the precise place where he is, he is to hear the call and to allow it to lay claim to him. This does not mean that servitude or marriage or celibacy in itself is thereby justified; but the man who has been called can in any of these places belong to God. It is only through the call which I have heard in Christ, the call of the grace which lays claim to me, that, as a slave or as a free man, married or celibate, I can live justified before God. From the standpoint of Christ this life is now my calling; from my own standpoint it is my responsibility.

This will have excluded two disastrous misunderstandings, the secular Protestant one and the monastic one. It is not in the loyal discharge of the earthly obligations of his calling as a citizen, a worker, and a father that a man fulfills the responsibility which is imposed on him, but it is in hearing the call of Jesus Christ. This call does indeed summon him to earthly duties, but that is never the whole of the call, for it lies always beyond these duties, before them and behind them. The calling, in the New Testament sense, is never a sanctioning of worldly institutions as such; its yes to them always includes at the same time an extremely emphatic no, an extremely sharp protest against the world. Luther's return from the monastery to the world, to the "calling," is, in the true New Testament sense, the fiercest attack and assault to be launched against the world since primitive Christianity. Now a man takes up his position against the world in the world; the calling is the place at which the call of Christ is answered, the place at which a man lives responsibly. Thus the task which is appointed for me in my calling is a limited one, but at the same time the responsibility to the call of Jesus Christ breaks through all limits.

The misunderstanding on the part of medieval monasticism does not lie in its recognition of the fact that the call of Jesus Christ involves man in a struggle against the world but in its attempt to find a place which is

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not the world and at which this call can, therefore, be answered more fitly. In this vain endeavor to escape from the world no serious consideration is given either to the no of God, which is addressed to the whole world, including the monastery, or to God's yes, in which He reconciles the world with Himself. Consequently, even in its no to the world, God's call is taken less seriously in the monastic undertaking than in the secular calling as Luther (though not indeed pseudo-Lutheranism) understood it. It is entirely in line with Luther if we say that in a certain concrete instance the answer to the call of Jesus Christ may even consist in leaving a particular earthly calling in which one can no longer live respectably. This thought is unacceptable only to pseudo-Lutheranism, with its belief in the sanctity of vocational duties and of earthly institutions as such, and with its belief that the world is everywhere good. Monasticism is right insofar as it is a protest against the misrepresentation of the New Testament idea of vocation. Luther, in his return to the world, was concerned solely for the total responsibility to the call of Christ. In this respect, the monastic solution is doubly wrong. It restricts the compass of ultimately responsible life to the walls of the monastery, and it can only interpret as worthless compromise the life in which a man endeavors to unite in concrete responsibility to the call of Jesus Christ and the yes and the no to life in the world which are implicit in that call. In answer to this failure to appreciate the responsibility of men, Luther invested this responsibility with a significance which is limited and yet at the same time has its foundations in the limitless. While doing this he rewarded the fulfillment of the earthly calling in responsibility to the call of Jesus Christ with the free and joyful conscience which springs from fellowship with Jesus Christ. The good and free conscience, therefore, does not come from the fulfillment of earthly vocational duty as such, for here conscience continues to be wounded by the unresolved conflict between a plurality of duties, so that the best that can be hoped for is the compromise of a divided conscience. It is only when the concrete vocation is fulfilled in responsibility towards the call of Jesus Christ, it is only upon the foundation of the knowledge of the incarna-

tion of Jesus Christ, that conscience can be free in concrete action. The call of Christ alone, when it is responsibly obeyed in the calling, prevails over the compromise and over the conscience which this compromise has rendered insecure.

It follows from this that on the one side the centre of my responsibility is determined by the call of Jesus Christ which is addressed to me.

Our enquiry as to the place and the limit of responsibility has led us to the concept of the calling. This answer is properly applicable only when the calling is understood simultaneously in all its dimensions. The calling is the call of Jesus Christ to belong wholly to Him; it is the laying claim to me by Christ at the place at which this call has found me; it embraces work with things and relations with persons; it demands a "limited field of accomplishments," yet never as a value in itself, but in responsibility towards Jesus Christ. Through this relation to Christ the "limited field of accomplishments" is freed from its isolation. Its boundary is broken through not only from above, that is to say by Christ, but also in an outward direction.

If, for example, I am a physician, then in the concrete instance I serve not only my patients but also medical science and with it science and the knowledge of truth in general. Although in practice I perform this service at my concrete Position, for example at the bedside of a patient—yet I am continuously aware of my responsibility for the whole, and it is only in this that I fulfill my calling. Furthermore, it may happen that I, as a physician, am obliged to recognize and fulfill my concrete responsibility no longer by the sick-bed but, for example, in taking public action against some measure which constitutes a threat to medical science or to human life or to science as such. Vocation is responsibility and responsibility is a total response of the whole man to the whole of reality; for this very reason there can be no petty and pedantic restricting of one's interests to one's professional duties in the narrowest sense. Any such restriction would be irresponsibility. The essential character of free responsibility makes it impossible to establish laws defining when and to what extent such a departure from the "limited field of accomplish-

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ments” forms part of a man’s calling and of his responsibility towards men. Such a departure can be undertaken only after a serious weighing up of the vocational duty which is directly given, of the dangers of interference in the responsibility of others, and finally of the totality of the question which is involved; when this is done I shall be guided in the one direction or the other by a free responsibility towards the call of Jesus Christ. Responsibility in one’s calling obeys only the call of Christ. There is a wrong and a right restriction and there is a wrong and a right extension of responsibility; there is an enthusiastic breaking-down of all limits, and there is a legalistic setting-up of limits. It is difficult, or even impossible, to judge from outside whether in a particular concrete instance an action is responsible or whether it is enthusiastic or legalistic; there are, however, criteria for self-examination, though even these cannot afford complete certainty about one’s own ego. The following are among such criteria. Neither the limitation nor the extension of my responsibility must be based on a principle; the only possible basis for them is the concrete call of Jesus. If I know myself to be by character inclined towards reforming zeal, towards knowing better and towards fanaticism and unrestraint, then I shall be in danger of extending my responsibility in an arbitrary fashion and confusing my natural impulses with the call of Jesus. If I know myself to be prudent, cautious, diffident, and law-abiding, then I shall have to guard against representing the restriction of my responsibility to a narrow field as the call of Jesus Christ. And finally, it is never in thinking of myself, but it is always in thinking of the call of Christ, that I shall be set free for genuine responsibility.

Nietzsche, without knowing it, was speaking in the spirit of the New Testament when he attacked the legalistic and philistine misrepresentation of the commandment which bids us love our neighbor. He wrote, “You are assiduous in your attentions to your neighbor and you find beautiful words to describe your assiduity. But I tell you that your love for your neighbor is a worthless love for yourselves. You go to your neighbor to seek refuge from yourselves and then you try to make a virtue of it; but I see through your ‘unselfishness.’”

Do I advise you to love your neighbour? I advise you rather to shun your neighbour and to love whoever is furthest from you. Beyond the neighbour who is committed to us by the call of Jesus there stands also for Jesus the one who is furthest from us, namely, Jesus Christ Himself, God Himself. If beyond his neighbour a man does not know this one who is furthest from him, and if he does not know this one who is furthest from him as this neighbour, then he does not serve his neighbour but himself; he takes refuge from the free open space of responsibility in the comforting confinement of the fulfillment of duty. This means that the commandment of love for our neighbour also does not imply a law which restricts our responsibility solely to our neighbour in terms of space, to the man whom I encounter socially, professionally, or in my family. My neighbour may well be one who is extremely remote from me, and one who is extremely remote from me may well be my neighbour. By a terrible miscarriage of justice in the United States in 1831 nine young negroes, whose guilt could not be proved, were sentenced to death for the rape of a white girl of doubtful reputation. There arose a storm of indignation which found expression in open letters from some of the most authoritative figures in Europe. A Christian who was perturbed by this affair asked a prominent cleric in Germany whether he, too, ought not to raise his voice in this matter, and on the grounds of the "Lutheran" idea of vocation, that is to say, on the grounds of the limitation of his responsibility, the clergyman refused. In the event the protests which came in from all parts of the world led to a revision of the judgement. Here perhaps it is from the point of view of the call of Jesus Christ that we may understand the saying of Nietzsche, "My brothers, I do not counsel you to love your neighbor; I counsel you to love him who is who is furthest from you. We do not say this in order to pass judgement in the particular case to which we have just referred. We say it in order to keep open the boundary."

No one can fail to hear the Bible's admonitions to do what is waiting to be done (Ecclesiastes 9:10), to be exact in small matters (Luke 16:10 and 19:17), to discharge one's domestic obligations before undertaking

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greater duties (1 Timothy 3:5), and to refrain from interfering in the functions of others (1 Peter 4:15). Yet all these admonitions are contingent on the call of Christ, and they do not, therefore, imply any law which sets limits to the free responsibility towards this call. In the course of the struggle of the churches in Germany it happened often enough that a minister refused to intervene publicly and responsibly in cases of distress and persecution of various kinds precisely because his own flock were not yet themselves affected; he did not do this from cowardice or from lack of enterprise but solely because he considered such and intervention to be unlawful overstepping of the calling which had been given to him, namely, his vocation to assist his flock in their distress and in their temptations. If subsequently his own flock came to be involved, then there often ensued an act of thoroughly authoritative and free responsibility. This again is not said in order to anticipate judgement but in order to preserve the openness of the commandment of brotherly love in the face of any false limitation and in order to safeguard the concept of vocation in the liberty with which the gospel invests it.

But is not all responsible action in one's calling confined within inviolable limits by the law of God as it is revealed in the ten commandments as well as by the divine mandates of marriage, labour, and government? Would not any overstepping of these limits constitute an infringement of the manifest will of God? Here there arises once again in its most acute form the problem of law and liberty. This problem now threatens to implant a contradiction in the will of God itself. Certainly there can be no responsible action which does not devote extremely serious consideration to the limit which is given through God's law, and yet it is precisely responsible action which will not separate this law from its Giver. It is only as the Redeemer in Jesus Christ that responsible action will be able to recognize the God who holds the world in order by His law; it will recognize Jesus Christ as the ultimate reality towards which it is responsible, and it is precisely by Him that it will be set free from the law for the responsible deed. For the sake of God and of our neighbour, and that means for the sake of Christ, there is a freedom from the keep-

ing holy of the Sabbath, from the honouring of our parents, and indeed from the whole of the divine law, a freedom which breaks this law, but only in order to give effect to it anew. The suspension of the law can only serve the true fulfillment of it. In war, for example, there is killing, lying, and expropriation solely in order that the authority of life, truth, and property may be restored. A breach of the law must be recognized in all its gravity. *Blessed art though if thou knowest what thou doest; but if thou knowest it not, then art thou accursed and a transgressor of the law* (Luke 6:4 in Codex D). Whether an action arises from responsibility or from cynicism is shown only by whether or not the objective guilt of the violation of the law is recognized and acknowledged, and by whether or not, precisely in this violation, the law is hallowed. It is in this way that the will of God is hallowed in the deed which arises from freedom. But since this is a deed which arises from freedom, man is not torn asunder in deadly conflict, but in certainty and in unity with himself he can dare to hallow the law truly even by breaking it.

Dietrich Bonhoeffer, from *Ethics*, translated by Neville Horton Smith.

Biography of George Herbert

George Herbert is famous for his poems and his prose work, *A Priest in the Temple: or The Country Parson*. He is portrayed by his biographer Izaak Walton as a model of the saintly parish priest. Herbert 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 1533, a member of an ancient family, a cousin of the Earl of Pembroke, and acquainted with King James the First and Prince (later King) Charles. Through his official position as Public Orator of Cambridge, he was brought into contact with the Court. 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 the First—principally John Williams, Bishop of Lincoln. Herbert had begun studying divinity in his early twenties, and in 1626 he took Holy Orders. King Charles provided him with a living as rector of the parishes of Fugglestone and Bemerton in 1630.

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,” and “Let all the world in every corner sing.” Their grace, strength, and metaphysical imagery influence later poets, including Henry Vaughan and Samuel Taylor Coleridge.

Lines from his poem on prayer have moved many readers:

Prayer, the Church's banquet, Angel's age,
God's breath in man returning to his birth,
The soul in paraphrase, the heart in pilgrimage,
The Christian plummet sounding heav'n and earth.

Herbert was unselfish in his devotion and service to others. Izaak Walton writes that many of the parishioners “let their plow rest when Mr. Her-

bert's saints-bell rung to prayers, that they might also offer their devotion to God with him." 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 service and worshiping God.

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“Not Onely a Pastour, but a Lawyer also”

George Herbert’s Vision of Stuart Magistracy (Excerpts)

“Justice is the ground of charity” sermonized George Herbert in his *Country Parson*. In fact, Herbert examined judicial matters throughout his pastoral manual, discussing the quarrels of “country people,” the crimes of “Rogues,” the duties and abuses of Justices of the Peace, and the country parson’s persistent concern with justice in his parish. In one striking passage, Herbert argues that it is just and charitable for parishioners to defame criminals: “For in infamy, all are executioners, and the Law gives a malefactour to all to be defamed...Besides, it concerns the Common-Wealth, that Rogues should be known, and Charity to the publick hath the precedence of private charity.”

This grim regard for justice, indeed, involved much more than the country parson’s care for his parishioners’ souls: it concerned the judicial offices and official discourses that exercised state power in the Stuart countryside. Yet until rather recently in studies of George Herbert’s work, the subject of justice has been a purely spiritual matter, referring to *justitia Dei* and little else. In *Love Known*, for example, Richard Strier prefaced his theological reading of Herbert’s “Justice” with an account of Luther’s recognition that God’s righteousness means to the Christian not a severe standard of punishment, but a gift of justifying faith⁹ (116ff). Similarly, in *Reformation Theology: The Religion of George Herbert*, Gene Veithe interpreted “Justice” as a theological recognition of the contrast between “the prospect of a horrible judgment [by God] and the release from fear through the imputation of Christ.”¹⁰ While these readings of the poem

9 Richard Strier, *Love Known: Theology and Experience in George Herbert’s Poetry*, (University of Chicago Press, 1983) 116ff.

10 Gene Edward Veithe, *Reformation Theology: The Religion of George Herbert* (London: Associated University Presses, 1985).

are generally convincing, they are also, like much Protestant Poetics criticism, unfortunately narrow. They focus so keenly on the soteriological meanings of justice that they neglect to see its possible secular meanings.

At first sight, the execution of justice in the parish might seem an unlikely interest for parsons. Herbert was, however, avidly concerned with it. "The Countrey Parson," he wrote, "desires to be all to his Parish, and not onely a Pastour, but a Lawyer also." As he advised country parsons to act as lawyers and judges for their parishes, he recommended "some initiatory treatises in the Law, with Daltons Justice of the Peace, and the Abridgements of the Statutes" for their perusal. Herbert does admit that some "cases of an obscure and dark nature" should be left to trained lawyers, but even so he seems captivated by the thought of them. His interest was both pastoral (i.e., concerning the authority of his office) and personal. The personal interest derived in part from Herbert's family background: his grandfather Edward Herbert, his father Richard Herbert, and many of the Earls of Pembroke and Montgomery had served as JPs. Although the fact is little recognized, John Donne also served briefly as a JP in Kent in 1621; and George's brother Henry would later serve as a Justice in Rebbesford in 1636.¹¹

As to Herbert's pastoral reasons for intervening in legal affairs, they began with apostolic precedent and the parson's own authority. St. Paul had reprimanded the Corinthians for contesting one another in secular courts, and he urged them to resolve their differences with the help of Christian arbiters.¹² While the country parson acknowledges that he cannot decide all cases, he hopes to keep quarrels about borrowed hoes out of court and to enhance his own authority in the process. Wishing "to be all to his Parish," the parson "endures not that any of his flock should go to Law; but in any Controversie, that they should resort to him as their Judge." Noting that "there is a Justice in the least things," Herbert

11 J. M. Shuttleworth, Editor. *The Life of Edward, First Lord of Cherbury*. (London: Oxford University Press, 1976) 2.

J. H. Gleason, *The Justices of the Peace in England* (Oxford University Press, 1969).

12 1 Corinthians 6:1-8.

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commented with apparent exasperation upon the “petty injustices” that country parsons often encountered:

“Nay, to descend yet more particularly, if a man hath wherewithall to buy a spade, and yet he chuseth rather to use his neighbors, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly, which yet ought to be done, since there is a Justice in the least things, and for the least there shall be a judgment.” Country people are full of these petty injustices, being cunning to make use of another, and spare themselves. Behind this exasperation, however, is both a certain condescension toward the “country people” and an assertion of the parson’s legal authority over some property matters.

Promoting church peace and his own authority, the parson addresses local quarrels with the help of “three or four of the ablest of the Parish.” The neighbors first deliberate upon the facts and offer their own opinions, and then the parson delivers his judgment. The parson is exacting in his regard for property, ordering “the poorest man of the Parish” to return a pin he has taken from “the richest,” but also entreating the rich man “to charity.” The country parson’s appropriation of legal authority is probably well suited to a small community like Bemerton, where one legal action could splinter the parish. Swartz has described the country parson preaching as situating “himself in the king-like, and so god-like, position of authority” and approximating “the local presence of omniscience.”

In conducting his ecclesiastical affairs, it seems, Herbert’s country parson is involved in myriad judicial matters. He attends to the Poor Laws, which require pensions for the indigent poor and punishment of vagrants; to the Church canons, which stipulate penalties for parishioners who fail to observe communion; to the king’s levies of horses and armour (“He is just to his Countrey”); to the selection of church wardens and local justices; to the defamation of malefactors; and to the education of young squires in the law. He advises that the heirs of noblemen “read Books of Law, and Justice; especially the Statutes at large,” and that they “frequent the Sessions and Sizes.” The parson’s own role in the Church

as “The Deputy of Christ” and his involvement in manifold legal matters in the community give him a quasi-legal status—“not onely a Pastour, but a Lawyer also.” This status was consistent with Herbert’s attempts to dignify the priesthood. The rising status and education of rural priests and other county officials enabled (though it never fully accomplished) greater compliance with state directives.

Another significant, although less obvious, way in which Herbert demonstrated his concern for justice in the parish was in his leading of the annual Rogationtide procession. In “The Parson’s Condescending,” Herbert applauds the traditional ceremony of “beating of the bounds”: “Particularly, he [the parson] loves Procession, and maintains it.” In a community procession before the springtime feast of the Ascension, the parson and parish old-timers would lead the rest of their neighbors around the boundaries of the parish. This village parade went over every stile, past every marker, along every hedgerow, providing the community with a “mental map of the parish” that could be drawn upon in cases of property dispute.¹³ It was intended to bless the crops, to reaffirm property rights, and to direct parish attention to the state of its roads and causeways. It was still a strange, if pedestrian ritual, of ambling neighbors and gamboling children, who would strike the boundary markers with willow wands.

For his part, Herbert required upon threat of penalty that all his parishioners join the procession. His country parson “exacts of all to be present at the perambulation, and those that withdraw...he mislikes, and reproves...; and if they will not reforme, presents them.” Considering the Puritan opposition to “popish” ceremonies (the Rogation Days’ blessing of the crops was still held annually in Rome), Herbert’s affection for the ritual marked him as a formalist and traditionalist, tied to the interests of the landed gentry. One anti-papist, Thomas Newton, inquired in 1586 whether parish priests “have patiently winked at...any

13 Bob Bushaway, *By Rite: Custom, Ceremony and Community in England, 1700–1880*, (London: Junction Books, 1982) 84.

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rites wherein hath been apparent superstition—as gadding and raunging about with procession.”¹⁴

“No Common-wealth in the world hath a braver Institution than that of Justices of the Peace: For it is both a security to the King, who hath so many dispersed Officers at his beck throughtout the Kingdome, accountable for the publick good; and also an honourable Imployment of a Gentle, or Noble-man in the Country he lives in, inabling him with power to do good, and to restrain all those, who else might both trouble him and the whole State.”

Herbert’s description combines two demands of the office that are sometimes in conflict: the justices’ obligation as the King’s officers to enforce the laws, and their duties as the leaders of the shire to protect the rights of property-owners. Assuming that the local gentry would reconcile their interests with those of the King, Sir Thomas Smith praised the justices similarly: “There was never...devised a more wise, a more dulce and gentle, nor a more certaine way to rule the people.” King James praised the justices also, but with his own interests more clearly in mind: “For I hold a good Justice of Peace in his Countrey, to doe mee as good service, as hee that waites upon mee in my Privie Chamber, and as ready will I be to reward him.” In taking office, the Justice of the Peace took the Oath of Supremacy, testifying that “the Kings Highnesse is the onely supream governour of this Realme.”¹⁵ And thus Swartz describes Herbert’s view of the JPs as that of “lower-echelon intellectuals charged with the look-out of the King’s interest.”¹⁶

Some bishops and all mayors of larger towns became JPs by virtue of their offices, but most JPs were appointed by the Lord High Chancellor

14 As quoted in W. Carew Hazlitt, “Rogation Days,” *Faiths and Folklore: A Dictionary* (London: Reeves and Turner, 1905) 2:521–523.

15 Michael Dalton, *The Countrey Justice* (London: For the Society of Stationers, 1618) 11.

16 Douglas Swartz, “Discourse and Direction: A Priest to the Temple, or, the Country Parson and the Elaboration of Sovereign Rule” *Criticism* 36:2 (Spring 1994) 189–212.

(or the Lord Keeper) upon the recommendations of other local judges. In theory, these “Commissioners of the Peace” were all servants to the King, but as James admitted, “The Chancellour under me, makes Justices, and puts them out; but neither I, nor he can tell what they are.” Because there were over fifteen hundred JPs in all England, often more than fifty in a single county, and because JPs were recommended by fellow judges, the possibilities of royal oversight and control were limited.¹⁷ While the King might refuse a notorious recusant (James refused Sir Lewis Tresham, the brother of the Gunpowder plotter) or put out some rebellious JPs as examples (as Charles did in 1627), the vast body of JPs remained the large landholders and educated elite of the shires. J. H. Gleason described well the imperviousness of these local leaders to royal policy:

“A loyal bench was desired, but the influences which narrowed the choice of J.P.s to the leaders of the county were so strong that considerable aberration had to be tolerated. In the Stuart period it was political opposition on particular questions rather than religious dissent which invited retribution...In almost all cases the victims—or heroes—were soon restored to their office. There was a limited group of men who were well qualified for appointment as J.P.s. Leaders of the county, they were an indispensable element in social organization. National and royal policy could not well nor long be at odds with their sentiments.”¹⁸

Of course, Gleason was making his judgment with the benefit of hindsight. The Stuarts sometimes overestimated the control they had over the county leaders. King James complained bitterly of the Justices who “in every cause that concernes Prerogative, give a snatch against a Monarchie, through their Puritanicall itching after Popularitie,” and he hoped the Justices of the Assizes might oversee the Commissioners of the Peace more effectually. It was, in the end, a vain hope. Because the Justices of the Peace were unpaid, they primarily sought the prestige of

17 Gleason, *The Justices of the Peace in England*, 80ff.

18 Gleason, *The Justices of the Peace in England*, 81–82.

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exercising power in their local communities, as well as the ability to safeguard their own landed interests. Often, as Herbert wished, they worked with the central government to implement policies for the sake of the commonwealth—as in the administration of the Poor Laws. Yet, when they felt the King was forsaking their interests, they worked to displace and resist the directives of the state.

As to the disadvantages of the office, Herbert listed three: “The one, the abuse of it, by taking petty Countrey bribes; the other, the casting of it on mean persons, especially in some Shires; and lastly the trouble of it.” Of these three complaints, the last was the most material. The JP opened his doors to constant interruptions—alehouses not closed by nine, sheep stolen at midnight, vagabonds at breakfast, errant apprentices at dinner. Most JPs accepted the interruptions that came with the office, but few were as sedulous in their duties as Jonson’s Adam Overdo. One JP in Somerset, William Capel, expressed his frustration vividly: “It is sessions with me every day all the day long here, and I have no time for my own occasions, hardly to put meat in my mouth.” If a JP were not worrying about these inconveniences, he might well worry about the reputation of the office. While Commissioners of the Peace were generally esteemed, the reputations of justices suffered “especially in some Shires” (as Herbert said) when lesser gentry and courtiers began to dominate the office. The Puritan preacher Samuel Ward also complained by “our straight buttoned, carpet and effeminate Gentry.” He said they were not qualified to be judges because they could not “indure to hold out a forenoon or afternoone sitting without a Tobacco baite, or a game at Bowles,” and because they were “little acquainted with the tediousness of wise and serious business.” The last charge of petty graft or “country bribes” also tarnished the reputation of many justices. Ward once again described the problem colorfully, as he berated the “Capon-Justices,” the “cheese-bayliffs and lamb-bayliffs,” and other such “Muck-wormes of the world.” For his part, Herbert was also cognizant of these problems, although more subtle in his criticism than Ward. He

encouraged diligent Justices to “redeem the Dignity [of the office] either from true faults, or unjust aspersions.”

Jeffrey Powers-Beck, from Modern Literary Studies I.2 (1995).

Biography of Gregory the Great

Only two Popes, Leo the First and Gregory the First, have been given the popular title of “the Great.” Both served in the difficult times of the barbarian invasions of Italy. Gregory also knew the horrors of “plague, pestilence, and famine.” He was born of 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 the Second 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’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 the Western Church until the present day. Though unoriginal in theology, his writings provided succeeding generations with basic texts, especially the *Pastoral Care*, a classic on the work of the ministry.

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. The Venerable Bede justly called Gregory the Apostle of the English.

Gregory died on March 12, 604, and was buried in St. Peter’s basilica. His life was a true witness to the title he assumed for his office: “Servant of the servants of God.”

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Selections from the Pastoral Rule

Part I.

Introduction

Gregory, to his most reverend and most holy brother and fellow bishop, John.

With gentle and humble intention you reprove me for wanting to flee the burdens of pastoral care; and, lest they seem to be light to some, I take my pen in the present book to express all the weightiness which I find in them. So this book is divided into four subjects, so that it proceeds considerations ordered for the mind of the reader, as if by a certain chain of steps. For as the necessity of things requires, rightly there ought to be considered what sort should come to the height of rule; and coming to this properly, how he should live; and living well, how he ought to teach; and teaching rightly, with how much daily consideration he should know his weakness, lest either humility flee him after he has been raised, or his life contradict him who has arrived, or teaching be absent from his life, or presumption exalt his teaching.

Therefore, first let fear temper appetite; but then let his life commend the authority which is received by one who did not seek it; and then it is necessary that the good of the pastor which is shown by living be spread abroad also by speaking. But at last there remains also that consideration of one's own weakness should depress whatever works have been done, lest the swelling of elation extinguish them before the eyes of hidden judgment.

But because there are many who are like me in unskillfulness, who when they do not know how to weigh themselves, want to teach what they have not learned, who think the weight of this authority is as light as their ignorance of the power of its greatness: let them be reproved by

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the introduction itself of this book, so that when they who are unlearned and unready desire to hold the citadel of teaching, they might be repelled in this doorway of our teaching from the daring of their unreadiness.

Chapter I: Lest the unskillful dare to authority

No art is presumed to be taught unless it is first learned with intent study. Therefore by what temerity is pastoral rule taken by the unskillful, since the rule of souls is the art of arts! But who does not know that the wounds of thoughts are more hidden than the wounds of the body? And yet often those who know nothing at all of spiritual precepts are unafraid to hold themselves out as physicians of the heart: although those who do not know the power of drugs are ashamed to seem to be doctors of the flesh. But because by the design of God all the height now of the present age is inclined to the reverence of religion, there are some among the holy Church who seek the glory of honors by the appearance of rule; they seek to seem to be teachers, they want to transcend others, and according to the Truth, they seek the first greetings in the forum, the first couches at dinners, and the first seats in meetings; and when they have received the office of pastoral care, they do not know how to manage it rightly, just as they came to the authority of humility by elation alone.

Indeed, in authority the tongue itself is confounded when one thing is learned and another taught. And these the Lord complains against through the prophet, saying: *They ruled, and not from me; there were princes, and I did not know them.* And so they rule from themselves and not from the choice of the highest Ruler, and they are supported by no virtues and never called divinely, but coming to this only by their own desires, they seize the height of rule rather than come upon it. And yet, the internal judge will also come up and ignore them, because he tolerates them by permission, but indeed ignores them by the judgment of reprobation.

So to certain ones who came to him even after miracles, he says: *Depart from me, workers of iniquity, I do not know who you are.*

The unskillfulness of shepherds is attacked by the word of Truth, when it is said by the prophet: *The shepherds themselves have not known understanding.* And therefore the Truth himself complains that he is unknown by them, and protests that he does not know the country of those who know not, because indeed those who do not know the things which are of the Lord, are not known by the Lord, according to Paul who says: *But if someone does not know, he will be unknown.*

Yet doubtless the unskillfulness of shepherds often suits the merits of their subjects, because although they lack the light of knowledge by their own fault shutting it out, yet in strict judgment those who follow them also offend due to their ignorance. And so here in the Gospel the Truth himself says: *If a blind person tries to lead a blind person, both fall into the ditch.* Here the psalmist denounces them, not wishing for it, but acting as a prophet, saying: *Their eyes are shut up lest they see, and their back is always bent back.* Indeed, they are eyes, who are placed in that face of the highest honor, and have received the office of watching the road: those who cling to those who follow are truly named backs. Therefore the back is bent by the clouding of the eyes, because when those who go first lose the light of knowledge, then those who follow are bent by the burden of carrying their sins.

Chapter II: Lest they enter the place of a ruler who do not do in life what they have learned in study

And there are some who are skillful and scrutinize carefully spiritual precepts, but what they penetrate in understanding, they trample in living; suddenly they teach what they learned not in deed but in study; and what they profess in words, they impugn in action. So it happens that when the shepherd walks through broken ground, the flock follows to the precipice.

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For here by the prophet the Lord complains against the contemptible knowledge of the shepherds, saying, *Although you drank the clearest water, you disturbed the rest with your feet; and my sheep were fed by what was trodden under your feet; and what your feet have disturbed, they drank.* Indeed the shepherds drink the clearest water when they understand rightly and are quenched by the streams of truth. But that they disturb the water with their feet is to corrupt the care of sacred study by living wrongly. Indeed, the sheep drink the water disturbed by their feet, when any of their subjects do not follow the words which they hear, but only imitate the examples of deformity which they see. And when they thirst for words, they are overturned by deeds, as if they eat mud in their drink, as if from corrupt springs.

Here also it is written by the prophet: *A snare of the ruin of my people, evil priests.* Here again of the priests the Lord says by the prophet: *They are made into a stumbling-block for the house of Israel.* Indeed no one does more harm in the Church than those who act crookedly, and have the name or order of holiness. For no one presumes to criticize their fault, and the guilt spreads quickly by the example, when a sinner is honored in reverence for his order.

But all who are thus guilty should flee the burden, if they would consider with a careful ear of the heart the saying of the Truth, who said: *He who scandalizes one of the least who believe in me, it would be better for him for a millstone to be suspended from his neck, and he be submerged in the depth of the sea.* Indeed, by the millstone is expressed the round and labor of secular life, and by the depth of the sea is indicated final damnation. Therefore, he who is led to the appearance of holiness, who destroys others by word or example, it would certainly be better for earthly deeds to constrain him to death under exterior appearance, than for sacred offices to show him to be imitated by others in his guilt, because truly if only he falls, infernal punishment will torment him more bearably.

Chapter X: Of what sort someone ought to rule

He therefore, he ought in every way to be brought to be an example of living, who already lives spiritually dying to all fleshly passions, who puts aside the prosperity of the world, who fears no adversary, who desires only inward things. And agreeing well, neither does the body at all repel this intention by its weakness, nor indeed the spirit by its contempt. And he is not led to desire the things of another, but is generous with his own. And he is bent quickly towards pardon by a heart of mercy, but never ignoring more than he ought, lest he be pulled down from the height of rectitude. And he does nothing improper, but deplores the wrongs of others as if they were his own. And he has compassion for the weakness of another by the affection of his heart, and he rejoices in the goods of his neighbor just as in his own profit. And he so makes himself an example to others in whatever they do that there is nothing which he has done which he would blush at among them. And he so aims to live that he wants to water also the dry hearts of his neighbors with the rivers of doctrine. And with the use and experience of prayer he has already learned what can be obtained from the Lord when asked, to whom it was already said as if particularly to him, through the voice which said: *While you are speaking, I will say, "See, here I am."*

For if, perhaps, someone comes to bring us to intercede for him before whatever powerful man, who is angry with him, but unknown to us, we would at once reply, "We cannot come to intercede, because we do not know him personally." Therefore, if a man would blush before men to be made an intercessor about something he would scarcely presume, in what mind before God does someone take the place of intercession for the people, when he does not personally know his grace through the merit of his life? Or from this, how does he ask things for others, when he ignores whether he is pleased with him? And in this matter there is still another thing to be worried about more earnestly, that someone who is believed to be able to placate his anger, merits it for his own guilt. For we all know clearly that when someone displeas-

ing is sent as an intercessor, he is provoked to a stronger anger. And therefore whoever is bound by earthly desires should take care, lest, coming to the more serious anger of a strict judge, when he delights in the place of glory, he be made the author of ruin to his subjects.

Part II

Chapter II: That the ruler ought to be clean in his thoughts

The ruler ought always to be clean in his thoughts, inasmuch as no filth should pollute him who takes this office of wiping the stains of pollution from others' hearts, because it is necessary that the hand keep itself clean which tries to wipe dirt: not making whatever it is yet more dirty by being stained and holding mud itself.

And so here it is said by the prophet: *Let them be clean who bear the vessels of the Lord.* For they bear the vessels of the Lord who take the souls of their neighbors which should be led to the eternal sanctuaries in the faith of their conversation. Therefore, let them look to their own self, how much they need to be cleansed, who carry living vessels to the temple of eternity in the fold of their own obligation.

Here it was commanded by the divine voice that, on the breast of Aaron, the breastplate of judgment should be bound with binding cords, since weak thoughts ought never possess the priestly heart, but only reason should constrain it; nor should he think about anything indiscreet or useless, since he is an example for others, and from the dignity of his life he ought always to show how much reason he carries in his breast.

And also about this breastplate it is carefully added that the names of the twelve patriarchs be inscribed. For he that bears the fathers always written on his breast will think without break of the life of the ancients. For then he will go up blamelessly when he holds constantly to the examples of the preceding fathers, when he considers the marks of the saints ceaselessly, and excludes wrongful thoughts, lest he stretch the foot of his conduct beyond the bounds of order.

And this is rightly called the breastplate of judgment because he ought always to discern the good and the evil with right and careful examination, and what or to whom, when or how it suits, he should consider carefully: and he should seek nothing of his own, but consider his neighbor's benefit as if it were his own.

So there it is written: *But place in the breastplate of judgment the teaching and the truth, which will be in the breast of Aaron when he goes before the Lord, and he will bear the judgment of the sons of Israel on his breast always in the sight of the Lord.* Indeed, for the priest to carry the judgment of the sons of Israel on his breast before the Lord is to decide the cases of his subjects through the intention of the internal judge alone, so that nothing of his humanity would be mixed to it in this which he dispenses as if he sat in the place of the divine, lest private pain alter his care for the corrupt. And when he is seen to be one to be imitated against the vices of another, he should cast out his own vices, lest either hidden envy mar the tranquility of his judgment, or strong anger disturb it.

But when fear is considered of him who rules over all things, namely of the judge within, the subjects will not be ruled without great fear. And this fear indeed cleanses when it humbles the mind of the ruler, lest either presumption of spirit lift it up, or delight of the flesh foul it, or through desire of earthly things the importunity of dusty thought obscure it. And yet these things cannot fail to strike the mind of the ruler, but it is necessary to be urgent that they be conquered by repugnance, lest the vice which tempts by suggestion subdue by softness of delight, and when this is shut out of the mind with delay, consent would kill it as with a sword.

Chapter V: That the ruler should be a neighbor to each in compassion, held above all in contemplation

The ruler should be a neighbor to each in compassion, held above all in contemplation, so that both by the heart of holiness in himself he might carry away the infirmity of the rest, and by the height of speculation he

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might also transcend himself in seeking invisible things, lest either seeking the heights he might despise the weakness of his neighbors, or aligning himself with the weakness of his neighbors, fail to seek the heights.

And so here also it is that Paul was led into paradise, and explored the secret things of the third heaven, and yet held above in that contemplation of invisible things, he brings the sharpness of his mind back to the fleshly bed, and directs in their privacy how they ought to have intercourse, saying: *But on account of fornication each ought to have his own wife, and each women have her own husband. Let the man return the debt to his wife; but likewise the wife to her husband, and a little later, Do not defraud each other, unless perhaps by agreement for a time, to make a space for prayer; and return to each other again, lest Satan tempt you.* See, he is already put into the heavenly secrets, and yet from a heart of condescension, he examines the fleshly bed; and the eye of the heart which was chosen to be raised up to invisible things, this one he mercifully bends to the private things of the weak. He transcended heaven in contemplation, but yet he did not desert the bed of carnal things in his kindness, because by the bond of the greatest love, and bound to the lowest, and in his own self carried by virtue of spirit strongly into the heights, he is equally weakened among others by loyalty.

For thus here he says: *Who is weakened, and I am not weakened? Who is scandalized, and I do not burn?* Here again he says: *I am made as if a Jew among Jews.* And namely he shows this not by abandoning the faith, but by extending loyalty, that turning himself into the person of the unfaithful, and from himself knowing how he ought to be merciful to others, how much this weights upon them, which he himself wanted to bear rightly for himself, if it could be so. Here again he says: *Either we depart in mind, for God, or we are sober, for you;* because also he himself knew how to transcend by contemplation, and to temper himself by condescending to his hearers.

Here Jacob, with the Lord looking down from above, and with oil poured down on the stone, saw the angels ascending and descending, namely because ruling preachers ought not only seek upwards to the

high head of the Church, namely the Lord, but also ought to descend down to its members in mercy.

Here Moses often enters and exits the tabernacle, and he who is taken inside in contemplation, is urged to go out for the business of the weak. Inside, he considers the secret things of God; outside, he carries the burdens of the flesh. He it is who always hurries back to the tabernacle about doubtful things and consults the Lord before the ark of the covenant, doubtless offering an example to rulers, that when they doubt outside what to order, they should always return to their mind as if to the tabernacle, and as if they consult the Lord before the ark of the covenant, when they seek the page of sacred eloquence within themselves concerning those things which they doubt.

Here also the Truth having shown us, by taking our humanity, dwells on the mountain in prayer, works miracles in the city; namely proffering to good rulers the way of imitation; so that even if they already seek the highest things by contemplation, yet they mix this with compassion for the highest charity, when he attracts the lowest of his neighbors to himself mercifully; and by the goodness by which he descends to the weak, he runs strongly back to the heights.

And so those who preside ought to show themselves in this way, that their subjects also will not blush to disclose their secret things to them; so that when little ones endure the waves of temptation, they would run to the mind of the shepherd as if to the bosom of their mother; and wash this with the solace of his exhortation and tears of prayer when they see they are polluted with the striking dirt of guilt.

So also, before the doors of the temple, twelve cattle carried the bronze Sea, that is the fountain, for washing the hands of those coming in: those indeed who stand out externally by appearance, but are silent from posterity. For why are there twelve oxen, unless the whole order of shepherds is designated? Of which the law says, according to Paul's discussion, *Do not shut the mouth of the ox who treads*. And indeed about them we see their open works, but before the strict judge what remains to them behind in the hidden retribution we do not know. But those pre-

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pare patience for hearing the confessions of their neighbors with their condescension, just as if they carry the fountain before the doors of the temple; so that whoever tries to enter the gate of eternity, might clean his temptations by the mind of the pastor, and as if in the fountain of the oxen he would wash the hands of his thoughts and deeds.

And it happens for the most part that when the mind of the ruler knows by condescension another's temptations, he is struck by the temptations he has heard, which is that also this same water in which a multitude of people wash is certainly soiled by the washers. For when it takes the soul of the washers, it is as if it loses the serenity of its own cleanliness. But this ought in no way to be feared by the shepherd, because when God carefully weighs everything, he is more easily taken from his own temptation the more mercifully he has suffered another's.

Saint Gregory the Great. Translated by Thomas Bushnell, BSG

Biography of Benedict of Nursia

Benedict is generally accounted the father of western monasticism. He was born about 480, at Nursia in central Italy, and was educated at Rome. The style of life he found there disgusted him. Rome at this time was overrun by various barbarian tribes; the period was one of considerable political instability, a breakdown of western society, and the beginnings of barbarian kingdoms. Benedict's disapproval of the manners and morals of Rome led him to a vocation of monastic seclusion. He withdrew to a hillside cave above Lake Subiaco, about forty miles west of Rome, where there was already at least one other monk. Gradually, 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 monastic Rule. He does not appear to have been ordained or to have contemplated the founding of an "order." 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 later 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 profes-

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sion, the new monk takes vows of “stability, amendment of life, and obedience.”

Pope Gregory the Great wrote Benedict's “Life” in the second book of his *Dialogues*. He adopted Benedict's 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 influenced by Benedict's rule.

Lesser Feasts and Fasts • 2003

Selections from the Rule of Benedict

Prologue

...Therefore, a school of the Lord's service ought to be founded by us. And in this institution we hope to establish nothing harsh, nothing heavy, but also if what is a little stricter comes about, by reason of equity, for the emendation of vices or the preservation of charity, you should not at once, trembling with fear, flee the way of salvation, which is nothing unless a narrow start to be undertaken. But the road of the commands of God is to be run in progress of conversion of faith, with heart broadened by the inexpressible sweetness of love; so that never falling away from his teaching, we become participants in the passions of Christ through patience, so that we become worthy to be consorts of his kingdom. Amen.

Chapter II: What sort the abbot ought to be

The abbot who is worthy to govern the monastery always ought to remember what he is called and to fulfill in deeds the name of superior. For he is believed to hold the place of Christ in the monastery, when he is called by his own proper name, according to the Apostle: *You have received the spirit of adoption of sons, in which we cry, Abba, Father.* Therefore the abbot ought teach or establish or order nothing which would be beyond the command of the Lord, but by his order or teaching the leaven of divine justice should be spread in the minds of his disciples, the abbot always mindful that there will need to be made an examination of his doctrine or the obedience of his disciples, of the things of each, in the fearsome judgment of God. And let the abbot know that whatever in the sheep the father of the household can find of less profit will lie to the fault of the shepherd. Yet it will happen anew that, if every diligence of the shepherd is given to a restless and disobedient flock, and every care

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shown for their sordid actions, their shepherd will be absolved in the judgment of the Lord, and say with the prophet to the Lord, *I did not hide your judgment in my heart, I have spoken your truth and salvation; but they have condemned and spurned me*, and then finally the penalty for those disobedient sheep under his care will be overpowered by death itself.

Therefore, when someone takes the name of abbot, he ought to govern his disciples with a twofold doctrine, that is, he ought to be shown to be good and holy by deeds more than by words, to show in words to receptive disciples the commands of the Lord, but to show the divine precepts in deeds to the hard of heart and the simpler ones. But everything which he teaches his disciples to be contrary, he ought to mark in his deeds that they ought not be done, lest, *preaching to others, he be found at fault*, lest God say to that sinner, *Why do you relate my justice and take my covenant on your mouth? But you have hated my discipline and tossed my words behind you*, and, *You who saw a speck in your brother's eye, did not see the plank in your own*.

Persons should not be discerned by him in the monastery. He ought not love one more than another, unless he finds someone better in good deeds or obedience. A free-born man is not to be placed above one converted from servitude, unless there is some other reasonable cause. But if so, when justice commands, it seems to the abbot, he should do this to the order of anyone. But if not, they should hold their own places, because *whether slave or free, we are all one in Christ*, and under the one Lord we all bear arms equally, because *there is no taking of persons before God*. Only in this part are we distinguished before him, if we are found better than others and humble in good works. Therefore charity is to be equal from him to everyone, one discipline is to be given to all according to merit.

For in his doctrine, the abbot ought always to guard that apostolic model in which he says, *Argue, plead, reprove*, that is, mixing temporal things with temporal, blandishments with fears, let him show the hardness of a teacher, the loyal love of a father, that is, he ought to argue sharply with the undisciplined and unruly, but we admonish him to plead with the obedient and calm and patient so that they might profit more, and to reprove and rebuke the negligent and contemptuous.

Nor ought he to cover up the faults of the delinquent, but also that they scarcely begin to sprout, he ought to cut them when he can, mindful of the danger of Eli, priest of Shiloh. And indeed, he ought to correct the more honest and understanding minds the first and the second times with verbal admonitions, but the bad and hard and proud or disobedient, he ought to coerce with rods and corporal punishment in the very beginning of their sin, knowing the saying, *Do not correct a fool with words, and again, Strike your own son with a rod, and you will free his soul from death.*

The abbot ought always to remember what he is, to remember what he is called, and to know that to whom more is entrusted, more will be required from him.

And he ought to know how difficult and hard a thing he has received, to rule souls and to serve the manners of many, and some indeed with blandishments, but others with attacks, others with persuasions; and according to the quality or the understanding of each one, so he ought to conform and suit himself to all, that he not only prevents the detriment of the flock committed to him, but also rejoices in the growth of a good flock. Before all, lest neglecting or undervaluing the health of the souls committed to him, lest he bear concern for transitory and earthly and fallen things, yet he ought always to think that he has received the rule of souls, of whom he will have to give an account. And lest he plead that he has not enough resources, let him remember the saying, *Seek first the kingdom of God and his justice, and all this will be added to you, and again, Nothing is lacking to those who fear him.*

And let him know that someone who receives the rule of souls must be ready to give an account, and for as many brothers as are under his care, he will have to give a numbering; let him recognize with certainty that in the day of judgment an account will have to be returned to the Lord for the souls of all, without doubt also for his own soul as well. And so, fearing always the future examination of the shepherd of the sheep entrusted, when he cares for the accounts of others', eager to return one for his own flock, and when he helps others to make good by his admonitions, he is also made good from vices.

Chapter III: On summoning the brothers to counsel

As often as any important things need to be done in the monastery, let the abbot call together the whole community and himself say what is to be handled, and hearing the counsel of the brothers, treat it before himself and do what he decides is more profitable. But therefore we say that all are called to counsel because often the Lord reveals to a junior person what is better. But the brothers ought so to give counsel with all humble subjection, and not presume on their own to defend what seems to them, and moreover, the choice belongs to the abbot, that all would obey what he decides is more prudent. But as it suits disciples to obey their teacher, so also it is good for him to arrange everything with foresight and justice.

Therefore, in everything, all must follow the rule as a teacher, nor should he be turned away from fearing it by anyone. No one in the monastery ought to follow the will of his own heart, nor should anyone presume to contend vehemently with his abbot, or outside the monastery. But if he presumes to, let him be subject to the discipline of the rule. Yet the abbot himself should do everything in the fear of the Lord and in observation of the rule, knowing without doubt that he will have to give an account for all his decisions to God, the most fair judge.

But if some little things need to be handled in the affairs of the monastery, only the counsel of the seniors is needed, as is written, *Do everything with counsel, and you will not repent after it is done.*

Chapter XXXI: Of the cellarer of the monastery, what sort he ought to be

Let the cellarer of the monastery be chosen from the community, wise, mature in manners, sober, not eating much, not proud, not noisy, not offensive, not tardy, not wasteful, but fearing God, who will be like a father to the whole community. Let him take care for everything; let him do nothing without the command of the abbot. Let him keep what is or-

dered; let him not distress the brothers. If some brother perhaps asks something from him unreasonably, let him not distress him by spurning him, but deny his bad request reasonably with humility. Let him guard his own soul, mindful always of that saying of the Apostle, that *he who serves well receives a good rank for himself*. Let him have care with all kindness for the sick, the children, guests, and the poor, knowing without doubt that for all these he will have to give an account on the day of judgment. Let him look upon all the vessels of the monastery and all its resources as if they were the sacred vessels of the altar. Let him neglect nothing. Nor should he work for greed, nor be wasteful and extravagant with the resources of the monastery, but do everything with measure and according to the order of the abbot.

Let him have humility before all, and to whom there are no resources assigned, let him give a good word of response, as is written, *A good word above the best gift*. Everything which the abbot has assigned to him, let him have under his care; from what he is prohibited, let him not presume. Let him offer to the brothers the assigned food without any puffiness or delay, so that they are not scandalized, mindful of the divine saying, what is merited by someone *who scandalizes one of these little ones*.

If the community is large, helpers should be given to him, by whose help he also may fulfill the office committed to him with a calm mind. Let what needs to be given be given, and let what needs to be asked be asked, at suitable times, so that no one is disturbed or distressed in the house of the Lord.

Chapter XL: On the measure of drink

Each has his own gift from God; one this, but another that; and therefore with some delicacy the measure of others' food and drink is established by us. Yet, considering the weakness of the sick, we believe that a half-bottle of wine a day suffices for each. But those to whom God gives the ability of abstinence know they will have their own reward.

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But whether either the need of the place or the work or the heat of summer demand more, rests in the judgment of the superior, considering in everything that excess or drunkenness must not sneak in. Although we read that wine is entirely not for monks, but because this cannot be persuaded to monks in our times, at least we either consent to this so that we do not drink to excess, but more temperately, because *wine makes even the wise go astray*.

But where the need of the place makes plain that not even the above mentioned amount can be found, but much less or even none at all, they should bless God who dwells there, and not complain. This before all, admonishing that they be entirely without grumbling.

Benedict of Nursia. Translated by Thomas Bushnell, BSG.

When to Say No

Texts for this chapter:

Biography of William Reed Huntington

The Rector of Grace: First Presbyterian of the Church,

by Tobias Stanislas Haller, BSG

NOW WE COME TO ONE of the single most relevant topics for Gregorian ministry. You may well have already had a good chuckle on reading the title of this chapter. Although it is not particular to our way of life, it is profoundly appropriate to apostolic ministry and the personalities that are drawn to this type of religious witness. The issue is of learning how to say one of the shortest words in our language without stumbling. More importantly, it addresses learning to understand one's limitations and how to work within them.

To look further into this topic, we shall look at perhaps one of the dearest and most important saints in the history of the Episcopal Church in the United States, the Rev. William Reed Huntington. No one quite exemplifies the theme of this chapter as Dr. Huntington. For in spite of the vast amount of work that he did within and for the Episcopal Church, he turned down offer after offer to be elected to the episcopate,

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feeling that he belonged in parochial ministry and could in that capacity be a more effective pastoral minister.

Recognizing Your Limitations

Read the Biography of William Reed Huntington and Br. Tobias's "The Rector of Grace: First Presbyterian of the Church."

One of the starting points for responsible ministry is a realistic understanding of your own particular strengths and weaknesses. No one is served by that which we chose to do if our choice is not made with a responsible evaluation of our capacity to carry out the task. The humor necessary for getting in touch with one's limitations was known in good measure by Dr. Huntington, and you can get a flavor of it from "The Rector of Grace," Br. Tobias' paper about him.

Your time can be better spent if you look honestly and realistically at whether you are best serving the needs of the church with the gifts that you are using. What is it that motivates your ministry? What is it that motivates you to say yes to a commitment whether or not you have the time? Is it a desire to serve, or a desire to be in control? A quest for the kingdom, or a quest for power? These are often difficult questions to ask, let alone answer. It requires humility, a desire for the well-being of others, and a respect for our own well-being. Unfortunately, the questions often don't get asked until we are on the verge of exhaustion. How is it that we can reach a place of asking before we collapse under the weight of too many activities?

Respecting Boundaries

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.¹⁹ How many times have we

¹⁹ Book of Common Prayer, 370.

heard ourselves say, “How is it that I always end up doing this to myself? I have no time at all to rest and I’m completely overwhelmed.” Such a result is the end product of a lack of respect for ourselves and our own boundaries. Being made in the image of God, we have been given memory, reason, and skill. However, we often forget that when we do too much we end up exhausted. We are reasoning creatures capable of foreseeing the end result of over-commitment and yet we act surprised when we reach that state time and time again. We use our skills to serve ourselves rather than the creation.

Part of the situation here is that we often attempt to be all things to all people. “If I don’t do it, nobody will,” and “I’m necessary for this project.” In fact, these statements hold true for precious few situations and circumstances. The project may need *somebody*, but not necessarily you, and we often fail to consider saying “If I don’t do it *I can find someone else who will*,” thus enabling others for ministry and using the skills of delegation and sharing.

To see and respect one’s own boundaries is to offer the kind of respect for oneself that we are willing to extend to others. We would never consider, I hope, working someone else to the bone. When we see others getting tired we usually tell them to take a rest, find some time alone, or slow down. We recognize and respect them as fellow human beings while we end up treating ourselves as God’s work-horses rather than his servants and friends.

Another aspect of recognizing your boundaries comes in relations with supervisors. I find myself often wanting to skip my lunch hour because I have so much work to do. As I write this, I have letters to get into the mail, a Pastoral Care Team meeting to coordinate, a parish newsletter to put together, and a sick parishioner on the phone talking about her recent surgery. My boss just walked into the office and asked me to put the phone on hold and handed me a voucher for a check that she needs cut, and a stack of papers to copy for the vestry meeting: all of this five minutes before noon, and I had no breakfast this morning! I suppose many of us would tend to feel that it was simply not a good

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morning, and it appears as though it isn't going to be a good afternoon and lunch might have to wait.

Sometimes we run the risk of offending others by saying no; sometimes we are afraid to do so because the person has some authority over us. But if approached with some care and caution, most people will react well to our establishment of our boundaries, sometimes grudgingly, but almost invariably with a renewed appreciation for our work. "I'm sorry boss, but if they aren't urgent, I believe those copies can wait until I return from my lunch hour. I'm sure you understand, but I won't do you any good if I'm starving. Thanks." Or, "Mrs. N., I'm so glad that your recent surgery went well and I know how difficult it is for you to be stuck at home. Perhaps you can call again tomorrow and check in just to let me know that you're well. I have to go to lunch right now. Thank you so much for understanding." "No Bishop, I can't chair that committee this year." "No Rector, I can't serve at the altar today, I need a day just to worship." You see, saying no *can* become easier. Recognizing your own boundaries and stating them can be a useful approach for managing stress, accomplishing goals, and maintaining the respect of those around you.

"Please, oh please, Dr. Huntington, won't you be our bishop?"

"No sir...not today."

Practicalities for Ministry

When it comes to ministry development, saying no is an important tool for keeping the objectives of the ministry in plain sight. We all know that everyone comes to the table with ideas. It is a uniquely human characteristic that may be our greatest asset—or our deepest flaw. We have opinions and ideas about almost everything. When you are developing a ministry, evaluate input from others in terms of the ideas' contribution to the end goals of the ministry. Do the ideas help maintain focus on those goals, or do they channel energy into other areas that aren't essential?

When to Say No

Also, what are your goals for the ministry? It is quite all right to have your own goals which don't preclude the movement of the Spirit. You must feel free to focus on your goals and say no when ideas come along that don't seem to fit. Keep an open mind, talk about things, be clear and conscientious, and above all, be an instrument through which the ministry can come to fruition.

As with William Reed Huntington, be clear-headed about where you are most needed and how you can best serve. Don't be afraid to say no if it means that, in the end, the church or those to whom you minister will be better served.

When to Say No—First Assignment

Focus

Let your yes be yes, and your no be no.

Reflection Questions

1. Do you have difficulty recognizing your own limitations? What kind of limitations do you confront in ministry and in your day to day life?
2. What have you found to be the most difficult aspect of time management?

Practicum

Over the next half-month, pay attention to the various tasks you must perform in your ministry and work, and make a list of them. Keep track of how much time you spend doing your work, and roughly how much time you spend in each of these different kinds of tasks. For each of these tasks, also make a note of how important the task is, and how urgent it was when you did it.

When to Say No—Second Assignment

Focus

Let your yes be yes, and your no be no.

Reflection Questions

1. Review the record you've been keeping of your use of time. Do you spend most of your time on things you are good at, or on things that you are less good at?
2. Make two copies of the list of tasks you worked on, one ordered by the importance of the task, and one ordered by the urgency it had when you did it. Do you spend most of your time on the important tasks or the urgent ones? If you do too many tasks at the last minute (when their urgency is very high) do you find that you would have saved time if you had addressed them earlier? Are you spending too much time on less-important tasks?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of William Reed Huntington

“First Presbyter of the Church,” was the well-deserved, if unofficial, title of the sixth rector of Grace Church, New York City. 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, led by the Assistant Bishop of Kentucky, which 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 un-

known 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.

Lesser Feasts and Fasts • 2003

The Rector of Grace: First Presbyterian of the Church

Early years and Worcester

William Reed Huntington was born in Lowell, Massachusetts in 1838, a somewhat delicate child of a comfortable professional household. A touching note from childhood says something of the direction he would later take. When presented with a Bible at the age of five, he asked the donor, “Is this God’s Bible? Mother told me God put it into the hearts of men and they printed it...Uncle sent me a transparent slate and pencil, and I broke the glass the same day...Your Bible will not break.”²⁰ The family parish, St. Anne’s, was High Church, but early exposure to this wing of the church was balanced in Huntington’s Harvard years as he came under the influence of the Unitarian Frederic Dan Huntington, the college preacher (and later, after his conversion to the Episcopal Church, Bishop of Central New York). This combination of early influences no doubt contributed to the inclusive spirit that marked Huntington’s later career.

It also underscored his sense of call to unity. Huntington would come to feel that the party spirit—High Church versus Low Church, Catholic versus Evangelical—in the Episcopal Church was its greatest weakness. “American Catholicity is certainly a great way off when we, few as we are, cannot keep the peace in our own fold.”²¹ He avoided applying labels to himself whenever possible. As he wrote to the controversial R. Heber Newton in 1874,

I deprecate anything that tends to harden and emphasize the lines that already mark out the various schools of thought in the Church...Antagonisms there must always be in the Church, but organized

20 John Wallace Suter, *Life and Letters of William Reed Huntington: A Champion of Unity*, (New York: The Century Co., 1925), 6.

21 Letter to Miss Meredith, July 3, 1865, in Suter, 115.

antagonisms ought...to be avoided...If you do map out four distinct parties, and name them ritualistic, high, low, and broad, I am a good deal in doubt where I properly belong...I have never called myself a Broad Churchman, pure and simple, for the reason that there are several features of what is commonly known as Broad Church theology, e.g. the contempt for the dogmatic principles and the unconcern for visible unity in the Church, with which I have no sympathy whatever.²²

Nearly twenty-five years later, he wrote to the editor of the *New York Sun*:

My whole effort in connection with the doctrinal legislation of the Episcopal Church has been to reduce the required dogma to a minimum, while yet insisting upon that minimum. What has ailed the Church, it seems to me, has been, not the principle of dogma, but the multiplication of dogmas.²³

If the Broad Church was not to his liking due to perceived doctrinal slackness, neither was Huntington particularly fond of the High Church. Late in life he referred to his early exposure to the High Church style: "Had no other religious influence come into my life than that of St. Anne's, I fear that long ago I should have gone off into Agnosticism or Pessimism."²⁴ He objected to the most stratospheric High Church phenomena (when its advocates crossed over into ritualism) even more strongly, again on doctrinal grounds. He wrote to Bishop Potter in 1890, "In my personal judgment the doings at St. Ignatius and St. Mary the Virgin's constitute a scandal as much graver than any that can result from the doings at St. George's as doctrine is more sacred than polity."²⁵

22 Suter, 126. His relative dislike of the Broad Church at its broadest was echoed by Wattson, who felt it to be a party in which "almost anything is tolerated, for there is no rule of faith." (Gannon, 126).

23 Suter, 342. I would observe that this comment has relevance for us in the debates surrounding the definition of doctrine in the Episcopal Church.

24 Suter, 13.

25 Suter, 277.

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He hated controversy (though he loved debate!) and found the Eucharistic controversy “especially distasteful.”²⁶ Yet even when drawn into controversy he kept his good humor and charity, realizing that from the midst of struggle some unity might yet emerge. When the indomitable Miss Meredith sent him some issues of Father Paul (of Graymoor) Wattson’s then-new (1903) Anglo-Papalist newsletter, *The Lamp*, he replied:

Thank you for the “Lamps.” If this were winter and there were a fire burning on the hearth, I should have been tempted to light them. When I shall have read them, or as much of them as I can stand, you shall have an opinion. I suppose the next number, if the Holy Father dies meanwhile, will come out with a black edge...[The author is] but tugging at another corner of the great sheet let down from heaven at the opposite corner of which Canon Henson and Mr. Hillis are pulling with equal energy; and what am I, who have given my whole lifetime since I was twenty-one to the subject of Church Unity, that I should find fault with these men who are at the two ends of the sheet because I happen to be pulling in a different direction still? Among us we may get the whole sheet straightened out, with all manner of living creatures playing happily upon it.²⁷

Some twenty years after the birth of the Quadrilateral, Huntington would come to see that its first practical use might be in healing the divisions “within our own Communion, rather than in negotiations to be entered upon with other communions.”²⁸ Though this represents the mature reflection of a seasoned priest, it is easy to see the call to work for unity playing a crucial role at the very beginning of his discernment, leading him to the decision to seek ordination. As early as January 1859, he wrote to his closest friend Frank Abbot: “We are approaching an important point in the history of the American Church. There seems to be a

26 Letter to Miss Meredith, August 9, 1878, in Suter, 134.

27 Suter, 363.

28 Letter to A. C. A. Hall, August 17, 1891, in Suter, 280.

gravitating force at work which promises to draw the broken fragments of the Christian body more closely together than they ever have been... Surely the Church calls more loudly to all earnest young men than either of the other professions.”²⁹

After studying for ordination, he finally was ordained to the diaconate after wrestling with a bishop who held a higher view of the authority of the Articles of Religion than “the one generally accepted by the clergy of the Church.”³⁰ He was pleased that the Oath of Conformity stressed the Scriptures and the doctrine and worship of the Church, not the Articles of Religion.³¹ He looked for the day when the Articles and the other “prolix confessions which the various denominations have inherited from the sixteenth century strifes” might “quietly drop off, leaving all of us standing together on the firm bed-rock of the historic faith as objectively stated in the Creeds.”³² He agreed with Phillips Brooks that the “Articles in the Prayer Book in America are simply an affair of the book binder”³³ and would later try to downplay them both through Constitutional revision, or by means of a separate title page to fence them off in the 1892 revision of the Book of Common Prayer—neither of which efforts was successful. It would not be until the 1979 revision of the Prayer Book that the Articles would finally be placed in the category of “Historical Documents”—an ambiguous victory for Huntington, since the Quadrilateral would share the same status.³⁴

29 Suter, 23.

30 Letter to F. Abbot, May 13, 1861, in Suter, 46–47.

31 Letter to F. Abbot, February 24, 1860, in Suter, 29.

32 Letter to D. S. Mackay, April 6, 1905, in Suter, 430.

33 Suter, 463.

34 Northrup notes that “Huntington’s essentials of Anglicanism are enshrined in an overhauled catechism,” (Leslie A. Northrup, “William Reed Huntington: First Presbyterian of the Late Nineteenth Century,” *Anglican and Episcopal History* 62:2 [June, 1993], 211) but certainly not with the lapidary clarity the Quadrilateral deserves. Indeed, the congruence of the Catechism with the Quadrilateral may be more a testimony to convergent evolution than causali-

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Huntington was quickly called to All Saints, Worcester, where he was ordained to the priesthood, and where he would remain as rector for as long as the nine previous incumbents combined. Worcester presented great challenges, and Huntington was more than able to meet them. He oversaw the phasing-in of free pews, introduced a choir of men and boys, the custom of a parish year book, an annual report of charities, encouragement of systematic giving, and the foundation of four missions named for the evangelists. He took preaching seriously, but also stressed the sacramental ministry, which provides an insight into the second quadrant of his Quadrilateral. He believed the sacraments spoke for themselves as effective symbols, and that “to administer the sacraments faithfully was more truly the clergyman’s part, than to make them the staple of his preaching...The sacraments are acts, and they have a persuasiveness of their own. One of them says ‘Come.’ The other says ‘Abide.’ The pulpit cannot add anything to the power of this sign language.”³⁵ Huntington saw the parish through the difficult experience of losing its building to fire in 1874, and oversaw the construction of a new stone structure, all the while affirming, as he noted in his first sermon after the fire, that the church is built upon “the Bible, the pulpit, the font, and the Communion service” which no fire could touch.³⁶ When the call to Grace Church came in 1883, he left behind a parish of substantial solidity—the upbuilding of which was largely his work—to go to one already ship-shape and which he would ably pilot into the next century.

ty or genetic relationship. A more substantial recognition of the Quadrilateral lies in the formal statements of several General Conventions than in any traces of similarity in the catechism. These will be outlined below.

35 Suter, 66–67.

36 Suter, 75.

Ripe fruition in Manhattan

Grace Church, unlike All Saints, Worcester, had been blessed with stability: in fifty years there had only been two rectors, and Huntington would continue the trend proportionally. It was a thriving congregation, with services seven days a week, and a mission chapel on 14th Street. Huntington did not merely maintain the status quo, however, but advanced the program of the church: he repeated the slow transformation from proprietary to free pews that he had accomplished in Worcester, instituted public services to supplement the parochial ones, and organized the first choir school in the country. He also developed the liturgically enriched Grace Church Services that combined music and special readings for the seasons of the church year. He oversaw the expansion of the chapel on 14th Street, and the creation of a summer camp for children and adults.

Beyond the parish, in addition to his work for church unity and his efforts at revision of the Book of Common Prayer, these years saw Huntington bring to realization his ambition to develop a ministry of deaconesses in the Episcopal Church, a goal long hampered by the refusal of the General Convention to deal with deaconesses separately from religious sisterhoods. Before his death, building had begun on the school for deaconesses, within the cathedral close.

The cathedral itself had a special place in Huntington's heart, and he was a tireless worker for its construction. In the archives of the Diocese of New York are a number of small pocket calendars, carefully marked in Huntington's hand with contributions towards the building of the cathedral in amounts in the tens and hundreds. Huntington took up the trusteeship of the Cathedral Church of Saint John the Divine within three days of the invitation from Bishop Potter, cited at the beginning of this essay. Both Huntington and Potter were "High Church" when it came to the cathedral—and both placed great stock in what they hoped it might accomplish. Huntington saw it as a particularly apt symbol for church union, combining notes of *koinonía* and *episkopé*: "As the Church of the

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Chair...it stands for the principle of authority; as the Church of the whole city, it stands for the principle of comprehensiveness. It is the Bishop's Church, and it is the People's Church."³⁷ The striking apsidal chapels, one of the highlights of the cathedral, were Huntington's conception: the seven Chapels of the Tongues set apart for services to be held in representative languages from all over the world. One of them, St. Ansgar's, is now a memorial to Huntington himself.³⁸

When to Say No

Huntington was known by the epithet "First Presbyter of the Church" as early as 1883.³⁹ He gained this title through his insistence that the parish was the field to which he felt God had called him. Though called to numerous episcopates, presidencies (of colleges and the House of Deputies⁴⁰), and deanships, he resolutely declined them all, serving only in those positions open to a presbyter: deputy to thirteen consecutive General Conventions,⁴¹ member of the diocesan standing committee, member of several commissions (Deaconesses, Prayer Book, and Amendments to the Constitution and Canons), but most importantly, rector of two parishes for just under half a century.

37 William Reed Huntington, *The Talisman of Unity: A Sermon in Behalf of Church Consolidation Preached in the Crypt of the Cathedral of St. John the Divine Sunday January the Twenty-Second 1899*, (New York: Thomas Whittaker, 1899), 6.

38 Several members of the Brotherhood of Saint Gregory have found or will find their final resting place in the columbaria in and adjacent to the Huntington Memorial Chapel, myself included.

39 Suter, 103.

40 He felt he could do more "on the floor than in the chair" of the House of Deputies, and was an indomitable debater. (Letter to John Fulton, February 19, 1904, in Suter, 376).

41 Northrup, 205.

The lure of the miter: an excerpt from Suter's *Life and Letters*

Once established in the rectorship of Grace Church, New York, Dr. Huntington undoubtedly became convinced in his own mind that he was there to stay. Naturally, no other parish could induce him to leave Grace Church. It was equally plain to him, the purposes of his life being so clearly mapped out, that no call to a bishopric would lure him away from his position. This was, however, by no means clear to the Church at large. It is almost literally true during the first half, at any rate, of his ministry in New York, that every diocese which found its bishopric vacant turned to Dr. Huntington to fill the vacancy, such was the confidence in him, and so great the appreciation of his powers of leadership. As a rule, the approaches from these dioceses were made quietly, with a view to sounding out the possibilities. In the case of Southern Ohio, however, in 1887, he was elected bishop without any intimation having reached him that such action was contemplated. He immediately telegraphed his declination. The New York reporter of the *Cincinnati Enquirer*, after the manner of reporters of a certain type, wrote that "Dr. Huntington left a considerable dinner-party to-night long enough to say, 'I have telegraphed. I positively cannot accept it. You will excuse me, won't you?' And the dapper, well-nourished little man hurried off to unseen regions, from which came the refined clatter of pearl-handled knives and forks on Sèvres china." The press as a whole, however, understood that while twelve thousand dollars a year in New York may perhaps be better than three thousand dollars a year in Cincinnati, it was also true, and far more to the point, that there was a much larger field for good work where he was.

Other dioceses among those which turned to him were Central Pennsylvania and Western New York. There were obvious reasons, because of past associations, why Massachusetts, when Bishop Paddock died in 1891, should turn to Dr. Huntington. Happily, it soon became evident that the intention of the diocese was to elect Phillips Brooks; and no man

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in all the land rejoiced more heartily in his election and subsequent confirmation than did Dr. Huntington.

It was natural, after Bishop Brooks died, that Dr. Huntington should be thought of again as a possibility for Massachusetts. It had, however, by this time become well understood that he was not easily to be drawn away from the parish in New York. Bishop Atwood testifies that at this time he, Bishop Atwood, advised those in Massachusetts who were interested to elect Dr. Huntington without asking him beforehand. This advice was not followed, and certain representatives of the diocese did sound him; he promptly declined any consideration of the matter. Some time after this Bishop Atwood, meeting Dr. Huntington at Northeast Harbor, told him of the advice which he had given to Massachusetts, to which Dr. Huntington replied, "I am glad that they didn't take your advice." On the occasion of one of the approaches referred to above, Bishop Potter wrote: "The Ordinal makes me, I believe, your Episcopal father, but I confess I am a bit hard-worked as your Episcopal mother! Here comes another offer from a widowed Diocese. I am asked, *inter alia*, whether you still hold to the 'Church Idea,' whether you have a 'missionary spirit,' whether you are not a rather stiff High Churchman (I confess dealing with this conundrum rattled me a good deal), and, lastly, whether I would encourage your going to ————. With this last question I had no difficulty. I informed my interlocutor that I have not yet lapsed into idiocy, a response to which I am bound to own he somewhat resented. It will be enough if you telegraph me, 'Reply as usual,' as I devoutly hope you will." There were some who understood.

After he had declined the election to the diocese of Southern Ohio, a brother clergyman who knew him well wrote to him in doggerel:

Why, Oh! Why, Oh!
Won't you be Bishop of Southern Ohio,
Becoming a prelate plump and hearty,
Ready to lord it at Cincinnati?
What choicer lot, than to grow to a buckeye?

When to Say No

Pause, pampered rector, answer Why, Oh!
You won't be Bishop of Southern Ohio?

To which he replied with the following lines:

Brother, curious overmuch,
Would'st then know the reason why
Here among the Anglo-Dutch
I elect to live and die?

Cincinnatus left his plough,
Championing the rights of Rome;
Roman rites to frustrate, now
Cincinnati stay at home.

Tobias Stanislas Haller, BSG

When is it Time to End a Ministry?

Texts for this chapter:

Biography of Francis of Assisi

The Testament of Francis of Assisi

NEXT WE TURN TO SOME OF THE REASONS why it may be time to let go of a ministry and move on toward new goals and challenge and consider how to leave a ministry when the time comes. We will look at the examples of two beloved saints: John the Baptist, and Francis of Assisi.

There are several reasons why one might find it time to let go of a ministry. But often the end is hard to see. We may find ourselves at a place in our ministry where we no longer find fulfillment, or we may find that the ministry has grown beyond what our intentions were. Perhaps our own goals have been accomplished, or the project has reached a place where its leadership base has expanded and we are no longer capable of fulfilling its demands. Perhaps, evaluating the situation honestly, you find you are not as well suited to the ministry you have undertaken as you and others might have thought.

In any event, it often becomes necessary to end our involvement and to move on. So how do we do that, in fidelity and love, taking responsibility for a future in which we may no longer be so directly involved?

John the Baptist and Accomplished Goals

In Scripture, the witness of John the Baptist is a perfect example of knowing when it is time to step down from an active ministry. He exemplifies the ideals of humility in leadership and the ability to allow himself to diminish in favor of the growth of the ministry itself and its goals.

*You yourselves are my witnesses that I said, "I am not the Messiah, but I have been sent ahead of him." He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. He must increase, but I must decrease.*⁴²

As the forerunner to Jesus and a charismatic holy man, John had all the hallmarks of success in ministry. More important than success, his ministry showed fidelity to the intended goal: to prepare the road and then step out of the way. He had an immense following of disciples, a clear message, an active practice, and clear goals for his ministry of baptism and repentance. He never lost sight of the fact that his ministry's goals were but a part of a larger goal, God's reconciling work. He had a strong, albeit intimidating, leadership style. He knew how to say no, especially when people tried to give him more than was his due: He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No."⁴³

John also knew when it was time to stop. He recognized that his goals had been accomplished: he had prepared the way for the Messiah of God and had prepared the first disciples of the Lord to respond to the call when it was issued. This is key for all of us in ministry. How do we know when our goals have been accomplished and how do we recognize when it is time to step down?

⁴² John 3:28–30.

⁴³ John 1:20–21.

St. Francis of Assisi and Irreconcilable Conflicts

Read the Biography of Francis of Assisi and his Testament.

One of the most loved saints in the Christian tradition is the little poor friar from Assisi, St. Francis. He had a profound vision of religious witness, and saw his order blossom and flourish during his own lifetime into a great force for renewal and change in the church. It is ironic to note that by the time of his death he saw that the order he had founded had changed quite beyond what he had envisioned it to be. As he was dying, Francis left a final testament to the order, one that left clear guidelines about what he wanted for the growing community. Even in death he kept his vision before his eyes and his goals clear.

“And the brothers must not say, ‘This is another rule,’ for it is a recollection, admonition, exhortation, and my testament which I, poor brother Francis, make for you my brothers, so that we may observe the rule we have promised to God in a more Catholic manner. And the general minister and all other ministers and custodians are bound by obedience not to add or subtract from these words. And they must always have this writing with them in addition to the rule. And in all chapter meetings held by them, when they read the rule, they must also read these words.”⁴⁴

Francis saw clearly that if the community was going to continue to grow and gain strength, it was important for him to leave a final admonition to stay true to the aims and goals that he had set. It is a lasting sorrow that the Testament ultimately became an embarrassment to the community rather than an asset as the parting gift of their founding father.

44 Testament of Saint Francis.

Recognizing the End

So, how do we know when the end has come for our participation in a ministry? When is it time to put it down and walk away? There are a variety of reasons why we cease our participation in the ministries that we create or in which we are engaged. It may be that they are no longer fulfilling to us. Perhaps a ministry has become self-sustaining or has elected a board to oversee its affairs. Perhaps it has become clear that the goals of the ministry will not be reached, or that we have failed to do what we hoped. It does happen sometimes that the goals of the ministry have been accomplished and the thing has been built or the prisoner has been released or the child has learned how to read. Perhaps the project has turned into something that you never envisioned and you don't feel comfortable attaching your name to its objectives. Maybe you're simply burned out and need a rest. Sometimes, however, the signs that it is time to complete your work in a ministry are not so apparent. Are there things to look for that give us a clue? What are they?

"Hmm. I really don't want to go tonight. I'm so sick of showing up and having no one else come to pray."

"I'm so frustrated with the team leader. He just keeps trying to muscle through these really dubious financial transactions. He doesn't listen to me anymore. I think we're headed the wrong way."

"I haven't slept in three days. I can't get that hospital ward out of my head."

Do you find yourself avoiding meeting your responsibilities to the project? Are you thinking about it more than you should? Is the situation distracting you from relationships, downtime, and other responsibilities? These may be signs that it is time to move on. So, what do you do after you decide it's time to leave?

Putting Things in Order

John the Baptist and Francis both put things in order before their deaths. In the case of John, he sent word from prison: *When John heard in prison*

When is it Time to End a Ministry?

what the Messiah was doing, he sent word by his disciples and said to him, “Are you the one who is to come, or are we to wait for another?” Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me.”⁴⁵

John wanted to make sure that the one who took the reins was truly the right one. He was fully prepared to continue his search for the Messiah if Jesus proved not to be the one. John had a vision, and he was going to make sure that the vision was fulfilled. He was ready to step down and wanted to make sure that all was in good order. Jesus, for his part, lauded the work that John had begun, using powerful words of praise:

As they went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, ‘See, I am sending my messenger ahead of you, who will prepare your way before you.’ Truly I tell you, among those born of women no one has arisen greater than John the Baptist.”⁴⁶

The practical application of the example of John the Baptist is that when it is time to leave a ministry, one must inform the appropriate authorities, sometimes to be responsible to find a replacement, and make sure that all one’s responsibilities are in order.

In the case of Francis, he dictated what was to be his final Testament, an instruction to the order which attempted to lay out his desires and communicate his final vision for the order as a lasting addendum to the Rule. Francis never lost sight of his vision for the community he had founded. He ended by resigning in disgust from the order, and spending the rest of his life in near solitude. But he wanted to be certain that posterity would never forget his vision.

45 Matthew 11:2–6.

46 Matthew 11:7–11.

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Francis' witness informs our own by showing us the importance of clear and well defined goals. If you have done an effective job of communicating those goals during your participation in the work, you should not be surprised to see your work carried on with those same goals in sight. If, as in Francis' case, those goals were not continued, perhaps it was time for you to leave after all.

Walking Away in Peace

When all is said and done, be prepared to walk away from your ministry confident in the fact that you have done a good work. Particularly challenging is to walk away in peace and fidelity when a ministry has been unsuccessful, or we have discovered that we lacked the abilities or the will to accomplish it well. Allow yourself to be celebrated by those who would congratulate you and wish you well. Then let go and move on in your ministry to the new places God has prepared for you.

Perhaps you will need to spend time grieving the end of your participation in the ministry you have left. Give it time. And when the time comes to start a new ministry, remember, avoid making comparisons with the old one! Allow the new to flourish as God calls it, in its own distinctiveness and difference from the old.

When is it Time to End a Ministry?—First Assignment

Focus

Soli Deo Gloria—To God Alone the Glory.

Reflection Questions

1. What would constitute a fruitful completion of the ministry you are currently engaging in?
2. Think back to a previous ministry you were engaged in, but are so no longer. Why did you end your participation in it? Is the ministry still being carried on by others, and if so, how much contact do you still have with it?
3. When that ministry ended, did you engage in any celebration of your participation in it? Why or why not? If so, what was the celebration like? If not, what kind of celebration would have been appropriate?
4. How does your current ministry give glory to God? What does *Soli Deo Gloria* mean to you now after the time you have spend in the Brotherhood?

Practicum

Write a complete description of the ministry you are engaged in, for the benefit of those who may come after you. Include the details such as the following: who must you coordinate with? what procedures do you follow? what particular trials or danger areas are there which a successor would need to be aware of? Be sure to include things which seem so obvious to you and which you take take for granted because you have become so familiar with the task. This exercise is sometimes called a “Hit By A Truck” memo, to help those in your work if you were suddenly unable to continue the ministry and also unable to communicate with those who needed to take up the task. You do not need to share

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your description with your mentor, and remember that you should begin writing it *after* submitting your responses to this first assignment in the chapter.

When is it Time to End a Ministry?—Second Assignment

Focus

Soli Deo Gloria—To God Alone the Glory.

Reflection Questions

1. Did you find it difficult to write a description of your ministry? Did the task illuminate any areas of your ministry in new ways?
2. What would happen to your ministry if you were suddenly hospitalized and unable to communicate with others? Would others be able to carry on the work in your absence, or would it simply wait for your return?
3. Do you find it difficult to imagine anyone doing your ministry other than you? What obstacles or barriers exist to your handing on this ministry to someone else when the time comes?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of Francis of Assisi

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, 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 the Third 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.

Not long before his death, during a retreat on Mount La Verna, Francis received, on September 14, Holy Cross Day, the marks of the Lord's words, the *stigmata*, in his own hands and feet and side. Pope Gregory the Ninth, 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 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 "Cantic of the Sun," which he composed at Clare's convent of St. Damian's. The Hymnal version begins:

Most High, omnipotent, good Lord,
To thee be ceaseless praise outpoured,

When is it Time to End a Ministry?

And blessing without measure.
Let creatures all give thanks to thee
And serve in great humility.
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The Testament of Francis of Assisi

This is how the Lord gave me, brother Francis, the power to do penance. When I was in sin, the sight of lepers was too bitter for me. And the Lord himself led me among them, and I pitied and helped them. And when I left them I discovered that what had seemed bitter to me was changed into sweetness in my soul and body. And shortly afterward I rose and left the world.

And the Lord gave me such faith in churches that I prayed simply, saying, "I adore you, Lord Jesus Christ, in all your churches throughout the world, and we bless you because you redeemed the world through your holy cross." Later God gave me and still gives me such faith in priests who live according to the form of the Holy Roman Church that even if they persecuted me I would still run back to them, because of their position. And if I had all the wisdom of Solomon and came upon some poor little priests in their parishes, I would preach there only if they wished me to do so. And I want to fear, love, and honor these and all others as my lords. And I do not even want to think about there being any sin in them, because I see the son of God in them and they are my lords. And I do this because in this world I physically see the most high Son of God only in his most holy body and blood, which they receive and they alone administer to others. And I want this holy mystery to be honored above all things, venerated, and kept in costly containers. Whenever I find his holy names or words in improper places I pick them up and ask that they be collected and stored in a proper place. And we ought to honor and venerate all theologians and those who administer the holy divine word, for they administer to us spirit and life.

And when God gave me brothers, no one showed me what I should do, but the Most High revealed to me that I should live according to the form of the holy gospel. I had it written in few words and simply, and the lord pope confirmed it for me. And those who came to receive life

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gave all that they had to the poor and were content with one tunic patched inside and out, with a cord and trousers. And we did not wish to have more.

We who were clerics said the office like other clerics, and the laymen said the “Our Father,” and we gladly stayed in churches. And we were ignorant and subject to all. And I worked with my hands, and want to do so still. And I definitely want all the other brothers to work at some honest job. Those who don’t know how should learn, not because they want to receive wages but as an example and to avoid idleness. And when our wages are withheld from us, let us return to the Lord’s table, begging alms from door to door. The Lord revealed what greeting we should use: “The Lord give you peace.”

The brothers must be careful not to accept any churches, poor dwellings, or anything else constructed for them unless these buildings reflect the holy poverty promised by us in the rule. We should always live in these places as strangers and pilgrims. I firmly command all the brothers, by the obedience they owe me, that wherever they are they should not dare to ask either directly or through an intermediary for any letter from the Roman court to secure a church or any other place, to protect their preaching, or to prevent persecution of their bodies; but wherever they are not received, they should flee into another land and do penance with God’s blessing.

And I firmly wish to obey the minister general of this brotherhood, and any other guardian the minister should want to give me. And I want to be such a captive in his hands that I cannot go anywhere or do anything without his desire and command, because he is my lord. And although I am simple and ill, I always want to have a cleric who can perform the office for me, as the rule states. And all the other brothers are thus bound to obey their guardians and perform the office according to the rule. And whenever some are found who do not wish to perform the office according to the rule and want to change it, or who are not Catholic in their beliefs, then all the brothers wherever they may be are bound by obedience to turn such people over to the custodian nearest

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the place where they found them. The custodian in turn is bound by obedience to guard him strongly like a man in chains, day and night, so that he cannot possibly escape from his hands until he personally places him in the hands of his minister. And the minister is bound by obedience to place him in the care of brothers who will guard him night and day like a man in chains until they turn him over to our lord bishop of Ostia, who is the lord protector and corrector of the whole brotherhood.

And the brothers must not say, "This is another rule," for it is a recollection, admonition, exhortation, and my testament which I, poor brother Francis, make for you my brothers, so that we may observe the rule we have promised to God in a more Catholic manner. And the general minister and all other ministers and custodians are bound by obedience not to add or subtract from these words. And they must always have this writing with them in addition to the rule. And in all chapter meetings held by them, when they read the rule, they must also read these words.

And I firmly forbid my brothers, both clerics and laymen, to place glosses on the rule or say, "This is what it means." But just as the Lord gave me the power to compose and write both the rule and these words simply and purely, so you must understand them simply and without gloss and observe them by holy action until the end.

And whoever observes them will be filled in heaven with a blessing of the most high Father and on earth he will be filled with the blessing of his beloved Son, with the Holy Spirit the Comforter and all the powers of heaven and all the saints. And, I brother Francis, your servant insofar as I can be, internally and externally confirm for you this holy blessing.

Francis of Assisi. Translated by David Burr.

Stress, Burnout, and Incapacity

Texts for this chapter:

Biography of Julian of Norwich

Selection from the Revelations of Divine Love

Biography of Teresa of Avila

Selections from Interior Castle

IN THE EXERCISE OF OUR MINISTRY, many of us will experience periods of darkness which we come to associate with burnout. This is a common vocational hazard in the apostolic life. In this chapter we will first look briefly at two saints whose lives show forth the greatness that can come from such experiences of incapacity. Dame Julian of Norwich is an example of what happens when these experiences lead us to turn inward on our journey to encounter the ever-deepening mystery of God's presence. Teresa of Avila shows us what happens when the rejuvenating experience of the inner journey is again turned outward into active ministry centered on the presence of God. Teresa's example is one that reflects by virtue of her humility the *kenosis*, the self-emptying, of God. We will look at Julian's *Revelations of Divine Love* and Teresa's *Interior Castle*.

In a life in which we try to balance the Rule, our responsibilities to job, family, partner or spouse, and our respective ministries, is it any

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wonder that we can be subject to stress and burnout? We also live in a world of ever-growing plurality in which institutions like the church are increasingly under scrutiny and viewed with some suspicion and often even hostility. We can find ourselves in confrontation with our surroundings and often are forced to internalize the negative transference of emotions that are projected upon us; on top of it all, we usually feel that we are supposed to accept this with grace and deference. Is it any surprise that we can become burned out?

Julian of Norwich and the Journey into Pain

Read the Biography of Julian of Norwich and the selections from the Revelations of Divine Love

Arguably, there is no more profound an example of how grace can come through our own pain and suffering than the witness of Dame Julian of Norwich, a mystic of the fifteenth century. Although little is known about her life, we are left with her *Revelations* as an enduring statement of her spirit.

During a serious illness in which Julian was left immobilized, she experienced a series of visions of our Lord and his passion. Aside from the great consolation that she received in her mystical vision, the *Revelations*, or “Shewings,” that she received express the deep hope that our pain and suffering, when shared with Jesus, will lead us closer to him; and that if we become partakers in his own suffering, through identifying with his passion, we will be drawn closer to God. Julian entered into suffering with all of her being.

Although this may seem strangely pious to us in the twenty-first century, Julian’s spirituality can certainly inform us as we deal with burnout, illness, stress, and our own forms of incapacity and suffering. In her mystical journey, Julian made a spiritual practice of exploring the bond of suffering between Christ and herself. Our suffering is always put

into perspective when we share it with others. How much more so is our suffering endured when we share it with Jesus?

This points to one of the most important tools for managing stress and burnout: share it in prayer with God. Too often we suffer from the notion that we are to suffer quietly, not bringing our own concerns before God, but praying instead for others. We must feel free to bring our own suffering before God. Like Julian, we may experience the unexpected when we share our suffering and bondage with Jesus. Often, when we step into our own pain and suffering, we find out things about ourselves that draw us closer to God and enrich our lives in ministry. Often periods of burnout teach us so much about ourselves that we are led into fuller and more Christ-centered ministry. It is to such an example that we now turn.

Teresa of Avila and Ministry Informed by Pain

Read the Biography of Teresa of Avila and the selections from Interior Castle.

Teresa of Avila is another example of the strength that can come from the trials we endure. As a model for ministry, however, Teresa speaks to us as one who comes through her trials and shares the deepest parts of that interior journey to inform others in their ministry. Perhaps that is the lesson we can learn from her today as we struggle with our own feelings of inadequacy, restraint, and other emotions stemming from dark periods.

Her writings explore the deepest parts of her experiences with pain, allowing the wisdom and grace that she experienced to guide them into a deeper spiritual life. As apostolic religious we can use our own experiences to bring strength to others whom we meet in our ministry, so that, like Teresa, our experiences may inform others.

Teresa's is a remarkable self-emptying, in the example of God-made-flesh, Jesus Christ. This kenotic spirituality of Teresa points to the deep level of communion that is enjoyed only by the most humble life of the

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saints, showing what can be accomplished when one is willing to confront the vulnerability, fear, and emotional and spiritual pain which accompanies illness and physical suffering.

Teresa's voice is one that speaks of the progress of the soul, through its sufferings, into a place of grace and strength, each new trial bringing it to a higher level of self-awareness and humility. Like a diamond wrought from a piece of coal in the depth of the earth, each new experience of our own human suffering, each confrontation with our humanity, can bring us closer to perfection, to completion in God. This is accomplished through our prayer, reflection, and union with God during these experiences, not through the act of suffering itself. The mystical experiences of Teresa illustrate the importance of engaging our human suffering, and bringing from it a knowledge and awareness that can enliven the heart and soul.

The Practical Concerns of Stress and Burnout

Julian and Teresa, both mystics, speak to us of the spiritual benefits of suffering. Yet we know too well that aside from reaping those spiritual benefits there are few people who dare hope for more than addressing the practical concerns of the impact of burnout and stress. So while we make of our suffering what we will, guided by Jesus, Julian, and Teresa, let us examine some components that are necessary in our lives in order to prevent burnout and stress from occurring too frequently or to help minimize the impact of these periods when they do occur.

An honest prayer life. We, of course, have the Daily Office as a major part of our prayer life, but are we truly being prayerful? Often we can consume ourselves with the task of completing the Daily Office by day's end. We can feel rushed, distracted, and out-of-sync. There are times when we will say Evening Prayer and Compline all at once, "just to get them done," and other times when we say Morning Prayer as we are putting on shoes and socks to rush out the door. But the question is whether we are really taking time each day to truly pray. Are we taking a

few moments of silence? Are we observance the fifteen minutes of meditation a day that our Rule requires?

There is nothing more essential to our way of life than prayer. That doesn't just mean saying the Office; it means personal prayer. Many pastoral ministers will tell you that when the going gets crazy one of the first things that goes is earnest and honest prayer. It cannot be overstated that without prayer our lives in ministry become useless.

Balance in one's schedule. Are you taking time to address all areas of your life with balance? One of the biggest concerns of the Gregorian life is an appropriate balance between job, family, ministry, and time for oneself. If we do not find ways to minimize the hustle, care for ourselves, and answer to our varying responsibilities, we will surely burn out very quickly. One of the keys here is knowing when to put something down.

It is essential to understand whether you are a person who enjoys an active schedule, or functions better with blocks of time to relax and unwind. It is important to look honestly at those things that you are tempted to skip, such as leisure, prayer, exercise, calls to family and friends. Make sure you include them in your schedule and do not overlook them. Be responsible for balancing your time.

Self nurture. We give a lot in our ministries: ourselves, our time, and our strength. We share deep levels of compassion and emotion. But what do we give back to ourselves? What do we do to replenish ourselves? How often, at the end of a day of hard work, do we neglect to tell ourselves that we've done a good job instead of focusing on things left undone?

We need quiet time, appropriate nourishment, challenges to our intellect, and good rest. We need to be fed emotionally by caring people, especially our brothers in community. This is why we are members of a community, to nourish and uphold one another in ministry. Are we using that resource to strengthen us on a daily basis?

The care of self is not something that we can neglect and still expect to function well or even responsibly serve in ministry. We need to be re-

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sponsible for seeing that our needs are met, and that our sense of self-worth is stimulated by those who value us and love us. Otherwise, we end up by serving no one, not even ourselves.

Healthy intimacy with others. One of the dangers of engaging in pastoral ministry is that we can find ourselves with no one to talk to or with whom we can share our deepest feelings. We can, as mentioned above, find ourselves so engaged in the work of ministry that we neglect relationships with friends and family, only to find ourselves with no intimate confidantes. Those of us who have spouses or partners may find ourselves at the end of a day unwilling to talk about the challenges of ministry; more importantly, because of issues of confidentiality we may be unable to talk about emotional conversations we've experienced.

For a variety of reasons, it is healthy to have outlets for the experiences that we may accumulate as we engage in ministry. We may need to share our doubts, fears, embarrassments, or even our questions of vocation, with the sympathetic ears of a counselor, a spiritual companion, or a friend. No matter the circumstances, whether with a spouse, partner, or friend, we need to make sure that we maintain healthy relationships with the depth and intimacy that allow us to be vulnerable.

The ability to deal with negative emotions. Often in our ministries, we will confront situations in which our powerlessness to change things will be difficult to bear. We will deal with other people's emotional distress in counseling situations, anger, depression, illness in hospitals, and the hopelessness of prisons. Sometimes, we will have to bear the words "and you call yourself a Christian," when we are unable or unwilling to help someone. Most of the time, we suffer from the illusion that we have to swallow all of these negative emotions without reservation. Other times we are so emotionally invested in the situations of those around us, that we have a difficult time not attempting to minister to everyone in our lives, engaging all of the personal difficulties, challenges, and emotional pain of our friends and associates.

As followers of Christ, we are bound to be active in such ministry as a part of our calling. We must, therefore, have the skills necessary to face

and process the overabundance of negative emotions that we will experience as a result, directly or indirectly.

In chaplaincy there is a common tool known as the ‘blue book.’ One uses a blue book to record all the chaplain’s feelings and thoughts after an encounter with a patient. In it, the chaplain writes of the encounter, focusing particularly on the emotions that come up, particularly feelings of inadequacy, struggles with suffering, fears of rejection, of powerlessness, and even of one’s own mortality. Writing about these feelings can be a cathartic experience. The importance of this exercise is that it leads to a direct confrontation of the negative emotions that occur as a result of an act of ministry. It is a useful tool for coming to terms with what one experiences in the context of an emotionally charged encounter, and more importantly, *how* one experiences it. Use your imagination to explore various ways to respond to such situations.

The ability to put failure in perspective. Finally, learn to have realistic expectations. We all love to hear that there is really no such thing as failure. It seems like a comfortable thing to hear and a fine thing to say to those who are struggling with falling short of their goals. But the honest truth is that we do sometimes fail. If I set out to do something and it doesn’t work, I believe that I have failed, and that no amount of support from my friends or associates is going to convince me that it is otherwise. I probably would never allow anyone else to name it as a failure because pride wouldn’t allow, but I still know I’ve failed. Therefore I need to know how to put that failure into perspective.

Usually the fear of failure stems from a couple of factors: either failing to impress my colleagues or my brothers, or looking outright foolish. If I know this about myself, then half of the battle is won. I can also take care that my pride recognizes my human limitations, and leaves room for the grace of God to make up for my shortcomings.

If we allow ourselves to approach ministry with the tools outlined above, then we can be good stewards of our emotions and our mental health, and we can minimize the levels of stress and burnout in our lives in ministry. By caring for ourselves emotionally, we can find our way

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through experiences of pain, much as Julian and Teresa, and gain a depth of experience with which to enrich our lives and the lives of others. We may never be able to avoid the feelings associated with incapacitating distress, but we may be able to use such feelings to God's service and the care of our spirits.

Stress, Burnout, and Incapacity—First Assignment

Focus

And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

Remember the sabbath day, and keep it holy.

Reflection Questions

1. Have you had past experiences with burnout? Describe them.
2. How can you help others who are at risk of burnout, or are experiencing it now?
3. What does it mean to you to be incapacitated? Have you experienced incapacities in your own life? How do you continue to minister when you seem unable?
4. Do you have an established pattern of taking time off, away from work and home responsibilities? What would it take for you to create such a pattern?

Practicum

Identify a day in the next month which you can take off, free from work, home, community, and church responsibilities. Organize your time so that you will be free of all responsibilities, so that the day can be one of recreation, rest, and only fun activities. Don't even wash the dishes! If this is impossible for you, then discuss with your mentor what makes it a goal beyond reach, and how you might work to make it possible in the future.

Stress, Burnout, and Incapacity—Second Assignment

Focus

And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

Remember the sabbath day, and keep it holy.

Reflection Questions

1. What was your experience on your day off? Did you find it unbearable not to work at tasks, or were you free to play?
2. What kind of preparation was necessary for you to take a day off?
3. Did you meet with resentment from others in response to your time away?
4. If you and your mentor decided it was not possible to take one day off, what steps could help you to arrange your life so that you are able to have occasional time for rest and refreshment?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of Julian of Norwich

Of Julian's early life we know little, only the probably date of her birth (1342). Her own writings in the *Revelations of Divine Love* are concerned only with her visions, or "showings," that she experienced when she was thirty years old.

She had been gravely ill and was given the last rites; suddenly, on the seventh day, all pain left her, and she had fifteen visions of the 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? 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 the Church of St. Julian. Even in her lifetime, she was famed as a mystic and spiritual counselor and was frequently visited by clergymen and lay persons, including the famous 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."

The Lady Julian's book is a tender and beautiful exposition of God's eternal and all-embracing love, showing how his charity toward the hu-

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man race is exhibited in the Passion. Again and again she referred to Christ as “our courteous Lord.” Many have found strength in the words the Lord had given her: “I can make all things will; 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.”

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Selection from the Revelations of Divine Love

Chapter I

This is a Revelation of Love that Jesus Christ, our endless bliss, made in Sixteen Shewings, or Revelations particular.

Of the which the First is of His precious crowning with thorns; and therewith was comprehended and specified the Trinity, with the Incarnation, and unity betwixt God and man's soul; with many fair shewings of endless wisdom and teachings of love: in which all the Shewings that follow be grounded and oned.

The Second is the changing of colour of His fair face in token of His dearworthy Passion.

The Third is that our Lord God, Allmighty Wisdom, All-Love, right as verily as he hath made everything that is, all-so verily He doeth and worketh all-thing that is done.

The Fourth is the scourging of His tender body, with plenteous shedding of His blood.

The Fifth is that the Fiend is overcome by the precious Passion of Christ.

The Sixth is the worshipful thanking by our Lord God in which He rewardeth His blessed servants in Heaven.

The Seventh is often feeling of weal and woe; (the feeling of weal is gracious touching and lightening, with true assuredness of endless joy; the feeling of woe is temptation by heaviness and irksomeness of our fleshly living;) with ghostly understanding that we are kept all as securely in Love in woe as in weal, by the Goodness of God.

The Eighth is of the last pains of Christ, and His cruel dying.

The Ninth is of the pleasing which is in the Blissful Trinity by the hard Passion of Christ and His rueful dying: in which joy and pleasing

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He willeth that we be solaced and mirthed with Him, till when we come to the fulness in Heaven.

The Tenth is, our Lord Jesus sheweth in love His blissful heart even cloven in two, rejoicing.

The Eleventh is an high shostly Shewing of His dearworthy Mother.

The Twelfth is that our Lord is most worthy Being.

The Thirteenth is that our Lord God willeth we have great regard to all the deeds that He hath done; in the great nobleness of the making of all things; and the excellency of man's making, which is above all his works; and the precious Amends that He hath made for man's sin, turning all our blame into endless worship. In which Shewing also our Lord saith: *Behold and see! For by the same Might, Wisdom, and Goodness that I have done all this, by the same Might, Wisdom, and Goodness I shall make well all that is not well; and thou shalt see it.* And in this He willeth that we keep us in the Faith and truth of Holy Church, not desiring to see into His secret things now, save as it belongeth to us in this life.

The Fourteenth is that our Lord is the Ground of Prayer. Herein were seen two properties: the one is rightful prayer, the other is steadfast trust; which He willeth should both be alike large; and thus our prayer pleaseth Him and He of His Goodness fulfilleth it.

The Fifteenth is that we shall suddenly be taken from all our pain and from all our woe, and of His Goodness we shall come up above, where we shall have our Lord Jesus for our meed and be fulfilled with joy and bliss in Heaven.

The Sixteenth is that the Blissful Trinity, our Maker, in Christ Jesus our Saviour, endlessly dwelleth in our soul, worshipfully ruling and protecting all things, us mightily and wisely saving and keeping, for love; and we shall not be overcome of our Enemy.

Chapter II

These Revelations were shewed to a simple creature unlettered, the year of our Lord 1373, the Thirteenth day of May. Which creature afore de-

sired three gifts of God. The First was mind of His Passion; the Second was bodily sickness in youth, at thirty years of age; the Third was to have of God's gift three wounds.

As to the First, methought I had some feeling in the Passion of Christ, but yet I desired more by the grace of God. Methought I would have been that time with Mary Magdalene, and with other that were Christ's lovers, and therefore I desired a bodily sight wherein I might have more knowledge of the bodily pains of our Saviour and of the compassion of our Lady and of all His true lovers that saw, that time, His pains. For I would be one of them and suffer with Him. Other sight nor shewing of God desired I never none, till the soul were departed from the body. The cause of this petition was that after the shewing I should have the more true mind in the Passion of Christ.

The Second came to my mind with contrition: freely desiring that sickness so hand as to death, that I might in that sickness receive all my rites of Holy Church, myself thinking that I should die, and that all creatures might suppose the same that saw me: for I would have no manner of comfort of earthly life. In this sickness I desired to have all manner of pains bodily and ghostly that I should have if I should die, (with all the dreads and tempests of the fiends) except the outpassing of the soul. And this I meant for I would be purged, by the mercy of God, and afterward live more to the worship of God because of that sickness. And that for the more furthering in my death: for I desired to be soon with my God. These two desires of the Passion and the sickness I desired with a condition, saying thus: Lord, Thou knowest what I would,—if it be Thy will that I have it —; and if it be not Thy will, good Lord, be not displeased: for I will nought but as Thou wilt.

For the Third, by the grace of God and teaching of Holy Church I conceived a mighty desire to receive three wounds in my life: that is to say, the wound of very contrition, the wound of kind compassion, and the wound of steadfast longing toward God. And all this last petition I asked without any condition. These two desires aforesaid passed from my mind, but the third dwelled with me continually.

Chapter III

And when I was thirty years old and a half, God sent me a bodily sickness, in which I lay three days and three nights; and on the fourth night I took all my rites of Holy Church, and weened not to have lived till day. And after this I languored forth two days and two nights, and on the third night I weened oftentimes to have passed; and so weened they that were with me.

And being in youth as yet, I thought it great sorrow to die;—but for nothing that was in earth that meliked to live for, nor for no pain that I had fear of: for I trusted in God of His mercy. But it was to have lived that I might have loved God better, and longer time, that I might have the more knowing and loving of God in bliss of Heaven. For methought all the time that I had lived here to be so little and so short in regard of that endless bliss,—I thought nothing. Wherefore I thought: *Good Lord, may my living no longer be to Thy worship!* And I understood by my reason and by my feeling of my pains that I should die; and I assented fully with all the will of my heart to be at God's will.

Thus I dured till day, and by then my body was dead from the middle downwards, as to my feeling. Then I was minded to be set upright, backward leaning, with help,—for to have more freedom of my heart to be at God's will, and thinking on God while my life would last.

My Curate was sent for to be at my ending, and by that time when he came I had set my eyes, and might not speak. He set the Cross before my face and said: *I have brought thee the Image of thy Master and Saviour: look thereupon and comfort thee therewith.*

Methought I was well, for my eyes were set uprightward unto Heaven, where I trusted to come by the mercy of God; but nevertheless I assented to set my eyes on the face of the Crucifix, if I might; and so I did. For methought I might longer dure to look evenforth than right up.

After this my sight began to fail, and it was all dark about me in the chamber, as if it had been night, save in the Image of the Cross whereon I beheld a common light; and I wist not how. All that was away from

the Cross was of horror to me, as if it had been greatly occupied by the fiends.

After this the upper part of my body began to die, so far forth that scarcely I had any feeling;—with shortness of breath. And then I weened in sooth to have passed. And in this suddenly all my pain was taken from me, and I was as whole (and specially in the upper part of my body) as ever I was afore.

I marvelled at this sudden change; for methought it was a privy working of God, and not of nature. And yet by the feeling of this ease I trusted never the more to live; nor was the feeling of this easy any full ease unto me; for methought I had rather been delivered from this world.

Then came suddenly to my mind that I should desire the second wound of our Lord's gracious gift: that my body might be fulfilled with mind and feeling of His blessed Passion. For I would that His pains were my pains, with compassion and afterward longing to God. But in this I desired never bodily sight nor shewing of God, but compassion of such as a kind soul might have with our Lord Jesus, that for love would be a mortal man: and therefore I desired to suffer with Him.

The First Revelation

Chapter IV

In this suddenly I saw the red blood trickle down from under the Garland hot and freshly and right plenteously, as it were in the time of His Passion when the Garland of thorns was pressed on His blessed head who was both God and Man, the same that suffered thus for me. I conceived truly and mightily that it was Himself shewed it me, without any mean.

And in the same Shewing suddenly the Trinity filled my heart most of joy. And so I understood it shall be in heaven without end to all that shall come there. For the Trinity is God: God is the Trinity; the Trinity is our Maker and Keeper, the Trinity is our everlasting love and everlasting

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joy and bliss, by our Lord Jesus Christ. And this was shewed in the First and in all: for where Jesus appeareth, the blessed Trinity is understood, as to my sight.

And I said: *Benedicite Domine!* This I said for reverence in my meaning, with mighty voice; and full greatly was astonished for wonder and marvel that I had, that He that is so reverend and dreadful will be so homely with a sinful creature living in wretched flesh.

This I took for the time of my temptation,—for methought by the sufferance of God I should be tempted of fiends ere I died. Through this sight of the blessed Passion, with the Godhead that I saw in mine understanding, I knew well that It was strength enough for me, yea, and for all creatures living, against all the fiends of hell and ghostly temptation.

In this he brought our blessed Lady to my understanding. I saw her ghostly, in bodily likeness: a simple maid and a meek, young of age and little waxen above a child, in the stature that she was when she conceived. Also God shewed in part the wisdom and the truth of her soul: wherein I understood the reverent beholding in which she beheld her God and Maker, marvelling with great reverence that He would be born of her that was a simple creature of His making. And this wisdom and truth: knowing the greatness of her Maker and the littleness of herself that was made,—caused her to say full meekly to Gabriel: *Lo me, God's handmaid!* In this sight I understood soothly that she is more than all that God made beneath her in worthiness and grace; for above her is nothing that is made but the blessed of Christ, as to my sight.

Chapter V

In this same time our Lord shewed me a spiritual sight of His homely loving. I saw that He is to us everything that is good and comfortable for us: He is our clothing that for love wrappeth us, claspeth us, and all encloseth us for tender love, that He may never leave us; being to us all thing that is good, as to mine understanding.

Also in this He shewed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked there-upon with eye of my understanding, and thought: *What may this be?* And it was answered generally thus: *It is all that is made.* I marvelled how it might last, for methought it might suddenly have fallen to naught for little. And I was answered in my understanding: *It lasteth, and ever shall for that God loveth it.* And so All-thing hath the Being by the love of God.

In this Little Thing I saw three properties. The first is that God made it, the second is that God loveth it, the third, that God keepeth it. But what is to me verily the Maker, the Keeper, and the Lover,—I cannot tell; for till I am Substantially oned to Him, I may never have full rest nor very bliss; that is to say, till I be so fastened to Him, that there is right nought that is made betwixt my God and me.

It needeth us to have knowing of the littleness of creatures and to hold as nought all-thing that is made, for to love and have God that is un-made. For this is the cause why we be not all in ease of heart and soul: that we seek here rest in those things that are so little, wherein is no rest, and know not our God that is All-mighty, All-wise, All-good. For He is the Very Rest. God willeth to be known, and it pleaseth Him that we rest in Him; for all that is beneath Him sufficeth not us. And this is the cause why that no soul is rested till it is made nought as to all things that are made. When it is willingly made nought, for love, to have Him that is all, then is it able to receive spiritual rest.

Also our Lord God shewed that it is full great pleasure to Him that a helpless soul come to Him simply and plainly and homely. For this is the natural yearnings of the soul, by the touching of the Holy Ghost (as by the understanding that I have in this Shewing): *God, of Thy Goodness, give me Thyself: for Thou art enough to me, and I may nothing ask that is less that may be full worship to Thee; and if I ask anything that is less, ever me wanteth,—but only in Thee I have all.*

And these words are full lovely to the soul, and full near touch they the will of God and His Goodness. For His Goodness comprehendeth all His creatures and all His blessed works, and overpasseth without end.

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For He is the endlessness, and He hath made us only to Himself, and restored us by His blessed Passion, and keepeth us in His blessed love; and all this of His Goodness.

Chapter VI

This Shewing was made to learn our soul wisely to cleave to the Goodness of God. And in that time the custom of our praying was brought to mind: how we use for lack of understanding and knowing of Love, to take many means.

Then saw I truly that it is more worship to God, and more very delight, that we faithfully pray to Himself of His Goodness and cleave thereunto by His Grace, with true understanding, and steadfast by love, than if we took all the minds that heart can think. For if we took all these means, it is too little, and not full worship to God: but in His Goodness is all the whole, and there faileth right nought.

For this, as I shall tell, came to my mind in the same time: We pray to God for His holy flesh and His precious blood, His holy Passion, His dearworthy death and wounds: and all the blessed kindness, the endless life that we have of all this, is His Goodness. And we pray Him for His sweet Mother's love that Him bare; and all the help we have of her is of His Goodness. And we pray by His holy Cross that he died on, and all the virtue and the help that we have of the Cross, it is of His Goodness. And on the same wise, all the help that we have of special saints and all the blessed Company of Heaven, the dearworthy love and endless friendship that we have of them, it is of His Goodness. For God of His Goodness hath ordained means to help us, full fair and many: of which the chief and principal mean is the blessed nature that He took of the Maid, with all the means that go afore and come after which belong to our redemption and to endless salvation. Wherefore it pleaseth Him that we seek him and worship through means, understanding that He is the Goodness of all.

For the Goodness of God is the highest prayer, and it cometh down to the lowest part of our need. It quickeneth our soul and bringeth it on life, and maketh it for to waxen in grace and virtue. It is nearest in nature; and readiest in grace: for it is the same grace that the soul seeketh, and ever shall seek till we know verily that He hath us all in Himself enclosed. For He hath no despite of that He hath made, nor hath He any disdain to serve us at the simplest office that to our body belongeth in nature, for love of the soul that He hath made to His own likeness.

For as the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the whole, so are we, soul and body, clad in the Goodness of God, and enclosed. Yea, and more homely: for all these may waste and wear away, but the Goodness of God is ever whole; and more near to us, without any likeness; for truly our Lover desireth that our soul cleave to Him with all its might, and that we be evermore cleaving to His Goodness. For of all things that heart may think, this pleaseth most God, and soonest speedeth.

For our soul is so specially loved of Him that is highest, that it overpasseth the knowing of all creatures: that is to say, there is no creature that is made that may know how much and how sweetly and how tenderly our Maker loveth us. And therefore we may with grace and His help stand in spiritual beholding, with everlasting marvel of this high, overpassing, inestimable Love that Almighty God hath to us of His Goodness. And therefore we may ask of our Lover with reverence all that we will.

For our natural Will is to have God, and the Good Will of God is to have us; and we may never cease from willing nor from longing till we have Him in fullness of joy: and then may we no more desire.

For He willeth that we be occupied in knowing and loving till the time that we shall be fulfilled in Heaven; and therefore was this lesson of Love shewed, with all that followeth, as ye shall see. For the strength and the Ground of all was shewed in the First Sight. For of all things the beholding and the loving of the Maker maketh the soul to seem less in

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his own sight, and most filleth him with reverent dread and true meekness; with plenty of charity to his even-Christians.

Julian of Norwich

Biography of Teresa of Avila

Teresa was one of two women declared a “Doctor of the Church” in 1970, primarily because of her two mystical contemplative works, *The Way of Perfection* and *Interior Castle*. She was a close spiritual and personal friend of St. John of the Cross.

Teresa was born 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.

The easygoing life of the “mitigated” Carmelite rule distracted her from her customary prayer life, to which she returned. Taking recourse in two great penitents, Augustine of Hippo and Mary Magdalene, she became increasingly meditative. She began to receive visions—whether from God or the Devil she could not know—and struggled to reject them.

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.

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. She shows us a practical organizer, a

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writer of native genius, a warm devoted friend, and, above all, a lover of and the beloved of God.

Her death, 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.!”

Lesser Feasts and Fasts • 2003

Selections from Interior Castle

JHS

Few tasks which I have been commanded to undertake by obedience have been so difficult as this present one of writing about matters relating to prayer: for one reason, because I do not feel that the Lord has given me either the spirituality or the desire for it; for another, because for the last three months I have been suffering from such noises and weakness in the head that I find it troublesome to write even about necessary business. But, as I know that strength arising from obedience has a way of simplifying things which seem impossible, my will very gladly resolves to attempt this task although the prospect seems to cause my physical nature great distress; for the Lord has not given me strength enough to enable me to wrestle continually both with sickness and with occupations of many kinds without feeling a great physical strain. May He Who has helped me by doing other and more difficult things for me help also in this: in His mercy I put my trust.

I really think I have little to say that I have not already said in other books which I have been commanded to write; indeed, I am afraid that I shall do little but repeat myself, for I write as mechanically as birds taught to speak, which, knowing nothing but what is taught them and what they hear, repeat the same things again and again. If the Lord wishes me to say anything new, His Majesty will teach it me or be pleased to recall to my memory what I have said on former occasions; and I should be quite satisfied with this, for my memory is so bad that I should be delighted if I could manage to write down a few of the things which people considered well said, so that they should not be lost. If the Lord should not grant me as much as this, I shall still be the better for having tried, even if this writing under obedience tires me and makes my head worse, and if no one finds what I say of any profit.

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And so I begin to fulfill my obligation on this Day of the Holy Trinity, in the year MDLXXVII, in this convent of St. Joseph of Carmel in Toledo, where I am at this present, submitting myself as regards all that I say to the judgment of those who have commanded me to write, and who are persons of great learning. If I should say anything that is not in conformity with what is held by the Holy Roman Catholic Church, it will be through ignorance and not through malice. This may be taken as certain, and also that, through God's goodness, I am, and shall always be, as I always have been, subject to her. May He be for ever blessed and glorified. Amen.

I was told by the person who commanded me to write that, as the nuns of these convents of Our Lady of Carmel need someone to solve their difficulties concerning prayer, and as (or so it seemed to him) women best understand each other's language, and also in view of their love for me, anything I might say would be particularly useful to them. For this reason he thought that it would be rather important if I could explain things clearly to them and for this reason it is they whom I shall be addressing in what I write—and also because it seems ridiculous to think that I can be of any use to anyone else. Our Lord will be granting me a great favour if a single one of these nuns should find that my words help her to praise Him ever so little better. His Majesty well knows that I have no hope of doing more, and, if I am successful in anything that I may say, they will of course understand that it does not come from me. Their only excuse for crediting me with it could be their having as little understanding as I have ability in these matters if the Lord of His mercy does not grant it me.

Sixth Mansions, Chapter I

Let us now, with the help of the Holy Spirit, come to speak of the sixth Mansions, in which the soul has been wounded with love for the Spouse and seeks more opportunity of being alone, trying, so far as is possible to one in its state, to renounce everything which can disturb it in this its

solitude. That sight of Him which it has had is so deeply impressed upon it that its whole desire is to enjoy it once more. Nothing, I must repeat, is seen in this state of prayer which can be said to be really seen, even by the imagination; I use the word "sight" because of the comparison I made.

The soul is now completely determined to take no other spouse; but the Spouse disregards its yearnings for the conclusion of the Betrothal, desiring that they should become still deeper and that this greatest of all blessings should be won by the soul at some cost to itself. And although everything is of but slight importance by comparison with the greatness of this gain, I assure you, daughters, that, if the soul is to bear its trials, it has no less need of the sign and token of this gain which it now holds. Oh, my God, how great are these trials, which the soul will suffer, both within and without, before it enters the seventh Mansion! Really, when I think of them, I am sometimes afraid that, if we realized their intensity beforehand, it would be most difficult for us, naturally weak as we are, to muster determination enough to enable us to suffer them or resolution enough for enduring them, however attentively the advantage of doing so might be presented to us, until we reached the seventh Mansion, where there is nothing more to be feared, and the soul will plunge deep into suffering for God's sake. The reason for this is that the soul is almost continuously near His Majesty and its nearness brings it fortitude. I think it will be well if I tell you about some of the things which I know are certain to happen here. Not all souls, perhaps, will be led along this path, though I doubt very much if souls which from time to time really taste the things of Heaven can live in freedom from earthly trials, in one way or in another.

Although I had not intended to treat of this, it has occurred to me that some soul finding itself in this state might be very much comforted if it knew what happens to those whom God grants such favours, at a time when everything really seems to be lost. I shall not take these experiences in the order in which they happen, but as each one presents itself to my memory. I will begin with the least of them. An outcry is made

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by people with whom such a person is acquainted, and even by those with whom she is not acquainted and who she never in her life supposed would think about her at all. "How holy she's getting!" they exclaim, or "She's only going to these extremes to deceive the world and to make other people look sinful, when really they are better Christians than she is without any of these goings-on!" (Notice, by the way, that she is not really indulging in any "goings-on" at all: she is only trying to live up to her profession.) Then people whom she had thought her friends abandon her and it is they who say the worst things of all and express the deepest regret that (as they put it) she is "going to perdition" and "obviously being deluded," that "this is the devil's work," that "she's going the way of So-and-so and So-and-so, who ruined their own lives and dragged good people down with them," and that "she takes in all her confessors." And they actually go to her confessors and tell them so, illustrating what they say by stories of some who ruined their lives in this way: and they scoff at the poor creature and talk about her like this times without number.

I know of a person to whom these things were happening and who was terribly afraid that there would be nobody willing to hear her confession; but there is so much I could say about that that I will not stop to tell it here. The worst of it is, these things are not soon over—they last all one's life long. People warn each other to be careful not to have anything to do with persons like oneself. You will tell me that there are also those who speak well of one. But oh, daughters, how few there are who believe the good things they say by comparison with the many who dislike us! In any case, to be well spoken of is only one more trial and a worse one than those already mentioned. For the soul sees quite clearly that if there is any good in it this is a gift of God, and not in the least due to itself, for only a short time previously it saw itself in dire poverty and plunged deep into sin. So this praise is an intolerable torment to it, at least at the beginning: afterwards it is less so, and this for various reasons. The first of these is that experience shows it clearly how people will speak well of others as readily as ill, and so it takes no more notice

of the former class than of the latter. The second, that the Lord has given it greater light and shown it that anything good it may have does not come from itself, but is His Majesty's gift; so it breaks into praises of God, but as though He were being gracious to a third person, and forgetting that it is itself concerned at all. The third reason is that, having seen others helped by observing the favours which God is granting it, the soul thinks that His Majesty has been pleased for them to think of it as good, though in fact it is not, so that they may be profited. The fourth is that, as the soul now prizes the honour and glory of God more than its own honour and glory, it no longer suffers from a temptation which beset it at first—namely, to think that these praises will do it harm, as it has seen them do to others. It cares little about being dishonoured itself, provided that it can be the cause of God's being even once praised—come afterwards what may.

These and other considerations mitigate the great distress caused by such praises, although some distress is nearly always felt, except when a soul takes no notice of such things whatsoever. But to find itself publicly and unmeritedly described as good is an incomparably greater trial than any of those already mentioned. Once the soul has learned to care little about this, it cares very much less about the other, which, indeed, makes it rejoice and sounds to it like sweetest music. This is absolutely true. The soul is fortified rather than daunted by censure, for experience has shown how great are the benefits it can bring, and it seems to the soul that its persecutors are not offending God, but that His Majesty is permitting this for its great advantage. Being quite clear about this, it conceives a special and most tender love for them and thinks of them as truer friends and greater benefactors than those who speak well of it.

The Lord is also in the habit of sending the most grievous infirmities. This is a much greater trial, especially if the pains are severe; in some ways, when they are very acute, I think they are the greatest earthly trial that exists—the greatest of exterior trials, I mean—however many a soul may suffer. I repeat that it is only to very acute pains that I am referring. For they affect the soul both outwardly and inwardly, till it becomes so

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much oppressed as not to know what to do with itself, and would much rather suffer any martyrdom than these pains. Still, at the very worst, they do not last so long—no longer, as a rule, than other bad illnesses do. For, after all, God gives us no more than we can bear, and He gives patience first.

I know a person of whom, since the Lord began to grant her this favour aforementioned, forty years ago, it cannot be truly said that she has been a day without pains and other kinds of suffering; I mean because of her poor physical health, to say nothing of other great trials. It is true that she had been very wicked and it was all very slight by comparison with the hell that she had merited. Others, who have not so greatly offended Our Lord, will be led by Him along another way, but I should always choose the way of suffering, if only to imitate Our Lord Jesus Christ, and even were there no other special benefit to be obtained from it—and there are always a great many. But oh, when we come to interior sufferings! If these could be described they would make all physical sufferings seem very slight, but it is impossible to describe interior sufferings and how they happen.

Let us begin with the torture which it costs us to have to do with a confessor so scrupulous and inexperienced that he thinks nothing safe: he is afraid of everything, and doubtful about everything, as soon as he sees that he is dealing with anything out of the ordinary. This is particularly so if he sees any imperfection in the soul that is undergoing these experiences. He thinks that people to whom God grants these favours must be angels; and, as this is impossible while they are in the body, he attributes the whole thing to melancholy or to the devil. The world is so full of melancholy that this certainly does not surprise me; for there is so much abroad just now, and the devil makes so much use of it to work harm, that confessors have very good cause to be afraid of it and to watch for it very carefully. But, when the poor soul, harassed by the same fear, goes to the confessor as to a judge, and he condemns here, she cannot fail to be upset and tortured by what he says—and only a person who has passed through such a trial will know how great it is.

For this is another of the great trials suffered by these souls, especially if they have been wicked—namely, to think that because of their sins God will permit them to be deceived—and although, when His Majesty grants them this favour, they feel secure and believe that it comes from any other spirit than a spirit of God, yet, as it is a state which passes quickly, and the soul is ever mindful of its sins, and it sees faults in itself—for these are never lacking—it then begins to suffer this torture. When the confessor reassures the soul, it becomes calm, though in due course it gets troubled again; but when all he can do is to make it still more fearful the thing grows almost intolerable, especially when on top of everything else come periods of aridity, during which the soul feels as if it has never known God and never will know Him, and as if to hear His Majesty spoken of is like hearing of a person from a great distance away.

All this would be nothing to the person concerned were it not followed immediately by the thought that she cannot be describing her case properly to her confessor and has been deceiving him; and, although when she thinks about it she feels sure she has not kept back even the first movement of her mind, it is of no use. For her understanding is so dim that it is incapable of seeing the truth, but believes what the imagination (now mistress of the understanding) presents to it and the nonsense which the devil attempts to present to it, when Our Lord gives him leave to test her soul, and even to make her think herself cast off by God. For there are many things which assault her soul with an interior oppression so keenly felt and so intolerable that I do not know to what it can be compared, save to the torment of those who suffer in hell, for in this spiritual tempest no consolation is possible.

If she decides to take up the matter with her confessor, it would look as if the devils have come to his aid so that he may torture her soul the more. A certain confessor, dealing with a person who had been in this state of torment, after it had passed away, thought that the oppression must have been of a dangerous type, since it had involved her in so many trials; so he told her, whenever shew as in this state, to report to

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him; but this made her so much worse that he came to realize that he could no longer do anything with her. For, although she was quite able to read, she found that, if she took up a book written in the vernacular, she could understand no more of it than if she had not known her alphabet; her understanding was not capable of taking it in.

Briefly, in this tempest, there is no help for it but to wait upon the mercy of God, Who suddenly, at the most unlooked-for hour, with a single word, or on some chance occasion, lifts the whole of this burden from the soul, so that it seems as if it has never been clouded over, but is full of sunshine and far happier than it was before. Then, like one who has escaped from a perilous battle and gained the victory, the soul keeps praising Our Lord, for it is He Who has fought and enabled it to conquer. It knows very well that it did not itself do the fighting. For it saw that all the weapons with which it could defend itself were in the hands of its enemy, and was thus clearly aware of its misery and realized how little we can do of ourselves if the Lord should forsake us.

We have no need of reflection to enable us to understand this, for the soul's experience of enduring it, and of having found itself completely powerless, has made it realize that it is utterly helpless and that we are but miserable creatures. For, though it cannot be devoid of grace, since despite all this torment it does not offend God, and would not do so for anything upon earth, yet this grace is buried so deeply that the soul seems not to feel the smallest spark of any love for God, nor has it every done so. If it has done anything good, or His Majesty has granted it any favour, the whole thing seems to it like a dream or a fancy: all it knows for certain is that it has sinned.

Oh, Jesus! How sad it is to see a soul thus forsaken, and how little, as I have said, can it gain from any earthly consolation! So do not suppose, sisters, if you ever find yourselves in this condition, that people who are wealthy, or free to do as they like, have any better remedy for such times. No, no; to offer them earthly consolations would be like telling criminals condemned to death about all the joys that there are in the world; not only would this fail to comfort them—it would increase

their torment; comfort must come to them from above, for earthly things are of no value to them any more. This great God desires us to know that He is a King and we are miserable creatures—a point of great importance for what follows.

Now what will a poor creature like that do if such a thing goes on for a very long time? If she prays, she might as well not be doing so at all—I mean for all the comfort it will bring her, for interiorly she is incapable of receiving any comfort, nor, even when her prayer is vocal, can she understand what she is saying; while mental prayer at such a time is certainly impossible—her faculties are not capable of it. Solitude is still worse for her, though it is also torture for her to be in anyone's company or to be spoken to; and so, despite all her efforts to conceal the fact, she becomes outwardly upset and despondent, to a very noticeable extent. Is it credible that she will be able to say what is the matter with her? The thing is inexpressible, for this distress and oppression are spiritual troubles and cannot be given a name. The best medicine—I do not say for removing the trouble, for I know of none for that, but for enabling the soul to under it—is to occupy oneself with external affairs and works of charity and to hope in God's mercy, which never fails those who hope in Him. May He be blessed for ever. Amen.

Other trials caused by devils, which are of an exterior kind, will not occur so commonly and thus there is no reason to speak of them nor are they anything like so grievous. For, whatever these devils do, they cannot, in my opinion, go so far as to inhibit the working of the faculties or to disturb the soul, in the way already described. After all, it thinks (and rightly), they cannot do more than the Lord permits, and, so long as it is not lost, nothing matters much by comparison with what has been described above.

We shall next deal with other interior troubles which occur in these Mansions, treating of the different kinds of prayer and favours of the Lord; for, although a few are still harder to bear than those referred to, as will be seen by the effects which they leave upon the body, they do not merit the name of trial, nor is it right that we should give them that

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name, since they are such great favours of the Lord and the soul understandings them to be so, and far beyond its deservings. This severe distress comes just before the soul's entrance into the seventh Mansion, together with many more, only a few of which I shall describe, as it would be impossible to speak of them all, or even to explain their nature. For they are of another type than those already mentioned, and a much higher one; and if, in dealing with those of a lower kind, I have not been able to explain myself in greater detail, still less shall I be able to explain these others. The Lord give me His help in everything I do, through the merits of His Son. Amen.

Teresa of Avila. Translated by E. Allison Peers

Prophetic Witness in Tension with Obedience

Texts for this chapter:

Biography of Jonathan Myrick Daniels

Biography of Sojourner Truth

Sojourner Truth, The Libyan Sibyl, by Harriet Beecher Stowe

Biography of Elizabeth Cady Stanton

Declaration of Sentiments, by Elizabeth Cady Stanton

Biography of Harriet Ross Tubman

Biography of Martin Luther King, Jr.

Letter From a Birmingham Jail, by Martin Luther King, Jr.

IN THIS CHAPTER we will look at some of our modern-day prophets, men and women whose voices still haunt and call society to deeper levels of witness to truth and justice. The prophetic voice of God's Spirit has not indeed left the church. It is present and continues to speak to his people in surprising ways and, as always, through seemingly unlikely or unsuspecting participants. As time unfolds, the voices of Martin Luther King, Jr., Sojourner Truth, Harriet Tubman, Elizabeth Cady Stanton, and Jonathan Myrick Daniels will probably continue to call us to account and

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to reveal in ever new ways the truth of God's love for all people. Much will depend on our ability to hear as the Gospel prepares us for the reconciliation with God and with each other that was wrought in Jesus.

Prophetic Witness

What is witness? In the Greek of the New Testament, the root for witness is the same as that for martyr (*martyreo*), one who gives testimony to those things which have been revealed. This giving of testimony stands in opposition to *pseudo-martyreo*, false witness. In essence, it is to speak the truth about what one sees, to bear testimony to the truth that one experiences, regardless of the consequences to oneself. So what then is prophetic witness? A prophet is one who, moved by the Spirit of God, solemnly declares to the people what he or she has received by inspiration, particularly that which relates to human salvation.

Prophetic witness is the Spirit speaking to God's people through men and women who have been chosen to speak the truth, often in opposition to that false witness which we bear against our neighbor, as individuals and as a society. Some of our false testimony includes the negation of human value which is enshrined in institutional racism, sexism, and homophobia. It also includes all of the human hatreds that fuel the war machines of nations, economic terrorism of the developing world, and the destruction of the environment. Perhaps with such challenges to our collective institutions, it is no wonder that the words *witness* and *martyr* are related. Those who cannot bear the truth often kill the messenger who reveals it.

Jonathan Myrick Daniels: Speaking Out for Justice

Read the Biography of Jonathan Myrick Daniels.

The twentieth century saw an abundance of people who were willing to speak out against injustice, but probably no more than the average generation. We are fortunate to have the witness of Jonathan Myrick Daniels

as a prophet who spoke out against the injustice of his time and who was martyred for it.

Jon Daniels epitomizes the ideal of one who speaks out against injustice at great cost. On August 20, 1965, he was shot in the chest while trying to prevent a young woman from being gunned down in Selma, Alabama. He had been there working for civil rights at the invitation of Dr. Martin Luther King, Jr.

Jon Daniels answered a call that many never respond to: the call to speak out against the status quo and to call attention to the abuses of the power structures of this world. This kind of prophetic witness is most exemplified in the psalter that we read daily as a part of the Daily Office. The voices of the psalmist and the voices of the prophets in the Hebrew Scriptures are the voices of those who spoke out against such institutional abuse. We as religious may find ourselves called to be the “dangerous conscience” of the church, as we live into the evangelical counsels of poverty, chastity, and obedience.

The modern prophet may be called to exhort from the pulpit, to become a political activist and speak in public, or simply to voice one’s opinions clearly and plainly at the parish coffee hour during conversation. One need not step into the limelight to bear witness against attitudes and institutions that harm. In the case of Jon Daniels, however, martyrdom sneaked up on him. Out of respect for his witness, the church has given him a day of remembrance in the calendar.

Sojourner Truth: Speaking the Word

Read the Biography of Sojourner Truth and “Sojourner Truth, The Libyan Sibyl.”

One of the more colorful characters given recognition in recent additions to the church calendar is the remarkable Sojourner Truth. If Jon Daniels spoke out against the injustice of his time, it was women like Sojourner Truth who paved the way in the nineteenth century. Whereas Daniels spoke, Truth preached. Her impact was felt around the country.

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While Jon Daniels was an outsider crusading for a people and a community of which he was not a part, Sojourner Truth spoke from within the community of the oppressed, both as an African-American and as a woman. Both of these prophets succeeded in breaking down walls between insiders and outsiders, and created, at least temporarily, a deeper communion between different peoples.

There was a passion that gripped this woman, in a time when the color of her skin and her place as a woman were two formidable obstacles to her being taken seriously. But such was the power of her words that neither of these two facts diminished her impact on those who heard her words.

“When I preaches, I has jest one text to preach from, an’ I always preaches from this one. My text is, ‘WHEN I FOUND JESUS.’”

There was something in Sojourner Truth that allowed her to speak in a way that no other woman would have dared in her time. She spoke as one of the prophets of old, with a deep and profound faith, a simplicity in her manner, and a fire burning in her heart. With these gifts of the Spirit, her preaching had remarkable influence on people.

The simple text of her gospel was based on her relationship with the risen Lord. Not being able to read, she had no access to the gospel texts in Scripture. Perhaps because she was unaffected by training in theology and critical evaluation of Scripture, her witness was free to be based solely on that relationship with Jesus. Herein lies the power and the simplicity of her witness. She spoke with the authority of one who knows her Lord based upon her experience alone. Perhaps this is where we as religious should start. Cast aside the rhetoric of philosophers and theologians if only for a minute, and speak to others about how your relationship to Christ has changed you. From there, allow God’s Spirit to move within you and allow his voice to be heard above your own.

As religious, we are called to remind others of the power of personal freedom found in Christ. Our vows are there to elicit this freedom and to place it in a context from which we may speak of our own experiences. If we do, then we may be blessed to have the power of witness

which Sojourner Truth had. Such power caused Harriet Beecher Stowe to proclaim, “I do not recollect ever to have been conversant with anyone who had more of that silent and subtle power which we call personal presence than this woman.”

We are called as religious to obedience. Both Jonathan Daniels and Sojourner Truth were obedient to the call that they had received. In both cases they spoke out against injustice at the hands of the prevailing institutions of the day. But how do you prevail if the institution you are up against is the church? How do you speak out against abuse in the very institution that you are bound to obey? The government has laws that we are all bound to follow. But what if those laws are unjust? It is to issues such as these that we now turn.

Elizabeth Cady Stanton: Social Justice and the Church

Read the Biography of Elizabeth Cady Stanton and her Declaration of Sentiment.

What Sojourner Truth was for the freedom movements of her time, Elizabeth Cady Stanton was for the women’s suffrage movement. This remarkable woman was truly ahead of her time. In her quest for justice she took on the single most influential institution in American culture: religion.

In the late 1850s, Elizabeth Cady Stanton began a movement which would change the face of American culture. The participants in the fight for women’s suffrage were branded as fanatics, but their work was the first link in a chain that changed gender-typing in irrevocable ways. Redefining women’s roles meant changing everything about American culture, and indeed world culture: Britain’s women received the right to vote shortly after the Nineteenth Amendment was passed in the United States.

The inherent inferiority of women had been an assumption since Biblical times, and the introduction of an alternative perspective brought about radical changes. For the first time, women could participate in

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American politics, obtain an education with the intent of pursuing a career, and later, be a major part of the workforce in a magnitude and with an equality to men which had been previously impossible. The place of women in American society had never before been questioned with any seriousness or organization; when it finally was questioned, many of those who were firm believers in the status quo clung to Biblical passages that the felt defined gender roles, and used these passages and their traditional interpretations to challenge the suffragettes' arguments.

In response, Stanton and a group of women re-examined these Biblical passages in an attempt to disprove their use as a basis for these claims. The result was the *Women's Bible*, a bold and controversial work. It contradicted the contemporary values of society, brought about by the thinking of philosophers from the time of Aristotle and interpretations of the Bible by religious figures including our beloved Gregory the Great, Aurelius Augustine, and Thomas Aquinas.

In the preface to the *Women's Bible*, we read, "In an article in the North American Review, Mrs. Stanton observed: 'When those who are opposed to all reforms can find no other argument, their last resort is to the Bible. It has been interpreted to favor intemperance, slavery, capital punishment and the subjection of women.' Referring to the revised edition of 1888, Elizabeth Cady Stanton called the whole revision into question. 'Whatsoever the Bible may be made to do in Hebrew or Greek,' she commented, 'in plain English it does not exalt or dignify women.'"

Elizabeth Cady Stanton is believed to have been the driving force behind the 1848 Women's Rights Convention, and for the next fifty years she played a leadership role in the women's rights movement. Somewhat overshadowed in popular memory by her longtime colleague Susan B. Anthony, Stanton was for many years the architect and author of the movement's most important strategies and documents.

Stanton organized a movement that was among the most powerful in the United States and ultimately led to women's suffrage shortly after her death. In her quest for prophetic witness she took on the religionists

of her day, who used Scripture to deny equality and dignity to her and to all women. Unlike many people, she was not willing to see texts in Scripture as they had always been seen. In her earlier years, devoted to abolitionist causes with her husband Harry, she saw Scripture used in similar ways to justify slavery, and she saw slavery overthrown in her lifetime. She was determined that such uses of the Bible would not continue in the case of women, and was determined that she would see an end to the oppression of women in her own time. Many of the ideas which she developed in her crusade still speak to the issues of today. Hers is an enduring witness to the true and just use of Scripture, and the boldness required to speak out when the Word is abused.

Harriet Tubman: Actions that Speak Louder than Words

Read the Biography of Harriet Ross Tubman.

There is probably no more enigmatic or fascinating figure in all American history than Harriet Tubman. I remember reading about her as a child and being enthralled by the term “Underground Railroad.” It sounded so dangerous, and indeed it was. Whereas we have the wonderful examples of Daniels, Truth, and Stanton as the voices in the wilderness, Harriet Tubman was the prophet in action. She underwent great danger for the sake of liberating her people from oppression and bondage.

Writing in *The Underground Railroad*, William Still says, “Harriet Tubman had been their ‘Moses,’ but not in the sense that Andrew Johnson was the ‘Moses of the colored people.’ She had faithfully gone down into Egypt, and had delivered these six bondmen by her own heroism. Harriet was a woman of no pretensions, indeed, a more ordinary specimen of humanity could hardly be found among the most unfortunate-looking farm hands of the South. Yet, in point of courage, shrewdness and disinterested exertions to rescue her fellow-men, by making personal visits to Maryland among the slaves, she was without her equal.”

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Miss Tubman took on the laws of the land and ran the risk of being branded a criminal for her work in freeing slaves from the South by a network of roads, homes, and hiding places bridging North and South in the United States. In all, Tubman is said to have freed over three hundred people from slavery by bringing them north through the Underground Railroad. She risked her life for her commitment to freedom. As religious, we can learn from her example that caring for the dignity of human life can often come at great cost and risk. We must ask ourselves where we see injustice in our own day. We must look at whether, as the prophets described in this chapter, we are willing to speak out when we see injustice, and to strive as we have promised for “justice and peace among all people,” and “to respect the dignity of every human being.”

Martin Luther King, Jr.: Is Disobedience OK?

Read the Biography of Martin Luther King, Jr., and his Letter From a Birmingham Jail.

Now at last we come to the great Rev. Dr. Martin Luther King, Jr., probably the quintessential prophet of our time. A man of both words and actions, he strove to live the meaning of baptism in thought, word, and deed. Here was a man who, in perhaps his most famous letter, the “Letter from a Birmingham Jail,” took on the established religious institutions of his day with words that still ring in our own ears today. He addresses his fellow clergy with the following words:

“I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro’s great stumbling block in the stride toward freedom is not the White citizens’ ‘Councilor’ or the Ku Klux Klanner, but the white moderate who is more devoted to ‘order’ than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly

says 'I agree with you in the goal you seek, but I can't agree with your methods of direct action'; who paternalistically feels that he can set the timetable for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a 'more convenient season.' Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection."

Martin Luther King was a man who lived and died by his ideals. He is the prophet-martyr of the twentieth century American mind. Decades after his death his words are still so real to us and his message so powerfully repeated that it is hard to believe that he is gone. He lived to see much in his lifetime, and yet so much of what he dreamed has yet to come to pass. His profound religious faith informed all of his actions and his references to Scripture in his speeches helped to refresh and remind an American religious community that was dying of apathy. His passion for social justice still informs the American mind. His movement for the liberation of African-Americans from oppression, from social and economic injustice, can still inform our conscience as we learn to speak out against continued injustice in American culture. Perhaps, as religious, we can pay attention to Dr. King's words as pointers to the possibility of prophetic witness in our own time.

Dr. King learned from careful study of the life and works of Mohandas Gandhi and Henry David Thoreau the ideals of nonviolent resistance and civil disobedience. As a religious, the word shudders down my spine as I hear it. Dis-obedience! We must ask ourselves, does this word really mean what we think it does?

Civil disobedience entails the breaking of laws and then willingly suffering the consequences of such actions as a means of showing the injustice of the law in question. The participants act in disobedience toward the state and in obedience to a higher law. Such actions are a part of the greatest liberation movements in the twentieth century. The independence of India, the Solidarity movement in Poland, the civil rights movement in the United States, and now the gay and lesbian rights

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movement around the globe all owe what success they have achieved to civil disobedience. Civil disobedience is the white woman who lets the black woman take her seat on the bus. It is the black woman who ignores the “Whites Only” sign at the drinking fountain. It is nonviolent protest, sit-ins, and kiss-ins for domestic partners. It is peace marches with permits, and letter writing campaigns.

Civil disobedience is not a random breaking of the laws that do not suit us. Civil disobedience is not ignoring the Canons of the Church or the Rule and Constitution of the Brotherhood because we find them unfair or inadequate. Civil disobedience and outright disobedience are not quite the same thing. We are sometimes called to the former, in obedience to a higher law; we are always forbidden the latter. Through the example of the saints described in this chapter, perhaps we will start to understand the difference.

Prophetic Witness in Tension with Obedience— First Assignment

Focus

One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that “an unjust law is no law at all.” (King, Letter From a Birmingham Jail)

Reflection Questions

1. Have you been a victim of injustice? How did it affect your spiritual life?
2. Have you ever addressed injustice in a way which required you to violate the laws of the land, the canons of the church, or the Rule of the order?
3. What ways of addressing injustice are available to you which do not violate laws, canons, or the Rule?
4. What does the example and life of Jesus offer you as a tool in addressing injustice?

Practicum

As you go through the next half-month, take note each day of injustices as you see them, large or small, and keep a log of these as they occur to you. Pay special attention to what might come up as you exercise your ministry.

Prophetic Witness in Tension with Obedience— Second Assignment

Focus

One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that “an unjust law is no law at all.” (King, Letter From a Birmingham Jail)

Reflection Questions

1. Does your ministry involve prophetic witness? If so, describe it. If not, is there a prophetic witness it would be appropriate for you to make?
2. Review the log you have kept of injustices observed. Were any of these cases where you profited from the injustice, or were complicit or active in it? What can you do (or what are you already doing) to address these cases?
3. Review the log you have kept of injustices observed. Were any of these cases where you took witness against the injustice? If not, why was it inappropriate to take witness? What might you do to address these injustices?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

- Your home life
- Your own primary ministry
- The community

Biography of Jonathan Myrick Daniels

Jonathan Myrick Daniels was born in Keene, New Hampshire, in 1939. He was shot and killed by an unemployed highway worker in Hayneville, Alabama, August 20, 1965.

From high school in Keene to graduate school at Harvard, Jonathan wrestled with the meaning of life and death and vocation. Attracted to medicine, the ordained ministry, law and writing, he found himself close to a loss of faith when his search was resolved 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 drew Jonathan to a time and place where the nation's racism and the Episcopal Church's share in that inheritance were exposed.

He returned to seminary and asked leave to work in Selma where he would be sponsored by the Episcopal Society for Cultural and Racial Unity. Conviction of his calling 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.' 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."

Jailed on August 14 for joining a picket line, Jonathan and his companions were unexpectedly released. 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 gun appeared, cursing her. Jonathan pulled her to one side to shield her from the unexpected threats. As a result, he was killed by a blast from the 12-gauge gun.

The letters and papers Jonathan left bear eloquence 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

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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."

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Biography of Sojourner Truth

Isabella (Sojourner Truth) was the next-to-youngest child of several born to James and Elizabeth, slaves owned by a wealthy Dutchman in New York. For the first 28 years of her life she was a slave, sold from household to household.

She fled slavery with the help of Quaker friends, first living in Philadelphia, then New York, where she joined the Mother Zion African Methodist Episcopal Church when African-Americans were being denied the right to worship with white members of St. George's Church in Philadelphia. Belle (as Isabella was called) became a street-corner evangelist in poverty-stricken areas of New York City, but quickly realized people needed food, housing, and warm clothing. She focused her work on a homeless shelter for women.

When she was about 46, Belle believed she heard God say to her, "Go east." So, she set out east for Long Island and Connecticut. Stopping at a Quaker farm for a drink of water, she was asked her name. "My name is Sojourner," Belle said. "What is your last name?" the woman asked. Belle thought of all her masters' names she had carried through life. Then the thought came, "The only master I have now is God, and His name is Truth."

Sojourner became a traveling preacher, approaching white religious meetings and campgrounds and asking to speak. Fascinated by her charismatic presence, her wit, wisdom, and imposing six-foot height, they found her hard to refuse. She never learned to read or write, but quoted extensive Bible passages from memory in her sermons. She ended by singing a "home-made" hymn and addressing the crowd on the evils of slavery. Her reputation grew and she became part of the abolitionist and women's rights speakers' network.

During a woman's rights convention in Ohio, Sojourner gave the speech for which she is best remembered: "Ain't I a Woman." She had

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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.

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Sojourner Truth, The Libyan Sibyl

Many years ago, the few readers of radical Abolitionist papers must often have seen the singular name of Sojourner Truth, announced as a frequent speaker at Anti-Slavery meetings, and as travelling on a sort of self-appointed agency through the country. I had myself often remarked the name, but never met the individual. On one occasion, when our house was filled with company, several eminent clergymen being our guests, notice was brought up to me that Sojourner Truth was below, and requested an interview. Knowing nothing of her but her singular name, I went down, prepared to make the interview short, as the pressure of many other engagements demanded.

When I went into the room, a tall, spare form arose to meet me. She was evidently a full-blooded African, and though now aged and worn with many hardships, still gave the impression of a physical development which in early youth must have been as fine a specimen of the torrid zone as Cumberworth's celebrated statuette of the Negro Woman at the Fountain. Indeed, she so strongly reminded me of that figure, that, when I recall the events of her life, as she narrated them to me, I imagine her as a living, breathing impersonation of that work of art.

I do not recollect ever to have been conversant with any one who had more of that silent and subtle power which we call presence than this woman. In the modern Spiritualistic phraseology, she would be described as having a strong sphere. Her tall form, as she rose up before me, is still vivid to my mind. She was dressed in some stout, graying stuff, neat and clean, though dusty from travel. On her head, she wore a bright Madras handkerchief, arranged as a turban, after the manner of her race. She seemed perfectly self-possessed and at her ease,—in fact, there was almost an unconscious superiority, not unmingled with a solemn twinkle of humor, in the odd, composed manner in which she

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looked down on me. Her whole air had at times a gloomy sort of drollery which impressed one strangely.

"So this is you," she said.

"Yes," I answered.

"Well, honey, de Lord bless ye! I jes' thought I'd like to come an' have a look at ye. You's heerd o' me, I reckon?" she added.

"Yes, I think I have. You go about lecturing, do you not?"

"Yes, honey, that's what I do. The Lord has made me a sign unto this nation, an' I go round a'testifyin' an' showin' on 'em their sins agin my people."

So saying, she took a seat, and, stooping over and crossing her arms on her knees, she looked down on the floor, and appeared to fall into a sort of reverie.

Her great gloomy eyes and her dark face seemed to work with some undercurrent of feeling; she sighed deeply, and occasionally broke out,

—
"O Lord! O Lord! Oh, the tears, an' the groans, an' the moans! O Lord!"

I should have said that she was accompanied by a little grandson of ten years,—the fattest, jolliest woolly-headed little specimen of African that one can imagine. He was grinning and showing his glistening white teeth in a state of perpetual merriment, and at this moment broke out into an audible giggle, which disturbed the reverie into which his relative was falling.

She looked at him with an indulgent stare, and then at me.

"Laws, Ma'am, he don't know nothin' about it—he don't. Why, I've seen them poor critters, beat an' 'bused an' hunted, brought in all torn, —ears hangin' all in rags, where the dogs been a'bitin' of 'em!"

This set off our little African Puck into another giggle, in which he seemed perfectly convulsed.

She surveyed him soberly, without the slightest irritation.

"Well, you may bless the Lord you can laugh; but I tell you, 't wa'n't no laughin' matter."

By this time I thought her manner so original that it might be worth while to call down my friends; and she seemed perfectly well pleased with the idea. An audience was what she wanted,—it mattered not whether high or low, learned or ignorant. She had things to say, and was ready to say them at all times, and to any one.

I called down Dr. Beecher, Professor Allen, and two or three other clergymen, who, together with my husband and family, made a roomful. No princess could have received a drawing-room with more composed dignity than Sojourner her audience. She stood among them, calm and erect, as one of her own native palm-trees waving alone in the desert. I presented one after another to her, and at last said,—

“Sojourner, this is Dr. Beecher. He is a very celebrated preacher.”

“Is he?” she said, offering her hand in a condescending manner, and looking down on his white head. “Ye dear lamb, I’m glad to see ye! De Lord bless ye! I loves preachers. I’m a kind o’ preacher myself.”

“You are?” said Dr. Beecher. “Do you preach from the Bible?”

“No, honey, can’t preach from de Bible,—can’t read a letter.”

“Why, Sojourner, what do you preach from, then?”

Her answer was given with a solemn power of voice, peculiar to herself, that hushed every one in the room.

“When I preaches, I has jest one text to preach from, an’ I always preaches from this one. My text is, ‘WHEN I FOUND JESUS.’”

“Well, you couldn’t have a better one,” said one of the ministers.

She paid no attention to him, but stood and seemed swelling with her own thoughts, and then began this narration:—

“Well, now, I’ll jest have to go back, an’ tell ye all about it. Ye see, we was all brought over from Africa, father an’ mother an’ I, an’ a lot more of us; an’ we was sold up an’ down, an’ hither an’ yon; an’ I can ’member, when I was a little thing, not bigger than this ’ere,” pointing to her grandson, “how my ole mammy would sit out o’ doors in the evenin’, an’ look up at the stars an’ groan. She’d groan an’ groan, an’ I says to her,—

“‘Mammy, what makes you groan so?’

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“an’ she’d say,—

“‘Matter enough, chile! I’m groanin’ to think o’ my poor children: they don’t know where I be, an’ I don’t know where they be; they looks up at the stars, an’ I looks up at the stars, but I can’t tell where they be.

“‘Now,’ she said, ‘chile, when you’re grown up, you may be sold away from your mother an’ all your ole friends, an’ have great troubles come on ye; an’ when you has these troubles come on ye, ye jes’ go to God, an’ He’ll help ye.’

“An’ says I to her,—

“‘Who is God, anyhow, mammy?’

“An’ says she,—

“‘Why, chile, you jes’ look up dar! It’s Him that made all dem!’

“Well, I didn’t mind much ’bout God in them days. I grew up pretty lively an’ strong, an’ could row a boat, or ride a horse, or work round, an’ do ’most anything.

“At last I got sold away to a real hard massa an’ missis. Oh, I tell you, they was hard! ‘Peared like I couldn’t please ’em, nohow. An’ then I thought o’ what my old mammy told me about God; an’ I thought I’d got into trouble, sure enough, an’ I wanted to find God, an’ I heerd some one tell a story about a man that met God on a threshin’-floor, an’ I thought, ‘Well an’ good, I’ll have a threshin’-floor, too.’ So I went down in the lot, an’ I threshed down a place real hard, an’ I used to go down there every day, an’ pray an’ cry with all my might, a-prayin’ to the Lord to make my massa an’ missis better, but it didn’t seem to do no good; an’ so says I, one day,—

“‘O God, I been a-askin’ ye, an’ askin’ ye, an’ askin’ ye, for all this long time, to make my massa an’ missis better, an’ you don’t do it, an’ what can be the reason? Why, maybe you can’t. Well, I shouldn’t wonder ef you couldn’t. Well, now, I tell you, I’ll make a bargain with you. Ef you’ll help me to git away from my massa an’ missis, I’ll agree to be good; but ef you don’t help me, I really don’t think I can be. Now,’ says I, ‘I want to git away; but the trouble’s jest here: ef I try to git away in

the night, I can't see; an' ef I try to git away in the daytime, they'll see me, an' be after me.'

"Then the Lord said to me, 'Git up two or three hours afore daylight, an' start off.'

"An' says I, 'Thank 'ee, Lord! that's a good thought.'

"So up I got, about three o'clock in the mornin', an' I started an' travelled pretty fast, till, when the sun rose, I was clear away from our place an' our folks, an' out o' sight. An' then I begun to think I didn't know nothin' where to go. So I kneeled down, and says I,—

"Well, Lord, you've started me out, an' now please to show me where to go.'

"Then the Lord made a house appear to me, an' He said to me that I was to walk on till I saw that house, an' then go in an' ask the people to take me. An' I travelled all day, an' didn't come to the house till late at night; but when I saw it, sure enough, I went in, an' I told the folks that the Lord sent me; an' they was Quakers, an' real kind they was to me. They jes' took me in, an' did for me as kind as ef I'd been one of 'em; an' after they'd giv me supper, they took me into a room where there was a great, tall, white bed; an' they told me to sleep there. Well, honey, I was kind o' skeered when they left me alone with that great white bed; 'cause I never had been in a bed in my life. It never came into my mind they could mean me to sleep in it. An' so I jes' camped down under it, on the floor, an' then I slep' pretty well. In the mornin', when they came in, they asked me ef I hadn't been asleep; an' I said, 'Yes, I never slep' better.' An' they said, 'Why, you haven't been in the bed!' An' says I, 'Laws, you didn't think o' such a thing as my sleepin' in dat 'ar' bed, did you? I never heerd o' such a thing in my life.'

"Well, ye see, honey, I stayed an' lived with 'em. An' now jes' look here: instead o' keepin' my promise an' bein' good, as I told the Lord I would, jest as soon as everything got a'goin' easy, I forgot all about God.

"Pretty well don't need no help; an' I gin up prayin'. I lived there two or three years, an' then the slaves in New York were all set free, an' ole

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massa came to our home to make a visit, an' he asked me ef I didn't want to go back an' see the folks on the ole place. An' I told him I did. So he said, ef I'd jes' git into the wagon with him, he'd carry me over. Well, jest as I was goin' out to git into the wagon, I met God! an' says I, 'O God, I didn't know as you was so great!' An' I turned right round an' come into the house, an' set down in my room; for 't was God all around me. I could feel it burnin', burnin', burnin' all around me, an' goin' through me; an' I saw I was so wicked, it seemed as ef it would burn me up. An' I said, 'O somebody, somebody, stand between God an' me! for it burns me!' Then, honey, when I said so, I felt as it were somethin' like an amberill that came between me an' God; an' it felt cool, like a shade; an' says I, 'Who's this that stands between me an' God? Is it old Cato?' He was a pious old preacher, but then I seemed to see Cato in the light, an' he was all polluted an' vile, like me; an' I said, 'Is it old Sally?' an' then I saw her, an' she seemed jes' so. An' then says I, 'Who is this?' An' then, honey, for a while it was like the sun shinin' in a pail o' water, when it moves up an' down; for I begun t o feel 't was somebody that loved me; an' I tried to know him. An' I said, 'I know you! I know you! I know you!'—an' then I said, 'I don't know you! I don't know you! I don't know you!' An' when I said, 'I know you, I know you,' the light came; an' when I said, 'I don't know you, I don't know you,' it went, jes' like the sun ina pail o' water. An' finally somethin' spoke out in me an' said, 'This is Jesus!' An' I spoke out with all my might, an' says I, 'This is Jesus! Glory be to God!' An' then the whole world grew bright, an' the trees they waved an' waved in glory, an' every little bit o' stone on the ground shone like glass; an' I shouted an' said, 'Praise, praise, praise to the Lord!' An' I begun to feel such a love in my soul as I never felt before,—love to all creatures. An' then, all of a sudden, it stopped, an' I said, 'Dar's de white folks, that have abused you an' beat you an' abused your people,—think o' them!' But then there came another rush of love through my soul, an' I cried out loud,—'Lord, Lord, I can even love de white folks!'

"Honey, I jes' walked round an' round in a dream. Jesus loved me! I knowed it,—I felt it. Jesus was my Jesus. Jesus would love me always. I didn't dare tell nobody; 't was a great secret. Everything had been got away from me that I even had; an' I thought that ef I let white folks know about this, maybe they'd get Him away,—so I said, 'I'll keep this close. I won't let any one know.'"

"But, Sojourner, had you never been told about Jesus Christ?"

"No, honey, I hadn't heerd no preachin',—been to no meetin'. Nobody hadn't told me. I'd kind o' heerd of Jesus, but thought he was like Ginerall Lafayette, or some o' them. But one night there was a Methodist meetin' somewhere in our parts, an' I went; an' they got up an' begun for to tell der 'speriences; an' de fust one begun to speak. I started, 'cause he told about Jesus. 'Why,' says I to myself, 'dat man's found him, too!' An' another got up an' spoke, an' I said, 'He's found him, too!' An' finally I said, 'Why, they all know him!' I was so happy! An' then they sung this hymn": (Here Sojourner sang, in a strange, cracked voice, but evidently with all her soul and might, mispronouncing the English, but seeming to derive as much elevation and comfort from bad English as from good):—

"There is a holy city, A world of light above, Above the stars and regions, Built by the God of Love. Starry regions.

"An Everlasting temple, And saints arrayed in white There serve their great Redeemer And dwell with him in light.

"The meanest child of glory Outshines the radiant sun; But who can speak the splendor Of Jesus on his throne?

"Is this the man of sorrows, Who stood at Pilate's bar, Condemned by haughty Herod And by his men of war?

"He seems a mighty conqueror, Who spoiled the powers below, And ransomed many captives, From everlasting woe.

"The hosts of saints around him Proclaim his work of grace, The patriarchs and prophets, And all the godly race,

"Who speak of fiery trials And tortures on their way; They came from tribulation To everlasting day.

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“And what shall be my journey, How long I’ll stay below, Or what shall be my trials, Are not for me to know.

“In every day of trouble I’ll raise my thoughts on high, I’ll think of that bright temple And crowns above the sky.”

I put in this whole hymn, because Sojourner, carried away with her own feeling, sang it from beginning to end with a triumphant energy that held the whole circle around her intently listening. She sang with the strong barbaric accent of the native African, and with those indescribable upward turns and those deep gutturals which give such a wild, peculiar power to the negro singing,—but above all, with such an overwhelming energy of personal appropriation that the hymn seemed to be fused in the furnace of her feelings and come out recrystallized as a production of her own.

It is said that Rachel was wont to chant the “Marseillaise” in a manner that made her seem, for the time, the very spirit and impersonation of the gaunt, wild, hungry, avenging mob which rose against aristocratic oppression; and in like manner, Sojourner, singing this hymn, seemed to impersonate the fervor of Ethiopia, wild, savage, hunted of all nations, but burning after God in her tropic heart, and stretching her scarred hands towards the glory to be revealed.

“Well, den ye see, after a while, I thought I’d go back an’ see de folks on de ole place. Well, you know, de law had passed dat de culled folks was all free; an’ my old missis, she had a daughter married about dis time who went to live in Alabama,—an’ what did she do but give her my son, a boy about de age of dis yer, for her to take down to Alabama? When I got back to de ole place, they told me about it, an’ I went right up to see ol missis, an’ says I,—

“‘Missis, have you been an’ sent my son away down to Alabama?’

“‘Oh, Missis,’ says I, ‘how could you do it?’

“‘Poh!’ says she, ‘what a fuss you make about a little nigger! Got more of ’em now than you know what to do with.’

“‘I tell you, I stretched up. I felt as tall as the world!

“‘Missis,’ says I, ‘I’ll have my son back agin!’

"She laughed.

"'You will, you nigger? How you goin' to do it? You ha'n't got no money.'

"'No, Missis,—but God has,—an' you'll see He'll help me!'—an' I turned round an' went out.

"Oh, but I was angry to have her speak to me so haughty an' so scornful, as ef my chile wasn't worth anything. I said to God, 'O Lord, render unto her double!' It was a dreadful prayer, an' I didn't know how true it would come.

"Well, I didn't rightly know which way to turn; but I went to the Lord, an' I said to Him, 'O Lord, ef I was as rich as you be, an' you was as poor as I be, I'd help you,—you know I would; and, oh, do help me!' An' I felt sure then that He would.

"Well, I talked with people, an' they said I must git the case before a grand jury. So I went into the town when they was holdin' a court, to see ef I could find any grand jury. An' I stood round the court-house, an' when they was a-comin' out, I walked right up to the grandest-lookin' one I could see, an' says I to him,—

"'Sir, be you a grand jury?'

"An' then he wanted to know why I asked, an' I told him all about it; an' he asked me all sorts of questions, an' finally he says to me,—

"'I think, ef you pay me ten dollars, that I'd agree to git your son for you.' An' says he, pointin' to a house over the way, 'You go 'long an' tell your story to the folks in that house, an' I guess they'll give you the money.'

"Well, I went, an' I told them, an' they gave me twenty dollars; an' then I thought to myself, 'Ef ten dollars will git him, twenty dollars will git him sartin.' So I carried it to the man all out, an' said,—

"'Take it all,—only be sure an' git him.'

"Well, finally they got the boy brought back; an' then they tried to frighten him, an' to make him say that I wasn't his mammy, an' that he didn't know me; but they couldn't make it out. They gave him to me, an' I took him an' carried him home; an' when I came to take off his

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clothes, there was his poor little back all covered with scars an' hard lumps, where they'd flogged him.

"Well, you see, honey, I told you how I prayed the Lord to render unto her double. Well, it came true; for I was up at ole missis' house not long after, an' I heerd 'em readin' a letter to her how her daughter's husband had murdered her,—how he'd thrown her down an' stamped the life out of her, when he was in liquor; an' my ole missis, she giv a screech, an' fell flat on the floor. Then says I, 'O Lord, I didn't mean all that! You took me up too quick.'

"Well, I went in an' tended that poor critter all night. She was out of her mind,—a-cryin' an' callin' for her daughter; an' I held her poor ole head on my arm, an' watched for her as ef she'd been my babby. An' I watched by her, an' took care on her all through her sickness after that, an' she died in my arms, poor thing!"

"Well, Sojourner, did you always go by this name?"

"No, 'deed! My name was Isabella; but when I left the house of bondage, I left everything behind. I wa'n't goin' to keep nothin' of Egypt on me, an' so I went to the Lord an' asked Him to give me a new name. And the Lord gave me Sojourner, because I was to travel up an' down the land, showin' the people their sins, an' bein' a sign unto them. Afterwards I told the Lord I wanted another name, 'cause everybody else had two names; and the Lord gave me Truth, because I was to declare the truth to the people.

"Ye see some ladies have given me a white satin banner," she said, pulling out of her pocket and unfolding a white banner, printed with many texts, such as, "Proclaim liberty throughout all the land unto all the inhabitants thereof," and others of like nature. "Well," she said, "I journeys round to camp-meetins, an' wherever folks is, an' I sets up me banner, an' then I sings, an' then folks always comes up round me, an' then I preaches to 'em. I tells 'em about Jesus, an' I tells 'em about the sins of this people. A great many always comes to hear me; an' they're right good to me, too, an' say they want to hear me again."

We all thought it likely; and as the company left her, they shook hands with her, and thanked her for her very original sermon; and one of the ministers was overheard to say to another, "There's more of the gospel in that story than in most sermons."

Sojourner stayed several days with us, a welcome guest. Her conversation was so strong, simple, shrewd, and with such a droll flavoring of humor, that the Professor was wont to say of an evening, "Come, I am dull, can't you get Sojourner up here to talk a little?" She would come up into the parlor, and sit among pictures and ornaments, in her simple stuff gown, with her heavy travelling-shoes, the central object of attention both to parents and children, always ready to talk or to sing, and putting into the common flow of conversation the keen edge of some shrewd remark.

"Sojourner, what do you think of Women's Rights?"

"Well, honey, I's been to der meetins, an' harked a good deal. Dey wanted me for to speak. So I got up. Says I,—'Sisters, a'n't clear what you'd be after. Ef women want any more rights 'n dey's got, why don't dey jes' take 'em, an' not be talkin' about it?' Some on 'em came round me, an' asked why I didn't wear Bloomers. An' I told 'em I had Bloomers enough when I was in bondage. You see," she said, "dey used to weave what dey called nigger-cloth, an' each one of us got jes' sech a strip, an' had to wear it width-wise. Them that was short got along pretty well, but as for me"—She gave an indescribably droll glance at her long limbs and then at us, and added,—"Tell you, I had enough of Bloomers in them days."

Sojourner then proceeded to give her views of the relative capacity of the sexes, in her own way.

"S'pose a man's mind holds a quart, an' a woman's don't hold but a pint; ef her pint is full, it's as good as his quart."

Sojourner was fond of singing an extraordinary lyric, commencing,—

"I'm on my way to Canada, That cold, but happy land; The dire effects of Slavery I can no longer stand. O righteous Father, Do look down on me, And help me on to Canada, Where colored folks are free!"

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The lyric ran on to state, that, when the fugitive crosses the Canada line,

“The Queen comes down unto the shore, With arms extended wide,
To welcome the poor fugitive, Safe onto Freedom’s side.”

In the truth thus set forth she seemed to have the most simple faith.

But her chief delight was to talk of “glory,” and to sing hymns whose burden was—

“O glory, glory, glory, Won’t you come along with me?”

And when left to herself, she would often hum these with great delight, nodding her head.

On one occasion, I remember her sitting at a window singing and fervently keeping time with her head, the little black Puck of a grandson meanwhile amusing himself with ornamenting her red-and-yellow turban with green dandelion-curls, which shook and trembled with her emotions, causing him perfect convulsions of delight.

“Sojourner,” said the Professor to her, one day, when he heard her singing, “you seem to be very sure about heaven.”

“Well, I be,” she answered, triumphantly.

“What makes you so sure there is any heaven?”

“Well, ’cause I got such a hankerin’ arter it in here,” she said,—giving a thump on her breast with her usual energy.

There was at the time an invalid in the house, and Sojourner, on learning it, felt a mission to go and comfort her. It was curious to see the tall, gaunt, dusky figure stalk up to the bed with such an air of conscious authority, and take on herself the office of consoler with such a mixture of authority and tenderness. She talked as from above,—and at the same time, if a pillow needed changing or any office to be rendered, she did it with a strength and handiness that inspired trust. One felt as if the dark, strange woman were quite able to take up the invalid in her bosom, and bear her as a lamb, both physically and spiritually. There was both power and sweetness in that great warm soul and that vigorous frame.

At length, Sojourner, true to her name, departed. She had her mission elsewhere. Where now she is I know not; but she left deep memories behind her.

To these recollections of my own I will add one more anecdote, related by Wendell Phillips.

Speaking of the power of Rachel to move and bear down a whole audience by a few simple words, he said he never knew but one other human being that had that power, and that other was Sojourner Truth. He related a scene of which he was witness. It was at a crowded public meeting in Faneuil Hall, where Frederick Douglass was one of the chief speakers. Douglass had been describing the wrongs of the black race, and as he proceeded, he grew more and more excited, and finally ended by saying that they had no hope of justice from the whites, no possible hope except in their own right arms. It must come down to blood; they must fight for themselves, and redeem themselves, or it would never be done.

Sojourner was sitting, tall and dark, on the very front seat, facing the platform; and in the hush of deep feeling, after Douglass sat down, she spoke out in her deep, peculiar voice, heard all over the house,—

“Frederick, is God dead?”

The effect was perfectly electrical, and thrilled through the whole house, changing as by a flash the whole feeling of the audience. Not another word she said or needed to say; it was enough.

It is with a sad feeling that one contemplates noble minds and bodies, nobly and grandly formed human beings, that have come to us cramped, scarred, maimed, out of the prison-house of bondage. One longs to know what such beings might have become, if suffered to unfold and expand under the kindly developing influence of education.

It is the theory of some writers, that to the African is reserved, in the later and palmier days of the earth, the full and harmonious development of the religious element in man. The African seems to seize on the tropical fervor and luxuriance of Scripture imagery as something native; he appears to feel himself to be of the same blood with those old burn-

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ing, simple souls, the patriarchs, prophets, and seers, whose impassioned words seem only grafted as foreign plants on the cooler stock of the Occidental mind.

I cannot but think that Sojourner with the same culture might have spoken words as eloquent and undying as those of the African Saint Augustine or Tertullian. How grand and queenly a woman she might have been, with her wonderful physical vigor, her great heaving sea of emotion, her power of spiritual conception, her quick penetration, and her boundless energy! We might conceive an African type of woman so largely made and moulded, so much fuller in all the elements of life, physical and spiritual, that the dark hue of the skin should seem only to add an appropriate charm,—as Milton says of his *Penseroso*, whom he imagines “Black, but such as in esteem Prince Memnon’s sister might beseem. Or that starred Ethiop queen that strove To set her beauty’s praise above The sea-nymph’s.”

But though Sojourner Truth has passed away from among us as a wave of the sea, her memory still lives in one of the loftiest and most original works of modern art, the *Libyan Sibyl*, by Mr. Story, which attracted so much attention in the late World’s Exhibition. Some years ago, when visiting Rome, I related Sojourner’s history to Mr. Story at a breakfast at his house. Already his mind begun to turn to Egypt in search of a type of art which should represent a larger and more vigorous development of nature than the cold elegance of Greek lines. His glorious Cleopatra was then in process of evolution, and his mind was working out the problem of her broadly developed nature, of all that slumbering weight and fulness of passion with which this statue seems charged, as a heavy thunder-cloud is charged with electricity.

The history of Sojourner Truth worked in his mind and led him into the deeper recesses of the African nature,—those unexplored depths of being and feeling, mighty and dark as the gigantic depths of tropical forests, mysterious as the hidden rivers and mines of that burning continent whose life-history is yet to be. A few days after, he told me that he had conceived the idea of a statue which he should call the *Libyan Sibyl*.

Two years subsequently, I revisited Rome, and found the gorgeous Cleopatra finished, a thing to marvel at, as the creation of a new style of beauty, a new manner of art. Mr. Story requested me to come and repeat to him the history of Sojourner Truth, saying that the conception had never left him. I did so; and a day or two after, he showed me the clay model of the Libyan Sibyl. I have never seen the marble statue; but am told by those who have, that it was by far the most impressive work of art at the Exhibition.

A notice of the two statues from the London "Athanaeum" must supply a description which I cannot give.

"The Cleopatra and the Sibyl are seated, partly draped, with the characteristic Egyptian gown, that gathers about the torso and falls freely around the limbs; the first is covered to the bosom, the second bare to the hips. Queenly Cleopatra rests back against her chair in meditative ease, leaning her cheek against one hand, whose elbow the rail of the seat sustains; the other is outstretched upon her knee, nipping its forefinger upon the thumb thoughtfully, as though some firm, wilful purpose filled her brain, as it seems to set those luxurious features to a smile as if the whole woman 'would.' Upon her head is the coif, bearing in front the mystic uraeus, or twining basilisk of sovereignty, while from its sides depend the wide Egyptian lappels, or wings, that fall upon her shoulders. The Sibilla Libica has crossed her knees,—an action universally held among the ancients as indicative of reticence or secrecy, and of power to bind. A secret-keeping looking dame she is, in the full-bloom proportions of ripe womanhood, wherein choosing to place his figure the sculptor has deftly gone between the disputed point whether these women were blooming and wise in youth, or deeply furrowed with age and burdened with the knowledge of centuries, as Virgil, Livy, and Gellius say. Good artistic example might be quoted on both sides. Her forward elbow is propped upon one knee; and to keep her secrets close, for this Libyan woman is the closest of all the Sibyls, she rests her shut mouth upon one closed palm, as if holding the African mystery deep in the brooding brain that looks out through mournful, warning

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eyes, seen under the wide shade of the strange horned (ammonite) crest, that bears the mystery of the Tetragrammaton upon its upturned front. Over her full bosom, mother of myriads as she was, hangs the same symbol. Her face has a Nubian cast, her hair wavy and plaited, as is meet.”

We hope to see the day when copies both of the Cleopatra and the Libyan Sibyl shall adorn the Capitol at Washington.

Harriet Beecher Stowe

Biography of Elizabeth Cady Stanton

Born into an affluent, strict Calvinist family in upstate New York, Elizabeth, as a young woman, took seriously the Presbyterian 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 Church and society.

She and four other women organized the first Women's Rights Convention at Seneca Falls, New York, July 19–20, 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 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. Wherever she visited, she was experienced as a holy presence and a liberator. 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, she said: "My

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only regret is that I have not been braver and bolder and truer in the honest conviction of my soul.”

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Declaration of Sentiments

When in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience has shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the

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establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men, both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible thing, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master, the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women, the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

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He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in Church, as well as in State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which the moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in the view of this entire disfranchisement of one-half of the people of this country, their social and religious degradation, in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press on our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.

Elizabeth Cady Stanton

Biography of Harriet Ross Tubman

Slave births were recorded under property, not as persons with names; but we know that Harriet Ross, sometime during 1820 on a Maryland Chesapeake Bay plantation, 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 slaves prayed for a Moses of their own.

When she was about 24, Harriet escaped to Canada, but could not forget her parents and 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, \$40,000 was offered for her capture.

Guided by God through omens, dreams, 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 soldiers. She 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, she moved to upstate New York where she opened her home to African-American orphans and to helpless old 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 supported African-American women

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in their efforts to found their own organizations to address equality, work and education.

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Biography of Martin Luther King, Jr.

Martin Luther King, Jr., was born on January 15, 1929, in Atlanta. As the son and grandson of Baptist preachers, he was steeped in the Black Church tradition. To this heritage he added a thorough academic preparation, earning the degrees of B.A., B.D., and Ph.D. in Systematic Theology from Boston University.

In 1959, 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 opposition to the Vietnam War, contending that racism, poverty and militarism were interrelated.

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."

Prophetic Witness in Tension with Obedience

After preaching at Washington Cathedral on March 31, 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 4, he was cut down by an assassin’s bullet.

Lesser Feasts and Fasts • 2003

Letter From a Birmingham Jail

April 16, 1963

MY DEAR FELLOW CLERGYMEN:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities “unwise and untimely.” Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statements in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against “outsiders coming in.” I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliated organizations across the South, and one of them is the Alabama Christian Movement for Human Rights. Frequently we share staff, educational and financial resources with our affiliates. Several months ago the affiliate here in Birmingham asked us to be on call to engage in a nonviolent direct-action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promise. So I, along with several members of my staff, am here because I was invited here. I am here because I have organizational ties here.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried

their “thus saith the Lord” far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I. compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial “outside agitator” idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city’s white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through all these steps in Birmingham. There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro

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leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good-faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants—for example, to remove the stores' humiliating racial signs. On the basis of these promises, the Reverend Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to a moratorium on all demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained.

As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves : "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct-action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

Then it occurred to us that Birmingham's mayoralty election was coming up in March, and we speedily decided to postpone action until after election day. When we discovered that the Commissioner of Public Safety, Eugene "Bull" Connor, had piled up enough votes to be in the run-off we decided again to postpone action until the day after the run-off so that the demonstrations could not be used to cloud the issues. Like many others, we waited to see Mr. Connor defeated, and to this end we endured postponement after postponement. Having aided in this com-

munity need, we felt that our direct-action program could be delayed no longer.

You may well ask: "Why direct action? Why sit-ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling, for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent-resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

The purpose of our direct-action program is to create a situation so crisis-packed that it will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue.

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely. Some have asked: "Why didn't you give the new city administration time to act?" The only answer that I can give to this query is that the new Birmingham administration must be prodded about as much as the outgoing one, before it will act. We are sadly mistaken if we feel that the election of Albert Boutwell as mayor will bring the millennium to Birmingham. While Mr. Boutwell is a much more gentle person than Mr. Connor, they are both segregationists, dedicated to maintenance of the status

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quo. I have hope that Mr. Boutwell will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from devotees of civil rights. My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was “well timed” in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word “Wait!” It rings in the ear of every Negro with piercing familiarity. This “Wait” has almost always meant “Never.” We must come to see, with one of our distinguished jurists, that “justice too long delayed is justice denied.”

We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging dark of segregation to say, “Wait.” But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can’t go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children,

and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross-county drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you no longer fighting a degenerating sense of "nobodiness" then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that

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squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I-it" relationship for an "I-thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and awful. Paul Tillich said that sin is separation. Is not segregation an existential expression of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First Amendment privilege of peaceful assembly and protest.

I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was “legal” and everything the Hungarian freedom fighters did in Hungary was “illegal.” It was “illegal” to aid and comfort a Jew in Hitler’s Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country’s antireligious laws.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been

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gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Counciler or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fail in this purpose they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is a necessary phase of the transition from an obnoxious negative peace, in which the Negro passively accepted his unjust plight, to a substantive and positive peace, in which all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a boil that can never be cured so long as it is covered up but must be opened with all its ugliness to the natural medicines of air and light, injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.

In your statement you assert that our actions, even though peaceful, must be condemned because they precipitate violence. But is this a logical assertion? Isn't this like condemning a robbed man because his possession of money precipitated the evil act of robbery? Isn't this like

condemning Socrates because his unswerving commitment to truth and his philosophical inquiries precipitated the act by the misguided populace in which they made him drink hemlock? Isn't this like condemning Jesus because his unique God-consciousness and never-ceasing devotion to God's will precipitated the evil act of crucifixion? We must come to see that, as the federal courts have consistently affirmed, it is wrong to urge an individual to cease his efforts to gain his basic constitutional rights because the quest may precipitate violence. Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth concerning time in relation to the struggle for freedom. I have just received a letter from a white brother in Texas. He writes: "All Christians know that the colored people will receive equal rights eventually, but it is possible that you are in too great a religious hurry. It has taken Christianity almost two thousand years to accomplish what it has. The teachings of Christ take time to come to earth." Such an attitude stems from a tragic misconception of time, from the strangely rational notion that there is something in the very flow of time that will inevitably cure all ills. Actually, time itself is neutral; it can be used either destructively or constructively. More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

You speak of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent

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efforts as those of an extremist. I began thinking about the fact that stand in the middle of two opposing forces in the Negro community. One is a force of complacency, made up in part of Negroes who, as a result of long years of oppression, are so drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation; and in part of a few middle class Negroes who, because of a degree of academic and economic security and because in some ways they profit by segregation, have become insensitive to the problems of the masses. The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best-known being Elijah Muhammad's Muslim movement. Nourished by the Negro's frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible "devil."

I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred and despair of the black nationalist. For there is the more excellent way of love and nonviolent protest. I am grateful to God that, through the influence of the Negro church, the way of nonviolence became an integral part of our struggle.

If this philosophy had not emerged, by now many streets of the South would, I am convinced, be flowing with blood. And I am further convinced that if our white brothers dismiss as "rabble-rousers" and "outside agitators" those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black-nationalist ideologies a development that would inevitably lead to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright

of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent-up resentments and latent frustrations, and he must release them. So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides—and try to understand why he must do so. If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. So I have not said to my people: “Get rid of your discontent.” Rather, I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist.

But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Was not Amos an extremist for justice: “Let justice roll down like waters and righteousness like an ever-flowing stream.” Was not Paul an extremist for the Christian gospel: “I bear in my body the marks of the Lord Jesus.” Was not Martin Luther an extremist: “Here I stand; I cannot do otherwise, so help me God.” And John Bunyan: “I will stay in jail to the end of my days before I make a butchery of my conscience.” And Abraham Lincoln: “This nation cannot survive half slave and half free.” And Thomas Jefferson: “We hold these truths to be self-evident, that all men are created equal...” So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremist for the preservation

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of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime—the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the South, the nation and the world are in dire need of creative extremists.

I had hoped that the white moderate would see this need. Perhaps I was too optimistic; perhaps I expected too much. I suppose I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent and determined action. I am thankful, however, that some of our white brothers in the South have grasped the meaning of this social revolution and committed themselves to it. They are still too few in quantity, but they are big in quality. Some—such as Ralph McGill, Lillian Smith, Harry Golden, James McBride Dabbs, Ann Braden and Sarah Patton Boyle—have written about our struggle in eloquent and prophetic terms. Others have marched with us down nameless streets of the South. They have languished in filthy, roach-infested jails, suffering the abuse and brutality of policemen who view them as “dirty nigger lovers.” Unlike so many of their moderate brothers and sisters, they have recognized the urgency of the moment and sensed the need for powerful “action” antidotes to combat the disease of segregation.

Let me take note of my other major disappointment. I have been so greatly disappointed with the white church and its leadership. Of course, there are some notable exceptions. I am not unmindful of the fact that each of you has taken some significant stands on this issue. I commend you, Reverend Stallings, for your Christian stand on this past Sunday, in welcoming Negroes to your worship service on a non segregated basis. I commend the Catholic leaders of this state for integrating Spring Hill College several years ago.

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But despite these notable exceptions, I must honestly reiterate that I have been disappointed with the church. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of life shall lengthen.

When I was suddenly catapulted into the leadership of the bus protest in Montgomery, Alabama, a few years ago, I felt we would be supported by the white church. I felt that the white ministers, priests and rabbis of the South would be among our strongest allies. Instead, some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leaders; and too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained-glass windows.

In spite of my shattered dreams, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and, with deep moral concern, would serve as the channel through which our just grievances could reach the power structure. I had hoped that each of you would understand. But again I have been disappointed.

I have heard numerous southern religious leaders admonish their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: "Follow this decree because integration is morally right and because the Negro is your brother." In the midst of blatant injustices inflicted upon the Negro, I have watched white churchmen stand on the sideline and mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard many ministers say: "These are social issues, with which the gospel has no real concern." And I have watched many churches commit themselves to a completely other-worldly religion which makes a strange, un-Biblical distinction between body and soul, between the sacred and the secular.

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I have traveled the length and breadth of Alabama, Mississippi and all the other southern states. On sweltering summer days and crisp autumn mornings I have looked at the South's beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious-education buildings. Over and over I have found myself asking: "What kind of people worship here? Who is their God? Where were their voices when the lips of Governor Barnett dripped with words of interposition and nullification? Where were they when Governor Wallace gave a clarion call for defiance and hatred? Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative protest?"

Yes, these questions are still in my mind. In deep disappointment I have wept over the laxity of the church. But be assured that my tears have been tears of love. There can be no deep disappointment where there is not deep love. Yes, I love the church. How could I do otherwise? I am in the rather unique position of being the son, the grandson and the great-grandson of preachers. Yes, I see the church as the body of Christ. But, oh! How we have blemished and scarred that body through social neglect and through fear of being nonconformists.

There was a time when the church was very powerful—in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being "disturbers of the peace" and "outside agitators." But the Christians pressed on, in the conviction that they were "a colony of heaven," called to obey God rather than man. Small in number, they were big in commitment. They were too God-intoxicated to be "astronomically intimidated." By their effort and example they brought an end to such ancient evils as infanticide. and gladiatorial contests.

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Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an archdefender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent and often even vocal sanction of things as they are.

But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true ekklesia and the hope of the world. But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment.

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in Birmingham, and all over the nation, because the goal of America is freedom. Abused and scorned

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though we may be, our destiny is tied up with America's destiny. Before the pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched the majestic words of the Declaration of Independence across the pages of history, we were here. For more than two centuries our forebears labored in this country without wages; they made cotton king; they built the homes of their masters while suffering gross injustice and shameful humiliation-and yet out of a bottomless vitality they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

Before closing I feel impelled to mention one other point in your statement that has troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I doubt that you would have so warmly commended the police force if you had seen its dogs sinking their teeth into unarmed, nonviolent Negroes. I doubt that you would so quickly commend the policemen if you were to observe their ugly and inhumane treatment of Negroes here in the city jail; if you were to watch them push and curse old Negro women and young Negro girls; if you were to see them slap and kick old Negro men and young boys; if you were to observe them, as they did on two occasions, refuse to give us food because we wanted to sing our grace together. I cannot join you in your praise of the Birmingham police department.

It is true that the police have exercised a degree of discipline in handling the demonstrators. In this sense they have conducted themselves rather "nonviolently" in public. But for what purpose? To preserve the evil system of segregation. Over the past few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. I have tried to make clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or perhaps even more so, to use moral means to preserve immoral ends. Perhaps Mr. Connor and his policemen have been rather

nonviolent in public, as was Chief Pritchett in Albany, Georgia but they have used the moral means of nonviolence to maintain the immoral end of racial injustice. As T. S. Eliot has said: "The last temptation is the greatest treason: To do the right deed for the wrong reason."

I wish you had commended the Negro sit-inners and demonstrators of Birmingham for their sublime courage, their willingness to suffer and their amazing discipline in the midst of great provocation. One day the South will recognize its real heroes. They will be the James Merediths, with the noble sense of purpose that enables them to face jeering, and hostile mobs, and with the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered Negro women, symbolized in a seventy-two-year-old woman in Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride segregated buses, and who responded with ungrammatical profundity to one who inquired about her weariness: "My feet is tired, but my soul is at rest." They will be the young high school and college students, the young ministers of the gospel and a host of their elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience' sake. One day the South will know that when these disinherited children of God sat down at lunch counters, they were in reality standing up for what is best in the American dream and for the most sacred values in our Judaeo-Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he is alone in a narrow jail cell, other than write long letters, think long thoughts and pray long prayers?

If I have said anything in this letter that overstates the truth and indicates an unreasonable impatience, I beg you to forgive me. If I have said anything that understates the truth and indicates my having a patience

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that allows me to settle for anything less than brotherhood, I beg God to forgive me.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood,
MARTIN LUTHER KING, JR.

Balancing Home Life and the Community

Texts for this chapter:

Biography of Mary and Martha of Bethany

Biography of Aelred

The Family as Another Community: Mary, Martha, and Lazarus

Read the Biography of Mary and Martha of Bethany.

NOW WE COME TO THE ISSUE of balancing our families, our relationships and the needs of our loved ones with the community. This is another great challenge particular to our way of life as Gregorian religious. How do you find time, balance the level of commitment, and carry what you learn from community life into the family? Hopefully by now you've learned that the two communities inform each other. The Brotherhood is your community of faith, but remember that your family is a community also. You need to assume your rightful place within it and meet your responsibilities.

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One of the ideals of Gregorian religious life is that we bring the sanctity of religious life into the world and into all of its areas. We don't exclude the family from this. We aim to sanctify the workplace, sanctify the neighborhood, and sanctify the family by our presence and our full participation. Remember, our religious lives should never be incidental to the rest of our lives. As we've discussed before, religious life informs all the rest.

Now we turn to Mary, Martha, and Lazarus of Bethany. The Gospels record these three as close friends of Jesus. They are also portrayed as a family who shared a common faith in Jesus as the Messiah. One can only imagine the quality of conversations held around the dinner table! Although we don't know much about them from the Gospels, we do know that they were obviously a family with a great deal of love.

Remember the sisters' tears at Lazarus' death. They were a family who had their typical squabbles, such as Martha's fussing at doing the household chores on her own while Mary sat listening to the Lord. But we can surmise that this family from Bethany had three things that gave strength to the structure of the family and enhanced the spiritual life of their little community.

They prayed together. Some of us are lucky to have families who share our faith: parents, spouses, brothers and sisters, or families of choice. Taking an opportunity to share our devotional life with them can greatly enhance the balance in our lives, provide comfort in times of difficulty, and enhance the foundation upon which these relationships can build and grow.

They shared goals. The family from Bethany shared a belief in the kingdom and a desire to see it flourish under the leadership of their Lord. They desired, above all, to see God's promise fulfilled. We can, if not in all cases, find some common goals to work on as a family. I know of many families in the church who sing together in choir, study and take classes together, have book study groups or Bible study groups, and join ministry teams at church. They do things together because it gives them things to talk about. We can invite our families to participate with us in

our ongoing ministry as religious people. This can often have the effect of alleviating the stresses of time constraints when we are working in active ministry while trying to hold down full-time employment.

They gave mutual support for ministry. Although there are things we can do together, there are also things we must do apart. Our religious lives are our own to bear. But we can often encourage our family members to find ministries of their own. This gives us an opportunity to be supportive of them as we hope that they are of us in our religious lives. If we uphold one another in separate goals for ministry, our lives become richer and fuller as a result.

Beloved: Aelred of Rievaulx

Read the Biography of Aelred.

Of all the medieval saints, none is perhaps more often quoted on the subject of spiritual friendship than St. Aelred. A deeply passionate man, it was his greatest asset and his darkest torment in his religious life. He had a capacity for love that when reading his words makes most of us long for the depth of emotion that he conveys in his writing.

“It is no small consolation in this life to have someone who can unite with you in an intimate affection and the embrace of a holy love, someone in whom your spirit can rest, to whom you can pour out your soul, to whose pleasant exchanges, as to soothing songs, you can fly in sorrow...with whose spiritual kisses, as with remedial salves, you may draw out all the weariness of your restless anxieties. A man who can shed tears with you in your worries, be happy with you when things go well, search out with you the answers to your problems, whom with the ties of charity can lead you into the depths of your heart;...where the sweetness of the Spirit flows between you, where you so join yourself and cleave to him that soul mingles with soul and two become one.”

Aelred knew how to love because he knew that love was much more than what most of us understand today. He left us a framework for ex-

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ploring spiritual love in two of his major works, *Spiritual Friendship* and *The Mirror of Charity*.

The Spirituality of Companionship

Jesus modeled spiritual companionship with his disciples. He relinquished the master/servant role (that is, the desire to control) with his disciples, and opened up the doors for them to explore a spiritual companionship with him that is the basis for all Christian friendship.

“I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.”

The companionship spoken of by Jesus and treasured by Aelred is based on mutual revelation, a shared relationship with God and above all a love that stems from these two active elements. In our relationships, if they are to be spiritual, we must open ourselves in vulnerability to one another allowing each to minister to the other.

Mutuality

Mutuality is one way of describing the gift of self, especially in the manner of God and the way he gives himself to us. In our relationships with others we are at once giver and gift, and we are called to receive our spiritual companions as the same. The basis for this kind of relationship is the Holy Spirit, whom Karl Rahner described in this way:

“Because God creates as God, he creates as Spirit everything in the world that is constantly new and fresh, free and vital, unexpected and mighty, at once tender and strong: the mystery of love, which even in the natural world is always the most intimate mystery. He is the Spirit of grace: God within us as our anointing and sealing, our earnest of heav-

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en, our guest, comforter and advocate, the interior call, freedom and sonship, life and peace, holiness and unity, we call the Spirit.”

Personal relationships that are explored with these themes are likely to be based on the type of chastity reflected in our Rule. Based neither on possession nor control they are more apt to be free and nourishing. Relationships based on the principles described by Aelred in his *Spiritual Friendship* are those that promise to be compatible with the religious life and its demands. This hold true whether they are relations of physical intimacy or not. Physical or sexual relationships with spouse or partner stand only to benefit from this mutuality of spiritual self-gift.

Balancing Home Life and the Community—First Assignment

Focus

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.

Reflection Questions

1. What can you bring from your experience in your immediate family that will be useful in other forms of community?
2. What have you learned in religious community that strengthens your relationship with family members?
3. Where do you experience tension between the demands of the Brotherhood and the demands of family? What do you do to resolve potential or actual conflicts?

Practicum

Sit down and have an intentional conversation with your partner, spouse, family, or other such individual(s) whose lives have been impacted by your membership in the Brotherhood. Discuss with them their hopes and fears. Endeavor to give them a safe space where they can discuss their own frustrations.

Balancing Home Life and Community—Second Assignment

Focus

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.

Reflection Questions

1. What did you learn from your conversation which you did not already know?
2. Was it difficult or easy to have this conversation? Why? Are there any changes which you feel called to make in relating the Brotherhood to your family life?
3. How does your ministry embody the values of community?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of Mary and Martha of Bethany

Mary and Martha of Bethany, with Lazarus their brother, 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, though some commentators would take the words of Jesus to be a defense of that which Mary does best, and a commendation of Martha for what she does best—neither vocation giving grounds for despising the other.

John's Gospel sheds additional light on the characters of Mary and Martha. When 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 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.

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Biography of Aelred

Aelred was born in 1109, of a family which had long been 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. 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 of 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 from a painful kidney disease in 1167, the abbey had over 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 which 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. Pa-

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tience enables one to be justly rebuked, or to bear adversity on another's behalf. Loyalty guards and protects friendship, in good or bitter times.”

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Centered Prayer in a Noisy World

Texts for this chapter:

The Way of a Pilgrim

The Practice of the Presence of God, by Br. Lawrence of the Resurrection

IN THIS CHAPTER WE WILL LOOK at some spiritual practices that can be undertaken by those I will call “ordinary mystics.” We will look at Brother Lawrence of the Resurrection, and the Pilgrim from a classic writing on the spiritual practice known as the Jesus Prayer.

As we move along in our busy lives, it is important to keep in mind that without the benefit of a solid spiritual program of nourishment and prayer, we will not get very far. It is for this reason that our Rule calls us to daily meditation, the Daily Office, the Eucharist, and other such spiritual disciplines. Many of us, however, find it difficult to set aside time to practice anything regularly and often are reduced to using the Office as our sole form of prayer. This is troubling at best.

The spiritual practices that we will focus on in this chapter are practices that can be done almost anytime and do not *necessarily* require us to find the time to be still. Not finding time to be still can be detrimental; remember that Jesus himself knew the need to withdraw periodically to

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be alone for a time. But when one cannot find that time, these practices can greatly enhance your spiritual life.

Brother Lawrence of the Resurrection: Work as Prayer

Read the selection from the Practice of the Presence of God.

I first encountered the writings of Br. Lawrence during a centering prayer retreat in 1993. It was during this time that the concept of work as prayer was first introduced during the nine month plenary on “contemplative living” in a program developed by Fr. Thomas Keating, OCSO.

Born into a poor family in France, Br. Lawrence entered a Discalced Carmelite monastery as a lay brother in 1666. He worked there in the kitchen, calling himself, of all things, a “servant of the servants of God.” He remained there until his death at age eighty. He determined to experiment with living every moment “in the presence of God.” his attempts to create a habitual state of communion with God led him to new heights for spiritual living.

Br. Lawrence writes, “My most useful method is this simple attention, done with a passionate regard toward God to whom I find myself often attached with greater sweetness and delight than that of an infant at its mother’s breast. So much so that—if I dare use this expression—I choose to call this state the bosom of God because of the inexpressible sweetness which I taste and experience there.”

Br. Lawrence was able to transform mundane tasks into beautiful spiritual experiences. He learned how to blend work with prayer. Nothing was too trivial for him and his writing leaves a lasting testimony to the success of his journey.

His method was quite simple and easy to convey. Imagine yourself as a piece of clay in the sculptor’s hands. As you work at any task, imagine that the sculptor is using the activity of your hands to mold you into a beautiful statue. Allow yourself to move, being conscious that God is the one who moves you, refines you, and sculpts you. Be silent and attentive

to the task that you perform and to that task alone. Make every movement an offering to God. This is the practice of presence. It is being attentive to the divine in even the most mundane of tasks. It is to rest in God's hands with the knowledge that everything you do is a gift, an offering to him and an opportunity for him to mold you into that which he desires you to be.

Be attentive to the movement of your body, the actions of your hands, the tilt of your head. Be deliberate in every action. Be aware of the creative action of movement, the miracle of the way your body has been constructed. In your heart, focus on God and his movement through you and his presence with you.

The Pilgrim: The “Jesus Prayer”

Read the selections from the Way of the Pilgrim.

The Jesus Prayer is one of the classic prayers of the Eastern Church. In recent years we have seen it increase in popularity in the west as well. Much of this is due to the publication of *The Way of a Pilgrim*. Written by an anonymous author, this book has captured the spiritual imaginations of many people in the century since its first publication. This anonymous pilgrim has become a beloved companion on my spiritual journey and that of many others besides me.

The basis of the Jesus Prayer is a type of Eastern prayer called *hesychia* that has been likened to a sort of Christian mantra. Simply put, it is a prayer of the breath. The new Centering Prayer movement in the United States seeks to reclaim use of the basic method of hesychastic prayer and does so quite successfully. It may sound intimidating, but in reality it is not. It relies on the use of a simple phrase, repeated inwardly, sometimes to the rhythm of breathing and awareness of the heartbeat. In the case of the Jesus Prayer, one can use the words, “Jesus, Son of God, have mercy on me, a sinner.”

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The Pilgrim learns the use of this prayer and recounts his experience as the method unfolds in his life. He makes great use of the eastern spiritual classic text, the *Philokalia*, a collection of writings from many eastern fathers on the hesychastic method of prayer. The Pilgrim acts as a companion to us as he tells of his travels and teaches us to pray with him.

The Jesus Prayer can be a wonderful tool for anyone's spiritual life. Once the method is learned, it can be done anywhere and at any time. Sometimes, as in the case of the Pilgrim, without even thinking about it, the words roll off the tongue by themselves.

The Language of Letting Go

"The Language of Letting Go" is the name of a prayer, also part of the Contemplative Living program taught by students of Thomas Keating. It is another example of a prayer that can be used throughout the day to find moments of quiet time with God, and particularly to ease distress. This type of prayer can be called *invitational*: it is an invitation to God to be present with you in moments of physical, spiritual, or emotional anxiety or distress. (Of course, God is always present with us even when we feel distant from him; but the virtue of a prayer of welcome is that it signifies our desire for and consent to his presence and reminds us to be present with him.) As an *invitational* prayer, the focal word is *Welcome*.

Begin this way: Take a deep breath, find a peaceful center, and inwardly whisper the words which follow.

Welcome.

Focus on the nature of your distress, and then say, *I let go of the desire for power and control...Welcome.*

Sit relaxed for a few moments, and then say the words, *I let go of the desire for security and safety...Welcome.*

Again, be still and shortly follow with the words, *I let go of the desire for the affection and the esteem of others...Welcome.*

Finally, say, *I let go of the desire to change these feelings ...Welcome.*

Centered Prayer in a Noisy World

That is the whole dialogue. It can be repeated over and over again as you wish, but it should be done so inwardly and quietly, as Keating says, “as soft as cotton.” The prayer is meant to invite the Spirit into an interior process of letting go of those issues which tend to tie us up in knots. It is a process of releasing our anxieties and controls into the hands of the Holy Spirit who is our healer and our sustainer. You might be pleasantly surprised at the effect that this prayer has on your interior life.

We have discussed some ways to enhance your spiritual life while maintaining a busy schedule. They are no substitute for quiet time and meditation, but they are wonderful practices well suited to Gregorian religious who are always on the move. God’s blessing be upon you as you try them out to see how they fit. Remember, the only thing that makes prayer into prayer is our intention that it be so. With that in mind, walk with Brother Lawrence or with the Pilgrim for a while. You will surely find them wonderful companions.

Centered Prayer in a Noisy World—First Assignment

Focus

Whenever you pray, go into your room and shut the door and pray to your Father who is in secret.

Reflection Questions

1. Our Rule requires us to meditate fifteen minutes in each day. What difficulties, if any, have you encountered in this regard?
2. Beyond the strict requirements of the Rule, what ways do you find to enhance your prayer or devotional life outside of the Office?
3. What conflicts do you experience between your own life of devotion and your ministry?

Practicum

Try one or more of the approaches to prayer discussed in this chapter, one which you have not been practicing before, or some other method, new to you, for increasing your spiritual awareness in the midst of a busy day. Give it a real chance by trying it for at least two weeks. (If you should find that these prayers are helpful, it is important that you seek out the guidance of someone who is experienced in such prayer. Your mentor or other brothers may be an excellent resource.)

Centered Prayer in a Noisy World—Second Assignment

Focus

Whenever you pray, go into your room and shut the door and pray to your Father who is in secret.

Reflection Questions

1. What method did you try? What led you to choose it?
2. Did you find that this practice increased your mindfulness during the day?
3. Have you addressed any conflicts you have between your life of devotion and your ministry? What might you do?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Selection from the Way of the Pilgrim

God's Call to the Pilgrim

“By the grace of God I am a Christian man, by my actions a great sinner, and by calling a homeless wanderer of the humblest birth who reams from place to place. My worldly goods are a knapsack with some dried bread in it on my back, and in my breast-pocket a Bible. And that is all.

“On the 24th Sunday after Pentecost I went to church to say my prayers there during the Liturgy. The first Epistle of St. Paul to the Thesalonians was being read, and among other words I heard these—‘Pray without ceasing.’ It was this text, more than any other, which forced itself upon my mind, and I began to think how it was possible to pray without ceasing, since a man has to concern himself with other things also in order to make a living. I looked at my Bible, and with my own eyes read the words which I had heard, i.e., that we ought always, at all times and in all places, to pray with uplifted hands. I thought and thought, but knew not what to make of it. ‘What ought I to do!’ I thought. ‘Where shall I find someone to explain it to me! I will go to the churches where famous preachers are to be heard; perhaps there I shall hear something which will throw light on it for me.’ I did so. I heard a number of very fine sermons on prayer; but no one said how one could succeed in prayer. I heard a sermon on spiritual prayer, and unceasing prayer, but how it was to be done was not pointed out. Thus listening to sermons failed to give me what I wanted, and having had my fill of them without gaining understanding, I gave up going to hear public sermons. I settled on another plan—by God’s help to look for some experienced and skilled person who would give me in conversation that teaching about unceasing prayer which drew me so urgently.

“For a long time I wandered through many places. I read my Bible always, and everywhere I asked whether there was not in the

neighborhood a spiritual teacher, a devout and experienced guide to be found...”

[Note that a spiritual director or teacher is often essential to spiritual life and growth. But we often cannot find the right person at once, so we pray the Lord will lead us to him, and we search. —KM]

“At last towards evening [one day] I was overtaken by an old man who looked like a cleric of some sort. I answer to my question he told me that he was a monk belonging to a monastery some six miles off the main road. He asked me to go there with him. ‘We take in pilgrims,’ said he, ‘and give them rest and food with devout persons in the guest house.’ I did not feel like going. So in reply I said that my peace of mind in no way depended upon my finding a resting-place, but upon finding spiritual teaching. Neither was I running after food, for I had plenty of dried bread in my knapsack. ‘What sort of spiritual teaching are you wanting to get?’ he asked me. ‘What is it puzzling you!’...

“‘Well, it’s like this, Father,’ said I. ‘About a year ago, while I was at the Liturgy, I heard a passage from the Epistles which bade men pray without ceasing. Failing to understand, I began to read my Bible, and there also in many places I found the divine command that we ought to pray at all times, in all places; not only while about our business, not only while awake, but even during sleep. “I sleep, but my heart waketh.” This surprised me very much, and I was at a loss to understand how it could be carried out and in what way it was to be done. A burning desire and thirst for knowledge awoke in me. Day and night the matter was never out of my mind. So I began to go to churches and to listen to sermons. But however many I heard, from not one of them did I get any teaching about how to pray without ceasing. They always talked about getting ready for prayer, or about its fruits and the like, without teaching one how to pray without ceasing, or what such prayer means. I have often read the Bible and there made sure of what I have heard. But meanwhile I have not reached the understanding that I long for, and so to this hour I am still uneasy and in doubt.’

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“Then the old man crossed himself and spoke. ‘Thank God, my dear brother, for having revealed to you this unappeasable desire for unceasing interior prayer. Recognize in it the call of God, and calm yourself. Rest assured that what has hitherto been accomplished in you is the testing of the harmony of your own will with the voice of God. It has been granted to you to understand that the heavenly light of unceasing interior prayer is attained neither by the wisdom of this world, nor by the mere outward desire for knowledge, but that on the contrary it is found in poverty of spirit and in active experience in simplicity of heart. That is why it is not surprising that you have been unable to hear anything about the essential work of prayer, and to acquire the knowledge by which ceaseless activity in it is attained. Doubtless a great deal has been preach about prayer... But what is prayer! And how does one learn to pray! Upon these questions, primary and essential as they are, one very rarely gets any precise enlightenment from present-day preachers. For these questions are more difficult to understand than all their arguments...and require mystical knowledge, not simply the learning of the schools. And the most deplorable thing of all is that the vain wisdom of the world compels them to apply the human standard to the divine. Many people reason quite the wrong way round about prayer, thinking that good actions and all sorts of preliminary measures render us capable of prayer. But quite the reverse is the case, it is prayer which bears fruit in good works and all the virtues... The Apostle Paul says, “I exhort therefore that first of all supplications be made.” The first thing laid down in the Apostle’s words about prayer is that the work of prayer comes before everything else: “I exhort therefore that first of all...” The Christian is bound to perform many good works, but before all else what he ought to do is to pray, for without prayer no other good work whatever can be accomplished. Without prayer he cannot find the way to the Lord, he cannot understand the truth, he cannot crucify the flesh with its passions and lusts, his heart cannot be enlightened with the light of Christ... None of those things can be effected unless they are preceded by constant prayer...’...”

The Basic Method

“He took my request kindly and asked he into his cell. ‘Come in,’ said he... We went into his cell and he began to speak as follows. ‘The continuous interior Prayer of Jesus is a constant uninterrupted calling upon the divine Name of Jesus with the lips, in the spirit, in the heart; while forming a mental picture of His constant presence, and imploring His grace, during every occupation, at all times, in all places, even during sleep. The appeal is couched in these terms, “Lord Jesus Christ, have mercy on me.” One who accustoms himself to this appeal experiences as a result so deep a consolation and so great a need to offer the prayer always, that he can no longer live without it, and it will continue to voice itself within him of its own accord. Now do you understand what prayer without ceasing is!’

“‘Yes indeed, Father, and in God’s name teach me how to gain the habit of it.’ I cried, filled with joy.

“He opened the book [*The Philokalia*], found the instruction by St. Simeon the New Theologian, and read: ‘Sit down alone and in silence. Lower your head, shut your eyes, breathe out gently and imagine yourself looking into your own heart. Carry your mind, i.e. your thoughts, from your head to your heart. As you breathe out, say, “Lord Jesus Christ, have mercy on me.” Say it moving your lips gently, or simply say it in your mind. Try to put all other thoughts aside. Be calm, be patient, and repeat the process very frequently.’

“I listened closely and with great delight, fixed it in my memory, and tried as far as possible to remember every detail.”

[*The Pilgrim found a place to stay in a village nearby. As he tried to practice this new way of prayer, he found himself*] “tired, lazy, bored, and overwhelmingly sleepy, and a cloud of all sorts of other thoughts closed round me.” [*His friend and spiritual director, the monk, said*] “My dear brother, it is the attack of the world of darkness upon you. To that world, nothing is worse than heartfelt prayer on our part. And it is trying by every means to hinder you and to turn you aside from learning the Prayer. But all the same, the

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enemy only does what God sees fit to allow, and no more than is necessary for us...”

“He turned to the teaching of Nicephorus [in the *Philokalia*] and read, ‘If after a few attempts you do not succeed in reaching the realm of your heart in the way you have been taught, do what I am about to say, and by God’s help you will find what you seek. The faculty of pronouncing words lies in the throat. Reject all other thoughts (you can do this if you will) and allow that faculty to repeat only the following words constantly: “Lord Jesus Christ, have mercy on me.” Compel yourself to do it always. If you succeed for a time, then without a doubt your heart also will open to prayer. We know it from experience.’

“‘There you have the teaching of the holy Fathers on such cases,’ said my [director], ‘and therefore you ought from today onwards to carry out my directions with confidence, and repeat the Prayer of Jesus as often as possible. Here is a rosary. Take it, and to start with say the Prayer three thousand times a day. Whether you are standing or sitting, walking or lying down, continually repeat, “Lord Jesus Christ, have mercy on me.” Say it quietly and without hurry, but without fail exactly three thousand times a day without deliberately increasing or diminishing the number. God will help you...’...”

[Later his director told him to say the prayer twelve thousand times a day.] “I did as he bade me. The first day I scarcely succeeded in finishing my task of saying twelve thousand prayers by late evening. The second day I did it easily and contentedly. To begin with, this ceaseless saying of the Prayer brought a certain amount of weariness, my tongue felt numbed, I had a stiff sort of feeling in my jaws, I had a feeling at first pleasant but afterwards slightly painful in the roof of my mouth. The thumb of my left hand, with which I counted my beads, hurt a little. I felt a slight inflammation in the whole of that wrist, and even up to the elbow, which was not unpleasant. Moreover, all this aroused me, as it were, and urged me on to frequent saying of the Prayer. For five days I did my set number of twelve thousand prayers, and as I formed the habit I found at the same time pleasure and satisfaction in it.

“Early one morning the Prayer woke me up as it were. I started to say my usual morning prayers, but my tongue refused to say them easily or exactly. My whole desire was fixed upon one thing only—to say the Prayer of Jesus, and as soon as I went on with it I was filled with joy and relief. It was as though my lips and my tongue pronounced the words entirely of themselves without any urging from me. I spent the whole day in a state of the greatest contentment...” [*The Pilgrim wished to increase the times that he said the prayer and so went to see his spiritual director.*]

“He heard me out and then said, ‘Be thankful to God that this desire for the Prayer and this facility in it have been manifested in you. It is a natural consequence which follows constant effort and spiritual achievement... Now you see with what admirable gifts God in His love for mankind has endowed even the bodily nature of man. You see what feelings can be produced even outside a state of grace in a soul which is sinful and with passions unsubdued, as you yourself have experienced. But how wonderful, how delightful, and how consoling a thing it is when God is pleased to grant the gift of self-acting spiritual prayer, and to cleanse the soul from all sensuality! It is a condition which is impossible to describe, and the discovery of this mystery of prayer is a foretaste on earth of the bliss of Heaven. Such happiness is reserved for those who seek after God in the simplicity of a loving heart. Now I give you my permission to say your Prayer as often as you wish and as often as you can. Try to devote every moment you are awake to the Prayer, call on the Name of Jesus Christ without counting the number of times, and submit yourself to the will of God, looking to Him for help. I am sure he will not forsake you, and that He will lead you into the right path.’

“Under this guidance I spent the whole summer in ceaseless oral prayer to Jesus Christ, and I felt an absolute peace in my soul...”

Selections from the Practice of the Presence of God

Letters

First Letter: How the habitual sense of God's presence was found.

Since you desire so earnestly that I should communicate to you the method by which arrived at that habitual sense of God's Presence, which our Lord, of His mercy, has been pleased to vouchsafe to me; I must tell you, that it is with great difficulty that I am prevailed on by your importunities; and now I do it only upon the terms, that you show my letter to nobody. If I knew that you would let it be seen, all the desire that I have for your advancement would not be able to determine me to it. The account I can give you is:

Having found in many books different methods of going to God, and divers practices of the spiritual life, I thought this would serve rather to puzzle me, than facilitate what I sought after, which was nothing but how to become wholly God's.

This made me resolve to give the all for the All: so after having given myself wholly to God, to make all the satisfaction I could for my sins, I renounced, for the love of Him, everything that was not He; and I began to live as if there was none but He and I in the world. Sometimes I considered myself before Him as a poor criminal at the feet of his judge; at other times I beheld Him in my heart as my Father, as my God: I worshipped Him the oftenest that I could, keeping my mind in His holy Presence, and recalling it as often as I found it wandered from Him. I found no small pain in this exercise, and yet I continued it, notwithstanding all the difficulties that occurred, without troubling or disquieting myself when my mind had wandered involuntarily. I made this my business, as much all the day long as at the appointed times of prayer; for at all times, every hour, every minute, even in the height of

my business, I drove away from my mind everything that was capable of interrupting my thought of God.

Such has been my common practice ever since I entered into religion; and though I have done it very imperfectly, yet I have found great advantages by it. These, I well know, are to be imputed to the mere mercy and goodness of God, because we can do nothing without Him; and I still less than any. But when we are faithful to keep ourselves in His holy Presence, and set Him always before us, this not only hinders our offending Him, and doing anything that may displease Him, at least willfully, but it also begets in us a holy freedom, and if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of. In fine, by often repeating these acts, they become habitual, and the presence of God is rendered as it were natural to us. Give Him thanks, if you please, with me, for His great goodness towards me, which I can never sufficiently admire, for the many favors He has done to so miserable a sinner as I am. May all things praise Him. Amen.

Second Letter: Difference between himself and others. Faith alone consistently and persistently. Deprecates this state being considered a delusion.

Not finding my manner of life in books, although I have no difficulty about it, yet, for greater security, I shall be glad to know your thoughts concerning it.

In a conversation some days since with a person of piety, he told me the spiritual life was a life of grace, which begins with servile fear, which is increased by hope of eternal life, and which is consummated by pure love; that each of these states had its different stages, by which one arrives at last at that blessed consummation.

I have not followed all these methods. On the contrary, from I know not what instincts, I found they discouraged me. This was the reason why, at my entrance into religion, I took a resolution to give myself up to God, as the best satisfaction I could make for my sins; and, for the love of Him, to renounce all besides.

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For the first years, I commonly employed myself during the time set apart for devotion, with the thoughts of death, judgment, hell, heaven, and my sins. Thus I continued some years applying my mind carefully the rest of the day, and even in the midst of my business, to the presence of God, whom I considered always as with me, often as in me.

At length I came insensibly to do the same thing during my set time of prayer, which caused in me great delight and consolation. This practice produced in me so high an esteem for God, that faith alone was capable to satisfy me in that point. (I suppose he means that all distinct notions he could form of God were unsatisfactory, because he perceived them to be unworthy of God, and therefore his mind was not to be satisfied but by the views of faith, which apprehends God as infinite and incomprehensible, as He is in Himself, and not as He can be conceived by human ideas.)

Such was my beginning; and yet I must tell you, that for the first ten years I suffered much: the apprehension that I was not devoted to God, as I wished to be, my past sins always present to my mind, and the great unmerited favors which God did me, were the matter and source of my sufferings. During this time I fell often, and rose again presently. It seemed to me that the creatures, reason, and God Himself were against me; And faith alone for me. I was troubled sometimes with thoughts, that to believe I had received such favors was an effect of my presumption, which pretended to be at once where others arrive with difficulty; at other times that it was a willful delusion, and that there was no salvation for me. When I thought of nothing but to end my days in these troubles (which did not at all diminish the trust I had in God, and which served only to increase my faith), I found myself changed all at once; and my soul, which till that time was in trouble, felt a profound inward peace, as if she were in her center and place of rest.

Ever since that time I walk before God simply, in faith, with humility and with love; and I apply myself diligently to do nothing and think nothing which may displease Him. I hope that when I have done what I can, He will do with me what He pleases.

As for what passes in me at present, I cannot express it. I have no pain or difficulty about my state, because I have no will but that of God, which I endeavor to accomplish in all things, and to which I am so resigned, that I would not take up a straw from the ground against His order, or from any other motive but purely that of love to Him.

I have quitted all forms of devotion and set prayers but those to which my state obliges me. And I make it my business only to persevere in His holy presence, wherein I keep myself by a simple attention, and a general fond regard to God, which I may call an actual presence of God; or, to speak better, an habitual, silent, and secret conversation of the soul with God, which often causes in me joys and raptures inwardly, and sometimes also outwardly, so great that I am forced to use means to moderate them, and prevent their appearance to others.

In short, I am assured beyond all doubt, that my soul has been with God above these thirty years. I pass over many things, that I may not be tedious to you, yet I think it proper to inform you after what manner I consider myself before God, whom I behold as my King.

I consider myself as the most wretched of men, full of sores and corruption, and who has committed all sorts of crimes against his King; touched with a sensible regret I confess to Him all my wickedness, I ask His forgiveness, I abandon myself in His hands that He may do what He pleases with me. This King, full of mercy and goodness, very far from chastising me, embraces me with love, makes me eat at His table, serves me with His own hands, gives me the key of His treasures; He converses and delights Himself with me incessantly, in a thousand and a thousand ways, and treats me in all respects as His favorite. It is thus I consider myself from time to time in His holy presence.

My most usual method is this simple attention, and such a general passionate regard to God; to whom I find myself often attached with greater sweetness and delight than that of an infant at the mother's breast; so that if I dare use the expression, I should choose to call this state the bosom of God, for the inexpressible sweetness which I taste and experience there. If sometimes my thoughts wander from it by ne-

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cessity or infirmity, I am presently recalled by inward motions, so charming and delicious that I am ashamed to mention them.

I desire your reverence to reflect rather upon my great wretchedness, of which you are fully informed, than upon the great favors which God does me, all unworthy and ungrateful as I am.

As for my set hours of prayer, they are only a continuation of the same exercise. Sometimes I consider myself there, as a stone before a carver, whereof he is to make a statue; presenting myself thus before God, I desire Him to make His perfect image in my soul, and render me entirely like Himself.

At other times, when I apply myself to prayer, I fell all my spirit and all my soul lift itself up without any care or effort of mine; and it continues as it were suspended and firmly fixed in God, as in its center and place of rest.

I know that some charge this state with inactivity, delusion, and self-love: I confess that it a holy inactivity, and would be a happy self-love, if the soul in that state were capable of it; because in effect, while she is in this repose, she cannot be disturbed by such acts as she was formerly accustomed to, and which were then her support, but would now rather hinder than assist her.

Yet I cannot bear that this should be called delusion; because the soul which thus enjoys God desires herein nothing but Him. If this be delusion in me, it belongs to God to remedy it. Let Him do what He pleases with me: I desire only Him, and to be wholly devoted to Him.

You will, however, oblige me in sending me your opinion, to which I always pay a great deference, for I have a singular esteem for your reverence, and am yours in our Lord.

Third Letter: For a soldier friend whom he encourages to trust in God.

We have a God who is infinitely gracious, and knows all our wants. I always thought that He would reduce you to extremity. He will come in His own time, and when you least expect it. Hope in Him more than

ever; thank Him for the favors He does you, particularly for the fortitude and patience which He gives you in your afflictions: it is a plain mark of the care He takes of you; comfort yourself then with Him, and give thanks for all.

I admire also the fortitude and bravery of M——. God has given him a good disposition, and a good will; but there is in him still a little of the world, and a great deal of youth. I hope the affliction which God has sent him will prove a wholesome remedy to him, and make him enter into himself; it is an accident very proper to engage him to put all his trust in Him, who accompanies him everywhere: let him think of Him the oftenest he can, especially in the greatest dangers. A little lifting up the heart suffices; a little remembrance of God, one act of inward worship, though upon a march, and sword in hand, are prayers which, however short, are nevertheless very acceptable to God; and far from lessening a soldier's courage in occasions of danger, they best serve to fortify it.

Let him then think of God the most he can; let him accustom himself, by degrees, to this small but holy exercise; nobody perceives it, and nothing is easier than to repeat often in the day these little internal adorations. Recommend to him, if you please, that he think of God the most he can, in the manner here directed; it is very fit and most necessary for a soldier, who is daily exposed to dangers of life, and often of his salvation. I hope that God will assist him and all the family, to whom I present my service, being theirs and yours.

Fourth Letter: Writes of himself as of a third person, and encourages his correspondent to press on to fuller practicing of the Presence of God

I have taken this opportunity to communicate to you the sentiments of one of our society concerning the admirable effects and continual assistances which he receives from the presence of God. Let you and me both profit by them.

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You must know, his continual care has been, for above forty years past that he as spent in religion, to be always with God; and to do nothing, say nothing, and think nothing which may displease Him; and this without any other view than purely for the love of Him, and because He deserves infinitely more.

He is now so accustomed to that Divine presence, that he receives from it continual succors upon all occasions. For about thirty years, his soul has been filled with joys so continual, and sometimes so great, that he is forced to use means to moderate them, and to hinder their appearing outwardly.

If sometimes he is a little too much absent from that Divine presence, God presently makes Himself to be felt in his soul to recall him; which often happens when he is most engaged in his outward business: he answers with exact fidelity to these inward drawings, either by an elevation of his heart towards God, or by a meek and fond regret to Him, or by such words as love froms upon these occasions; as for instance, My God, here I am all devoted to Thee: Lord, make me according to Thy heart. And then it seems to him (as in effect he feels it) that this God of love, satisfied with such few words, reposes again, and rests in the depth and center of his soul. The experience of these things gives him such an assurance that God is always in the depth or bottom of his soul, and renders him incapable of doubting it, upon any account whatever.

Judge by this what content and satisfaction he enjoys, while he continually finds in himself so great a treasure: he is no longer in an anxious serach after it, but has it open before him, and may take what he pleases of it.

He complains much of our blindness; and cries often that we are to be pitied who content ourselves with so little. God, saith he, has infinite treasure to bestow, and we take up with a little sensible devotion what passes in a moment. Blind as we are, we hinder God, and stop the current of His graces. But when He finds a soul penetrated with a lively faith, He pours into it His graces and favors plentifully; there they flow

like a torrent, which, after being forcibly stopped against its ordinary course, when it has found a passage, spreads itself with impetuosity and abundance.

Yes, we often stop this torrent, by the little value we set upon it. But let us stop it no more: let us enter into ourselves and break down the bank which hinders it. Let us make way for grace; let us redeem the lost time, for perhaps we have but little left; death follows us close, let us be well prepared for it; for we die but once, and a miscarriage there is irretrievable.

I say again, let us enter into ourselves. The time presses: there is no room for delay; our souls are at stake. I believe you have taken such effectual measures, that you will not be surprised. I commend you for it, it is the one thing necessary: we must, nevertheless, always work at it, because not to advance, in the spiritual life, is to go back. But those who have the gale of the Holy Spirit go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us awake the Lord, who reposes in it, and He will quickly calm the sea.

I have taken the liberty to impart to you these good sentiments, that you may compare them with your own: they will serve again to kindle and inflame them, if by misfortune (which God forbid, for it would be indeed a great misfortune) they should be, though never so little, cooled. Let us then both recall our first fervors. Let us profit by the example and the sentiments of this brother, who is little known of the world, but known of God, and extremely caressed by Him. I will pray for you; do you pray instantly for me, who am yours in our Lord.

Fifth Letter: Prayer for a sister who is about to make a vow and profession. A fresh insisting upon the necessity and virtue of practicing the Presence of God.

I received this day two books and a letter from Sister, who is preparing to make her profession, and upon that account desires the prayers of your holy society, and yours in particular. I perceive that she reckons much upon them; pray do not disappoint her. Beg of God that she may

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make her sacrifice in the view of His love alone, and with a firm resolution to be wholly devoted to Him.

I will send you one of those books which treat of the presence of God; a subject which, in my opinion, contains the whole spiritual life; and it seems to me that whoever duly practices it will soon become spiritual.

I know that for the right practice of it, the heart must be empty of all other things; because God will possess the heart alone; and as He cannot possess it alone, without emptying it of all besides, so neither can He act there, and do in it what He pleases, unless it be left vacant to Him.

There is not in the world a kind of life more sweet and delightful, than that of a continual conversation with God: those only can comprehend it who practice and experience it; yet I do not advise you to do it from that motive; it is not pleasure which we ought to seek in this exercise; but let us do it from a principle of love, and because God would have us.

Were I a preacher, I should above all other things preach the practice of the presence of God; and were I a director, I should advise all the world to do it: so necessary do I think it, and so easy too. Ah! knew we but the want we have of the grace and assistance of God, we should never lose sight of Him, no, not for a moment. Believe me; make immediately a holy and firm resolution never more willfully to forget Him, and to spend the rest of your days in His sacred presence, deprived for the love of Him, if He thinks fit, of all consolations. Set heartily about this work, and if you do it as you ought, be assured that you will soon find the effects of it. I will assist you with my prayers, poor as they are: I recommend myself earnestly to yours, and those of your holy society.

Sixth Letter: To a member of the order who had received from him a book, and to whom he again enlarges on his favorite topic. Encouragement to persevere.

I have received from Mrs. — the things which you gave her for me. I wonder that you have not given me your thoughts of the little book I

sent to you, and which you must have received. Pray set heartily about the practice of it in your old age; it is better late than never.

I cannot imagine how religious persons can live satisfied without the practice of the presence of God. For my part I keep myself retired with Him in the depth of center of my soul as much as I can; and while I am so with Him I fear nothing; but the least turning from Him is insupportable.

This exercise does not much fatigue the body: it is, however, proper to deprive it sometimes, nay often, of many little pleasures which are innocent and lawful: for God will not permit that a soul which desires to be devoted entirely to Him should take other pleasures than with Him; that is more than reasonable.

I do not say that therefore we must put any violent constraint upon ourselves. No, we must serve God in a holy freedom, we must do our business faithfully, without trouble or disquiet; recalling our mind to God mildly and with tranquillity, as often as we find it wandering from Him.

It is, however, necessary to put our whole trust in God, laying aside all other cares, and even some particular forms of devotion, though very good in themselves, yet such as one often engages in unreasonably: because those devotions are only means to attain to the end; so when by this exercise of the presence of God we are with Him who is our end, it is then useless to return to the means; but we may continue with Him our commerce of love, persevering in His holy presence: one while by an act of praise, of adoration, or of desire; one while by an act of resignation, or thanksgiving; and in all the manner which our spirit can invent.

Be not discouraged by the repugnance which you may find in it from nature; you must do yourself violence. At the first, one often thinks it lost time; but you must go on, and resolve to persevere in it to death, notwithstanding all the difficulties that may occur. I recommend myself to the prayers of your holy society, and yours in particular. I am yours in our Lord.

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Seventh Letter: At the age of nearly fourscore exhorts his correspondent, who is sixty-four, to live and die with God and promises and asks for prayer.

I pity you much. It will be of great importance if you can leave the care of your affairs to, and spend the remainder of your life only in worshipping God. He requires no great matters of us; a little remembrance of Him from time to time, a little adoration: sometimes to pray for His grace, sometimes to offer Him your sufferings, and sometimes to return Him thanks for the favors He has given you, and still gives you, in the midst of your troubles, and to console yourself with Him the oftenest you can. Lift up your heart to Him, sometimes even at your meals, and when you are in company: the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of.

It is not necessary for being with God to be always at church; we may make an oratory of our heart, wherein to retire from time to time, to converse with Him in meekness, humility, and love. Every one is capable of such familiar conversation with God, some more, some less: He knows what we can do. Let us begin then; perhaps He expects but one generous resolution on our part. Have courage. We have but little time to live; you are near sixty-four, and I am almost eighty. Let us live and die with God: sufferings will be sweet and pleasant to us, while we are with Him: and the greatest pleasures will be, without Him, a cruel punishment to us. May He be blessed for all. Amen.

Use yourself then by degrees thus to worship Him, to beg His grace, to offer Him your heart from time to time, in the midst of your business, even every moment if you can. Do not always scrupulously confine yourself to certain rules, or particular forms of devotion; but act with a general confidence in God, with love and humility. You may assure A — of my poor prayers, and that I am their servant, and yours particularly.

Centered Prayer in a Noisy World

Eighth Letter: Concerning wandering thoughts in prayer.

You tell me nothing new: you are not the only one that is troubled with wandering thoughts. Our mind is extremely roving; but as the will is mistress of all our faculties, she must recall them, and carry them to God, as their last end.

When the mind, for want of being sufficiently reduced by recollection, at our first engaging in devotion, has contracted certain bad habits of wandering and dissipation, they are difficult to overcome, and commonly draw us, even against our wills, to the things of the earth.

I believe one remedy for this is, to confess our faults, and to humble ourselves before God. I do not advise you to use multiplicity of words in prayer; many words and long discourses being often the occasions of wandering: hold yourself in prayer before God, like a dumb or paralytic beggar at a rich man's gate: let it be your business to keep your mind in the presence of the Lord. If it sometimes wander, and withdraw itself from Him, do not much disquiet yourself for that; trouble and disquiet serve rather to distract the mind, than to re-collect it; the will must bring it back in tranquillity; if you persevere in this manner, God will have pity on you.

One way to re-collect the mind easily in the time of prayer, and preserve it more in tranquillity, is not to let it wander too far at other times: you should keep it strictly in the presence of God; and being accustomed to think of Him often, you will find it easy to keep your mind calm in the time of prayer, or at least to recall it from its wanderings. I have told you already at large, in my former letters, of the advantages we may draw from this practice of the presence of God: let us set about it seriously and pray for one another.

Ninth Letter: Enclosing a letter to a corresponding sister, whom he regards with respect tinged with fear. His old theme concisely put.

Here enclosed is an answer to that which I received from —; pray deliver it to her. She seems to me full of good will, but she would go

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faster than grace. One does not become holy all at once. I recommend her to you: we ought to help one another by our advice, and yet more by our good examples. You will oblige me to let me hear of her from time to time, and whether she be very fervent and very obedient.

Let us thus think often that our only business in this life is to please God, that perhaps all besides is but folly and vanity. You and I have lived above forty years in religion (i.e., a monastic life). Have we employed them in loving and serving God, who by His mercy has called us to this state and for that very end? I am filled with shame and confusion, when I reflect on the one hand upon the great favors which God has done, and incessantly continues to do, me; and on the other, upon the ill use I have made of them, and my small advancement in the way of perfection.

Since by His mercy He gives us still a little time, let us begin in earnest, let us repair the lost time, let us return with a full assurance to that Father of mercies, who is always ready to receive us affectionately. Let us renounce, let us generously renounce, for the love of Him, all that is not Himself; He deserves infinitely more. Let us think of Him perpetually. Let us put all our trust in Him: I doubt not but we shall soon find the effects of it, in receiving the abundance of His grace, with which we can do all things, and without which we can do nothing but sin.

We cannot escape the dangers which abound in life, without the actual and continual help of God; let us then pray to Him for it continually. How can we pray to Him without being with Him? How can we be with Him but in thinking of Him often? And how can we often think of Him, but by a holy habit which we should form of it? You will tell me that I am always saying the same thing: it is true, for this is the best and easiest method I know; and as I use no other, I advise all the world to it. We must know before we can love. In order to know God, we must often think of Him; and when we come to love Him, we shall then also think of Him often, for our heart will be with our treasure. This is an argument which well deserves your consideration.

Centered Prayer in a Noisy World

Tenth Letter: Has difficulty, but sacrifices his will, to write as requested. The loss of a friend may lead to acquaintance with the Friend.

I have had a good deal of difficulty to bring myself to write to M——, and I do it now purely because you and Madam desire me. Pray write the directions and send it to him. I am very well pleased with the trust which you have in God: I wish that He may increase it in you more and more: we cannot have too much in so good and faithful a Friend, who will never fail us in this world nor in the next.

If M—— makes his advantage of the loss he has had, and puts all his confidence in God, He will soon give him another friend, more powerful and more inclined to serve him. He disposes of hearts as He pleases. Perhaps M—— was too much attached to him he has lost. We ought to love our friends, but without encroaching upon the love of God, which must be the principal.

Pray remember what I have recommended to you, which is, to think often on God, by day, by night, in your business, and even in your diversions. He is always near you and with you; leave Him not alone. You would think it rude to leave a friend alone, who came to visit you: why then must God be neglected? Do not then forget Him, but think on Him often, adore Him continually live and die with Him; this is the glorious employment of a Christian; in a word, this is our profession, if we do not know it we must learn it. I will endeavor to help you with my prayers, and am yours in our Lord.

Eleventh Letter: To one who is in great pain. God is the Physician of body and of soul. Feels that he would gladly suffer at His wish.

I do not pray that you may be delivered from your pains; but I pray God earnestly that He would give you strength and patience to bear them as long as He pleases. Comfort yourself with Him who holds you fastened to the cross: He will loose you when He thinks fit. Happy those who suffer with Him: accustom yourself to suffer in that manner, and seek from Him the strength to endure as much, and as long, as He shall judge

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to be necessary for you. The men of the world do not comprehend these truths, nor is it to be wondered at, since they suffer like what they are, and not like Christians: they consider sickness as a pain to nature, and not as a favor from God; and seeing it only in that light, they find nothing in it but grief and distress. But those who consider sickness as coming from the hand of God, as the effects of His mercy, and the means which He employs for their salvation, commonly find in it great sweetness and sensible consolation.

I wish you could convince yourself that God is often (in some sense) nearer to us and more effectually present with us, in sickness than in health. Rely upon no other Physician, for, according to my apprehension, He reserves your cure to Himself. Put then all your trust in Him, and you will soon find the effects of it in your recovery, which we often retard, by putting greater confidence in physic than in God.

Whatever remedies you make use of, they will succeed only so far as He permits. When pains come from God, He only can cure them. He often sends diseases of the body, to cure those of the soul. Comfort yourself with the sovereign Physician both of soul and body.

I foresee that you will tell me that I am very much at my ease, that I eat and drink at the table of the Lord. You have reason: but think you that it would be a small pain to the greatest criminal in the world, to eat at the king's table, and be served by him, and notwithstanding such favors to be without assurance of pardon? I believe he would feel exceeding great uneasiness, and such as nothing could moderate, but only his trust in the goodness of his sovereign. So I assure you, that whatever pleasures I taste at the table of my King, yet my sins, ever present before my eyes, as well as the uncertainty of my pardon, torment me, though in truth that torment itself is pleasing.

Be satisfied with the condition in which God places you: however happy you may think me, I envy you. Pains and suffering would be a paradise to me, while I should suffer with my God; and the greatest pleasure would be hell to me, if I could relish them without Him; all my consolation would be to suffer something for His sake. I must, in a little

time, go to God. What comforts me in this life is, that I now see Him by faith; and I see Him in such a manner as might make me say sometimes, I believe no more, but I see. I feel what faith teaches us, and, in that assurance and that practice of faith, I will live and die with Him.

Continue then always with God: 'tis the only support and comfort for your affliction. I shall beseech Him to be with you. I present my service.

Twelfth Letter: To the same correspondent probably, and expresses his own abiding comfort through faith.

If we were well accustomed to the exercise of the presence of God, all bodily diseases would be much alleviated thereby. God often permits that we should suffer a little, to purify our souls, and oblige us to continue with Him.

Take courage, offer Him your pains incessantly, pray to Him for strength to endure them. Above all, get a habit of entertaining yourself often with God, and forget Him the least you can. Adore Him in your infirmities, offer yourself to Him from time to time; and, in the height of your sufferings, beseech Him humbly and affectionately (as a child his father) to make you conformable to His holy will. I shall endeavor to assist you with my poor prayers.

God has many ways of drawing us to Himself. He sometimes hides Himself from us: but faith alone, which will not fail us in time of need, ought to be our support, and the foundation of our confidence, which must be all in God.

I know not how God will dispose of me: I am always happy: all the world suffer; and I, who deserve the severest discipline, feel joys so continual, and so great, that I can scarce contain them.

I would willingly ask of God a part of your sufferings, but that I know my weakness, which is so great, that if He left me one moment to myself, I should be the most wretched man alive. And yet I know not how He can leave me alone, because faith gives me as strong a conviction as sense can do, that He never forsakes us, till we have first forsaken Him.

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Let us fear to leave Him. Let us be always with Him. Let us live and die in His presence. Do you pray for me, as I for you.

Thirteenth Letter: To the same he exhorts for fuller and entire confidence in God, for body and soul.

I am in pain to see you suffer so long; what gives me some ease, and sweetens the feeling I have of your griefs, is that they are proofs of God's love towards you: see them in that view, and you will bear them more easily. As your case is, 'tis my opinion that you should leave off human remedies, and resign yourself entirely to the providence of God; perhaps He stays only for that resignation and a perfect trust in Him to cure you. Since notwithstanding all your cares, physic has hitherto proved unsuccessful, and your malady still increases, it will not be tempting God to abandon yourself in His hands, and expect all from Him. I told you, in my last, that He sometimes permits bodily diseases to cure the distempers of the soul. Have courage then: make a virtue of necessity: ask of God, not deliverance from your pains, but strength to bear resolutely, for the love of Him, all that He should please, and as long as He shall please.

Such prayers, indeed, are a little hard to nature, but most acceptable to God, and sweet to those that love Him. Love sweetens pains; and when one loves God, one suffers for His sake with joy and courage. Do you so, I beseech you; comfort yourself with Him, who is the only Physician of all our maladies. He is the Father of the afflicted, always ready to help us. He loves us infinitely more than we imagine: love Him then, and seek not consolation elsewhere: I hope you will soon receive it. Adieu. I will help you with my prayers, poor as they are, and shall be, always, yours in our Lord.

Centered Prayer in a Noisy World

Fourteenth Letter: Gratitude, for mercies to his correspondent, and measure of relief while he has himself been near death, but with consolation in his suffering.

I render thanks to our Lord, for having relieved you a little, according to your desire. I have been often near expiring, though I was never so much satisfied as then. Accordingly I did not pray for any relief, but I prayed for strength to suffer with courage, humility, and love. Ah, how sweet is it to suffer with God! however great the sufferings may be, receive them with love. 'Tis paradise to suffer and be with Him; so that if in this life we would enjoy the peace of paradise, we must accustom ourselves to a familiar, humble, affectionate conversation with Him: we must hinder our spirits wandering from Him upon any occasion: we must make our heart a spiritual temple, wherein to adore Him incessantly: we must watch continually over ourselves, that we may not do, nor say, nor think anything that may displease Him. When our minds are thus employed about God, suffering will become full of unction and consolation.

I know that to arrive at this state, the beginning is very difficult; for we must act purely in faith. But though it is difficult, we know also that we can do all things with the grace of God, which He never refuses to them who ask it earnestly. Knock, persevere in knocking, and I answer for it that He will open to you in His due time, and grant you all at once what He has deferred during many years. Adieu. Pray to Him for me, as I pray to Him for you. I hope to see Him quickly.

Fifteenth Letter: From his death-bed. Repeats the same exhortation to knowledge, that we may love.

God knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should be always ready to receive equally and with indifference from His hand the sweet and the bitter; all would please that came from Him. The sorest afflictions never appear intolerable, but when we see them in the wrong light. When we see them in the hand of God, who dispenses them: when we know that

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it is our loving Father, who abases and distresses us: our sufferings will lose their bitterness, and become even matter of consolation.

Let all our employment be to know God: the more one knows Him, the more one desires to know Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowledge shall be, the greater will be our love: and if our love of God were great we should love Him equally in pains and pleasures.

Let us not amuse ourselves to seek or to love God for any sensible favors (how elevated so ever) which He has or may do us. Such favors, though never so great, cannot bring us so near to God as faith does in one simple act. Let us seek Him often by faith: He is within us; seek Him not elsewhere. Are we not rude and deserve blame, if we leave Him alone, to busy ourselves about trifles, which do not please Him and perhaps offend Him? 'Tis to be feared these trifles will one day cost us dear.

Let us begin to be devoted to Him in good earnest. Let us cast everything besides out of our hearts; He would possess them alone. Beg this favor of Him. If we do what we can on our parts, we shall soon see that change wrought in us which we aspire after. I cannot thank Him sufficiently for the relaxation He has vouchsafed you. I hope from His mercy the favor to see Him within a few days. Let us pray for one another. (He took to his bed two days after and died within the week.)

Brother Lawrence of the Resurrection

Continued Growth and Learning

Texts for this chapter:

Biography of Jerome

Selections from Spiritus Paracletus, by Benedict XV

Jerome's Letter to Paulinus

Biography of Samuel Isaac Joseph Schereschewsky

Schereschewsky of China, by Massey H. Shepherd, Jr.

AS YOUR TIME OF FORMAL FORMATION work draws to a close, we continue the exploration of ongoing ways in which you will be responsible for your own formation without the explicit supervision of more experienced members of the community. By now you should have established habits of ongoing study and reading, and the purpose of this chapter is to encourage and support you in the practical ways for continuing this study as a professed brother in the community, as well as the ways this study informs and is informed by your ministry.

Ongoing Education in the Life of the Community

The importance of continued education and formation in the life a community such as ours can never be overstated. The extent to which each

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of us challenges ourselves to grow and be nourished in religious life is the extent to which our ministry as a community will maintain its vitality. We must avoid the temptation to complacency or rigidity in our ways. The church is a vibrant and living institution, and theology is an ever-adapting and expanding field of study. As society changes, the needs of the less fortunate change as well, and new opportunities for challenge in the area of ministry will present themselves.

In this chapter we will look at two saints who are well-known for their self-motivated education. Samuel Isaac Joseph Schereschewsky is perhaps best known for his late in life work as the Bishop of Shanghai, learning a new language and serving a new culture in his golden years. We will use Jerome as an example of exploring new theological perspectives, and then turn to Bishop Schereschewsky as an example of the exploration of new cultural perspectives.

Exploring New Theological Perspectives

Read the Biography of Jerome, the selections from Spiritus Paracletus, and Jerome's Letter to Paulinus.

“An eager desire to learn obsessed me. But I was not so foolish as to try and teach myself. At Antioch I regularly attended the lectures of Apollinaris of Laodicea; but while I learned much from him about the Bible, I would never accept his doubtful teaching about its interpretation.”

St. Jerome is one of the more colorful characters in the history of Christianity. But it was his enthusiasm for the pursuit of knowledge that we are concerned with here. The church is in a time of great flux and change. This is perhaps nothing new. One of the remarkable things about our faith is its remarkable adaptability and change in response to an ever-changing world. We are always challenged to new ways of seeing things and new ways of responding to the world around us, and asked to seek to increase our knowledge of the way it works and of our nature as human beings.

Jerome's time was no exception. The church and the world around him were changing rapidly, and he sought through his intellect to make sense of these changes and to bring new understanding to the faith in order to respond to the needs of that changing world. His most enduring contribution was the translation of the Scripture into the common tongue of the people, Latin.

Although he was an irascible man, prone to controversy, difficult to manage, and wildly eccentric, Jerome was considered an intellectual giant during his time. His brilliance was without dispute, although his conclusions were often not.

Jerome's quest for knowledge led him to be at the forefront of change in the theological perspectives of the church, and enhanced its life as a result, both intellectually and spiritually. There have been many others who have contributed throughout history to such changes of the church's theological perspective. They have contributed to everything from the Reformation to the ordination of women, and been concerned with other controversies that still cause discussion in the church today.

We may not agree with the approaches Jerome took to the particular theological issues of his day, but we should appreciate him as a man who explored new theological perspectives on those issues that confronted his time. We as religious must also be prepared to explore new avenues of thought in order to address the changing needs of the world around us, boldly addressing such issues as the ordination of women, the role of gay and lesbian persons in the church, the ministry of the diaconate, ecumenical advances, and whatever else requires new insight as the church and the world continue to change.

Many of these changes would not be possible without the work of the social sciences, of theologians and teachers, without the education of both laity and clergy, and without the participation of the many commissions and committees entrusted with the task of education. We must understand that if we are going to continue to make the church relevant to today's world, we must be prepared to stay current with new infor-

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mation and new understandings of the issues that confront modern human beings.

Issues like racism, sexism, homophobia, homelessness, genocide, and euthanasia, have all been hotly debated in the church during the last few decades. It is only when we educate ourselves about these issues that we can fashion adequate responses to them. As religious, we must take initiative to become educated about such issues ourselves. In your role as a witness to the healing love of Christ, as a peacemaker and bridge builder, you must approach such issues with an open minded and educated understanding of all sides. This requires continued education and an eye to ongoing formation. We Gregorians indeed place a great deal of emphasis on this continued education.

Learn from Jerome's willingness to attend the lectures of Apollinaris: while he did not agree with this man's conclusions, he knew that he had much to learn from him all the same. Read widely, incorporating insight and understanding not only from those whose perspectives are similar to your own, but from those who see the truth in very different ways.

Exploring New Cultural Perspectives

Read the Biography of Samuel Isaac Joseph Schereschewsky and Schereschewsky of China.

Samuel Isaac Joseph Schereschewsky had a life of extreme change and contrast. He went from being a Jewish rabbinical student in Eastern Europe, to being the Anglican Missionary Bishop of Shanghai, and (like Jerome) a translator of the Scriptures, which he brought into the Wenli language after his retirement. He bears a remarkable witness to the things that are possible when we open ourselves to ongoing education and formation. He is an example as well of tireless devotion and the pursuit of new challenges however far along we are in our life's journey.

Perhaps none of the sainted men and women we have discussed so far represents the possibilities of new ministry than does this good Bishop Schereschewsky. His is certainly an example of both when to start a new

ministry and when to end a ministry, of how to balance family life with the rigorous demands of the apostolic life, and of many other topics we have discussed in this book. But here we look to his open mindedness, and his response to the challenge and growth of ministry in the pursuit and exploration of new cultural perspectives, and his allowance of them to inform his ministry to the church.

Bishop Schereschewsky brought his understanding of the many different cultural perspectives he had to all his work. Surely his life and work was much enriched by the distinctive knowledge he brought from his life as a rabbinical student. We also must draw deep from the riches of human experience, not limiting our learning and study to our own religious tradition or our own culture. Knowing that God is engaged with and concerned for all people, we can read broadly and learn from the experience of those very different from ourselves. And, in doing this, we may become better servants, able to adapt to changes in our own culture, and to engage in radically different places from those where we began.

Bishop Schereschewsky's example bears witness to the productivity and fulfillment that are possible when we step outside the boundaries of the familiar. In spite of failing health in his older years, he was a tireless and devoted servant of the ministry to which he had been called. His great intellect helped to fulfill the promise of making the Scriptures accessible in a new language. So immersed had he become in this new ministry, that he was widely considered one of the foremost western experts on East Asian culture.

The Brotherhood and Continued Formation

Our Rule places an emphasis on our continued formation, speaking to the need for us to continue to develop the talents and gifts bestowed on each of us by God, and to use them in service to the church. The community provides many tools to help in this work.

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The Nidecker Fund, in honor of Br. John E. Nidecker, exists to help any professed brother defer the cost of formal education, and can be used to pay for tuition and related expenses in a program of study leading to a degree, certificate, or credit. This includes traditional college or seminary work, programs like Education For Ministry, and diocesan ministry training programs. The Nidecker Fund is administered by the Director of Education through the Education Committee.

The Education Committee also helps the Director of Education in the ongoing work of providing workshops, presentations, and seminars during Convocation. These events are often used to explore the various gifts of members of the community, so that through sharing and reflection, all may benefit from our talents and gifts. These events also exist to help educate and train brothers for the work of ministry.

Our community includes many people of great academic learning, and many people whose gifts and talents are not found in academic pursuits. It is crucial for our formation that we each discover how to learn from all the brothers in our community. Ultimately, our teacher is the Lord Christ, and it is from him that each of us draws whatever we learn. Each of our brothers, of whatever skills, is being shaped and taught by the one Teacher, and it is important to be able to learn from your brothers' experience and wisdom, even when they are very different from your own.

Education and formation happen not only in formal contexts, but also in informal ones. Relish opportunities to learn from your brothers in conversation, and engage them in finding out how Christ has been present in their work and what they have to teach you.

Ultimately it is your responsibility to work to develop your gifts and talents, and you must take the initiative of being responsible for your own education. The community is there to help you with gathering the resources you may need, but it is your job to ask for help when you need it. Remember that you are never done with your formation, which is the ongoing work of the Holy Spirit in each of our lives.

Continued Growth and Learning—First Assignment

Focus

Always be ready to make your defense to anyone who demands from you an accounting of the hope that is in you.

Reflection Questions

1. Our Rule requires us to set aside two hours a week for reading and study, and as a professed brother it will be your responsibility to select such reading for yourself. Do you already have a pattern of selecting such reading? How do you go about choosing it, and what sorts of things do you read?
2. What formal educational opportunities have you taken advantage of, if any, to help you in your ministry?
3. What areas of your ministry could be helped by undertaking some formal or more informal education and training?
4. Looking at your own gifts, skills, and limitations, what areas for growth seem likely candidates for further exploration, and what areas would you set to one side as less than fruitful possibilities?

Practicum

Choose two of the Gospel Homilies of Gregory the Great, and read them.

Continued Growth and Learning—Second Assignment

Focus

Always be ready to make your defense to anyone who demands from you an accounting of the hope that is in you.

Reflection Questions

1. Which homilies did you choose? Were you led to them by the gospel passages they discussed, or some other way? What did you gain from them?
2. Reflect on the past year's reading in this book. Which of the secondary texts did you find most helpful in your ministry, and why? Which for your own personal spiritual development, and why?

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community

Biography of Jerome

Jerome was the foremost biblical scholar of the ancient Church. His Latin translation of the Bible from the original 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 the north Italian town of Stridon about 347, and was converted and baptized during his student days in Rome. On a visit to Trier, he found himself attracted to the monastic life, which he tested in a brief but unhappy experience as a hermit in the desert of Syria. At Antioch in 378, he reluctantly allowed himself to be ordained a presbyter, 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 the First in Rome, and spiritual director of many noble Roman ladies who were becoming interested in the monastic life. It was Damasus who set him to the task of making a new translation of the Bible into Latin—the vulgar tongue, 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, and was never ambitious for churchly honors. A militant champion of orthodoxy, an indefatigable worker, and a stylist of rare gifts, Jerome was seldom pleasant, but at least he was never dull.

Lesser Feasts and Fasts • 2003

Selections from Spiritus Paraclitus

TO ALL THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND ORDINARIES IN UNION WITH THE APOSTOLIC SEE.

1. Since the Holy Spirit, the Comforter, had bestowed the Scriptures on the human race for their instruction in Divine things, He also raised up in successive ages saintly and learned men whose task it should be to develop that treasure and so provide for the faithful plenteous “consolation from the Scriptures.”⁴⁷ Foremost among these teachers stands St. Jerome. Him the Catholic Church acclaims and reveres as her “Greatest Doctor,” divinely given her for the understanding of the Bible. And now that the fifteenth centenary of his death is approaching we would not willingly let pass so favorable an opportunity of addressing you on the debt we owe him. For the responsibility of our Apostolic office impels us to set before you his wonderful example and so promote the study of Holy Scripture in accordance with the teaching of our predecessors, Leo XIII and Pius X, which we desire to apply more precisely still to the present needs of the Church. For St. Jerome—“strenuous Catholic, learned in the Scriptures,”⁴⁸ “teacher of Catholics,”⁴⁹ “model of virtue, world’s teacher”⁵⁰—has by his earnest and illuminative defense of Catholic doctrine on Holy Scripture left us most precious instructions. These we propose to set before you and so promote among the children of the Church, and especially among the clergy, assiduous and reverent study of the Bible.

2. No need to remind you, Venerable Brethren, that Jerome was born in Stridonia, in a town “on the borders of Dalmatia and Pannonia”;⁵¹

47 Romans 15:4.

48 Sulpicius Severus, *Dialogues*, 1.7.

49 John Cassian, *On the Incarnation*, 7.26.

50 Prosper of Aquitaine, *Carmen de ingratiis*, 57.

51 Jerome, *On illustrious lives*, 135.

that from his infancy he was brought up a Catholic;⁵² that after his baptism here in Rome⁵³ he lived to an advanced age and devoted all his powers to studying, expounding, and defending the Bible. At Rome he had learned Latin and Greek, and hardly had he left the school of rhetoric than he ventured on a Commentary on Abdias the Prophet. This “youthful piece of work”⁵⁴ kindled in him such love of the Bible that he decided—like the man in the Gospel who found a treasure—to spurn “any emoluments the world could provide,”⁵⁵ and devote himself wholly to such studies. Nothing could deter him from this stern resolve. He left home, parents, sister, and relatives; he denied himself the more delicate food he had been accustomed to, and went to the East so that he might gather from studious reading of the Bible the fuller riches of Christ and true knowledge of his Savior.⁵⁶ Jerome himself tells us in several places how assiduously he toiled: “An eager desire to learn obsessed me. But I was not so foolish as to try and teach myself. At Antioch I regularly attended the lectures of Apollinaris of Laodicea; but while I learned much from him about the Bible, I would never accept his doubtful teaching about its interpretation.”⁵⁷

3. From Antioch he betook to the desert of Chalcis, in Syria, to perfect himself in his knowledge of the Bible, and at the same time to curb “youthful desires” by means of hard study. Here he engaged a convert Jew to teach him Hebrew and Chaldaic. “What a toil it was! How difficult I found it! How often I was on the point of giving it up in despair, and yet in my eagerness to learn took it up again! Myself can bear witness of this, and so, too, can those who had lived with me at the time. Yet I thank God for the fruit I won from that bitter seed.”⁵⁸

52 Jerome, *Letter to Theophilus*, 82.2.2.

53 Jerome, *Letter to Damasus*, 15.1.1; *Letter to the same*, 16.2.1.

54 Jerome, *On Obadiah*, Prologue.

55 Jerome, *On Matthew*, 13:44.

56 Jerome, *Letter to Eustochius*, 22.30.1.

57 Jerome, *Letter to Pammachius and Oceanus*, 84.3.1

58 Jerome, *Letter to Rusticus*, 125.12.

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4. Lest, however, he should grow idle in this desert where there were no heretics to vex him, Jerome betook himself to Constantinople, where for nearly three years he studied Holy Scripture under St. Gregory the Theologian, then Bishop of that See and in the height of his fame as a teacher. While there he translated into Latin Origen's *Homilies on the Prophets* and Eusebius' *Chronicle*; he also wrote on Isaias' vision of the Seraphim. He then returned to Rome on ecclesiastical business, and Pope Damasus admitted him into his court.⁵⁹ However, he let nothing distract him from continual occupation with the Bible,⁶⁰ and the task of copying various manuscripts,⁶¹ as well as answering the many questions put to him by students of both sexes.⁶²

5. Pope Damasus had entrusted to him a most laborious task, the correction of the Latin text of the Bible. So will did Jerome carry this out that even today men versed in such studies appreciated its value more and more. But he ever yearned for Palestine, and when the Pope died he retired to Bethlehem to a monastery nigh to the cave where Christ was born. Every moment he could spare from prayer he gave to Biblical studies. "Though my hair was now growing gray and though I looked more like professor than student, yet I went to Alexandria to attend Didymus' lectures. I owe him much. What I did not know I learned. What I knew already I did not lose through his different presentation of it. Men thought I had done with tutors; but when I got back to Jerusalem and Bethlehem how hard I worked and what a price I paid for my night-time teacher Baraninus! Like another Nicodemus he was afraid of the Jews!"⁶³

6. Nor was Jerome content merely to gather up this or that teacher's words; he gathered from all quarters whatever might prove of use to

59 Jerome, *Letter to Geruchias*, 123.9; *Letter to Principia*, 127.7.1.

60 Jerome, *Letter to Principas*, 127.7.1.

61 Jerome, *Letter to Damasus*, 36.1; *Letter to Marcellus*, 32.1.

62 Jerome, *Letter to Asellas*, 45.2; *Letter to Marcellinus and Anaspychia*, 126.3; *Letter to Principia*, 127.7.

63 Jerome, *Letter to Pammachius and Oceanus*, 84.3.1.

him in this task. From the outset he had accumulated the best possible copies of the Bible and the best commentators on it, but now he worked on copies from the synagogues and from the library formed at Caesarea by Origen and Eusebius; he hoped by assiduous comparison of texts to arrive at greater certainty touching the actual text and its meaning. With this same purpose he went all through Palestine. For he was thoroughly convinced of the truth of what he once wrote to Domnio and Rogatian: "A man will understand the Bible better if he has seen Judaea with his own eyes and discovered its ancient cities and sites either under the old names or newer ones. In company with some learned Hebrews I went through the entire land the names of those who sites are on every Christian's lips."⁶⁴

7. He nourished his soul unceasingly on this most pleasant food: he explained St. Paul's Epistles; he corrected the Latin version of the Old Testament by the Greek; he translated afresh nearly all the books of the Old Testament from Hebrew into Latin; day by day he discussed Biblical questions with the brethren who came to him, and answered letters on Biblical questions which poured in upon him from all sides; besides all this, he was constantly refuting men who assailed Catholic doctrine and unity. Indeed, such was his love for Holy Scripture that he ceased not from writing or dictating till his hand stiffened in death and his voice was silent forever. So it was that, sparing himself neither labor nor watching nor expense, he continued to extreme old age meditating day and night beside the Crib on the Law of the Lord; of greater profit to the Catholic cause by his life and example in his solitude than if he had passed his life at Rome, the capital of the world...

47. We learn, then, from St. Jerome's example and teaching the qualities required in one who would devote himself to Biblical study. But what, in his view, is the goal of such study? First, than from the Bible's pages we learn spiritual perfection. Meditating as he did day and night on the Law of the Lord and on His Scriptures, Jerome himself found

64 Jerome *To Domnio and Rogatian on I Chronicles*, Preface.

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there the “Bread that cometh down from heaven,” the manna containing all delights.⁶⁵ And we certainly cannot do without that bread. How can a cleric teach others the way of salvation if through neglect of meditation on God’s word he fails to teach himself? What confidence can he have that, when ministering to others, he is really “a leader of the blind, a light to them that are in darkness, an instructor of the foolish, having the form of knowledge and of truth in the law,” if he is unwilling to study the said Law and thus shuts the door on any divine illumination on it? “Alas! many of God’s ministers, through never looking at their Bible, perish themselves and allow many others to perish also. ‘The children have asked for bread, and there was none to break it unto them’;⁶⁶ and ‘With desolation is all the land made desolate, for there is none that meditateth in the heart.’⁶⁷” ...

60. And so it was with Jerome himself: afflicted with many mental anxieties and bodily pains, he yet even enjoyed an interior piece. Nor was this due simply to some idle pleasure he found in such studies: it sprang from love of God and it worked itself out in an earnest love of God’s Church—the divinely appointed guardian of God’s Word...

62. As for toil, his whole life and not merely his writings afford the best example. Pastumianus, who spent six months with him at Bethlehem, says: “He is wholly occupied in reading and with books; he rests neither day nor night; he is always either reading or writing something.”⁶⁸...

Given at St. Peter’s, Rome, September 15, 1920, the seventh year of our Pontificate.

Benedict XV

65 Jerome, *Treatise on Psalm 147*; see Psalm 1:2, Wisdom 16:20.

66 Lamentations 4:4.

67 Jeremiah 12:11.

68 Postumianus, *Dialogue* 1.9.

Letter to Paulinus

Our brother Ambrose along with your little gifts has delivered to me a most charming letter which, though it comes at the beginning of our friendship, gives assurance of tried fidelity and of long continued attachment. A true intimacy cemented by Christ Himself is not one which depends upon material considerations, or upon the presence of the persons, or upon an insincere and exaggerated flattery; but one such as ours, wrought by a common fear of God and a joint study of the divine scriptures.

We read in old tales that men traversed provinces, crossed seas, and visited strange peoples, simply to see face to face persons whom they only knew from books. Thus Pythagoras visited the prophets of Memphis; and Plato, besides visiting Egypt and Archytas of Tarentum, most carefully explored that part of the coast of Italy which was formerly called Great Greece. In this way the influential Athenian master with whose lessons the schools of the Academy resounded became at once a pilgrim and a pupil choosing modestly to learn what others had to teach rather than overconfidently to propound views of his own.

But why should I confine my allusions to the men of this world, when the Apostle Paul, the chosen vessel, the doctor of the Gentiles, who could boldly say: "Do ye seek a proof of Christ speaking in me?" knowing that he really had within him that greatest of guests—when even he after visiting Damascus and Arabia "went up to Jerusalem to see Peter and abode with him fifteen days." For he who was to be a preacher to the Gentiles had to be instructed in the mystical numbers seven and eight. And again fourteen years after he took Barnabas and Titus and communicated his gospel to the apostles lest by any means he should have run in vain. Spoken words possess an indefinable hidden power, and teaching that passed directly from the mouth of the speaker into the ears of the disciples is more impressive than any other. When the speech

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of Demosthenes against Aeschines was recited before the latter during his exile at Rhodes, amid all the admiration and applause he sighed “if you could be have heard the brute deliver his own periods!”

I do not adduce these instances because I have anything in me from which you either can or will learn a lesson, but to show you that your zeal and eagerness to learn—even though you cannot rely on help from me—are in themselves worthy of praise. A mind willing to learn deserves commendation even whenn it has no teacher. What is of importance to me is not what you find but what you seek to find. Wax is soft and easy to mould even where the hands of craftsman and modeller are wanting to work it. It is already potentially all that it can be made. The apostle Paul learned the Law of Moses and the prophets at the feet of Gamaliel and was glad that he had done so, for armed with this spiritual armour, he was able to say boldly “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds”; armed with these we war “casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and being in a readiness to revenge all disobedience.” He writes to Timothy who had been trained in the holy writings from a child exhorting him to study them diligently and not to neglect the gift which was given him with the laying on of the hands of the presbytery. To Titus he gives commandment that among a bishop’s other virtues (which he briefly describes) he should be careful to seek a knowledge of the scriptures: A bishop, he says, must hold fast “the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers.” In fact want of education in a clergyman prevents him from doing good to any one but himself and much as the virtue of his life may build up Christ’s church, he does it an injury as great by failing to resist those who are trying to pull it down. The prophet Haggai says—or rather the Lord says it by the mouth of Haggai—“Ask now the priests concerning the law.” For such is the important function of the priesthood to give answers to those who question them concerning the

law. And in Deuteronomy we read "Ask thy father and he will shew thee; thy elders and they will tell thee." Also in the one hundred and nineteenth psalm "thy statutes have been my songs in the house of my pilgrimage." David too, in the description of the righteous man whom he compares to "the tree of life in paradise, amongst his other excellences speaks of this, "His delight is in the law of the Lord; and in his law doth he meditate day and night." In the close of his most solemn vision Daniel declares that "the righteous shall shine as the stars; and the wise, that is the learned, as the firmament." You can see, therefore, how great is the difference between righteous ignorance and instructed righteousness. Those who have the first are compared with the stars, those who have the second with the heavens. Yet, according to the exact sense of the Hebrew, both statements may be understood of the learned, for it is to be read in this way:—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Why is the apostle Paul called a chosen vessel? Assuredly because he is a repertory of the Law and of the holy scriptures. The learned teaching of our Lord strikes the Pharisees dumb with amazement, and they are filled with astonishment to find that Peter and John know the Law although they have not learned letters. For to these the Holy Ghost immediately suggested what comes to others by daily study and meditation; and, as it is written, they were "taught of God." The Saviour had only accomplished his twelfth year when the scene in the temple took place; but when he interrogated the elders concerning the Law His wise questions conveyed rather than sought information.

But perhaps we ought to call Peter and John ignorant, both of whom could say of themselves, "though I be rude in speech, yet not in knowledge." Was John a mere fisherman, rude and untaught? If so, whence did he get the words "In the beginning was the word, and the word was with God and the word was God." Logos in Greek has many meanings. It signifies word and reason and reckoning and the cause of individual things by which those which are subsist. All of which things we rightly predicate of Christ. This truth Plato with all his learning did not know,

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of this Demosthenes with all his eloquence was ignorant. "I will destroy," it is said, "the wisdom of the wise, and will bring to nothing the understanding of the prudent." The true wisdom must destroy the false, and, although the foolishness of preaching is inseparable from the Cross, Paul speaks "wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to naught," but he speaks "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world." God's wisdom is Christ, for Christ, we are told, is "the power of God and the wisdom of God." He is the wisdom which is hidden in a mystery, of which also we read in the heading of the ninth psalm, "for the hidden things of the son." In Him are hidden all the treasures of wisdom and knowledge. He also who was hidden in a mystery is the same that was foreordained before the world. Now it was in the Law and in the Prophets that he was foreordained and prefigured. For this reason too the prophets were called seers, because they saw Him whom others did not see. Abraham saw his day and was glad. The heavens which were sealed to a rebellious people were opened to Ezekiel. "Open thou mine eyes," saith David, "that I may behold wonderful things out of thy Law." for the "law is spiritual" and a revelation is needed to enable us to comprehend it and, when God uncovers His face, to behold His glory.

In the apocalypse a book is shewn sealed with seven seals, which if you deliver to one that is learned saying, Read this, he will answer you, I cannot, for it is sealed. How many there are today who fancy themselves learned, yet the scriptures are a sealed book to them, and one which they cannot open save through Him who has the key of David, "he that openeth and no man shutteth; and shutteth and no man openeth." In the Acts of the Apostles the holy eunuch (or rather "man" for so the scripture calls him) when reading Isaiah he is asked by Philip "Understandest thou what thou readest?", makes answer:—"How can I except some man should guide me?" To digress for a moment to myself, I am neither holier nor more diligent than this eunuch, who came from Ethiopia, that is from the ends of the world, to the Temple leaving be-

hind him a queen's palace, and was so great a lover of the Law and of divine knowledge that he read the holy scriptures even in his chariot. Yet although he had the book in his hand and took into his mind the words of the Lord, nay even had them on his tongue and uttered them with his lips, he still knew not Him, whom—not knowing—he worshipped in the book. Then Philip came and shewed him Jesus, who was concealed beneath the letter. Wondrous excellence of the teacher! In the same hour the eunuch believed and was baptized; he became one of the faithful and a saint. He was no longer a pupil but a master; and he found more in the church's font there in the wilderness than he had ever done in the gilded temple of the synagogue.

These instances have been just touched upon by me (the limits of a letter forbid a more discursive treatment of them) to convince you that in the holy scriptures you can make no progress unless you have a guide to shew you the way. I say nothing of the knowledge of grammarians, rhetoricians, philosophers, geometers, logicians, musicians, astronomers, astrologers, physicians, whose several kinds of skill are most useful to mankind, and may be ranged under the three heads of teaching, method, and proficiency. I will pass to the less important crafts which require manual dexterity more than mental ability. Husbandmen, masons, carpenters, workers in wood and metal, wool-dressers and fullers, as well as those artisans who make furniture and cheap utensils, cannot attain the ends they seek without instruction from qualified persons. As Horace says, "Doctors alone profess the healing art And none but joiners ever try to join."

The art of interpreting the scriptures is the only one of which all men everywhere claim to be masters. To quote Horace again, "Taught or untaught we all write poetry."

Here follows a prolonged exposition of several Scriptural texts.

You see how, carried away by my love of the scriptures, I have exceeded the limits of a letter yet have not fully accomplished my object. We have heard only what it is that we ought to know and to desire, so that we too may be able to say with the psalmist:—"My soul breaketh

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out for the very fervent desire that it hath alway unto thy judgments.” But the saying of Socrates about himself—“this only I know that I know nothing”—is fulfilled in our case also. The New Testament I will briefly deal with. Matthew, Mark, Luke and John are the Lord’s team of four, the true cherubim or store of knowledge. With them the whole body is full of eyes, they glitter as sparks, they run and return like lightning, their feet are straight feet and lifted up, their backs are also winged, ready to fly in all directions. They hold together each by each and are interwoven one with another: like wheels within wheels they roll along and go whithersoever the breath of the Holy Spirit wafts them. The apostle Paul writes to seven churches (for the eight epistle—that to the Hebrews—is not generally counted in with the other). He instructs Timothy and Titus; he intercedes with Philemon for his runaway slave. Of him I think it better to say nothing than to write inadequately. The Acts of the Apostles seem to relate a mere unvarnished narrative descriptive of the infancy of the newly born church but when once we realize that their author is Luke the physician whose praise is in the gospel, we shall see that all his words are medicine for the sick soul. The apostles James, Peter, John, and Jude, have published seven epistles at once spiritual and to the point, short and long, short that is in words but lengthy in substance so that there are few indeed who do not find themselves in the dark when they read them. The apocalypse of John has as many mysteries as words. In saying this I have said less than the book deserves. All praise of it is inadequate; manifold meanings lie hid in its every word.

I beg of you, my dear brother, to live among these books, to meditate upon them, to know nothing else, to seek nothing else. Does not such a life seem to you a foretaste of heaven here on earth? Let not the simplicity of the scripture or the poorness of its vocabulary offend you; for these are due either to the faults of translators or else to deliberate purpose: for in this way it is better fitted for the instruction of an unlettered congregation as the educated person can take one meaning and the uneducated another from one and the same sentence. I am not so dull or so forward as to profess that I myself know it, or that I can pluck upon

the earth the fruit which has its root in heaven, but I confess that I should like to do so. I put myself before the man who sits idle and, while I lay no claim to be a master, I readily pledge myself to be a fellow-student. "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Let us learn upon earth that knowledge which will continue with us in heaven.

I will receive you with open hands and—if I may boast and speak foolishly like Hermagoras—I will strive to learn with you whatever you desire to study. Eusebius who is here regards you with the affection of a brother; he has made your letter twice as precious by telling me of your sincerity of character, your contempt for the world, your constancy in friendship, and your love to Christ. The letter bears on its face (without any aid from him) your prudence and the charm of your style. Make haste then, I beseech you, and cut instead of loosing the hawser which prevents your vessel from moving in the sea. The man who sells his goods because he despises them and means to renounce the world can have no desire to sell them dear. Count as money gained the sum that you must expend upon your outfit. There is an old saying that a miser lacks as much what he has as what he has not. The believer has a whole world of wealth; the unbeliever has not a single farthing. Let us always live "as having nothing and yet possessing all things." Food and raiment, these are the Christian's wealth. If your property is in your own power, sell it; if not, cast it from you. "If any man...will take away thy coat, let him have the cloke also." You are all for delay, you wish to defer action: unless—so you argue—unless I sell my goods piecemeal and with caution, Christ himself will be at a loss to feed his poor. Nay, he who has offered himself to God, has given Him everything once for all. The apostles did but forsake ships and nets. The widow cast but two brass coins into the treasury and yet she shall be preferred before Croesus with all his wealth. He readily despises all things who reflects always that he must die.

Jerome, Letter 53

Biography of Samuel Isaac Joseph Schereschewsky

The story of Joseph Schereschewsky is unique in the annals of the Church. He 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 through missionaries of the London Society for Promoting Christianity Amongst the Jews, and through his own reading of a Hebrew translation of the New Testament.

In 1854 Schereschewsky emigrated 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. Always facile in languages, 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 Wenli. Stricken with paralysis, he resigned his see in 1883.

Schereschewsky was determined to continue his translation work, and after many difficulties in finding support, he was able to return to Shanghai in 1895. Two years later, he moved to Tokyo. There he died on October 15, 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

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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, who supported him constantly during his labors and illness.

Lesser Feasts and Fasts • 2003

Schereschewsky of China

“He lived according to the most methodical rule. He work very early and, his toilet being completed, would breakfast; after prayers he worked with his scribe until noon, and after lunch he worked till four o’clock, and then went out in his rickshaw for two hours. After dinner he would pass the evening in study, or listening to my mother or myself reading aloud, or in dictating letters.”

Dispassionately a daughter described the daily routine of an invalid father approaching his seventieth birthday. The time: the last years of the nineteenth century; the place: Tokyo, in a tiny rented house, which a visitor called a “wooden shell” that could “burn to the ground in ten minutes.” In a single, poorly ventilated room that served as study, bedroom, and sitting room, the old gentleman, a retired Episcopal bishop and assiduous student of languages, wrought out his eight hour work day translating the Bible into Chinese.

His young assistant, Yeh Shanjung, was not very congenial in temperament. When the agent of the Bible Society privately asked each of them what he thought of the other, he received identical answers: “He is a good scholar, but obstinate.” Flashes of irritable disagreement often passed between the two about the right words to use in the translation.

“Don’t you suppose I know my own language?” Mr. Yeh would shout. “Yes,” retorted the Bishop, “and I spoke it before you were born.”

Despite a certain sympathy evoked by the figure of the physically helpless but indomitable old scholar, the scene does not appear at first sight particularly memorable or exciting. Yet behind this scene is a story than a novelist dreams about inventing. It is a story singularly unique in all the annals of Christian missionary adventure. It is a story of passion, of heroic endurance, of monumental accomplishment.

Rabbinical Student to Christian Missionary

The story began on May 6, 1831, in the small Lithuanian town of Tauroggen, located about fifty miles from the Baltic Sea, when a son named Samuel Isaac Joseph was born in a Jewish family bearing the Slavonic name Schereschewsky (pronounced Sher-re-SHEFF-sky). The father belonged to the Ashkenazic or Polish-German branch of Jewry, the mother to the Sephardic or Spanish branch. Orphaned at an early age, young Joseph was reared and educated by an adult half-brother who was a timber merchant of means.

For centuries Lithuania had been part of Poland, but in the final partition of Poland in 1795 it had been annexed by Russia. A rebellion of the Lithuanian nobility in the year prior to Joseph's birth had provoked Czar Nicholas I to a ruthless policy of Russification of the territory, including the proscription of the Polish language. Joseph probably grew up trilingual, speaking Polish and Russian and, in his home, Yiddish. But like other Jewish boys, he was educated by Jewish rabbis, and this involved a thorough knowledge of Hebrew and also a trade—in Joseph's case, that of a glazier. Of all the many languages he came to know, he said that he knew Hebrew better than any other.

His aptitude for learning marked Joseph out to be a rabbi, and to this end he left home, at about the age of fifteen, to study at the Rabbinical School at Zhitomir, some four hundred miles southwest of Tauroggen and about eighty-five miles west of Kiev. From this time onward, he was entirely self-supporting, either from his trade or by tutoring in Jewish families. At nineteen he went to Germany, to study a year or more at Frankfort, and then for two years at the University of Breslau. He mastered the German language like a native. Despite his spartan living as an impecunious student, he enjoyed robust health and an outgoing, happy disposition.

First in Zhitomir, and later in Breslau, Joseph's interest in Christianity was aroused and stimulated by missionaries of the London Society for Promoting Christianity amongst the Jews. But the decisive impress was

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made upon him by his study of a Hebrew translation of the New Testament, which convinced him that Jesus had fulfilled the Messianic prophecies of the Old Testament. There is also a story, later recalled by his daughter, of an intense experience of inner illumination enkindled by a shaft of light that he had seen beaming upon a crucifix in a German cathedral.

In 1854 Joseph decided to emigrate to America. At Hamburg, before embarking, he met a Christian Jew who gave him a letter of introduction to the Rev. John Neander, pastor of a Presbyterian Church in Brooklyn, himself a Christian Jew and a leader of missionary work among Jews in New York. Through Neander he made friends with a number of Jewish Christians, among them a Baptist missionary named Gideon R. Lederer. In the spring of 1855, while participating with Jewish Christian friends in the rite of the Passover, Joseph experienced a crisis of decision. Lederer persuaded him to seek his instruction and baptism from a Baptist minister, but after several months he transferred his allegiance to the Presbyterian Church, intending to study for its ministry. A scholarship from the Presbyterian Board of Education made it possible for him to enter the Western Theological Seminary, at that time located at Allegheny, now Pittsburgh. Here Joseph's vocation to missionary work was awakened, and he offered himself to the Presbyterian Board of Missions for work in India.

But these plans were to be changed by another event in his religious odyssey. After two years in seminary, Joseph began to have serious doubts about Calvinistic theology and Presbyterian polity. Without much warning he asked the faculty to give him a certificate of transfer to the General Theological Seminary in New York City, as he had decided to become an Episcopalian. What induced this change of conviction is not known, although he had been befriended by the Rev. Theodore B. Lyman, the rector of Trinity Church in Pittsburgh (later to become Bishop of North Carolina). In any event, the faculty of the seminary, questioning his candor and stability, refused to give him an honorable discharge.

Dr. Lyman, however, came to his rescue. He strongly commended young Schereschewsky to his former diocesan, Bishop Whittingham of Maryland, and upon the Bishop's advice saw to it that Joseph obtained good testimonials to his character both from the President of the seminary and from his fellow students. Bishop Whittingham thereupon took him under his supervision, placing him in the College of St. James near Baltimore for a few months before sending him off to the General Seminar in the fall of 1858. The Bishop was no mean scholar himself, and he was not long in realizing what a prize had fallen in the way of the Episcopal Church.

Schereschewsky had not been at General a half a year before his future was decided. A visit to the seminary of William J. Boone, the first Missionary Bishop of China, rekindled the flame of missionary vocation. By February 1859 the Board of Missions had received his application to "devote his whole life to the China Mission." When one of his professors intimated surprise that a man of Schereschewsky's talent should want to go to China—for already there was some promise of a teaching position at the seminary—Schereschewsky answered that he wanted to go in order to translate the Bible into Chinese.

On July 7, 1859, Schereschewsky was ordained a deacon in St. George's Church, New York, by Bishop Boone, along with three other volunteers for the China Mission from the Virginia Seminary. With Bishop Boone the party of deacons set sail from New York, July 13, on the clipper ship *Golden Rule*, heading southeastward around the Cape of Good Hope in Africa for a voyage of twenty-three weeks that landed them safely in Wusung on December 21. During the long trip the Bishop set his charges to serious study of the Chinese language. According to a tradition, Schereschewsky on his arrival astonished native Chinese teachers by his facility in writing classical Chinese.

The Mission to China

The spell of fascination which China has again and again cast over the Western adventurer reminds one of the lure ancient Egypt had for the Greeks and Romans. Seemingly ageless in its fecund yet changeless culture, aloof to foreign influence and penetration into its inner spirit, holding in its huge physical dimensions one-fourth of the world's population and untold material riches and treasures of art, China's seductive mystery remains still incomprehensible.

Twice before modern times China opened its doors to Western traders and Christian missionaries, only to close them again and swallow up all living trace of the encounter. From the seventh to the tenth century, during the T'ang Dynasty, Nestorian Christians coming from western Asia found settlement and made converts. Again, when the Mongols ruled, Catholic friars, chiefly Franciscans, were active for little less than a century, from 1294 to 1368. The third and modern phase of Christian penetration began with the coining of the Jesuits in the late sixteenth century, re-enforced by other religious orders in the seventeenth and eighteenth centuries. Based in the Portuguese colony of Macao, carefully watched by the Manchu dynasty alternating sporadically in encouragement and persecution, the Roman Catholic missionaries could claim more than 200,000 converts by the turn of the nineteenth century. But internal dissension in the Orders over missionary methods and the upheavals back in Europe created by the French Revolution threatened a new collapse to the venture. Disaster was averted only by the sudden weakening and decline in control of the country by the Manchu rulers after the death in 1799 of the Emperor Ch'ien Lung.

Meanwhile the Western maritime powers had already begun to savour the lucrative profits to be gained from the exotic and luxury commodities available to trade, much of it unfortunately stimulated by illicit smuggling into China of the demoralizing narcotic of opium. The British were the chief aggressors, then the French. But as early as 1784 clipper ships bearing the new flag of the American republic had appeared in

Canton; one can today admire the priceless spoils brought home by the sea-captains in the museums of Salem, Boston, New York, and Philadelphia. The Chinese government, ever fearful and contemptuous of the foreigner and rightfully outraged by the opium traffic, valiantly attempted to seal off the pressure by limiting trade through a privileged group of merchants, known as the *Co-hong*, in the single port of Canton. But it was to no avail.

Mounting tension led to war with Britain in 1839. By the Treaty of Nanking signed in 1842, Hong Kong was ceded to England, and four other ports besides Canton were opened to trade: Amoy, Foochow, Ningpo, Shanghai. Extraterritorial rights to foreigners in these ports were granted, namely, their exemption from trial in Chinese courts. The French, the Americans, and on the northern border the Russians, were not slow to wrest similar concessions. A second war from 1856 to 1860 with Britain and France effectively broke through the Chinese effort at exclusion. The port of Tientsin was opened, the opium trade was legalized, travel of foreigners into the interior was grudgingly admitted, and the French, in particular, secured rights for Christian missionaries. In return, the Western Powers gave some support to the Manchus in their struggle to put down the Tai Ping Rebellion, which had been raging in the interior for a decade with considerable destructiveness. Provoked by political discontent and economic distress, the rebels had been led by a frustrated visionary who combined a curious mixture of Christian and pagan element in his political aspirations to overthrow the Manchu dynasty.

Against the background of such crisis and turmoil one must place the renewal of Roman Catholic and the beginning of Protestant missionary endeavor in China. From today's perspective it is obvious that the Christian mission in China in the nineteenth century was willy-nilly compromised by the protection given it through the imperialistic aggression of the Western Powers, whose interests were hardly religious in their primary intent. It is easy to see how in Chinese eyes the Gospel was inextricably interwoven with this Western aggression. Yet we must not

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unfairly judge the missionary who was unaware of the political implications of his position because of his overriding passion to seize whatever opportunity opened to proclaim the Gospel to the heathen and bring them the benevolences of a Christian civilization. Nor can anyone as yet evaluate the lasting benefits, both to China and the West that will accrue, in the mysterious providence of God, from this encounter of two great cultures and their religious heritages, however much that encounter may have been initiated by force.

The Episcopal Church was third among the non-Roman Catholic Christian bodies to enter the Chinese mission. It began its work among the Chinese dispersion in Batavia, Java, in 1835. William J. Boone (who became bishop in 1844) moved the center of operation to an island off Amoy in 1839, and to Shanghai, after the Treaty of Nanking, in 1845, where the Church's efforts could develop up the valley of the Yangtze River. Schereschewsky's arrival with the Bishop came towards the end of the second war with Britain and the conclusion of the Tai Ping Rebellion. His initial tasks, other than continued study of the language, consisted in teaching school and in translating the Psalms into the Shanghai colloquial. Working first in Shanghai, he was transferred to the suburb of Hongkew, where he was ordained priest in the mission chapel on October 28, 1860.

The following February, with the approval of Bishop Boone, he joined an expedition up the Yangtze river as interpreter to a small party of British explorers, whose ultimate goal was Tibet. This experience gave him an unprecedented insight into the vast reaches and complexities of the country, including the disruptions caused by the rebellion, and the extent of Roman Catholic missions in the interior villages. No Protestant missionary had ever penetrated so deeply and undisguisedly into the country. At Pingshan, some 1,800 miles from the coast, the party had to turn back because of increasing danger from brigands. So they returned to Shanghai in June. The mission work already faced retrenchment, since the Civil War had broken out in the United States.

In 1862 Schereschewsky was sent to Peking, the ancient capital, ostensibly as secretary to the American Minister, since only by such an arrangement could a Protestant missionary take up residence there. Here he was to remain until 1875. Though he carried on some evangelistic work and made a few converts, with preaching every Sunday—a Buddhist temple was purchased and transformed into a chapel for this purpose in 1867—his main occupation in these years was the translation of the Bible into Mandarin, the official language of the country, and widely spoken as a colloquial tongue. Four leading Protestant missionaries and scholars assisted him in the task: the Rev. John Shaw Burdon, later to become, in 1874, Bishop of Victoria, Hong Kong; the Rev. Henry Blodgett and the Rev. Joseph Edkinds, an American and an English Congregationalist, respectively; and the Rev. W. A. P. Martin, a Presbyterian. Because of his extraordinary knowledge of Hebrew, Schereschewsky had major responsibility for most of the Old Testament, but was also assigned about one-fourth of the New Testament. At the same time, he and Burdon were translating the Prayer Book into Mandarin; and during the latter phases of the work, Schereschewsky began a translation of the New Testament into Mongolian and the production of a Mongolian dictionary.

News of the arrival at the mission in Shanghai of an attractive young teacher from St. Ann's parish, Brooklyn, a Miss Susan Mary Waring, induced Schereschewsky to waste no time in taking her, sight unseen, to wife. According to the story, he walked 700 of the 900 miles from Peking to Shanghai to win her. After a few months' wooing, he married her in April 1868. She bore him two children: in 1873 a son, Joseph Williams, and in the following year a daughter, Caroline. The bride was a young lady of talent, sound judgment, and gentle but direct manner. On her arrival in Peking she set herself at once to teaching in a boys' school, conducting a women's class, and supervising a dispensary.

Bishop Boone died in 1864. Two years later a successor was elected with jurisdiction over both China and Japan: Bishop Channing Moore Williams. But the new bishop did not arrive for two more years, since

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he decided to attend in 1867 the first gathering of Anglican Bishops in the Lambeth Conference. A year before Schereschewsky left Peking, in April 1875, for a long overdue furlough in the United States, Bishop Williams resigned his jurisdiction in China so as to devote all his energy to Japan. Schereschewsky visited him in Tokyo on the way home, before going on to America to report on his work and new plans of translation, and, among other things, to complete his naturalization as an American citizen, which he accomplished in Pittsburgh in July 1875.

Bishop of Shanghai

To his great surprise, Schereschewsky found himself elected to succeed Bishop Williams in China, at a special meeting of the House of Bishops in October. He immediately declined. He had no ambition other than to pursue his translation work: the completion of the Mongolian Bible and a version in Wenli, the classical written language of China. He perhaps also knew that the missionaries in China, who admired and loved him deeply, did not want him for a bishop, as they considered him too much a bookworm and not practical in his dealings with men or his handling of money. But the Bishops re-elected him the following year. He allowed himself to be persuaded, then declined again, was re-persuaded, and finally consecrated in Grace Church, New York City, on October 31, 1877. The reason for his vacillation was disappointment in raising only half of \$100,000, which he desired to start a college in Shanghai. Only the assurance from the Bishops and the Board of Missions that this great project would be financed moved him to accept the episcopate. He left New York in April 1878 for China, by way of England, to attend the second Lambeth Conference, where he raised the issue of overlapping mission work and jurisdiction in China between the Church of England and the American Episcopal Church.

Back in China, the new Bishop set himself at once to the problems of site and finance for his projected college. It would be the first institution of higher learning, of the Western type, to be planted in China. By Jan-

uary he had secured a thirteen-acre farm on Soochow Creek, five miles from the Shanghai waterfront; and at the cornerstone laying on Easter Monday the new college was named St. John's. From the beginning the Bishop's aim was to train an indigenous leadership for the Chinese Church. "I believe the true apostles of China must be natives," he said. The college opened in the fall, with the Bishop and three others as faculty (one of them Chinese). English would be required, but all other subjects were to be taught in Chinese. A theological school was also organized, and the following year a medical school was initiated. From that day to the present St. John's has set a standard for all higher education in China.

A meeting with his old friend Bishop Burdon in 1880 stimulated new translation work, this time in Easy Wenly, a simple form of the book language, which could be understood by all who knew how to read. Within a year's time, the Bishop had completed translating the Prayer Book, produced four catechisms on the Creed, the Commandments, the Lord's Supper, and the Sacraments, and begun work on the Apocrypha. On the administrative side, however, the Bishop was less than happy in his responsibilities. He was distressed by the unnecessary encroachments of the Church of England within his jurisdiction. His method of handling funds did not satisfy the strict bookkeeping of the Board of Missions at home. There were conflicts of personality with some of his missionaries, and always there was the problem of securing even a minimum of personnel for the work. For a time he had to settle in Wuchang to overcome, if possible, the inadequacies of the work there. Though his health was excellent—he was a veritable mode of energy and industry—he began to suffer acutely from the intense heat at Wuchang. On one summer's day it reached 140 degrees!

On August 12, 1881, the Bishop came down with a high fever. He lost consciousness for a time, and when he revived he was almost completely paralyzed and unable to speak articulately. Various diagnoses were given: a lesion at the base of the brain, malarial fever, and so forth. Even had the true diagnosis been made, namely severe sunstroke or ther-

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mic fever, none would have known at that time or place how to treat it. When he had recovered some strength and his speech returned—and it was seen that no damage to his mind had occurred—it was decided that he must go to Europe or America for more expert treatment. The final choice was Dr. Charcot in Paris, the world's foremost nerve specialist. By March, the Bishop was able to embark. After examination, Dr. Charcot sent him to Geneva for hydro- and electro-therapy, and there he remained for four years, making very slow but nonetheless substantial improvement.

In their straitened circumstances, Mrs. Schereschewsky was not only housekeeper, but nurse, secretary, and general manager of all affairs. For a long time the Bishop's speech was blurred, and he had to be lifted in and out of his wheelchair, but at least his appetite and digestion were good. His distress was unfortunately aggravated by news of dissensions among the missionaries, now bereft of a strong leader, and a particularly fatuous charge made by one of them to the Board of Missions concerning the "ritualistic" tendencies of the Church in China. Such news led the Bishop to resign his jurisdiction in a letter dated September 30, 1883, although he had been hoping that continue improvement in his condition would make it possible for him to return to China within another year. The man elected by the Bishops to succeed him declined, and another year passed before a new selection was made; this time one of the missionaries and the son of the first Bishop of China, William J. Boone, Jr. Schereschewsky had hoped they would elect an outsider, who was also a scholar. But he was entirely satisfied with young Boone's capacity and character. If the choice had to be one from the Mission, he wrote, "there is no question but that Mr. Boone is the one best suited to the office."

Strength Out of Weakness

By the summer of 1886, the Bishop was resigned to the truth that he would never completely recover physically, but he was certain that he

could continue his beloved work of translation. He wished to revise his Mandarin Old Testament, and to take up the Easy Wenli version of the Bible that he planned with Bishop Burdon. Returning to America, he pled, through Mrs. Schereschewsky, with the Board of Missions to send him back to China, for he saw little prospect of obtaining a good Chinese scribe in the United States. But the Board was not sufficiently encouraged by the doctors' reports to take this risk. Nor was the Bible Society any more convinced of the Bishop's capacity to continue such arduous labor. For nine years the Bishop waited in America before he was able to return to Shanghai. For several years he lived in Clifton Springs, then in Geneva, New York, where he could continue his treatments. But by 1889, he decided that further expense in this direction would be useless, and he moved to Exeter, New Hampshire, and thence to Cambridge, Massachusetts, so that his son might be at home during his education at Phillips Academy and at Harvard.

The Bishop lost no time, however, in getting to his work, despite all disappointments. The Board helped him purchase a typewriter, the Caligraph, and with his one able finger, the middle finger of his right hand, he dauntlessly pursued his revision, letter by letter, as he worked a full eight-hour day. For Mrs. Schereschewsky, the burden of financial worry was added to her daily duties in helping her husband. The Bishop had been pensioned at half salary, with some extra for the education of his children, rent, and medical care. The total came to \$2,350. Even this was reduced when the children's schooling was completed. It was absolutely necessary, of course, to have a servant. And, as Mrs. Schereschewsky remarked in one of her rare complaints, living in the United States was much harder on expenses than it was on the European continent. Bishop Lawrence of Massachusetts, after calling on them not long after the move to Cambridge, reflected, "Why does the Church allow this learned scholar to live in such drab surroundings?"

By the end of 1894, the Bishop had completed his first draft of the Easy Wenli Bible. Again, he asked the Board of Missions to send him back to China. He needed a Chinese scribe to help him polish the text,

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and above all, to turn into Chinese characters the romanized text which he had, with one finger, letter by letter, hammered out on his typewriter. The Board was willing now, but again there was the problem of adequate funds. Appeal was made in the church press. The country was in a depression, but more than \$6,500 came in. It was barely enough. But in August 1895 the Bishop, with his wife and daughter, set off on the long return to China. A last note about his shipments tells its own poignant story: "I have yet to send a box containing my typewriter desk (value \$15.00), which I still cling to, though it is old and battered, for the associations connected with it; for it is at that desk that I have sat for eight years and on it I have done all my work; so that I do not find it in my heart to leave it behind."

Nine days after his arrival in Shanghai, on September 14, the Bishop had Chinese scribes at work. Mrs. Schereschewsky had not stood the trip so well as the Bishop, and she had a case of homesickness. But they were both especially happy to see the new buildings and chapel at St. John's College. Bishop Frederick R. Graves, who had succeeded Bishop Boone in 1893, saw to it that the Board of Missions restored Bishop Schereschewsky to the status of an active missionary with the appropriate salary, for, said he, "although his infirmity obliges him to confine himself to one kind of work, he works most steadily and perseveringly at that long hours every day."

Finally, too, the American Bible Society gave him recognition, thanks to the efforts of their China representative, the Rev. John R. Hykes. The Society had been considering the launching a new translation in Mandarin and in both the antique and the Easy Wenli. The Bishop's old friend, Dr. Blodget, saw no reason for this as Schereschewsky's work was near at hand. Neither did Dr. Hykes, who had developed a great admiration for the intrepid scholar, and who knew also the esteem in which experts in the Chinese language held his work. Thus in 1896 the Society agreed to publish the Bishop's revision of the Mandarin version. And after some hesitation, it accepted his Easy Wenli Bible, completed in 1902.

The Bishop wanted to go to Peking to polish his Easy Wenli version, but for some unexplained reason was prevented from doing so—providentially, for had he gone, he would have been there during the terrible Boxer uprising when so many missionaries were killed. Dr. Hykes suggested that the Bishop go to Tokyo, where the printing would be better and cheaper, and offered to obtain from the Bible Society the money to pay his travel and also to provide a Chinese scribe. The Bishop accepted, and on May 8, 1897, left Shanghai. He was never to return. But before his death in Tokyo, he not only saw the completion of his Mandarin and Easy Wenli Bibles, but he had finished work on Reference Bibles for both these versions.

Thanks to the efforts of Bishop McKim of Tokyo, the Bishop and Mrs. Schereschewsky's last days in Japan were made more agreeable and comfortable. He secured him a more congenial Chinese secretary, a Christian graduate of the Presbyterian College at Tengchow who was enthusiastic about the Bishop's work, and also a Japanese copyist. By December 1904, he had a new house for the Schereschewsky's, the finest in the Mission. And there was heartening news from China. Early in 1905, St. John's was incorporated as a university. He attended church every Sunday, and occasionally he had the privilege of vesting and assisting in an ordination. On February 2, 1900, he assisted Bishop McKim and Graves in the consecration of the Rev. Sidney C. Partridge as Bishop of Kyoto, the first consecration of an Episcopal bishop in Japan.

His last years, however, though happy, were spent in much pain. His long sedentary life no less than old age began to take its toll. He developed kidney disease, and his bladder became practically paralyzed. He slept little, at best three or four hours a night. Mrs. Schereschewsky also had to give up looking after him at night. She told Dr. Hykes on one of his visits that "For nearly twenty-five years she would get up at any hour of the night when he could not sleep and read to him." When we remember that, at most, he has slept five hours in one night, we can realize what this meant. She added with a sigh of regret in every word, "But I am obliged to give that up. I can no longer be of that service to

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him.” To the same good friend, the Bishop said, four years before his death, “I have sat in this chair for over twenty years. It seemed very hard at first. But God knows best. He kept me for the work for which I am best fitted.”

The Bishop worked on his Easy Wenli Reference Bible up until two days before the end. On Monday, October 15, 1906, he died quietly. His last words were, “It is well; it is very well.” His widow, who followed him to the same grave three years later, said it was a life “laborious and full of strange vicissitudes.” They are buried together under one cross in the Aoyama Cemetery in Tokyo.

Massey H. Shepherd, Jr.

Preparing for Profession

Texts for this chapter:

Your own past formation writing and your mentor's responses (see Practicum)

THE PREVIOUS CHAPTERS OF THIS BOOK have been concerned with ministry: with practical skills and methods for developing them as your engage in your work. But we remember that ministry is not the whole sum of our lives. It is the work to which Christ calls us, but our final hope is to rest in his arms, when he says to each of us, "Well done, good and faithful servant; enter into joy."

Understanding the Vows

The term "profession" refers to the public undertaking of religious vows. These vows regularize (that is, they bring under Rule) and stabilize (that is, they make steady) the nature of our apostolic life. They become watchpoints and guideposts, to keep us on the way we have chosen. Religious life is not merely a matter of keeping to the formal requirements of our profession, but these formal requirements are the basic building blocks of our life.

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Religious vows are sometimes misunderstood as being lists of good things which the brother keeps from himself, perhaps taking a religious as one who has simply renounced sexuality, money, and freedom. This popular view is inaccurate for all religious, but especially for us. It is for that reason that our vows are written not in negative terms: not as things to be avoided, but as things to be pursued.

As you prepare for profession, keep this in mind. Review your experience of practicing the commitments expressed in these vows, and consider what opportunities for graced life have been opened up to you by them. What has the keeping of these obligations done for you? How has it helped your life with Christ?

Religious life is holy and life-giving when it arises in response to the love of God through a commitment and desire on the part of the brother to do what he believes God asks of him, which leads him to profess and keep the vows he freely makes. It is stultifying and punishing when the vows are undertaken only as means to get something else, whether status, privilege, a comfortable life, friendship, or anything else.

When you take these vows, take them because they are the shape of your life, because you have found these to be the pattern and structure of your life. Take them because you want to continue to live in this way, and because you know that this regularization and stabilization of commitment will bring you the grace to continue.

Ongoing Formation

Formation is not to be confused with education. Formation is the ongoing and lifelong process by which the Holy Spirit shapes us into the likeness of Christ. Formation is not a matter of “stamping out” identical brothers by an assembly-line process. It is rather the process by which each of us becomes ever more Christlike.

Education is one tool in formation, but there are others as well, equally or perhaps more important. The primary place where Christian formation occurs is in the liturgical life of the church, and for this rea-

son our Rule commends to us regular participation in the Eucharist and fidelity in saying the Office daily.

As outlined in the last chapter, education must also continue, and our rule demands of us two hours every week for this purpose. But education is not only about books and study; it includes the process by which the divine Teacher shows us what we need. We learn not only from books and courses, but from attention to Jesus Christ present in each person we meet.

Four times a year we are called upon to seriously examine our keeping of the Rule. There is no shame in coming to the embertide report aware of the ways we have fallen short. We should clearly outline where we have stumbled, and then be done with it. It is far better to stumble the same way every single month, and report the same stumbling every time, than it is to hide our difficulties. Take this report as a serious opportunity to enhance your own formation and development, and practice the habit of being straightforward and honest, even when you are embarrassed or unsure. Trust those who are in authority over you, and place yourself in their hands.

Taking Responsibility

In all the whole course of your postulancy and novitiate, you have been surrounded by senior brothers who have had responsibility for overseeing your education and development. This intentional and careful supervision will not continue after profession, because it is assumed that you have grown beyond the need for it.

But you have not, however, grown beyond the need for counsel and advice, for obedience, for the witness and encouragement of your brothers. Rather, you will be entrusted now with the obligation to keep track of these needs yourself. It will now be your job to discern when you need counsel or advice, when you need to ask a superior for permission, when you need to learn or grow in new ways.

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There are times when even the most senior brothers are told by authority that they have transgressed the requirements of our common life. But these occasions are rare. Rather, senior brothers have learned how to discern such transgressions before they occur, and how to ask brothers for help and assistance when needed.

Never fall into the habit of speaking of your brothers, the community, or its leadership, as “they.” Speak of this community as “we,” and take personal responsibility for what happens in it. Do not distance yourself from decisions made, as if they are made by people other than yourself. Your role as a voting member of Chapter is serious indeed, and calls upon you to understand and consider carefully even the most routine matters.

If you find that retreat workshops are unhelpful, it is up to you to see what might make them better, rather than to simply complain or resent that your needs are not being met. Sit down one on one with the Director of Education and see if you could together develop ideas for programs that would better meet your needs.

If you are wary of the maturity or stability of new postulants, you can speak with the Director of Postulants and Novices. Do this privately, but remember that it is the job of every brother to be concerned about the development of new members of our community. This kind of direct and straightforward private conversation is a great asset to our life together; mumbled complaints and unspoken resentments are among the greatest liabilities.

This attitude of willingness to engage should inform even the smallest matters. If you dislike a hymn sung at Convocation, speak to the Director of Liturgy and Music about it, privately, and be ready to suggest hymns that you do enjoy singing. Take personal responsibility for helping your brothers in whatever tasks they need. Never complain without being willing to help.

Remember that the number one obstacle to religious life which St. Bernard addresses in his rule is “grumbling” or “murmuring.” A disengaged attitude of complaint and dissatisfaction is one of the most

corrosive threats to a community such as ours. Remember that you are a member of this community, as responsible as anyone else for what happens in it.

Always We Begin Again

Our task of formation is never complete. We are always works in progress, being fashioned by the divine Fashioner for his service. Be sure that you do not fall into the trap of thinking you have already accomplished all God expects of you.

You will find, if you are attentive and aware, that you sometimes fall into the same faults again and again. Each time, pick yourself up, and start again. Do not become dispirited or anxious, but also do not become complacent. Spiritual deadness creeps in, little by little, and starts always with lack of concern about where we still have room to grow.

Renewal takes many forms, some of which are given us by the Rule: liturgy, study, quarterly reporting, retreats. Make sure these are a part of your life, and allow them to be tools by which God fashions you for service.

May you grow ever more into the service of God and his church. May you also recognize that you are a part of a family now who will love, support, and serve you as you carry the gifts and skills of ministry into the world that needs your witness. May God richly bless you, dear brother, as you find your way.

Preparing for Formation—First Assignment

Focus

May I be modest and humble, strong and constant to serve under the discipline of Christ.

Reflection Questions

1. The Focus above is from our vow formula, but is taken from the Book of Common Prayer. Where does it occur in that book? What is the significance of its use here?
2. What goals do you have for your religious life?
3. Who in the community have you learned the most from (not counting your mentor or others on the formation team)? What have you learned from them?
4. Which part of the Rule has been most difficult for you to keep?

Practicum

Read through all you have written to your mentor as a postulant and a novice, and his replies. (The Practicum for this chapter also includes your pre-profession retreat, but you do not need to schedule it specifically for this time.)

Preparing for Profession—Second Assignment

Focus

May I be modest and humble, strong and constant to serve under the discipline of Christ.

Reflection Questions

1. What form did your pre-profession retreat take? If you have not yet taken it, what are your plans?
2. What “unfinished business” do you feel you will still have after your profession?
3. What are the most important ways you have grown since your admission as a postulant? What continuing struggles have you had?
4. Pick one of your past responses as a postulant or novice which illustrates the changes that you have undergone in formation, and describe how your thoughts and growth have changed since you wrote it.

Goals

In a sentence or two, please state your ministry development goals in the following areas:

Your home life

Your own primary ministry

The community