

The Servant



Wine country...

...on the road to Compostela

#268

Summer 2023

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Minister General, Richard Thomas Biernacki *Editor*, Tobias Stanislas Haller
Community Notes Editor, James Teets

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305 West Lafayette Avenue
Baltimore MD 21217

Send inquiries, and requests to be added to our e-mailing list, to
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Where there's a will

You can assist and further the ministries of the Brotherhood of Saint Gregory by remembering the community in your will. If you choose to do so, the following form of wording is appropriate:

I hereby give, devise, and bequeath to The Brotherhood of Saint Gregory, Inc., a New York State not-for-profit corporation and its successors for ever \$_____ and / or _____ percent of my estate to be used in such a manner as determined by its Directors.

The Ron Fender Cross



Before his untimely death, our brother Ron Fender made a retreat in the woods of his beloved Tennessee. Ron loved these times that he set aside frequently. On the last that he made, he described this for me: “Each morning up near the stream, I said my prayers and as the water flowed past me, I gathered a stone — each a prayer.” When the time had come to return home, he carried the various stones with him. Upon returning, he said, “What can I do for Brother Richard Thomas?” The cross seen here is the result, on wood from the forest, stones carefully wired on. It hangs in my garden and through wind and rain, snow and ice, it remains there unmoved.

All of us brothers are like those stones. We need to be stalwart and strong, putting on the armor of God in his service. There are days when we feel a little like so many stones in the sea, tossed and pulled in many directions. We must remain steadfast and determined to do the work given to us to do. I wanted to share the cross and the story as an example — maybe more as a symbol. I treasure this cross of stones as a reminder for myself. We are in trying times and we must remain strong — like the wire holding these stones in place on the “Brother Ron Fender Cross.”

RTB

Here and there with the Brothers

Community Notes

The 2023 Annual Meeting of NÆCC

Twenty-two members of the National Association of Episcopal Christian Communities (NÆCC) representing 12 different communities met for their annual leaders meeting at the Pallottine Center in Florissant, Missouri May 8-12.

According to NÆCC President the Rev Masud Ibn Syedullah TSSF, the members gathered for Evening Prayer on Monday May 8, and then began each morning before breakfast in small groups with Lectio Divina. Masud gave a president's address on Tuesday, noting, “We are at a new time in our history, given that the General Convention — for the first time — authorized a Religious Life Sunday on the 3rd Sunday after the Epiphany.” The first one was this year. Masud said the establishment of a Sunday to acknowledge and celebrate religious communities within the Episcopal Church provides a new window of opportunity for



religious communities to make themselves known and offer the church a vast range of resources to support its life and mission. He invited the members of NÆCC to begin to use this window of opportunity to think of ways they can publicize their presence and offer their gifts and talents to the Church. He noted that communication about and within NÆCC is important, and he suggested the communities gathered begin with the website. He said that the website is NÆCC's major way of communicating.

Discussions about the future continued throughout the week, along with a daily Eucharist celebrated by NÆCC members, including Masud, the Rev Canon Beth Tjoflat LSSC and the Rev Kate Maxwell OSB. The preachers were the Rev Canon Peter Stube TSSF, Mtr Kate and Ronald Augustine Fox BSG.

At the business meeting, Bill Farra SCC, was re-elected treasurer. The Companions of Dorothy the Worker was approved for "Associate" membership. NÆCC has three categories of membership — communities recognized by the House of Bishops Committee on Religious Life, communities seeking recognition, and communities not seeking canonical recognition. A relatively new community in the Diocese of Long Island, the Franciscan Community of Compassion, was approved for associate membership. Three friars from the Order of Saint Francis attended for the first time.

Communities represented included Anamchara Fellowship, the Benedictine Priory of Saint Mary, the Brotherhood of Saint Gregory, Society of the Community of Celebration, Community of Francis and Clare, Community of the Mother of Jesus, Community of the Gospel, the Little Sisters of Saint Clare, the Rivendell Community, the Third Order Province of the Americas Society of Saint Francis, Companions of Dorothy the Worker, and the Order of Saint Francis.

NÆCC and the Conference of Anglican Religious Orders in the Americas (CAROA) had met jointly for a number of years, but CAROA had specific items of interest pertaining to traditional communities that needed to be discussed and met separately. For now, the two organizations will meet on their own "for the

foreseeable future,” but will continue a strong working relationship with the executive committees, various committee work, and regional gatherings.

Spring Council of the Brotherhood, 2023

The Spring Council Meeting was held via Zoom on April 22nd — beginning with prayer by the Minister General and Chair, Richard Thomas Biernacki (Diocese of New Jersey). Secretary Joseph Basil Gauss (Chicago), continued by calling the roll, followed by the Minister General’s report on provincial activities. Next each Minister Provincial reported on events held in each province and touching upon the ministries of each member in his province. Of note in Province 2 was the request by David John Battrick (Newcastle NSW, Australia) to withdraw from the community. His request was accepted, with sadness.

As part of his report for Province West, Minister Provincial William Henry Benefield (West Texas) nominated Scott Michael Pomerenk (Colorado), Angel Gabriel Roque (Rio Grande) and David Benedict Hedges (Arizona) for life profession of vows at this year’s Annual Convocation in July. Council voted their support for all three. (Subsequently, the Secretary polled all of the life professed and the response was prompt and fully supportive!)

Each of the community’s remaining officials then made their reports. Director of Education Thomas Bushnell (New York) discussed his experiences in this role and noted that he had enjoyed his time — though his term is concluded in July at Annual Convocation. Director of Postulants and Novices Tobias Stanislas Haller (Maryland) provided an update on those in formation at this time; Council approved the reception of Clayton D Johnson to the novitiate. Treasurer James Teets (Maryland) reported a positive view of the community’s finances as of the close of the first quarter of 2023, and Director of Vocations Ronald Augustine Fox (Chicago) gave his comments on the two postulants who had entered the community since last year.

Next came a long report from the committee established to review Article XII.G of the Brotherhood’s Constitution — which addresses active and inactive membership status. This committee included Chair Mark Andrew Jones (Southeast Florida), James Teets, Thomas Bushnell, Bo Alexander Armstrong (East Tennessee) and Eric Shelley (Southwestern Virginia). After much conversation, Council voted to accept the report with thanks and adopt a standing resolution addressing its concerns.

Recognizing that Thomas’s term as Director of Education ends this summer, Council elected William Henry Benefield to this ministry. His three-year term will begin as of Annual Convocation in July.

Lastly, Council received the applications for Outreach Grants for 2023 as submitted by our members, already scored online over the previous weeks. Grants are awarded to ministries with which our brothers are familiar in their parishes,

dioceses or areas, and in which some of our brothers are personally involved; this year's recipients include:

- ⌕ The Chattanooga Outreach Fund, an emergency assistance program for homeless folks in the Chattanooga area, including the eventual establishment of a restoration housing village for those who have lost their affordable housing; this fund is managed and overseen by Saint Paul's Episcopal Church in Chattanooga;
- ⌕ Assisting the renovation of the parish house at Christ Church, Shrewsbury NJ, after massive water damage from a broken pipe affected the parish offices and the Christian Education classrooms;
- ⌕ Supporting scholarship assistance via the LEAGUE Foundation, for LGBTQ+ youth entering college for the first time;
- ⌕ Lazarus Gate (Rocky Mountain Refuge) in Denver, which provides shelter to homeless people with terminal illness, so that they may have a stable, appropriate environment for hospice agencies to deliver care. This year our grant will be used toward resident staff support; and
- ⌕ Rio Grande Borderland Ministries, of the Episcopal Diocese of the Rio Grande, providing food, clothing, infant and child care supplies, and other services to those in need on both sides of the US/Mexico border. The grant will support the benefits package for the program's Bridge Chaplain, the only full-time employee serving this program.



Richard Thomas presents the grant check to Warden Peggy James as Junior Warden Connie Goddard (l) and Rector Lisa Mitchell look on.

Grant applications submitted by our brothers toward ministries they are personally involved in or familiar with.

Province 2

On Saturday, May 20th, the Rev Matthew N Heyd was ordained and consecrated Bishop Coadjutor of New York at the Cathedral Church of Saint John the Divine

Through our annual Outreach Grants, the Brotherhood is able to support the ministries of our brothers where they are, and we thank God for the ability provided by our individual tithes and investments to respond to local needs throughout the USA. Though the Brotherhood is not a classical “charity” — rather it is a religious community which provides educational support toward enhancing the ministry of its members — it is a great pleasure to be able to consider such Outreach

in Manhattan. Thomas Bushnell was present among the religious in attendance and brought the congratulations and the warmest best wishes to Bishop Matt, with whom a number of our brothers have ministered over the years.

⌕ Richard Matthias retired from my his ministry as deacon at Trinity Cornwall, Ontario, in April. This is not a complete cessation of his ministry, which will continue as he is able, but liberates him from required attendance at some diocesan meetings. He continues ministry as a Trustee and Chaplain for the Louisville Volunteer Fire Department, which provides coverage for an area of over 63 square miles.

Province 3



(r) Postulant Clayton Johnson served at the diocesan Chrism Mass during this year's Holy Week.

(l) Jason Peter Seta and Clayton assisted as ministers of ceremony at the June 3rd diaconal ordinations at the Philadelphia Episcopal Cathedral.



Province 4

Earlier this year, Bishop of East Tennessee Brian Cole had a conversation with Larry Walter Reich, discussing the fact that so many Episcopalians are still unaware of religious life in our church, and Bishop Cole asked Larry Walter if he would be willing to visit other parishes — he serves as the head verger and as a Eucharistic Minister at Saint Paul's Chattanooga — to spread the word about the Brotherhood of Saint Gregory and other religious communities in our church. Larry Walter quickly agreed, and his first visit came on May 7th. He visited Saint Martin of Tours Chattanooga, at the invitation of the interim rector, the Rev Canon SuzeAnne Silla. Larry Walter reports,



Canon Silla with Larry Walter

She was wonderful and made me feel right at home. I was able to talk with several parishioners after the liturgy at coffee hour and I answered a lot of questions. I posted a poster and Brotherhood fliers on one of their bulletin boards.



Watch this space in future editions as Larry Walter visits other parishes in the months ahead as he takes personally Our Lord's call to "Be an evangelist!"

⌘ On June 8th, the Feast of Corpus Christi, William Henry Benefield, Minister Provincial of Province West (West Texas), was the guest preacher at Sung Mass and Benediction of the Blessed Sacrament at Our Saviour, Atlanta. He and the Rev Melanie Gibson Rowell appear in the photo to the left. The text of his sermon appears later in this issue.

⌘ On May 23rd the Brotherhood Council accepted the request of Mychal Joseph Gallop (Southwestern Virginia) to withdraw from the novitiate. We wish him well in his future life and ministry.



⌘ Carlos Roberto Fernández (Southeast Florida) served in various liturgical capacities on Good Friday (l) and Easter (r) at the Ancient Spanish Monastery (Saint Bernard de Clairvaux), North Miami Beach. Seen with him at right is the rector, Fr Gregory Mansfield, SCP.



Province 5

On April 26th Francis Jonathan Bullock (Indianapolis) attended his last seminary class at the Earlham School of Religion in Richmond, Indiana. He has only one term paper, a few minor tasks, and a unit of CPE beginning in October, in order to complete the final requirements for his MDiv. He has been working toward this for several years; and we send him our heartfelt congratulations!

Province West

On April 30th, the Rev Brian Winter, rector of Christ's Church Castle Rock, Colorado, invited Scott Michael Pomerenk (r) to speak on the religious life at that parish's adult education hour.





✙ David Luke Henton (Rio Grande), Priest-In-Charge of All Saints, El Paso, Texas, had quite a busy Ascension Day at Ascension in Cloudcroft NM — the parish which originally sponsored him for priestly ministry — as he celebrated the Holy Eucharist and preached. Earlier that day he was in El Paso to participate in the first of what the local Episcopal clergy hope will become a permanent offering to the

area community — shared communal celebrations of the Holy Eucharist for every Major Feast Day — with the six El Paso parishes rotating the hosting and the liturgical responsibilities. Seen in the photo of the altar party at this foundational service, showing (left to right) David Luke, preacher; the Rev Kristin Kopren, rector of Saint Francis on the Hill, celebrant; the Rev Canon Kathy McNellis, Vicar of Holy Spirit, the host parish for this inaugural event; and Deacon Sondra Jones from Saint Christopher's. David Luke reports that 25 folks attended this weekday service, representing five of the six El Paso congregations, including his All Saints, ending with a festive luncheon.

✙ Dana Augustine Kramer, a parishioner at Our Saviour, Mill Valley, California, made her life profession as a solitary on April 17th, offering her vows before Bishop of California Marc Handley Andrus. Over two dozen parishioners, family, and friends were present to bear witness. Dana Augustine, MSA Sol, out of a deep love for the Gregorian communities who have been instrumental in her formation, based her solitary Rule on the BSG Rule and has styled her habit similarly to ours. Her patron is Augustine of Canterbury, the monk Gregory the Great sent to spread Christianity in Britain in the late seventh century.



(l to r) Mike Peters, Richard Edward, Dana Augustine, and Bishop Andrus

Richard Edward Helmer, rector of Our Saviour, has served as Dana Augustine's guardian in religious life for the past eighteen months, working with her and a parish discernment committee guiding her through her preparation and her application to the bishop formally to recognize her vocation.

Dana Augustine plans to continue her ministries at Our Saviour, and also serves on the nominating committee for the Convention of the Diocese. Richard Edward will continue as her guardian in religious life.

Personal Reflections on the Book of Common Prayer

I was first introduced to the Book of Common Prayer in 2005. I was a first-year seminarian at Calvin Theological Seminary in Grand Rapids, Michigan. By this time I had stepped away from the Roman church and was enamored with Reformed theology. The history professor opened each lecture with historically relevant prayers from the era we were reviewing. For example, during our lectures on the English Reformation, he used Cranmer's prayers from the Book of Common Prayer. Due to student interest, the professor formed a Morning Prayer group using the Book of Common Prayer.

I found using the Prayer Book cumbersome. The constant flipping between sections and pages often left me frustrated, searching for the correct pages and prayers from which our professor was reading. Nevertheless, I acquired a used copy for my own perusal. This led to a small collection of prayer books over my seminary career, including *The Celtic Daily Prayer: Prayers and Readings from the Northumbria Community*, various Roman Catholic breviaries, missals, and other devotional books, *Saint Augustine's Prayer Book*, and the Presbyterian Church (USA)'s Book of Common Worship.

Each contained its own beauty but they also had their own drawbacks. *The Celtic Daily Prayer* had beautifully written prose and prayers that filled my imagination with magnificent imagery of God and nature; however, the offices were quite short and lacked the complexity of human experience. The Roman Catholic breviaries and prayers books offered an abundance of prayers for every occasion in a person's experience. Unfortunately, one needed to purchase a new edition of the breviary annually. The exception to my disappointment was the Presbyterian Book of Common Worship.

By the time I was a candidate for ordination, I regularly used the Book of Common Worship for evening prayers. It closely follows the Anglican and Episcopal prayer books, with the exception that it is organized into two volumes, *Daily Prayer* and the *Pastoral Edition*. The *Pastoral Edition* has instructions and rubrics for pastoral leadership in services, sacraments, and life events. Whenever I was called to lead congregational worship, I put these prayer books to good use. To my disappointment, only high church Presbyterians use it and the Florida congregations I led leaned evangelical, and considered my services "Catholic."

After much discernment I knew I no longer belonged in PCUSA, liturgically. The things that I most valued were its Reformed theology and Book of Common Worship, which for all intents and purposes, is found in the Episcopal Church and the Book of Common Prayer. Since transferring my membership to the Episcopal Church, and eventually taking vows with the Brotherhood, I have



The author prepares the sweet little donkey for the Palm Sunday procession at his Florida parish.

spiritual fulfillment in the services I am able to provide the church, and I have become familiar with the Book of Common Prayer and no longer find it cumbersome to use.

John Durel, who was instrumental in translating the Book of Common Prayer into French in 1662, wrote in a sermon that:

Our Liturgy is an admirable piece of devotion and instruction. It is the marrow and substance of all that piety and experience of the first five centuries of Christianity found most proper to edification in the public assemblies.... And all this mixed and diversified with great care expressly to quicken devotion and stir up attention.

The churches of the Anglican Communion have Thomas Cranmer to thank for the liturgy he crafted by melding ancient, historical, and contemporary prayers with daily scriptural readings. These prayers and readings breathe essential orthodox Christian

doctrine and the teachings of Scripture into a person's daily life, feeding their souls as well as teaching basic doctrine to the laity. Cranmer was Archbishop of Canterbury under Henry VIII, Edward VI, and Mary. He was the primary author of the first two editions of the Book of Common Prayer. Since worship has a central place in Christian life, Cranmer's goal was to give the English people a common liturgy in their own language that could be recognized throughout the country. Previously, worship had been in Latin and differed in each region based on community custom. Cranmer felt that Latin failed to reach "the hearts, spirit, and mind" of the common people who did not speak or understand the language (Schmidt 4). He wanted a book and liturgy that combined "recollection with repentance and progress towards perfection" set daily and within the liturgical calendar, that would integrate and unite the community, so that "there were no distinctions between priest and lay-[persons]" (Thornton 258). Cranmer wanted to fashion a prayer book that was not only easy to use but simplified for clergy, demystified for the laity, and theologically orthodox for the most conservatively minded in the English church (Thornton 257). Hence, a person traveling the length and breadth of England would be able to worship in a church far from home and be able to participate in the liturgy since all parishes would use the same prayer book at worship.

At the beginning of the English Reformation, there were many prayer books that required clergy to use several volumes at once. Medieval worship required the use of a "breviary, missal, manual, pontifical, processional, consuetudinary, ordinal, and Bible" as "each of these books contained services of worship, parts of services,

or rules for conducting worship” (Schmidt 4). In the preface to the 1549 Prayer Book, Thomas Cranmer candidly quipped that “many times there was more business to find out what should be read, than to read it when it was found out.”

To achieve his goal, Cranmer looked to the Rule of St. Benedict. He condensed the eight Benedictine offices into two, pulled from the writings of the Apostolic Fathers, liturgies from the ancient Eastern and Western churches, and from the theological writings of contemporary Protestant and Roman Catholic thinkers like John Calvin, Martin Luther, and Cardinal Francisco de Quiñones (Schmidt 4-5, 37; Thornton 257-258). In addition, he incorporated daily readings from the recently translated English Bible into each prayer service. Once completed, Cranmer’s new and concise prayer book contained two daily offices, Morning and Evening. It contained a lectionary of daily readings from both the Old and New Testaments at each, thus allowing worshipers to read through the Old Testament and parts of the New Testament once a year, and the Gospels, three times a year. Cranmer placed the totality of the Eucharistic text and its rubrics in the hands of the laity for their edification and understanding; thus removing the mystery of clergy *oratio secreta*, the whispered prayers said by clergy during the Roman Eucharist (Schmidt 4). The Book of Common Prayer was a tool for corporate worship which “presupposes a weekly celebration of the Eucharist” and aims “to the ideal of a life of recollection, with private prayer” (Thornton 258).

The fruition of Cranmer’s sacred work was not without controversy. Roughly a century after Cranmer’s death, during the Puritan Commonwealth (1649–1660), when the Puritans had control of the English government and church, the Book of Common Prayer was removed from public services and was “driven underground” (Thornton 262). Nevertheless, the use of the Prayer Book persisted even amongst the very Puritans who removed it from their churches. It became part of the English private devotions and family communal prayers.

Thomas Cranmer’s Prayer Book was more than a comprehensive, theologically orthodox prayer book with a daily lectionary of the Bible, it was a devotional tool used by the nation that ignited a new kind of English piety. The Book of Common Prayer formed the minds and hearts of its readers because, *lex orandi, lex credenda*, the “the rule of prayer [is] the rule of belief” (Episcopal Church). The Prayer Book

freed the mind while at the same time it sets before the mind an urgent task. It can be rich, concrete and exact, according to its own character, and yet be open to a variety of constructions. Laudians and Latitudinarians, Evangelicals and Puseyites, mystics and social reformers, Christian Platonists, Thomists and existentialists can all love and use loyally the Book of Common Prayer . . . while yet differing substantially as to what it means and requires (Stevick 106-107).

The same remains true today. Whether worshipers are from the United States, the United Kingdom, Jamaica, India, Australia, or South Africa, they are all united in prayer while using texts that trace their roots to the Book of Common Prayer.

The Prayer Book allows one's private devotions and prayers to become the corporate prayer of the whole Communion. Moreover, as one prays, one is united with all Christians throughout time who have prayed these prayers as well.

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Carlos Roberto Fernández

A Sermon for Corpus Christi

In the Presence

Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament ... There you will find romance, glory, honour, fidelity, and the true way of all your loves upon earth. — J.R.R. Tolkien

We can thank the group of 13th century Belgian women religious dedicated to Eucharistic Adoration for the historical beginnings of the commemoration we celebrate tonight. The Feast was proposed by Thomas Aquinas to Pope Urban IV, in order to create a feast focused solely on the Holy Eucharist, emphasizing the joy of the Eucharist being the Body and Blood, Soul and Divinity of Jesus Christ. This evening we will sing two hymns Aquinas wrote for this day: *Pange Lingua* before the Gospel and *Tantum Ergo* during Benediction. Various Anglican Churches include this feast in their official calendar — sometimes calling it *Thanksgiving for Holy Communion* or *The Body and Blood of Christ commonly called Corpus Christi*. Both the Anglican Church of Canada and the Episcopal Church are considering it as an official addition. Anglo-Catholic parishes, of course, have commemorated it for decades just as we are doing tonight. We currently have a votive proper for the Holy Eucharist authorized for liturgies such as this.

In medieval England, Corpus Christi was a major festival including mystery plays and carnival-like celebrations and outdoor processions. Many parishes today still offer elaborate outdoor processions following mass, and although we will not have a procession tonight, we will close with Benediction. St Mary the Virgin in New York will carry the Blessed Sacrament around Times Square on Sunday, St. Paul's

K Street will do the same in Washington DC, and All Saints Margaret Street carried the Blessed Sacrament through the streets of London earlier today. These processions carry Christ into the world and bear witness to him as Lord and Savior.

So why was this feast developed? While Maundy Thursday is the commemoration of the institution of the Holy Eucharist, there are a lot of things going on during that first night of the Paschal Triduum: foot washing, stripping and washing of the altar, a night watch in Gethsemane. So today is set aside for Thanksgiving for Christ's Body and Blood, his gift to us in the Eucharist, and for his sacramental presence among us. In all of the other sacraments Jesus gives us his grace, says Aquinas, while in the Eucharist, the "sacrament of sacraments," he gives his whole self, his divinity and his humanity. And as we will hear in a few moments, it is "a perpetual memory of that his precious death and sacrifice, until his coming again." What we do here tonight is what theologians call *anamnesis*. Just as when Jewish people celebrate Passover, it is not just a commemoration: it makes that salvation history present again. And when we gather for Eucharist, the life, death, and resurrection of Christ is made present before us — known as the Paschal Mystery. God spoke in Genesis, as we heard last Sunday, that the world was made out of nothing through the power of the Word and the Spirit. Likewise, in the Eucharist, the One who said "let there be light" says "this is my Body" and "this is my Blood." Through the power of the Spirit invoked upon the gifts, an awesome change takes place. The Eucharist also transforms and equips us for mission — mass and mission even come from the same Latin word — *Ite, missa est* — go, you are dismissed, or you are sent. As mass ends, God sends each one of us out, transformed and empowered, to go in peace "to love and serve the Lord." It is no accident that not only are the bread and wine censed at the offertory but we too are censed because we too will be transformed as Christ's Body to go into the world.

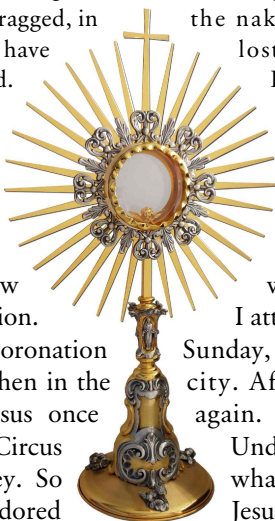


Several years ago I was making my way to Evensong and Benediction at All Saints Margaret Street — a famous London Anglo-Catholic parish, an exquisite Butterfield designed Victorian building, where Pusey, one of the founders of the Oxford Movement, laid the corner stone. I was running a bit late as I was turning off Regent Street onto Margaret Street and I passed an unsheltered person begging on the sidewalk. I quickly passed him by in my haste and then I just stopped in my tracks. What was I doing? How could I go adore Jesus in the Blessed Sacrament in a monstrance when I just passed him on the streets? I popped into a McDonald's and bought him some food and then I made my way to Evensong, arriving during the Psalter.

Why? In 1923, an Anglo-Catholic Congress was held at the Royal Albert Hall with several American bishops attending. Bishop of Zanzibar Frank Weston preached an address, "Our Present Duty." Now for a bit of context, much of the catholic

ceremony we enjoy today was still looked upon with suspicion and hostility by other Anglicans at the time. Incense, candles, bowing, vestments, genuflecting, reservation of the Blessed Sacrament — all were met with some resistance even by some bishops. The bishop of Zanzibar said:

I say to you ... with all the earnestness that I have, that if you are prepared to fight for the right of adoring Jesus in his Blessed Sacrament, then you have got to come out from before your Tabernacle and walk, with Christ mystically present in you, out into the streets of this country, and find the same Jesus in the people of your cities and your villages. You cannot claim to worship Jesus in the Tabernacle, if you do not pity Jesus in the slum. If you are Christians then your Jesus is one and the same: Jesus on the Throne of his glory, Jesus in the Blessed Sacrament, Jesus received into your hearts in Communion, Jesus with you mystically as you pray, and Jesus enthroned in the hearts and bodies of his brothers and sisters up and down this country.... Now go out into the highways and hedges.... Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel and try to wash their feet.



So since that time, every time I go to adore Jesus in the Blessed Sacrament or attend Benediction I try to look for Jesus in the streets. I had the privilege to be in London just a few weeks ago for the week leading up to the Coronation. I attended Evensong and Benediction once again on Coronation Sunday, as I have done on Sundays for the last two decades when in the city. Afterwards, walking down Regent Street I found Jesus again. He was sitting next to the entrance of the Oxford Circus Underground and so I stopped and gave him some money. what I want to encourage you So this week, once you have adored Jesus in his Most Blessed Sacrament, is to go out and look for Jesus just as Bishop Weston suggested. Go out into Atlanta and its suburbs and look for Jesus. I can assure you that you will know him when you see him. And when you see him, gird yourself with a towel, and give him food and drink, clothes, or a grocery gift card.

I have often found, ironically, that evangelical songs work very well when sung before Jesus in the Most Blessed Sacrament. As we are all in the Bible Belt right now, perhaps you can recall this song. I leave with you tonight this text that perhaps will help frame your mind as you encounter and receive Jesus in the Most Blessed Sacrament and afterwards adore Jesus tonight enthroned in that Monstrance. Whether you are dealing with losses in relationships, children, spouse, worries about your health, mental, physical (or your eyes, as in my case), problems with finances or your current job, or just the general anxieties of this transitory life, remember the words of this song:

Turn your eyes upon Jesus, Look full in His wonderful face,
And the things of earth will grow strangely dim, In the light of His glory and grace.

✠ Blessed, praised, hallowed, and adored be Jesus Christ on his throne of glory in heaven, in the Most Holy Sacrament of the altar, and in the hearts of all his faithful people. Amen.

William Henry Benefield

On Pilgrimage to Compostela

Dispatches of a Gregorian Pilgrim



Brothers, walked my first section of the Camino de Santiago de Compostela today. Just 6k, but enough to show I'm not in shape. We hiked from Ciruena to Santo Domingo de la Calzada. The cathedral there has Saint Dominic's two level tomb. And live chickens said to be direct descendants of the ones Dominic cared for. Although no one asked the chickens about it.

The Camino was lovely. Blue-green fields of barley stretched out to the mountains. And wild flowers lined the path. We stopped for a tapas lunch in a small village bar. Wow.

Tomorrow is into the Oca Mountains with a stop at the Monastery of San Juan de Ortega. It's 12k with a steep climb for the first hour. Could get nasty. Happily the weather's holding cool and partly sunny. Hope it stays that way.



Brothers, I'm still alive. No thanks to the hike yesterday. It was straight up for the first two kilometers. One of our party had a fancy watch which gave height in flights of stairs. He joyfully counted them until he reached 90 floors. I think Job had friends like that.

Then we continued in a thick pine forest for many, many k's. Weather was cool and the birds noisy. Those pilgrims were tuff cookies. It was a long, long hike. Never so happy to see a monastery bell tower when we broke out of the forest.

I sure earned my Credencial del Peregrino rubber stamp from San Juan de Oretaga monastery on the Camino. An 11th century structure and not restored. The font was a big cauldron. Full baptism in those days.

I've been seeing images of fellow deacon Laurence everywhere. He came to a grisly end. He's always shown here in dalmatic carrying parts of a Weber grill. In the one in the Saint Nicholas de Bio sacristy, it's just the briquets. Could be a message?

Hike tomorrow is the longest of the tour including a whopper of a climb, so we've been warned. I guess all pilgrims wonder what they got themselves into.



Brothers, greetings after a rainy afternoon on the Camino. We set off early this morning from Castrojeriz. A very ancient and prosperous village in the Meseta. The plateau of Spain.

We walked through red fields of poppies and birds sang. Storks were flying, they build nests on the rooftops. Everything was fine — until we came to — this —



Now, this is just loco. Some pilgrims found this in their path out of the village and went *over* it! Being more resourceful (or failed) pilgrims, we voted to go around it remaining on plateau level. All worked out well, except for the rain.

Tomorrow is Leon and a cathedral tour. A chance for another rubber stamp! And a tour around town. I want to see the Order of Saint James monastery and church in Leon. I hear the museum is great.



We all entered the magical world of Galicia this morning. High mountaintops with fog in the valleys. Magical. And stopped at the earliest church on the Camino, Santa Maria al Real.

Built around 800, it's just after the Romans left Galicia and a haunting place. The last parish priest was instrumental in re-establishing the Camino in the 1950s. He's beloved throughout Spain.

The church isn't a tourist stop. You need to be on the Camino to see it. Current priest, a Franciscan, Fr Poco, has done great things with pilgrims in this little out-of-the-way place. Inside it feels its age and the years of pilgrim prayers. I was particularly touched by the prayers for pilgrims who died on the trail.

While it's illegal to scatter ashes in Spain, pilgrims carry ashes here and scatter them in the centuries-old grave yard. Was originally Benedictine but Franciscans took it over in the 1500s. Poco lives here with some lay Franciscan brothers and helpers.

Leaving the grounds, you hike down into the valley and village I'm in now. Spectacular views and sore feet. Think I have a blister. Darn!!



Dragged into Samos with nothing left. Pretty monastery town. 700 AD chapel, 1100 tree, 1200 monastery, old pilgrim...



Passing through wine country. Very beautiful and very rugged. How does the John Deere not fall off?

Came across a Knights of Malta church castle in Portomarin. The knights were guarding a bridge over the river. Lucky it was open and could see the 11th-century insides and get another rubber stamp for my Credencial.



On to Santiago de Compostela tomorrow. Hard to imagine we've crossed northern Spain.

I'm still holding up but three in my group are riding the van now. We're all wearing out actually, some faster than others.

PS Yes, I'm using hiking poles. I couldn't have gotten through the passes without them. But I have the rubber tips on after I tried to spear my foot with the metal tip.



Attended the 11AM Pilgrim Mass today (Saturday) at the Santiago Compostela cathedral. It was jammed to the walls with hikers and bikers. Just stuffed.

All in Spanish of course. The soloist sang The Way in Spanish. Seemed appropriate. Hardly anyone received communion. I passed the peace in Latin to an old woman who seemed pleased.

After the blessing, the organ blasted up and out came robust red robed helpers who lifted a human sized thurible on a gigantic rope high in the transept and starting lofting the thing. Eight of them on the rope.



A little swing? Oh, heavens no! They pushed that thurible into the rafters of the vault. And down it would fly right over my head and roar over to the other side billowing smoke.

I just stood there with my mouth open. I've never seen anything like that. More smoke, more ash coming down and another fiery roar as it swung by.

I tried to get a photo, but the thurible was flying fast. Real, real fast. I've seen videos posted online, but the real thing is much more impressive. Even now, I can't believe I saw it.

On the way to Cape Finisterre tomorrow to finish our journey. The tradition is to get your shell at the beach there.



Had a tour guide take us around the city yesterday. Saw the inside of the cathedral without people and rode the tour trolly.



Also tried Compostela cake. Almond flour and spices. Moorish influenced with the almonds. General agreement is the Carmelite nuns here make the best Compostela cake.

Hilarity when our tour guide, discussing a pregnant 12th c Mary carving confused venereal with virginal. It was an odd presentation.

Off to Finisterre or Fisterra in Galician.



Climbing up and down for the last few k's. Ran across an old church with stairs up to the bells. Very unusual. And the gate was rusted open. So I climbed up fast and got a photo before someone stopped me.



The Camino really does stop at the ocean. A marker there reads "o km." And a big cross and lighthouse. Got my last rubber stamp. Says, "The End."

— One tired gregorian pilgrim

Gordon John Stanley

