

HE SERVANT



*Now as we come
to the setting of
the sun, and our
eyes behold the
vesper light...*

*The candle is lit at
the opening of the
Annual Convocation
Gathering*

#237
Michaelmas 2015

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The Servant

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Note to our readers. Due to increased availability of ready access to the internet, as well as feedback from readers who view this newsletter online, this will be the last issue of a print version of *The Servant*. Anyone interested in being added to a mailing list to receive — or receive notice — of the web version should send an email indicating this wish to servant@gregorians.org.

A STEP BACK IN HISTORY



The Minister General points to the spot on which he made his profession of vows in 1969.

The opening article in the last *Servant* included some reminiscences of the early days of the Brotherhood, and an impending visit to the site of that foundation. What I had hoped for, and dreamed for many years, came true, and I was able to share with the Brotherhood as it is today, the place of that 1969 foundation: the Visitation Monastery in Riverdale, Bronx, NY. We traveled together in a chartered bus, box lunches in hand, and arrived without mishap on a beautiful summer morning. The main building is as I remember it—from the outside. I suppose I hoped the interior of the chapel would remain unchanged; alas several re-workings of the monastery,

adapted to its present use as a retirement community for Roman Catholic diocesan clergy, has changed it much. Nonetheless, it was deeply significant for me—and for the community as well—to be able to stand on the spots where it all began.





The first spot is the large oak tree across from the chapel entrance, under which I found the extern sisters Rose Angela Duffy and Mary Rose Clark sitting one afternoon as I made my way home from the train station up the path to my apartment, through the Visitation grounds. That was the place—and that connection was the first I had with the residents of the institution whose grounds I had so often used merely as a short-cut; and who knows what those sisters saw or felt in or about me — this ordinary guy returning from work and cutting through the monastery grounds? My remembrance is that Sr Rose Angela said, “You must come and meet Mother,” and I gave her my address. A card came in a day or two and I met Mother Marie Anduze and Sr Margaret Mary. The Spirit began to move and, in no time, Sr Margaret Mary and I were discussing the germ of an idea that would become the Brotherhood of Saint Gregory.

Memories: they are the foundation of what we do; they are, in this case, the traces of the Spirit’s work: how an apostolic community of men, pushing the envelope even of The Episcopal Church, and how much more that of Rome, would come to birth in a convent of cloistered Roman Catholic nuns living under the strict rules of enclosure.

There were several moving moments for me on the visit to the convent. One was as we crossed into the area that was part of the sacristy, where there now stands a table covered with memorabilia, donated by a long-time associate of the Visitation. There they were—in faded photos of “my sisters”—the two I first met. There was the photo of the stone from the cemetery listing names I knew so well. Duffy, Clark, and so many others. I could sense their presence still in that place. And though the interior of the chapel is much changed since those days, a photo preserves its original exuberance.

The most moving moment came as I identified the place where the altar steps would have been in 1969, the spot at which I made my vows. I knelt in thanks for the nuns that welcomed me and this new and different religious community. As I knelt on that spot, Tobias Stanislas began to sing the “Jesus Prayer” and the brothers joined in—chanting the very litany that Helen Joyce—formerly Margaret Mary—taught us at our retreat in Briarwood MA thirty years ago (see *The Servant* #93!)—a litany from the Visitation tradition that must have echoed many times in that chapel, through the grille that separated the sisters from the sanctuary. There I was with this amazing band of friars behind me singing that prayer. It was a return to the source; it was as if the grille was back, and the prayer poured through—for now the grille is gone, replaced by a solid wall, and the sisters’ choir space is a cozy lounge for the retirees. For a moment, the sisters and their spirit were still there.

So now, moving on, I have made the pilgrimage; I took the community to the place where it all began. I don't know how many other founders have been able, at any one time, to take the entire community to the source, the birthplace. We did. I have been there. I can now close the book and place that incredible memory on the shelf—right next to my copy of “Story of a Monastery” published in 1964. In the Prologue we read:

When Francis de Sales founded the cloistered Order of the Visitation, he let God deal a death blow to his own will, which had been to found a simple congregation of sisters who would combine a contemplative life with visiting the sick. The Archbishop of Lyons had other ideas.

Perhaps we are the idea that Francis de Sales hoped for because I do believe that the Salesian spirit was given—we are men of prayer and action—and I think Francis de Sales would be proud.



RTB

Here and there with the Brothers

COMMUNITY NOTES

Annual Convocation 2015

Gregorian Friars gathered at Mount Alvernia Retreat Center in Wappingers Falls, New York in mid-August for prayer, retreat, study and spiritual conversation; and in convocation and chapter, as well as celebration. A major part of the celebration was the pilgrimage from the retreat center to the site of the Brotherhood's foundation, as recounted by the Founder in the preceding article. Though the Visitation Sisters withdrew from that convent in the early 1980s, the buildings still stand on the east bank of the Hudson River, just as they did at the Brotherhood's foundation on Holy Cross Day 1969. Today these buildings constitute the John Cardinal O'Connor Clergy Residence—a facility for retired Roman Catholic bishops and priests—but our advance planning opened the doors for the Gregorian Friars to visit this site of our foundation, and that trip was the convocation program for the Wednesday of our time together. While only two of our brothers remember visits to the Visitation Monastery when the sisters were still resident there—Richard Thomas and James—



everyone, including Bishop Rodney, was excited to walk those holy grounds. The staff of the Residence welcomed us with refreshments and we sat in the Chapel of the Sacred Heart — the very place of our foundation — as our Minister General led us in the Noonday Office. We enjoyed box lunches in the large reception room and pored over a collection of period photographs and memorabilia provided for our viewing by the staff. Though our time there was brief—just over two hours—its deep meaning was incomparable to all who shared that time with our Founder there, and he provided each brother with a reprint of “An Abstract of Helen Joyce’s Addresses” given during



her visit with the Brotherhood in convocation in 1985. (At the time of the Brotherhood’s foundation, then-Sister Margaret Mary VHM was the superior of the Riverdale convent and she remained very close to Richard Thomas throughout her lifetime. He still refers to her as “our co-Founder.”)



Donovan Aidan leads the community in a workshop on the dynamics of prayer.

On Tuesday the Education and Retreat Planning Committee presented a workshop delivered by Donovan Aidan Bowley: two sessions of

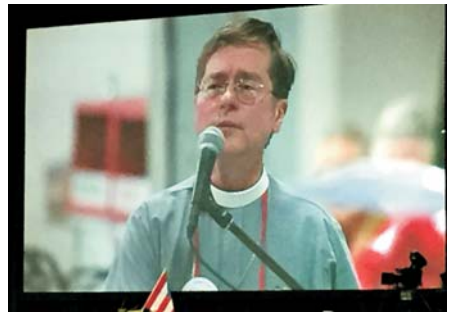




presentation and workshop titled “Some Dimensions of Prayer — Parallel Perceptions” and included subsections on four aspects of prayer as Foundation, Words and Power, Contemplation, and Mission. Each subsection was introduced by a number of literary illustrations from historic authors, and time for small-group exchanges permitted each brother to share his own experiences with each of those topics. While we were never surprised by Donovan Aidan’s command of the vast amount of material he presented, all were pleased to explore with him those voices of the spiritual masters from the past.

As happens with most organizations, events often become ‘traditions’ — and this convocation following The Episcopal Church’s 78th General Convention just a few weeks earlier was just such an occasion. This took the form of a roundtable discussion by participants in the Convention.

We were delighted when Bishop Andrew Dietsche of New York added his point of view to a roundtable in 2012, and this year we were honored by the presence of Bishop Suffragan Allen Shin. We were so privileged to have a number of participants



Tobias Stanislas, on the big screen at Salt Lake City, offers clarification on the new Declaration of Intention.

among us to give their various insights to the group and to answer any questions that may arise. This year’s discussion included, in addition to Bishop Shin, our Bishop Visitor, the Rt Rev Rodney Michael; and from the House of Deputies, Tobias Stanislas Haller (Clerical Deputy from the Diocese of New York and member of the Special Legislative Committee on Marriage); Richard Edward Helmer (Clerical Deputy from the Diocese of California, and



A Gregorian selfie from GC78



The commissioning of newly appointed and elected officials

member of the House of Deputies Resolution Review Committee); Scott Michael Pomerenk (Lay Alternate from the Diocese of California); and David Hedges (Clerical Deputy from the Diocese of Chicago). Each participant spoke of his own experiences of Salt Lake City — from committee work to time on the delegation floor to social time in the Exhibit Hall (where Ronald Augustine Fox participated by staffing the combined religious life booth, where members from the National Association of Episcopal Christian Communities and the Conference of Anglican Religious Orders of the Americas served together for the first time at a GC).

The retreat and event sessions were leavened with the liturgical round of the Daily Office and the Holy Eucharist. Time was also reserved for a number of meetings by various committees and constituencies, including the annual Chapter, meetings of Council, of the seven provinces (including two new provinces; see below), and of the Education and Retreat Planning Committee, the BSG Benevolent Trust Board, and pastoral time for renewal of annual vows. There was, of course, also time for meals and fellowship!

Three provinces elected new Ministers Provincial, including the two new provinces: John Henry Ernestine took up leadership of Province 2, replacing Edward Munro, who is taking up the role in the new Province 3; Nathanael Deward Rahm was reelected to lead Province 5; Peter Budde is the new MP of the new Province 7; Province 8 elected Richard Edward to replace Karekin Madteos Yarian — who had served fourteen years in that important ministry. We give hearty thanks to those who have served our order so well, and we welcome those who began new ministries this summer! May God grant each of you grace and happiness! Council met to give its ratification of these elections, and deliberate on a few other matters, including noting the withdrawal of William Carl Van Doren from the novitiate. Council also had the opportunity to meet briefly with the Bishop Visitor, as part of his official role, to discuss matters of a pastoral nature.



Francis Sebastian assists Mark Andrew in the Healing Liturgy.

As noted, worship is the glue that holds the day together. The daily Eucharist is the central point of each convocation day, and celebrants included Bishop Rodney, Tobias Stanislas, Mark Andrew Jones, David John Battrick and Richard Edward, assisted by deacons Edward, Virgilio Fortuna and Gordon John Stanley, and a number of other brothers who exercised liturgical ministries to the glory of God. As always, we heard some excellent preaching from Bishop Rodney, the Minister General, William Henry Benefield and Bo Alexander Armstrong.



Angel Roque and David Hedges are welcomed into postulancy.

Friday at Evening Prayer is traditionally time for some of the Rites of the Brotherhood.

This year this included the admission of postulants Angel M Roque (Southeast Florida) and David T Hedges (Chicago), the Reception of Novices Donald Sutton (Massachusetts), Max Steele (East Tennessee) and Scott Michael Pomerenk (California). This liturgy also included the formal commissioning of newly elected leadership, including the Ministers Provincial noted above; the Director of Postulants and Novices, Francis Sebastian Medina (California); Treasurer and Director of Public Relations, James

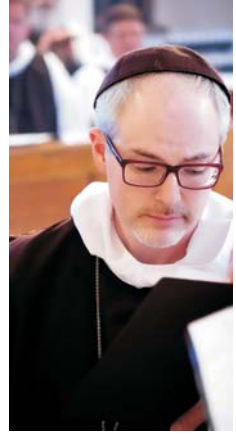


James assists David John and Edward.

Teets (New York); Chapter's Councilor, Bo Alexander (East Tennessee); Director of Convocation Liturgy and Music, Nathanael Deward Rahm (Chicago); and Infirmaryman, Joseph Basil Gauss (Chicago). Our congratulations and our thanks for their willingness to serve, as each carries out his ministry among us and on our behalf.



Scott Michael, Max, and Donald enter the novitiate.



David Luke, David John, and Francis Jonathan make their life profession of vows.

The Convocation Festival Holy Eucharist on the closing day of Annual Convocation drew us together as we approached being sent forth to do the work God has called us to undertake within the church and among God’s people. This liturgy, on the Feast of Saint Mary the Virgin, was the setting for the Rite of Life Profession, at which David Luke Henton (Rio Grande), David John Battrick (Newcastle, New South Wales, Australia) and Francis Jonathan Bullock (Indianapolis) made their life professions in the presence of the community and with the blessing of our Episcopal Visitor. The brothers prostrated themselves in the choir, covered by a funeral pall symbolizing “death to the old self” as Gordon John Stanley sang the Litany, and each knelt before the Founder and Minister General, to speak his vows among us, and signed those vows in our presence. We wish our newly life professed brothers every blessing and fruitful growth in their vocations!



Province 1

Ciarán Anthony DellaFera announced he has graduated his residency, and we are delighted to share his joy in such an important accomplishment! At the end of May, Ciarán Anthony shared another milestone with us, and we are happy to share it with our readers:

Last Tuesday I presented at Grand Rounds at the hospital where I am training. Grand Rounds is a tradition where doctors present an educational topic in front of the hospital department chairs, faculty, and clinical staff. Generally residents don't do this, but I offered, and was generously given the opportunity. I have started up a transgender care practice within our clinic, and chose to present the work we are doing. As you can see, it was tremendously well received. Dr Gravel is the director of our residency and Dr Hale is the Chief of Pediatrics at the hospital.

Ciarán Anthony included a copy of the note sent by Dr Joseph Gravel to all residents and faculty:

Congratulations to Ciarán DellaFera, who presented a superb Grand Rounds at LGH this past Tuesday on Primary Care for Transgender Patients. Many medical staff outside of GLFHC commented that this was one of the best Grand Rounds all year, and Dan Hale told Wendy he learned more from Ciarán's lecture than any other Grand Rounds this year. I think it takes courage to present a Grand Rounds as a resident. To do such an impressive job reflects well on Ciarán but also all of us. It also takes courage and perseverance to identify an unmet need and then work diligently to create a new program for some of our most vulnerable patients, giving this particular Grand Rounds even more significance because it translates to actual care improvement. Thanks Ciarán, and congratulations.

We add our heartfelt congratulations; you have made us very proud, dear brother!

Province 2

Tobias Stanislas Haller delivered the opening invocation at the Bronx Borough Hall celebration of the life of Marcus M Garvey and the anniversary of the Independence of Jamaica. The Jamaica Progressive League presented him with a commendation for his years of service in the Bronx community.

Province 8

Postulant Scott Pomerenk married Erica Hein at Saint Thomas in Denver. The joyous gathering of family and friends included David Luke Henton, James Patrick Hall and Postulant Michael Piper. James Patrick served as acolyte. The couple met at the 77th General Convention in 2012, where Scott was an Alternate from California and Erica an Alternate from Colorado; they served again in those roles at the 78th General Convention in Salt Lake City. The Pomerenk's now live in Denver, where Saint Thomas is their home parish — though they plan frequent return trips to San Francisco and Grace Cathedral.



LIFE LESSONS

As we become more familiar with *Holy Women, Holy Men* we have more opportunity to learn about the great heroes of the faith in every age. I think we can learn much from the examples of those spiritual giants who modeled following Jesus and serving the church. Today, we remember Jeremy Taylor, priest and bishop, who was one of the most influential of the Caroline divines and served as chaplain to Charles I—the martyr king—prior to the 17th-century English Civil War. Were The Episcopal Church ever to recognize Charles Stuart as a martyr, along with much of the Anglican world, Jeremy Taylor's stock might go up a bit.

The Caroline divines were 17th-century scholars and theologians who were exponents of high church principles during a time of great political and ecclesiastical upheaval in the Church of England. Taylor joined others like William Laud, Thomas Ken, and Launcelot Andrews who pressed for preserving the historic episcopate, the importance of scripture as containing all things necessary to salvation, truth being sought from the joint testimony of scripture and ecclesiastical authority based on the tradition of the first four centuries of the faith, and the role of reason. It was Jeremy Taylor who wrote: "Scripture, tradition, councils, and fathers are the evidence in question, but reason is the judge."

Less than 200 years later the tenets of the Caroline divines morphed and germinated into the Oxford Movement, and we are the blessed recipients of many of the gifts that came from that chest of ecclesial treasure and glory.

Jeremy Taylor was a prolific writer who produced much of that work during his imprisonment in Wales after Cromwell's victory. His book, *Holy Living and Holy Dying*, is among his more notable works and he became known for his encouragement of religious toleration in the 17th century.

Despite his unquestioned literary genius, he was not asked to have a part in the prayer book revision of 1662, but the first American prayer book incorporated one of his prayers, as did later editions. After the restoration of the monarchy he became bishop of several small dioceses in Ireland and labored tirelessly to rebuild churches, restore the use of the prayer book and overcome Puritan opposition. As vice-chancellor of Trinity College, Dublin, he took a leading role in reviving the intellectual life of



the Church of Ireland and remained to the end a man of prayer and a pastor. Here endeth the history lesson. And you may well say, “Thanks be to God.”

And now a word from our sponsor: the collect for the commemoration of Jeremy Taylor prays: “Make us deeply aware of the shortness and uncertainty of human life and let your Holy Spirit lead us in holiness and righteousness all our days...” We need those reminders; and let me say that when one reaches their seventh decade of life the shortness and uncertainty of life becomes more and more apparent and we long for the presence and guidance of the Holy Spirit more and more. The reading from Paul’s Letter to the Romans, chapter 14, speaks to the Brotherhood of Saint Gregory about life together at this juncture in time. Paul writes: “We do not live to ourselves and we do not die to ourselves... Whether we live or whether we die, we are the Lord’s. Why do you pass judgment on your brother or sister? Or why do you despise your brother or sister?... Each of us will be accountable to God.”

As part of the holy living that Jeremy Taylor and Saint Paul call us to is a need for our hearts and minds to be filled with grace and charity, particularly when brothers choose to leave this holy fellowship. In charity we can learn to say to those who leave, “Go in peace. May God go with you and may you find happiness,” rather than judging, analyzing, harboring anger or anathematizing those who choose to walk a different path. “God be with you and go in peace” is a blessing we can give and I believe that we will be equally blessed in return, allowing us to grow in faith towards holy living. Christians should be people of blessing, and what a joy it is to bless others. Share blessings all around! And we do share so many blessings. Let us strive to be people of blessing.

Bless you all, my dear brothers. Be kindly affectioned one to another and to all people and give the grace, love, charity, respect, and blessing to those who leave our company as generously as we give the same to all of God’s children and people. May the Holy Spirit lead us in holiness and righteousness all our days. Holy living — holy dying. It is worth pursuing; and what a blessings we will come to know. Share a blessing. Be a blessing.

Rodney Michel

A Convocation sermon

CLARITY OF LOVE

My beloved speaks and says to me:

Arise, my love, my fair one, and come away...

It had been a very cold and early Lent when Palm Sunday arrived in the year 1212 on the hilltop Umbrian town of Assisi. To begin the solemn rites that morning, the bishop was giving palms to parishioners inside the church. Throngs of the faithful began pushing their way to gain the bishop’s attention for one of those prized branches, but over the liturgical chaos, the bishop spotted a young girl sitting quietly in the back of the nave. He was moved by her humility and so he pushed through the crowds himself in order to give her one of his blessed branches. She took this simple gesture on the part of the bishop as a sign that she should follow her heart. You see — earlier



It is no coincidence that a wedding ring is presented at life profession.

that Lent, she had heard the new preacher in town, Francis. In her later testimonies she states that she experienced a warmth in her heart upon hearing his words and was moved to devote her entire life to God. Her name was Clare. That evening, the 18-year-old left her family's house and, accompanied by her aunt and another companion, walked to meet Francis in the nearby chapel of the Convento Porziuncola. They cut Clare's hair, she exchanged her rich gown for a plain robe and veil, and she began—or perhaps it is better said, she continued—her very personal love affair with the Divine. Soon her wealthy family attempted to force her to return home because she was in an arranged, socially advantageous

betrothal. It is said that Clare clung to the altar of the church and threw aside her veil to show her cropped hair. She resisted any attempt to leave religious life and professed that she would have no other spouse, no other Love, but Jesus Christ.

Like Clare, haven't we found ourselves clinging to the altar with all our might while something or someone tries to drag us away? "Arise, my love, my fair one, and come away..."

How appropriate that during our first Convocation Eucharist together our first reading is taken from the beautiful Song of Solomon, the Song of Songs. I normally focus on the appointed gospel at every Eucharist in which I am asked to preach. Today's appointed Lukan narrative certainly influenced George Herbert's poem about an intimate dinner party between God and ourselves as the beloved invited guest: "You must sit down, says Love, and taste my meat And so I did sit and eat." Today, however, I want to make an exception because I believe our first lesson in the Song of Songs reaches a very deep core in us who are the church's religious. The Song speaks to me. I guess you could say, in the simplest of terms, that I am head over heels in love with God. I am also a hopeless romantic. My husband and I had portions of the Song chanted in Hebrew and then read in English at the blessing of our own marriage in the Diocese of California many ears ago. This unique canticle of the Hebrew Bible does not celebrate the Law or the Lord or even Wisdom like the others — it celebrates human erotic love. We hear the voices of two lovers in harmony, yearning for each other's bodies and the carnal delights they offer, each desiring the other and rejoicing in their human sexual intimacy. We get to be the voyeur of their erotic encounters. Do I have your attention now?

In modern Judaism, the Song is read on the Sabbath during Passover. Rabbinic teaching describes it as an allegory of the loving relationship between God and his people. Christians viewed the Song of Songs by treating the love that it celebrates as an analogy for the love between Christ the bridegroom and the church his bride. Over the centuries the interpretations grew and became more complex with multiple layers of meaning. Now that is all well and good, but when I hear these canticles read I think we must go deeper — actually I think we must go more personal. Do they not de-

scribe in allegory the very personal and unique love affair each one of us has with the Divine? Do they not illustrate our own soul's longing to be united with this God of ours through allegory, using some of the most basic human experiences that we know, those primal human biological drives: hunger, thirst, sleep, temperature, pain and sex? The psalms that we pray on a monthly cycle are full of our biological drives using this imagery. Today, for example, we heard thirst being used as imagery to describe our longing for God: "Eagerly I seek you; my soul thirsts for you, my flesh faints for you, as in a barren and dry land where there is no water." Does not the psalmist describe our souls longing for God like a hunger in other passages? Do we not long for safety in God as we hear, "Under his pinions you will find rest... The Lord is your shade at your right hand. The sun shall not strike you by day." And yes — the Song is a wonderful example illustrating allegorically our longing for God in the most powerful of those biological drives — human sexual desire.

The erotic imagery of the Song is not unique to it. Christian mysticism, just like Jewish, Islamic, and Hindu mysticism, finds metaphorical expression in erotic terms. Origen and Gregory of Nyssa noted the erotic in the Song and wrote commentaries, and many followed suit, using romantic erotic imagery to describe their own personal relationship with God: Bernard of Clairvaux, Julian of Norwich, Teresa of Avila, John of the Cross — and even Clare. In her letters to Agnes of Prague, the daughter of the Bohemian king, Clare tells Agnes that devotion to Christ will yield her greater riches than any human lover:

Whose power is stronger,
 Whose generosity is more abundant,
 Whose appearance more beautiful,
 Whose love more tender,
 Whose courtesy more gracious.
 In Whose embrace you are already caught up.

God always makes the first move. From the first moment of creation, in the person of Jesus Christ destroying death and rising from the grave, and in God's continued creation to this very present moment—God is always making the first move. When did God make his first move in your life?

In *The Sacred Romance: Drawing Closer to the Heart of God*, authors Curtis and Eldrege tell us that from our early childhood, something or someone calls us on a



journey of the heart. It is a longing that does not go away. God, the ultimate Romancer, calls each of us on a journey full of intimacy, adventure, and beauty. But like any good fairy tale, there is also danger. Evil and shadows can lurk just around the corner; arrows come towards us from the sky which can wound us as sorrow, anger, guilt, despair, suffering, failure, addiction, or disease — wounds so painful at times that some may be driven to want to give up on life entirely and just end it. But as we pray within the depths of our hearts in the psalms of Compline we can hear the Psalmist whisper in our ear: “You shall not be afraid of any terror by night nor of the arrow that flies by day...” “Arise, my love, my fair one, and come away...”

Are not all of our relationships — with people we love the most and with whom we are the most intimate — are they not reflections of this love of God? Like the Eucharist, are they not a foretaste of the divine love that we will one day encounter in its totality in our complete union with God? The late Anglican theologian Norman Pittenger said this about our human relationships:

Whenever we see love or find love — love that seeks faithfulness, acts tenderly, gives as well as receives, establishes mutuality between and among persons—there we see, because we are found of, the cosmic lover. In Christian faith it is he, the cosmic lover, who dwelt among us, supremely and revealingly, in the love of God which is in Christ Jesus our Lord.

Did you notice in the Song that God is also longing for us? Did you notice that unlike all of the other books within sacred scripture, which consider our relationship between God and ourselves as one of inequality, the Song shows us a relationship in which we and this God of ours are equal partners freely bound in a consensual loving relationship? Isn't this relational equality between God and human beings at the heart of what the Christian faith proclaims through the mystery of the Incarnation in the life, death, and resurrection of Jesus Christ?

Epiphanius, the Bishop of Cyprus in the early part of the fifth century, illustrates this relational equality in his well-known Homily for Holy Saturday. Listen to how similar Christ's words in this homily are to the poetry and romantic imagery of the Song of Songs. Christ goes to our first parent Adam, and lifts him from the tomb:

Arise, work of my hands, you who were created in my image. Arise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated. Arise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am Life itself am now one with you... I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

Arise, my love, my fair one, and come away...
You have ravished my heart with just one glance,
My beautiful one... Arise and come with me...

William Henry Benefield



CAUSE FOR A MARTYR

At 10:30 AM on July 16th of his year, the Armed Forces Career Center in Chattanooga, Tennessee was attacked by a lone gunman. He fired an assault rifle 25 to 30 times into the front office of that building. He then drove to a nearby Naval Reserve Center and opened fire again. Five United States servicemen were killed in that attack. The gunman was later killed in a gun battle with police.

Like many others in the Chattanooga community, I struggled with that senseless act of violence. I began to wonder if it was possible to move forward in the face of such enormous grief and sorrow. How do you move beyond fear to a place of hope, a place where, as the Psalmist says, “Mercy and truth have met together; where righteousness and peace have kissed each other?”

That was very much on my mind as I began to reflect on the life of Jonathan Myrick Daniels. I soon realized that he had made a similar journey as he worked in the civil rights movement and was transformed by it. So as we take a few moments to remember his courageous life, I also would like us to think about his transformation.

One the first things I noticed was Jonathan Daniels’ experience of awakening. It wasn’t easy. He grew up in the small town of Keene, New Hampshire, and was insulated from the racial unrest that was beginning to stir in the south. It was not until he entered seminary in 1963 that he began to witness the depth of racism in our country and the growing movement against it. He could see rallies in support of integration in the Boston public schools. Public vigils were held after the bombing of the 16th Street Baptist Church in Birmingham, Alabama in which four African-American children were killed.

But the tipping point came on March 7, 1965. He watched the evening news and saw film footage of Alabama state troopers beating and using tear gas on peaceful demonstrators who had begun a march from Selma to Montgomery. It was the event that came to be known as “Bloody Sunday.” Dr Martin Luther King jr made an appeal to clergy in the north to join the march but



Jonathan struggled over what to do. He wrote, “Could I spare the time? Did I want to spare the time?” But as he sat in choir for Evening Prayer and sang the words of the Magnificat, he was awakened. He suddenly understood what was going on in the world and what God was doing in the world.

He hath put down the mighty from their seat
and hath exalted the humble and the meek.
He hath filled the hungry with good things
and the rich he hath sent empty away.

He knew he must go to Selma.

While in Alabama, he made another important step: He surrendered. It was a very dangerous place to be and he had never been exposed to that level of hatred and violence. In less than one month, Jimmie Lee Jackson, the Reverend James Reeb and Viola Liuzzo were murdered. But instead of getting stuck in sorrow or fear, instead of giving in to hatred, he surrendered to the radical love of Jesus.

On one occasion, he took part in a voter registration drive in Camden, Alabama and his group was tear-gassed. He was very angry but he later wrote:

I saw that the men who came after me were themselves not free. Even though they were white and hateful and my enemies, they were human beings too. I began to learn a new freedom in the cross, freedom to love the enemy and in that freedom to will and try to set him free.

One of the last and most important things that he learned in his journey is that you have to die. That image of ourselves that we project out into the world, the emotional armor we hide behind, that false self has to die. It is painful but it is the only way we can make room for the life of God in us. Daniels wrote:

I lost fear... when I began to know in my bones and sinews that I had been truly baptized into the Lord’s death and resurrection, that in the only sense that really matters I am already dead and my life is hidden with Christ in God.

We can see that the risen Christ was living in him and through him by what happened next. He was arrested on August 14, 1965 with 28 others for picketing a “Whites-Only” business. They were all released without prior notice or explanation on the 20th. When Jonathan and three others went to call for a ride home they were confronted by a deputy sheriff. He cursed them and pointed a 12-gauge shotgun at Ruby Sales, a 17-year-old civil rights worker. Before the deputy fired his weapon, Jonathan pushed Ruby to the ground and to safety, but was himself killed by the shotgun blast.

Awakening. Surrender. Dying to self. These are important because we are living in very dangerous times, even more dangerous than the time in which Jonathan Daniels lived. Dr King noted that in the six years between 1960 and 1965 at least 26 people working in the civil rights movement were killed. In the past six years, at least 128 people have been killed because they went to work, they went to the movies, or went to church or school. They were all victims of mass shootings. In 2015, 24 unarmed African-American men have been shot and killed in altercations with police.

We live in a society that is addicted to violence. It is a disease that threatens to destroy our nation. We desperately need an awakening and transformation. We can be a part of that if we take our vows seriously. After all, if all our theological insights,

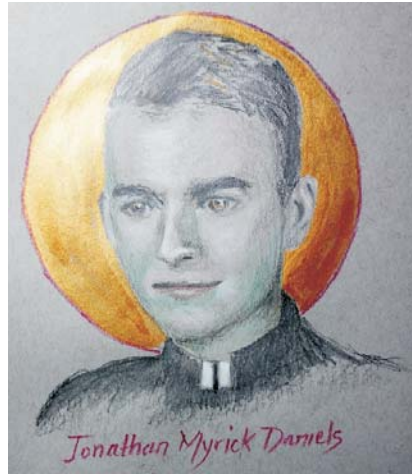
prayers and spiritual practice do not empower us to live Jesus, to take the radical love of Jesus into our violent world, then why bother?

I want to conclude with words from Jonathan Daniels. I think they are remarkable words because they were part of a sermon he delivered in his home parish before he had even entered seminary. He said:

Somebody must visit the sick and the lonely and the frightened and the sorrowing. Somebody must comfort the discouraged, argue lovingly and convincingly with the anguished doubter. Somebody must remind the sick soul that healing is within his grasp and urge him to take the medicine when his disease seems more attractive.

“Also I heard the voice of the Lord saying, ‘Whom shall I send and who will go for us?’ Then said I, ‘Here am I; send me.’”

Bo Alexander Armstrong



Presiding Bishop-elect Michael Curry visits for a photo opportunity with the New York delegation to GC78.

INTERCESSIONS

For the Brotherhood

Episcopal Visitors Sun

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

Professed

Richard Thomas Biernacki
John Nidecker d 6.20.88
 James Teets
 Luke Anthony Nowicki
John Peter Clark d 2.25.94

William Francis Jones Mon

Thomas Joseph Ross d 12.18.01
 Tobias Stanislas Haller
William Bunting d 10.12.88
 Edward Munro
Charles Kramer d 10.23.06
Bernard Fessenden d 8.10.93
 Donovan Aidan Bowley
Edward Riley d 9.15.05

Christopher Stephen Jenks Tue

Ciarán Anthony DellaFera
Damian-Curtis Kellum d 10.9.07
 Richard John Lorino
 Ronald Augustine Fox
 Maurice John Grove
 Virgilio Fortuna
 Gordon John Stanley

Karekin Madteos Yarian Wed

William David Everett
 Thomas Bushnell
Patrick Ignatius Dickson d 7.20.05
 Robert James McLaughlin
 Peter Budde
 John Henry Ernestine
 Francis Sebastian Medina
 Ælfred Bernard Dean

Joseph Basil Gauss Thu

Mark Andrew Jones
 Richard Matthias
 William Henry Benefield
 Nathanael Deward Rahm
 Thomas Lawrence Greer
 Enoch John Valentine
 Ron Fender
Michael Elliott d 2.8.12

David Luke Henton Fri

David John Battrick
 Bo Alexander Armstrong
 Francis Jonathan Bullock
 James Patrick Hall
 Richard Edward Helmer
 Eric Shelley
 Larry Walter Reich

Novices Sat

Donald Sutton
 Max Steele
 Scott Michael Pomerenk

Postulants

Michael J Piper
 Angel M Roque
 David Hedges

For Religious Communities

Sacramentine & Visitandine Nuns
 Society of the Atonement
 Order of Friars Minor
 Community of the Paraclete
 Companions of Saint Luke~
 Benedictine
 Community of Celebration
 Little Sisters of Saint Clare
 Anamchara Fellowship
 Anglican Order of Preachers
 Rivendell Community
 Sisters of Saint Gregory
 Third Order SSF

Worker Sisters & Brothers of the Holy Spirit

Camaldolese Benedictines
 Society of Saint John the Evangelist
 Anglican Oblates of Saint Benedict
 Community of the Gospel
 Community of the Transfiguration
 Oratory of the Good Shepherd
 Community of Solitude
 Oratory of Saint Mary and Saint John
 Order of Julian of Norwich
 Order of the Holy Cross
 Order of Saint Helena
 Community of Saint John Baptist
 Society of Saint Francis

For Ministries

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

For the Departed

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