Holy Women, Holy Men

Celebrating the Saints

Conforming to General Convention 2009

Church Publishing
NEW YORK

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Blessed feasts of blessed martyrs,

holy women, holy men,

with affection's recollections

greet we your return again.

Worthy deeds they wrought, and wonders,

worthy of the Name they bore;

we, with meetest praise and sweetest,

honor them for evermore.

Twelfth century Latin text,
translated John Mason Neale
#238, *The Hymnal 1982*

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This resource has been many years in development, and it represents a major addition to the calendar of saints for the Episcopal Church. We can be grateful for the breadth of holy experience and wisdom which shine through these pages. May that light enlighten your life and the lives of those with whom you worship!

—The Most Rev. Katharine Jefferts Schori,
Presiding Bishop of the Episcopal Church

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Contents

Foreword vii

Preface ix

The Calendar of the Church Year 3

The Weekdays of Advent and Christmas until the Baptism of Christ 23

The Weekdays of Lent 31

The Weekdays of Easter Season 67

Holy Women, Holy Men 87

Appendix 708

The Commons 709

The Common of Saints from the Book of Common Prayer 711

New Commons for Various Occasions 727

Guidelines and Procedures for Continuing Alteration of the Calendar 741

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A Six-Week Eucharistic Lectionary with Daily Themes and Suggested Collects 747

A Two-Year Weekday Eucharistic Lectionary 753

Index 779

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Foreword

In one of the prayers in the Book of Common Prayer we pray: "Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer." This fellowship of love and prayer is the communion of saints affirmed in the Apostles' Creed.

Over the years, *Lesser Feasts and Fasts* has helped the Church grow in appreciation of this communion. With each successive General Convention more names have been added to the calendar. At the same time, questions have been raised regarding some of the biographies, choices of scripture, and composition of the Collects. During my term as Presiding Bishop, I therefore asked the Standing Commission on Liturgy and Music to undertake a review and revision of *Lesser Feasts and Fasts*, and to consider anew each entry in the existing Calendar of Saints, alongside any proposed new commemorations. To that end, a committee of the Commission was established. *Holy Women, Holy Men: Celebrating the Saints* is the fruit of the committee's careful and painstaking work.

Holy Women, Holy Men: Celebrating the Saints seeks to expand the worshiping community's awareness of the communion of saints, and to give increased expression to the many and diverse ways in which Christ, through the agency of the Holy Spirit, has been present in the lives of men and women across the ages, just as Christ continues to be present in our own day. Faced with circumstances most often very different from our own, these courageous souls bore witness

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to Christ's death-defying love, in service, in holiness of life, and in challenge to existing practices and perspectives within both the Church and society.

The men and women commemorated in the Calendar are not simply examples of faithfulness to inspire us: they are active in their love and prayer. They are companions in the Spirit able to support and encourage us as we seek to be faithful in our own day.

Again, the Prayer Book invites us to pray, "O God, the King of saints, we praise and glorify your holy Name for all your servants who have finished their course in your faith and fear: for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all your other righteous servants, known to us and unknown; and we pray that, encouraged by their example, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light."

It is my hope that *Holy Women, Holy Men: Celebrating the Saints,* with its expanded Calendar of commemorations, will deepen and enrich our congregations' awareness and appreciation of the Spirit's freedom to indwell human life and render it revelatory of Christ's reconciling love

Frank T. Griswold
Twenty-Fifth Presiding Bishop

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Preface

> "There the Lord will permit us, so far as possible, to gather together in joy and gladness to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter."
>
> (Martyrdom of Polycarp, Bishop of Smyrna, A.D.156)

From its earliest days the Church has rejoiced to recognize and commemorate those faithful departed who were extraordinary or even heroic servants of God and of God's people for the sake, and after the example, of their Savior Jesus Christ. By this recognition and commemoration, their devoted service endures in the Spirit, even as their example and fellowship continue to nurture the pilgrim Church on its way to God.

Holy Women, Holy Men: Celebrating the Saints marks a further stage in the recovery within the Episcopal Church of the liturgical commemoration of the saints.

The first English Book of Common Prayer (1549) retained a small number of the many feasts contained in the Calendar of the Sarum Missal. All but one of these were major Holy Days directly linked to the New Testament; no post-Biblical saints were included. The 1662 Prayer Book, which Anglicans living in the American colonies used in the

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decades preceding independence, listed the names of sixty-seven saints in its Calendar, but made no provision for their liturgical commemoration.

The first American Book of Common Prayer (1789) listed no minor Holy Days (lesser feasts) in its Calendar, and this continued to be the case in the 1892 and 1928 Prayer Books. Only in 1964 did things change. In that year General Convention approved the inclusion in the Calendar of more than a hundred saints' days with liturgical propers to facilitate their commemoration in the Church's worship. Since then the number of saints listed in the Calendar has gradually increased, and as a consequence *Lesser Feasts and Fasts* has been revised every three years to take account of these additions.

In 2003 General Convention called for a wide-ranging revision of *Lesser Feasts and Fasts*, a revision ample enough "to reflect our increasing awareness of the ministry of all the people of God and of the cultural diversity of the Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities." Several years of extensive study and consultation led to the submission of *Holy Women, Holy Men: Celebrating the Saints* which was approved for trial use by General Convention in July 2009. None of the commemorations listed in *Lesser Feasts and Fasts* has been omitted, and just over a hundred new commemorations have been added (almost identical to the number added in 1964).

The writer of the Letter to the Hebrews said: "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith" (Heb.12:1-2a). The greatly enriched Calendar contained within these covers gives flesh-and-blood reality to that host of witnesses which is not restricted by ordained status, denomination, gender, culture, or professional calling. The more faithfully this Calendar is observed, the more intimately will we be introduced to an extraordinary array of men and women who, like us, were all created by the Father, all baptized into the Son, and all empowered by the Spirit for ministry in the most diverse of settings and circumstances.

In these saints we encounter not models of absolute perfection but men and women whose lives, with all their diversity of gifts and

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graces, were reshaped by God's redemptive activity. May we take heart as we realize that, in spite of their failings and ours, we are all alike redeemed sinners called to be saints, those in whom the risen Christ's words to St. Paul come to fulfillment: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9).

The lesser feasts listed in *Holy Women, Holy Men: Celebrating the Saints* are commended for optional observance and are not intended in any way to detract from the primacy of Sunday and the celebration of the major Holy Days.

To assist the liturgical commemoration of these saints' days, Collects in both traditional and modern language have been provided in every case, along with three Scripture readings, should such be needed for a full Eucharistic celebration. An appropriate Preface has been suggested, and a biography of the person or persons being commemorated is also provided.

On some occasions two or more persons are to be commemorated jointly and consequently they share the same Proper; on other occasions two separate commemorations occur on the same day and they each have their own Proper. The decision will need to be made in each worshiping community as to which of the two commemorations will be observed on this day in a particular year.

Additional Commons have also been approved by General Convention and are included here.

As with past editions of *Lesser Feasts and Fasts,* this volume contains Lessons and Psalms for the weekdays of the Advent, Christmas (until the Baptism of Christ), Lent and Easter Seasons. A six-week Eucharistic Lectionary and a two-year Weekday Eucharistic Lectionary are also to be found here.

A debt of gratitude is owed to the many people who shaped the Calendar, composed the Collects, selected the Lessons and wrote the biographies contained in *Holy Women, Holy Men: Celebrating the Saints*. Their devoted work over several years is deeply appreciated.

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The Calendar of the Church Year

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The Calendar of the Church Year

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

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

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

1. Principal Feasts

The Principal Feasts observed in this Church are the following:

Easter Day
Ascension Day
The Day of Pentecost
Trinity Sunday
All Saints' Day, *November 1*
Christmas Day, *December 25*
The Epiphany, *January 6*

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

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2. Sundays

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

The Holy Name
The Presentation
The Transfiguration

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

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

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

3. Holy Days

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

Other Feasts of our Lord

The Holy Name
The Presentation
The Annunciation
The Visitation
Saint John the Baptist
The Transfiguration
Holy Cross Day

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Other Major Feasts

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

Fasts

Ash Wednesday
Good Friday

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

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

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

4. Days of Special Devotion

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

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

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

5. Days of Optional Observance

Subject to the rules of precedence governing Principal Feasts, Sundays, and Holy Days, the following may be observed with the Collects,

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Psalms, and Lessons duly authorized by this Church:

Commemorations listed in the Calendar
Other Commemorations, using the Common of Saints
The Ember Days, traditionally observed on the Wednesdays, Fridays, and Saturdays after the First Sunday in Lent, the Day of Pentecost, Holy Cross Day, and December 13
The Rogation Days, traditionally observed on Monday, Tuesday, and Wednesday before Ascension Day
Various Occasions

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

Please note:
MAJOR FEASTS APPEAR IN CAPITALS
Additions are underlined
Changes to existing feasts are italicized
All other commemorations were already in *Lesser Feasts and Fasts 2006* (this includes the additions approved for trial use at General Convention 2006)

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January

1	A	THE HOLY NAME OF OUR LORD JESUS CHRIST
2	b	Vedanayagam Samuel Azariah, First Indian Anglican Bishop, Dornakal, 1945
3	c	William Passavant, Prophetic Witness, 1894
4	d	Elizabeth Seton, Founder of the American Sisters of Charity, 1821
5	e	
6	f	THE EPIPHANY OF OUR LORD JESUS CHRIST
7	g	
8	A	Harriet Bedell, Deaconess and Missionary, 1969
9	b	Julia Chester Emery, Missionary, 1922
10	c	William Laud, Archbishop of Canterbury, 1645
11	d	
12	e	Aelred, Abbot of Rievaulx, 1167
13	f	Hilary, Bishop of Poitiers, 367
14	g	
15	A	(alternative date for Martin Luther King, Jr. - see April 4)
16	b	Richard Meux Benson, Religious, 1915, and Charles Gore, Bishop of Worcester, of Birmingham, and of Oxford, 1932
17	c	Antony, Abbot in Egypt, 356
18	d	THE CONFESSION OF SAINT PETER THE APOSTLE
19	e	Wulfstan, Bishop of Worcester, 1095
20	f	Fabian, Bishop and Martyr of Rome, 250
21	g	Agnes, Martyr at Rome, 304
22	A	Vincent, Deacon of Saragossa, and Martyr, 304
23	b	Phillips Brooks, Bishop of Massachusetts, 1893
24	c	Ordination of Florence Li Tim-Oi, First Woman Priest in the Anglican Communion, 1944
25	d	THE CONVERSION OF SAINT PAUL THE APOSTLE
26	e	Timothy, Titus, *and Silas*, Companions of Saint Paul
27	f	Lydia, Dorcas, and Phoebe, Witnesses to the Faith
28	g	Thomas Aquinas, Priest *and Theologian*, 1274
29	A	Andrei Rublev, Monk and Iconographer, 1430

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30 b
31 c Juan Bosco (John Bosco), Priest, 1888
31 c Samuel Shoemaker, Priest and Evangelist, 1963

February

1 d Brigid (Bride), 523
2 e THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
3 f The Dorchester Chaplains: Lieutenant George Fox, Lieutenant Alexander D. Goode, Lieutenant Clark V. Poling and Lieutenant John P. Washington, 1943
4 g *Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865**
5 A Roger Williams, 1683, and Anne Hutchinson, 1643, Prophetic Witnesses
6 b *The Martyrs of Japan, 1597*
7 c *Cornelius the Centurion*
8 d
9 e
10 f
11 g Frances Jane (Fanny) Van Alstyne Crosby, Hymnwriter, 1915
12 A Charles Freer Andrews, Priest and "Friend of the Poor" in India, 1940
13 b Absalom Jones, Priest, 1818
14 c Cyril, Monk, and Methodius, Bishop, Missionaries to the Slavs, 869, 885
15 d Thomas Bray, Priest and Missionary, 1730
16 e Charles Todd Quintard, Bishop of Tennessee, 1898
17 f Janani Luwum, Archbishop of Uganda, and Martyr, 1977
18 g Martin Luther, *Theologian,* 1546
19 A
20 b Frederick Douglass, Prophetic Witness, 1895
21 c John Henry Newman, Priest and Theologian, 1890

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22 d Eric Liddell, Missionary to China, 1945
23 e Polycarp, Bishop and Martyr of Smyrna, 156
24 f SAINT MATTHIAS THE APOSTLE
25 g John Roberts, Priest, 1949
26 A Emily Malbone Morgan, Prophetic Witness, 1937
27 b George Herbert, Priest, 1633
28 c Anna Julia Haywood Cooper, 1964, and Elizabeth Evelyn Wright, 1904, Educators
29 John Cassian, Abbot at Marseilles, 433

March

1 d David, Bishop of Menevia, Wales, c. 544
2 e Chad, Bishop of Lichfield, 672
3 f John and Charles Wesley, Priests, 1791, 1788
4 g Paul Cuffee, Witness to the Faith among the Shinnecock, 1812
5 A
6 b William W. Mayo, 1911, and Charles F. Menninger, 1953, and Their Sons, Pioneers in Medicine
7 c Perpetua and her Companions, Martyrs at Carthage, 202
8 d Geoffrey Anketell Studdert Kennedy, Priest, 1929
9 e Gregory, Bishop of Nyssa, c. 394
10 f
11 g
12 A Gregory the Great, Bishop of Rome, 604
13 b James Theodore Holly, Bishop of Haiti, and of the Dominican Republic, 1911 (see also November 8)
14 c
15 d
16 e
17 f Patrick, Bishop and Missionary of Ireland, 461
18 g Cyril, Bishop of Jerusalem, 386
19 A SAINT JOSEPH
20 b *Thomas Ken, Bishop of Bath and Wells, 1711*

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21 c *Thomas Cranmer, Archbishop of Canterbury and Martyr, 1556*
22 d James De Koven, Priest, 1879
23 e Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332
24 f Óscar Romero, Archbishop of San Salvador, 1980, and the Martyrs of El Salvador
25 g THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY
26 A Richard Allen, First Bishop of the African Methodist Episcopal Church, 1831
27 b Charles Henry Brent, Bishop of the Philippines, and of Western New York, 1929
28 c
29 d John Keble, Priest, 1866
30 e Innocent of Alaska, Bishop, 1879
31 f John Donne, Priest, 1631

April

1 g Frederick Denison Maurice, Priest, 1872
2 A James Lloyd Breck, Priest, 1876
3 b Richard, Bishop of Chichester, 1253
4 c Martin Luther King, Jr., Civil Rights Leader *and Martyr*, 1968 (see also Jan. 15)
5 d Pandita Mary Ramabai, Prophetic Witness and Evangelist in India, 1922
6 e Daniel G. C. Wu, Priest and Missionary among Chinese Americans, 1956
7 f Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925
8 g William Augustus Muhlenberg, Priest, 1877 *and Anne Ayers, Religious, 1896*
9 A Dietrich Bonhoeffer, *Theologian and Martyr*, 1945
10 b William Law, Priest, 1761
10 b Pierre Teilhard de Chardin, Scientist and Military Chaplain, 1955

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11	c	George Augustus Selwyn, Bishop of New Zealand, and of Lichfield, 1878
12	d	Adoniram Judson, Missionary to Burma, 1850
13	e	
14	f	Edward Thomas Demby, 1957, and Henry Beard Delany, 1928, Bishops
15	g	Damien, Priest and Leper, 1889, and Marianne, Religious, 1918, of Molokai
16	A	Mary (Molly) Brant (Konwatsijayenni), Witness to the Faith among the Mohawks, 1796
17	b	
18	c	
19	d	Alphege, Archbishop of Canterbury, and Martyr, 1012
20	e	
21	f	Anselm, Archbishop of Canterbury, 1109
22	g	John Muir, Naturalist and Writer, 1914, and Hudson Stuck, Priest and Environmentalist, 1920
23	A	George, Soldier and Martyr, c. 304
23	A	Toyohiko Kagawa, Prophetic Witness in Japan, 1960
24	b	Genocide Remembrance
25	c	SAINT MARK THE EVANGELIST
26	d	Robert Hunt, Priest and First Chaplain at Jamestown, 1607
27	e	Christina Rossetti, Poet, 1894
28	f	
29	g	Catherine of Siena, 1380
30	A	Sarah Josepha Buell Hale, Editor and Prophetic Witness, 1879

May

1	b	SAINT PHILIP AND SAINT JAMES, APOSTLES
2	c	Athanasius, Bishop of Alexandria, 373
3	d	
4	e	Monnica, Mother of Augustine of Hippo, 387
5	f	

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6	g	
7	A	Harriet Starr Cannon, Religious, 1896
8	b	Dame Julian of Norwich, c. 1417
9	c	Gregory of Nazianzus, Bishop of Constantinople, 389
10	d	Nicolaus Ludwig von Zinzendorf, Prophetic Witness, 1760
11	e	
12	f	
13	g	Frances Perkins, Public Servant and Prophetic Witness, 1965
14	A	
15	b	
16	c	The Martyrs of the Sudan
17	d	William Hobart Hare, Bishop of Niobrara, and of South Dakota, 1909
17	d	Thurgood Marshall, Lawyer and Jurist, 1993
18	e	
19	f	Dunstan, Archbishop of Canterbury, 988
20	g	Alcuin, Deacon, and Abbot of Tours, 804
21	A	John Eliot, Missionary among the Algonquin, 1690
22	b	
23	c	Nicolaus Copernicus, 1543, and Johannes Kepler, 1543, Astronomers
24	d	Jackson Kemper, First Missionary Bishop in the United States, 1870
25	e	Bede, the Venerable, Priest, and Monk of Jarrow, 735
26	f	Augustine, First Archbishop of Canterbury, 605
27	g	Bertha and Ethelbert, Queen and King of Kent, 616
28	A	John Calvin, Theologian, 1564
29	b	
30	c	Jeanne d'Arc (Joan of Arc), Mystic and Soldier, 1431
31	d	THE VISITATION OF THE BLESSED VIRGIN MARY

The First Book of Common Prayer, 1549 is appropriately observed on a weekday following the Day of Pentecost.

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June

1	e	Justin, Martyr at Rome, c. 167
2	f	Blandina and Her Companions, the Martyrs of Lyons, 177
3	g	The Martyrs of Uganda, 1886
4	A	John XXIII (Angelo Guiseppe Roncalli), Bishop of Rome, 1963
5	b	Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754
6	c	Ini Kopuria, Founder of the Melanesian Brotherhood, 1945
7	d	The Pioneers of the Episcopal Anglican Church of Brazil, 1890
8	e	Roland Allen, Mission Strategist, 1947
9	f	Columba, Abbot of Iona, 597
10	g	Ephrem of Edessa, Syria, Deacon, 373
11	A	SAINT BARNABAS THE APOSTLE
12	b	Enmegahbowh, Priest and Missionary, 1902
13	c	Gilbert Keith Chesterton, Apologist and Writer, 1936
14	d	Basil the Great, Bishop of Caesarea, 379
15	e	Evelyn Underhill, 1941
16	f	*George Berkeley, 1753, and* Joseph Butler, 1752, Bishops and Theologians
17	g	
18	A	Bernard Mizeki, Catechist and Martyr in *Mashonaland*, 1896
19	b	
20	c	
21	d	
22	e	Alban, First Martyr of Britain, c. 304
23	f	
24	g	THE NATIVITY OF SAINT JOHN THE BAPTIST
25	A	James Weldon Johnson, Poet, 1938
26	b	Isabel Florence Hapgood, Ecumenist and Journalist, 1929
27	c	Cornelius Hill, Priest and Chief among the Oneida, 1907
28	d	Irenaeus, Bishop of Lyons, c. 202
29	e	SAINT PETER AND SAINT PAUL, APOSTLES
30	f	

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July

1	g	Harriet Beecher Stowe, Writer and Prophetic Witness, 1896
2	A	Walter Rauschenbusch, 1918, Washington Gladden, 1918, and Jacob Riis, 1914, Prophetic Witnesses
3	b	
4	c	INDEPENDENCE DAY
5	d	
6	e	John Hus, Prophetic Witness and Martyr, 1415
7	f	
8	g	
9	A	
10	b	
11	c	Benedict of Nursia, Abbot of Monte Cassino, c. 540
12	d	Nathan Söderblom, Archbishop of Uppsala and Ecumenist, 1931
13	e	Conrad Weiser, Witness to Peace and Reconciliation, 1760
14	f	Samson Occum, Witness to the Faith in New England, 1792
15	g	
16	A	"The Righteous Gentiles"
17	b	William White, Bishop of Pennsylvania, 1836
18	c	Bartolomé de las Casas, Friar and Missionary to the Indies, 1566
19	d	Macrina, Monastic and Teacher, 379
19	d	Adelaide Teague Case, Teacher, 1948
20	e	Elizabeth Cady Stanton, *1902*; Amelia Bloomer, *1894*; Sojourner Truth, *1883*; and Harriet Ross Tubman, *1913*, *Liberators and Prophets*
21	f	Albert John Luthuli, Prophetic Witness in South Africa, 1967
22	g	SAINT MARY MAGDALENE
23	A	
24	b	Thomas à Kempis, Priest, 1471
25	c	SAINT JAMES THE APOSTLE
26	d	*Joachim and Anne*, Parents of the Blessed Virgin Mary
27	e	William Reed Huntington, Priest, 1909

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28 f Johann Sebastian Bach, 1750, George Frederick Handel, 1759, and Henry Purcell, 1695, Composers
29 g Mary, Martha, *and Lazarus* of Bethany
30 A William Wilberforce, 1833, *and Anthony Ashley-Cooper, Lord Shaftesbury, 1885, Prophetic Witnesses*
31 b Ignatius of Loyola, *Priest and Monastic,* 1556

August

1 c Joseph of Arimathaea
2 d Samuel Ferguson, Missionary Bishop for West Africa, 1916
3 e George Freeman Bragg, Jr., Priest, 1940
3 e William Edward Burghardt DuBois, Sociologist, 1963
4 f
5 g Albrecht Dürer, 1528, Matthias Grünewald, 1529, and Lucas Cranach the Elder, 1553, Artists
6 A THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7 b John Mason Neale, Priest, 1866
7 b Catherine Winkworth, Poet, 1878
8 c Dominic, Priest and Friar, 1221
9 d Herman of Alaska, Missionary to the Aleut, 1837
10 e Laurence, Deacon, and Martyr at Rome, 258
11 f Clare, Abbess at Assisi, 1253
12 g Florence Nightingale, Nurse, Social Reformer, 1910
13 A Jeremy Taylor, Bishop of Down, Connor, and Dromore, 1667
14 b Jonathan Myrick Daniels, Seminarian *and Martyr*, 1965
15 c SAINT MARY THE VIRGIN, MOTHER OF OUR LORD JESUS CHRIST
16 d
17 e Samuel Johnson, 1772, Timothy Cutler, 1765, and Thomas Bradbury Chandler, 1790, Priests
18 f William Porcher DuBose, Priest, 1918
19 g
20 A Bernard, Abbot of Clairvaux, 1153

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21 b
22 c
23 d Martin de Porres, 1639, Rosa de Lima, 1617, and Toribio de Mogrovejo, 1606, Witnesses to the Faith in South America
24 e SAINT BARTHOLOMEW THE APOSTLE
25 f Louis, King of France, 1270
26 g
27 A Thomas Gallaudet, 1902, with Henry Winter Syle, 1890
28 b Augustine, Bishop of Hippo, *and Theologian*, 430
28 b Moses the Black, Desert Father and Martyr, c. 400
29 c John Bunyan, Writer, 1688
30 d Charles Chapman Grafton, Bishop of Fond du Lac, and Ecumenist, 1912
31 e Aidan, 651, *and Cuthbert, 687,* Bishops of Lindisfarne

September

1 f David Pendleton Oakerhater, Deacon and Missionary, 1931
2 g The Martyrs of New Guinea, 1942
3 A Prudence Crandall, Teacher and Prophetic Witness, 1890
4 b Paul Jones, 1941
5 c Gregorio Aglipay, Priest and Founder of the Philippine Independent Church, 1940
6 d
7 e Elie Naud, Huguenot Witness to the Faith, 1722
8 f Nikolai Grundtvig, Bishop and Hymnwriter, 1872
8 f Søren Kierkegaard, Teacher and Philosopher, 1855
9 g Constance, Nun, and Her Companions, 1878
10 A Alexander Crummell, 1898
11 b Harry Thacker Burleigh, Composer, 1949
12 c John Henry Hobart, Bishop of New York, 1830
13 d *John Chrysostom, Bishop of Constantinople, 407*
14 e HOLY CROSS DAY
15 f *Cyprian, Bishop and Martyr of Carthage, 258*

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15 f James Chisholm, Priest, 1855
16 g Ninian, Bishop in Galloway, c. 430
17 A Hildegard, 1179
18 b Edward Bouverie Pusey, Priest, 1882
19 c Theodore of Tarsus, Archbishop of Canterbury, 690
20 d John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871
21 e SAINT MATTHEW, APOSTLE AND EVANGELIST
22 f Philander Chase, Bishop of Ohio, and of Illinois, 1852
23 g
24 A
25 b Sergius, Abbot of Holy Trinity, Moscow, 1392
26 c Lancelot Andrewes, Bishop of Winchester, 1626
26 c Wilson Carlile, Priest, 1942
27 d Vincent de Paul, Religious, and Prophetic Witness, 1660
27 d Thomas Traherne, Priest, 1674
28 e Richard Rolle, 1349, Walter Hilton, 1396, and Margery Kempe, c. 1440, Mystics
29 f SAINT MICHAEL AND ALL ANGELS
30 g Jerome, Priest, and Monk of Bethlehem, 420

October

1 A Remigius, Bishop of Rheims, c. 530
2 b
3 c George Kennedy Allen Bell, Bishop of Chichester, and Ecumenist, 1958
3 c John Raleigh Mott, Evangelist and Ecumenical Pioneer, 1955
4 d Francis of Assisi, Friar, 1126
5 e
6 f William Tyndale, 1536, *and Miles Coverdale, 1568, Translators of the Bible*
7 g Henry Melchior Muhlenberg, Lutheran Pastor in North America, 1787

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8	A	William Dwight Porter Bliss, Priest, 1926, and Richard Theodore Ely, Economist, 1943
9	b	Wilfred Thomason Grenfell, Medical Missionary, 1940
10	c	Vida Dutton Scudder, Educator and Witness for Peace, 1954
11	d	Philip, Deacon and Evangelist
12	e	
13	f	
14	g	Samuel Isaac Joseph Scherechewsky, Bishop of Shanghai, 1906
15	A	Teresa of Avila, Nun, 1582
16	b	*Hugh Latimer and Nicholas Ridley, Bishops and Martyrs, 1555*
17	c	Ignatius, Bishop of Antioch, and Martyr, c. 115
18	d	SAINT LUKE THE EVANGELIST
19	e	Henry Martyn, Priest, and Missionary to India and Persia, 1812
19	e	William Carey, Missionary to India, 1834
20	f	
21	g	
22	A	
23	b	SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS CHRIST, AND MARTYR, c. 62
24	c	
25	d	
26	e	Alfred the Great, King of the West Saxons, 899
27	f	
28	g	SAINT SIMON AND SAINT JUDE, APOSTLES
29	A	James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885
30	b	John Wyclif, Priest and Prophetic Witness, 1384
31	c	Paul Shinji Sasaki, Bishop of Mid-Japan, and of Tokyo, 1946, and Philip Lindel Tsen, Bishop of Honan, China, 1954

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November

1	d	ALL SAINTS
2	e	Commemoration of All Faithful Departed
3	f	Richard Hooker, Priest, 1600
4	g	
5	A	
6	b	William Temple, Archbishop of Canterbury, 1944
7	c	Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739
8	d	(alternative date for James Theodore Holly – see March 13)
9	e	
10	f	Leo the Great, Bishop of Rome, 461
11	g	Martin, Bishop of Tours, 397
12	A	Charles Simeon, Priest, 1836
13	b	
14	c	Samuel Seabury, *First American Bishop, 1796*
15	d	Francis Asbury, 1816, and George Whitefield, 1770, Evangelists
16	e	Margaret, Queen of Scotland, 1093
17	f	Hugh, 1200, *and Robert Grosseteste, 1253,* Bishops of Lincoln
18	g	Hilda, Abbess of Whitby, 680
19	A	Elizabeth, Princess of Hungary, 1231
20	b	Edmund, King of East Anglia, 870
21	c	William Byrd, 1623, John Merbecke, 1585, and Thomas Tallis, 1585, Musicians
22	d	Cecilia, Martyr at Rome, c. 280
22	d	Clive Staples Lewis, Apologist and Spiritual Writer, 1963
23	e	Clement, Bishop of Rome, c. 100
24	f	
25	g	James Otis Sargent Huntington, Priest and Monk, 1935
26	A	Isaac Watts, Hymnwriter, 1748
27	b	
28	c	Kamehameha and Emma, King and Queen of Hawaii, 1864, 1885
29	d	
30	e	SAINT ANDREW THE APOSTLE

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December

1	f	Nicholas Ferrar, Deacon, 1637
1	f	Charles de Foucauld, Hermit and Martyr in the Sahara, 1916
2	g	Channing Moore Williams, Missionary Bishop in China and Japan, 1910
3	A	Francis Xavier, Missionary to the Far East, 1552
4	b	John of Damascus, Priest, c. 760
5	c	Clement of Alexandria, Priest, c. 210
6	d	Nicholas, Bishop of Myra, c. 342
7	e	Ambrose, Bishop of Milan, 397
8	f	Richard Baxter, Pastor and Writer, 1691
9	g	
10	A	Karl Barth, Pastor and Theologian, 1968
10	A	Thomas Merton, Contemplative and Writer, 1968
11	b	
12	c	
13	d	Lucy (Lucia), Martyr at Syracuse, 304
14	e	Juan de la Cruz (John of the Cross), Mystic, 1591
15	f	John Horden, Bishop and Missionary in Canada, 1893
15	f	Robert McDonald, Priest, 1913
16	g	Ralph Adams Cram, 1942, and Richard Upjohn, 1878, Architects, and John LaFarge, Artist, 1910
17	A	William Lloyd Garrison, 1879, and Maria Stewart, 1879, Prophetic Witnesses
18	b	
19	c	Lillian Trasher, Missionary in Egypt, 1961
20	d	
21	e	SAINT THOMAS THE APOSTLE
22	f	Henry Budd, Priest, 1875
22	f	Charlotte Diggs (Lottie) Moon, Missionary in China, 1912
23	g	
24	A	
25	b	THE NATIVITY OF OUR LORD JESUS CHRIST
26	c	SAINT STEPHEN, DEACON AND MARTYR

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27 d SAINT JOHN, APOSTLE AND EVANGELIST
28 e THE HOLY INNOCENTS
29 f Thomas Becket, Archbishop of Canterbury, 1170
30 g Frances Joseph Gaudet, Educator and Prison Reformer, 1934
31 A Samuel Ajayi Crowther, Bishop in the Niger Territories, 1891

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The Weekdays of Advent and Christmas until the Baptism of Christ

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Concerning the Proper

Proper Lessons and Psalms are provided for the Eucharist for the weekdays of Advent and Christmas to the First Sunday after Epiphany. These Propers are also suitable for use at Liturgies of the Word held on those days.

During the weeks of Advent 1 through 3, the first Readings from Isaiah point to the coming of God's reign. In the fourth week of Advent, the first Readings are in thematic harmony with the Gospel lections and reflect on the sacred history of God's people in light of God's coming reign. The Gospel Readings for the first three weeks of Advent point to Jesus' words and acts as fulfilling the expectations of God's coming reign. Lections for the fourth week are taken from the first two chapters of Matthew and Luke and prepare the Church for the Christmas celebration. The first Readings for the weekdays following Christmas Day provide a sequential reading of the First Letter of John, which reflects on the significance of Jesus' life for the Church. The Gospel lections recall the early events of Jesus' life and the beginning of his ministry that revealed his authority and power.

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

Where there is not a daily celebration of the Eucharist, the Proper appointed for any weekday may be used on any other weekday in the same week.

On days of optional observance on the Calendar, the Collect, Lessons, Psalm and Preface are ordinarily those of the saint. Where there is a daily celebration, however, the weekday Lessons and Psalm may be substituted.

The Collect of the previous Sunday may be used on ordinary weekdays, except that the third collect for the Nativity of Our Lord: Christmas Day is used for any weekdays between Holy Innocents' Day and the First Sunday after Christmas Day. Any of the sets of Proper Lessons for Christmas Day may serve for any weekdays between Holy Innocents' Day and the First Sunday after Christmas Day.

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The First Week of Advent

	Psalms	Lessons
Monday	122	Isaiah 2:1–5 (or in Year A, Isaiah 4:2–6) Matthew 8:5–13
Tuesday	72:1–8	Isaiah 11:1–10 Luke 10:21–24
Wednesday	23	Isaiah 25:6–9 Matthew 15:29–39
Thursday	118:19–24	Isaiah 26:1–6 Matthew 7:21–27
Friday	27:1–6,17–18	Isaiah 29:17–24 Matthew 9:27–31
Saturday	147:1–12	Isaiah 30:19–21,23–26 Matthew 9:35–10:1,5–8

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The Second Week of Advent

	Psalms	Lessons
Monday	85:8–13	Isaiah 35:1–10 Luke 5:17–26
Tuesday	96 (*or* in Year B, 50:7–15)	Isaiah 40:1–11 (*or* in Year B, Amos 5:18–24) Matthew 18:12–14
Wednesday	103:1–10	Isaiah 40:25–31 Matthew 11:28–30
Thursday	145:1–4,8–13	Isaiah 41:13–20 Matthew 11:7–15
Friday	1	Isaiah 48:17–19 Matthew 11:16–19
Saturday	80:1–3,14–18	Sirach 48:1–11 Matthew 17:9–13

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The Third Week of Advent

	Psalms	Lessons
Monday	25:3–8	Numbers 24:2–7,15–17a Matthew 21:23–27
Tuesday	34:1–8	Zephaniah 3:1–2,9–13 Matthew 21:28–32
Wednesday	85:8–13	Isaiah 45:5–8(9–17)18–25 Luke 7:19–23
Thursday	30	Isaiah 54:1–10 Luke 7:24–30
Friday	67	Isaiah 56:1–8 John 5:33–36

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December 17 – December 24

	Psalms	Lessons
17	72:1–8	Genesis 49:2,8–10 Matthew 1:1–7,17
18	72:11–18	Jeremiah 23:5–8 Matthew 1:18–25
19	71:1–8	Judges 13:2–7,24–25 Luke 1:5–25
20	24	Isaiah 7:10–14 Luke 1:26–38
21	33:1–5,20–22	Zephaniah 3:14–18a (*or* in Year C, Song of Solomon 2:8–14) Luke 1:39–45
22	Canticle 9 *or* 113 *or* 122	1 Samuel 1:19–28 Luke 1:46–56
23	25:1–14	Malachi 3:1–5 Luke 1:57–66
24	89:1–4,19–29	2 Samuel 7:1–16 Luke 1:67–79

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December 26 – December 31

	Psalms	Lessons
26	Collect and Proper Lessons for St. Stephen	
27	Collect and Proper Lessons for St. John	
28	Collect and Proper Lessons for the Holy Innocents	
29	96:1–91	John 2:7–11 Luke 2:22–35
30	96:7–10	1 John 2:12–17 Luke 2:36–40
31	96:1–2,11–13	1 John 2:18–21 John 1:1–18

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January 2 – January 12

	Psalms	Lessons
2	98:1–5	1 John 2:22–29 John 1:19–28
3	98:1–2,4–7	1 John 3:1–6 John 1:29–34
4	98:1–2,8–10	1 John 3:7–10 John 1:35–42
5	100	1 John 3:11–18 John 1:43–51
7	2	1 John 3:18–4:6 Matthew 4:12–17,23–25
8	72:1–8	1 John 4:7–12 Mark 6:30–44
9	72:1–2,10–13	1 John 4:11–19 Mark 6:45–52
10	72:1–2,14–19	1 John 4:19–5:4 Luke 4:14–22
11	147:13–21	1 John 5:5–12 Luke 5:12–16
12	149:1–4	1 John 5:13–21 John 3:22–30

The Monday after the Baptism of Christ begins Ordinary Time, the Weeks after Epiphany.

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The Weekdays of Lent

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Concerning the Proper

Proper Collects, Lessons, and Psalms are provided for the Eucharist on the weekdays of Lent. These Propers are also suitable for use at Liturgies of the Word (preaching services) held on those days. The First Lesson is invariably from the Old Testament, and is chosen to match the appointed Gospel.

Any of the Readings may be lengthened at discretion. Suggested lengthenings are shown in parentheses. The selections from the Psalter may be lengthened or shortened.

Where there is not a daily celebration of the Eucharist, the Proper appointed for any weekday may be used on any other weekday in the same week.

In keeping with ancient tradition, the observance of Lenten weekdays ordinarily takes precedence over Lesser Feasts occurring during this season. It is appropriate, however, to name the saint whose day it is in the Prayers of the People, and, if desired, to use the Collect of the saint to conclude the Prayers.

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Thursday after Ash Wednesday

I Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Direct us, O Lord, in all our doings with your most gracious favor, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
1	Deuteronomy 30:15–20 Luke 9:18–25

Preface of Lent

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Friday after Ash Wednesday

I Support us, O Lord, with thy gracious favor through the fast we have begun; that as we observe it by bodily self-denial, so we may fulfill it with inner sincerity of heart; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God for ever and ever. *Amen.*

II Support us, O Lord, with your gracious favor through the fast we have begun; that as we observe it by bodily self-denial, so we may fulfill it with inner sincerity of heart; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
51:1–10	Isaiah 58:1–9a Matthew 9:10–17

Preface of Lent

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Saturday after Ash Wednesday

I Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth your right hand to help and defend us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
86:1–11	Isaiah 58:9b–14 Luke 5:27–32

Preface of Lent

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Monday in the First Week of Lent

I Almighty and everlasting God, mercifully increase in us thy gifts of holy discipline, in almsgiving, prayer, and fasting; that our lives may be directed to the fulfilling of thy most gracious will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, mercifully increase in us your gifts of holy discipline, in almsgiving, prayer, and fasting; that our lives may be directed to the fulfilling of your most gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
19:7–14	Leviticus 19:1–2,11–18 Matthew 25:31–46

Preface of Lent

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Tuesday in the First Week of Lent

I Grant to thy people, Lord, grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only true God; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant to your people, Lord, grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow you, the only true God; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
34:15–22	Isaiah 55:6–11 Matthew 6:7–15

Preface of Lent

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Wednesday in the First Week of Lent

I Bless us, O God, in this holy season, in which our hearts seek thy help and healing; and so purify us by thy discipline that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Bless us, O God, in this holy season, in which our hearts seek your help and healing; and so purify us by your discipline that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
51:11–18	Jonah 3:1–10 Luke 11:29–32

Preface of Lent

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Thursday in the First Week of Lent

I Strengthen us, O Lord, by thy grace, that in thy might we may overcome all spiritual enemies, and with pure hearts serve thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Strengthen us, O Lord, by your grace, that in your might we may overcome all spiritual enemies, and with pure hearts serve you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
138	Esther (Apocrypha) 14:1–6,12–14 Matthew 7:7–12

Preface of Lent

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Friday in the First Week of Lent

I Lord Christ, our eternal Redeemer, grant us such fellowship in thy sufferings, that, filled with thy Holy Spirit, we may subdue the flesh to the spirit, and the spirit to thee, and at the last attain to the glory of thy resurrection; who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

II Lord Christ, our eternal Redeemer, grant us such fellowship in your sufferings, that, filled with your Holy Spirit, we may subdue the flesh to the spirit, and the spirit to you, and at the last attain to the glory of your resurrection; who lives and reign with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
130	Ezekiel 18:21–28 Matthew 5:20–26

Preface of Lent

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Saturday in the First Week of Lent

I O God, who by thy Word dost marvelously carry out the work of reconciliation: Grant that in our Lenten fast we may be devoted to thee with all our hearts, and united with one another in prayer and holy love; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by your Word you marvelously carry out the work of reconciliation: Grant that in our Lenten fast we may be devoted to you with all our hearts, and united with one another in prayer and holy love; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:1–8	Deuteronomy 26:16–19 Matthew 5:43–48

Preface of Lent

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Monday in the Second Week of Lent

I Let thy Spirit, O Lord, come into the midst of us to wash us with the pure water of repentance, and prepare us to be always a living sacrifice unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Let your Spirit, O Lord, come into the midst of us to wash us with the pure water of repentance, and prepare us to be always a living sacrifice to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
79:1–9	Daniel 9:3–10 Luke 6:27–38

Preface of Lent

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Tuesday in the Second Week of Lent

I O God, who didst will to redeem us from all iniquity by thy Son: Deliver us when we are tempted to regard sin without abhorrence, and let the virtue of his passion come between us and our mortal enemy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you willed to redeem us from all iniquity by your Son: Deliver us when we are tempted to regard sin without abhorrence, and let the virtue of his passion come between us and our mortal enemy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
50:7–15,22–24	Isaiah 1:2–4,16–20 Matthew 23:1–12

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Wednesday in the Second Week of Lent

I O God, who didst so love the world that thou gavest thine only-begotten Son to reconcile earth with heaven: Grant that we, loving thee above all things, may love our friends in thee, and our enemies for thy sake; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you so loved the world that you gave your only-begotten Son to reconcile earth with heaven: Grant that we, loving you above all things, may love our friends in you, and our enemies for your sake; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
31:9–16	Jeremiah 18:1–11,18–20 Matthew 20:17–28

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Thursday in the Second Week of Lent

I O Lord, strong and mighty, Lord of hosts and King of glory: Cleanse our hearts from sin, keep our hands pure, and turn our minds from what is passing away; so that at the last we may stand in thy holy place and receive thy blessing; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, strong and mighty, Lord of hosts and King of glory: Cleanse our hearts from sin, keep our hands pure, and turn our minds from what is passing away; so that at the last we may stand in your holy place and receive your blessing; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
1	Jeremiah 17:5–10 Luke 16:19–31

Preface of Lent

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Friday in the Second Week of Lent

I Grant, O Lord, that as thy Son Jesus Christ prayed for his enemies on the cross, so we may have grace to forgive those who wrongfully or scornfully use us, that we ourselves may be able to receive thy forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant, O Lord, that as your Son Jesus Christ prayed for his enemies on the cross, so we may have grace to forgive those who wrongfully or scornfully use us, that we ourselves may be able to receive your forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
105:16–22	Genesis 37:3–4,12–28 Matthew 21:33–43

Preface of Lent

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Saturday in the Second Week of Lent

I Grant, most merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant, most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you with a quiet mind; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
103:1–4(5–8)9–12	Micah 7:14–15,18–20 Luke 15:11–32

Preface of Lent

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Monday in the Third Week of Lent

I Look upon the hearty desires of thy humble servants, we beseech thee, Almighty God, and stretch forth the right hand of thy majesty to be our defense against all our enemies; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Look upon the heart-felt desires of your humble servants, Almighty God, and stretch forth the right hand of your majesty to be our defense against all our enemies; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
42:1–7	2 Kings 5:1–15b Luke 4:23–30d

Another Proper

The following Psalm and Lessons may be used on any weekday in this week, especially in Years B and C.

95:6–11	Exodus 17:1–7 John 4:5–26(27–38)39–42

Preface of Lent

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Tuesday in the Third Week of Lent

I O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given a hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, we beseech you mercifully to hear us; and grant that we, to whom you have given a fervent desire to pray, may, by your mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
25:3–10	Song of the Three Young Men 2–4,11–20a* Matthew 18:21–35

Preface of Lent

* *In some Bibles, Daniel 3:25–27,34–43*

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Wednesday in the Third Week of Lent

I Give ear to our prayers, O Lord, and dispose the way of thy servants in safety under thy protection, that, amidst all the changes of our earthly pilgrimage, we may ever be guarded by thy mighty aid; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God; for ever and ever. *Amen.*

II Give ear to our prayers, O Lord, and direct the way of your servants in safety under your protection, that, amid all the changes of our earthly pilgrimage, we may be guarded by your mighty aid; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
78:1–6	Deuteronomy 4:1–2,5–9 Matthew 5:17–19

Preface of Lent

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Thursday in the Third Week of Lent

I Keep watch over thy Church, O Lord, with thine unfailing love; and, seeing that it is grounded in human weakness and cannot maintain itself without thine aid, protect it from all danger, and keep it in the way of salvation; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Keep watch over your Church, O Lord, with your unfailing love; and, since it is grounded in human weakness and cannot maintain itself without your aid, protect it from all danger, and keep it in the way of salvation; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
95:6–11	Jeremiah 7:23–28 Luke 11:14–23

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Friday in the Third Week of Lent

I Grant us, O Lord our Strength, to have a true love of thy holy Name; that, trusting in thy grace, we may fear no earthly evil, nor fix our hearts on earthly goods, but may rejoice in thy full salvation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant us, O Lord our Strength, a true love of your holy Name; so that, trusting in your grace, we may fear no earthly evil, nor fix our hearts on earthly goods, but may rejoice in your full salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
81:8–14	Hosea 14:1–9 Mark 12:28–34

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Saturday in the Third Week of Lent

I O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you know us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
51:15–20	Hosea 6:1–6 Luke 18:9–14

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Monday in the Fourth Week of Lent

I O Lord our God, who in thy holy Sacraments hast given us a foretaste of the good things of thy kingdom: Direct us, we beseech thee, in the way that leadeth unto eternal life, that we may come to appear before thee in that place of light where thou dost dwell for ever with thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord our God, in your holy Sacraments you have given us a foretaste of the good things of your kingdom: Direct us, we pray, in the way that leads to eternal life, that we may come to appear before you in that place of light where you dwell for ever with your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
30:1–6,11–13	Isaiah 65:17–25 John 4:43–54

Another Proper

The following Psalm and Lessons may be used on any weekday in this week, especially in Years B and C.

27:1,10–18	Micah 7:7–9 John 9:1–13(14–27)28–38

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Tuesday in the Fourth Week of Lent

I O God, with whom is the well of life, and in whose light we see light: Quench our thirst, we pray thee, with living water, and flood our darkened minds with heavenly light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, with you is the well of life, and in your light we see light: Quench our thirst with living water, and flood our darkened minds with heavenly light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
46:1–8	Ezekiel 47:1–9,12 John 5:1–18

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Wednesday in the Fourth Week of Lent

I O Lord our God, who didst sustain thine ancient people in the wilderness with bread from heaven: Feed now thy pilgrim flock with the food that endureth unto everlasting life; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord our God, you sustained your ancient people in the wilderness with bread from heaven: Feed now your pilgrim flock with the food that endures to everlasting life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145:8–19	Isaiah 49:8–15 John 5:19–29

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Thursday in the Fourth Week of Lent

I Almighty and most merciful God, drive from us all weakness of body, mind, and spirit; that, being restored to wholeness, we may with free hearts become what thou dost intend us to be and accomplish what thou willest us to do; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and most merciful God, drive from us all weakness of body, mind, and spirit; that, being restored to wholeness, we may with free hearts become what you intend us to be and accomplish what you want us to do; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
106:6–7,19–23	Exodus 32:7–14 John 5:30–47

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Friday in the Fourth Week of Lent

I O God, who hast given us the Good News of thine abounding love in thy Son Jesus Christ: So fill our hearts with thankfulness that we may rejoice to tell abroad the good tidings we have received; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you have given us the Good News of your abounding love in your Son Jesus Christ: So fill our hearts with thankfulness that we may rejoice to proclaim the good tidings we have received; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
34:15–22	Wisdom 2:1a,12–24 John 7:1–2,10,25–30

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Saturday in the Fourth Week of Lent

I Mercifully hear our prayers, O Lord, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Mercifully hear our prayers, O Lord, and spare all those who confess their sins to you; that those whose consciences are accused by sin may by your merciful pardon be absolved; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
7:6–11	Jeremiah 11:18–20 John 7:37–52

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Monday in the Fifth Week of Lent

I Be gracious to thy people, we beseech thee, O Lord, that they, repenting day by day of the things that displease thee, may be more and more filled with love of thee and of thy commandments; and, being supported by thy grace in this life, may come to the full enjoyment of eternal life in thine everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Be gracious to your people, we entreat you, O Lord, that they, repenting day by day of the things that displease you, may be more and more filled with love of you and of your commandments; and, being supported by your grace in this life, may come to the full enjoyment of eternal life in your everlasting kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
23	Susanna* 1–9,15–29,34–62 *or* verses 41–62 John 8:1–11 *or* John 8:12–20

* In some Bibles, Daniel 13

Another Proper

The following Psalm and Lessons may be used on any weekday of this week, especially in Years B and C.

17:1–8	2 Kings 4:18–21,32–37 John 11:(1–7)18–44

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Tuesday in the Fifth Week of Lent

I Almighty God, who through the incarnate Word dost make us to be born anew of an imperishable and eternal seed: Look with compassion, we beseech thee, upon those who are being prepared for Holy Baptism, and grant that they may be built as living stones into a spiritual temple acceptable unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, through the incarnate Word you have caused us to be born anew of an imperishable and eternal seed: Look with compassion upon those who are being prepared for Holy Baptism, and grant that they may be built as living stones into a spiritual temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
102:15–22	Numbers 21:4–9 John 8:21–30

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Wednesday in the Fifth Week of Lent

I Almighty God our heavenly Father, renew in us the gifts of thy mercy; increase our faith, strengthen our hope, enlighten our understanding, enlarge our charity, and make us ready to serve thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God our heavenly Father, renew in us the gifts of your mercy; increase our faith, strengthen our hope, enlighten our understanding, widen our charity, and make us ready to serve you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
Canticle 2 or 13	Daniel 3:14–20,24–28 John 8:31–42

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Thursday in the Fifth Week of Lent

I O God, who hast called us to be thy children, and hast promised that those who suffer with Christ will be heirs with him of thy glory: Arm us with such trust in him that we may ask no rest from his demands and have no fear in his service; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you have called us to be your children, and have promised that those who suffer with Christ will be heirs with him of your glory: Arm us with such trust in him that we may ask no rest from his demands and have no fear in his service; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
105:4–11	Genesis 17:1–8 John 8:51–59

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Friday in the Fifth Week of Lent

I O Lord, who dost, out of the abundance of thy great riches, relieve our necessity: Grant, we beseech thee, that we may accept with joy the salvation thou dost bestow, and by the quality of our lives show forth the same to all the world; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, you relieve our necessity out of the abundance of your great riches: Grant that we may accept with joy the salvation you bestow, and manifest it to all the world by the quality of our lives; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
18:1–7	Jeremiah 20:7–13 John 10:31–42

Preface of Lent

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Saturday in the Fifth Week of Lent

I O Lord, who in thy goodness dost bestow abundant graces on thine elect: Look with favor, we entreat thee, upon those who in these Lenten days are being prepared for Holy Baptism, and grant them the help of thy protection; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, in your goodness you bestow abundant graces on your elect: Look with favor, we entreat you, upon those who in these Lenten days are being prepared for Holy Baptism, and grant them the help of your protection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
85:1–7	Ezekiel 37:21–28 John 11:45–53

Preface of Lent

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The Weekdays of Easter Season

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Concerning the Proper

Proper Lessons and Psalms are provided for the weekdays of Easter Season. The First Lessons consist of a semi-continuous reading of the Acts of the Apostles (which is an ancient tradition in this season), the earlier portions of which are appointed in the Prayer Book Lectionary for the weekdays of Easter Week. The Readings from the Gospel according to John are chosen for their appropriateness to the season, and complement the Readings from this Gospel assigned to the season of Lent.

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

Where there is not a daily celebration of the Eucharist, the Proper appointed for any weekday may be used on any other weekday in the same week.

Since the triumphs of the saints are a continuation and manifestation of the Paschal victory of Christ, the celebration of saints' days is particularly appropriate during this season. On such days, therefore, the Collect, Lessons, Psalm, and Preface are ordinarily those of the saint. Where there is a daily celebration, however, the weekday Lessons and Psalm may be substituted.

A corpus of Collects is provided for use as the Collect of the Day on weekdays which are not saints' days. These Collects are also appropriate for use at the conclusion of the Prayers of the People during this season, including the Sundays.

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Weekdays of Easter Season

The Collects which follow are particularly appropriate for use at the times indicated.

The Lessons and Psalms for this season are on pages 80–85 of this book.

From Monday after 2 Easter until 4 Easter

1

I O God, who hast united divers peoples in the confession of thy Name: Grant, we pray thee, that all who have been born again in the font of Baptism may also be united in faith and love; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you have united diverse peoples in the confession of your Name: Grant that all who have been born again in the font of Baptism may also be united in faith and love; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

2

I O God, who by the waters of Baptism hast renewed those who believe in thee: Come to the help of those who have been reborn in Christ, that they may overcome the wiles of the devil, and continue faithful to the gifts of grace that they have received from thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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II O God, by the waters of Baptism you have renewed those who believe in you: Come to the help of those who have been reborn in Christ, that they may overcome the wiles of the devil, and continue faithful to the gifts of grace they have received from you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

3

I Grant, O Lord, we beseech thee, that we may so live in the Paschal mystery that the joy of these fifty days may continually strengthen us, and assure us of our salvation; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant, O Lord, that we may so live in the Paschal mystery that the joy of these fifty days may continually strengthen us, and assure us of our salvation; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

4

I O Lord, who hast saved us through the Paschal mystery of Christ: Continue to support thy people with heavenly gifts, that we may attain unto true liberty, and enjoy the happiness of heaven which we have begun to taste on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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II O Lord, you have saved us through the Paschal mystery of Christ: Continue to support your people with heavenly gifts, that we may attain true liberty, and enjoy the happiness of heaven which we have begun to taste on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

5

I O Lord, who art the life of the faithful, the glory of the saints, and the delight of those who trust in thee: Hear our supplications, and quench, we pray thee, the thirst of those who long for thy promises; through Jesus Christ our Lord, who liveth and reigneth with thee and Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, the life of the faithful, the glory of the saints, and the delight of those who trust in you: Hear our supplications, and quench, we pray, the thirst of those who long for your promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

6

I O God, who by the abundance of thy grace dost unfailingly increase the number of thy children: Look with favor upon those whom thou hast chosen to be members of thy Church, that, having been born again in Baptism, they may be granted a glorious resurrection; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

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II O God, by the abundance of your grace you unfailingly increase the number of your children: Look with favor upon those whom you have chosen to be members of your Church, that, having been born again in Baptism, they may be granted a glorious resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

7

I Let thy people, O Lord, rejoice for ever that they have been renewed in spirit; and let the joy of our adoption as thy sons and daughters strengthen the hope of our glorious resurrection in Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Let your people, O Lord, rejoice for ever that they have been renewed in spirit; and let the joy of our adoption as your sons and daughters strengthen the hope of our glorious resurrection in Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

From Monday after 4 Easter until Ascension Day

8

I Almighty and everlasting God, who hast given unto thy Church the great joy of the resurrection of Jesus Christ: Give us also the greater joy of the kingdom of thine elect, when the flock of thy Son will share in the final victory

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of its Shepherd, Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty and everlasting God, you have given your Church the great joy of the resurrection of Jesus Christ: Give us also the greater joy of the kingdom of your elect, when the flock of your Son will share in the final victory of its Shepherd, Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

9

I Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all those who are admitted into the fellowship of Christ's religion that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you show the light of your truth to those who are in error, to the intent that they may return to the way of righteousness: Grant to those who are admitted into the fellowship of Christ's religion that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to it; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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10

I God of infinite mercy, who dost renew the faith of thy people by the yearly celebration of these fifty days: Stir up in us, we beseech thee, the gifts of thy grace, that we may more deeply know that Baptism hath cleansed us, the Spirit hath quickened us, and the Blood of Christ hath redeemed us; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit, one God, for ever and ever. *Amen.*

II God of infinite mercy, you renew the faith of your people by the yearly celebration of these fifty days: Stir up in us the gifts of your grace, that we may know more deeply that Baptism has cleansed us, the Spirit has quickened us, and the Blood of Christ has redeemed us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

11

I Lord God Almighty, who for no merit on our part hast brought us out of death into life, out of sorrow into joy: Put no end to thy gifts, fulfill thy marvelous acts in us, and grant unto us who have been justified by faith the strength to persevere in that faith; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Lord God Almighty, for no merit on our part you have brought us out of death into life, out of sorrow into joy: Put no end to your gifts, fulfill your marvelous acts in us, and grant to us who have been justified by faith the strength to persevere in that faith; through Jesus Christ our

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Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

12

I O God, who dost continually increase thy Church by the birth of new sons and daughters in Baptism: Grant that they may be obedient all the days of their life to the rule of faith which they did receive in that Sacrament; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, you continually increase your Church by the birth of new sons and daughters in Baptism: Grant that they may be obedient all the days of their life to the rule of faith which they received in that Sacrament; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

13

I Grant, Almighty God, we beseech thee, that the commemoration of our Lord's death and resurrection may continually transform our lives and be manifest in our deeds; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant, Almighty God, that the commemoration of our Lord's death and resurrection may continually transform our lives and be manifested in our deeds; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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14

I Hear our prayers, O Lord, and, as we confess that Christ, the Savior of the world, doth live with thee in glory, grant that, as he himself hath promised, we may perceive him present among us also, to the end of the ages; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Hear our prayers, O Lord, and, as we confess that Christ, the Savior of the world, lives with you in glory, grant that, as he himself has promised, we may perceive him present among us also, to the end of the ages; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

15

I O Lord, who hast given unto us the grace to know the resurrection of thy Son: Grant that the Holy Spirit, by his love, may raise us to newness of life; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

II O Lord, you have given us the grace to know the resurrection of your Son: Grant that the Holy Spirit, by his love, may raise us to newness of life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

16

I O Lord, who openest the portals of thy kingdom to those who have been reborn by water and the Spirit: Increase

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the grace which thou hast given to thy children, that those whom thou hast cleansed from sin may attain to all thy promises; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and forever. *Amen.*

II O Lord, you open the portals of your kingdom to those who have been reborn by water and the Spirit: Increase the grace you have given to your children, that those whom you have cleansed from sin may attain to all your promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

From Friday after Ascension Day until Pentecost

17

I O God, who by the resurrection of thy Son hast given unto us a new birth into eternal life: Lift our hearts, we beseech thee, to our Savior, who sitteth at thy right hand, that, when he shall come again, we who have been reborn in Baptism may be clothed in a glorious immortality; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by the resurrection of your Son you have given us a new birth into eternal life: Lift our hearts to our Savior, who is seated at your right hand, so that, when he comes again, we who have been reborn in Baptism may be clothed in a glorious immortality; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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18

I O God, who by the glorification of Jesus Christ and the coming of the Holy Spirit hast opened for us the gates of thy kingdom: Grant that we, who have received such great gifts, may dedicate ourselves more diligently to thy service, and live more fully the riches of our faith; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by the glorification of Jesus Christ and the coming of the Holy Spirit you have opened for us the gates of your kingdom: Grant that we, who have received such great gifts, may dedicate ourselves more diligently to your service, and live more fully the riches of our faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

19

I O Lord, whose Son, after he had ascended into heaven, did send down upon the Apostles the Holy Spirit, as he had promised, that they might comprehend the mysteries of the kingdom: Distribute among us also, we pray thee, the gifts of that selfsame Spirit; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, when your Son ascended into heaven he sent down upon the Apostles the Holy Spirit, as he had promised, that they might comprehend the mysteries of the kingdom: Distribute among us also, we pray, the gifts

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of the selfsame Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

20

I O loving Father, grant, we pray thee, that thy Church, being gathered by thy Holy Spirit, may be dedicated more fully to thy service, and live united in love, according to thy will; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

II O loving Father, grant that your Church, being gathered by your Holy Spirit, may be dedicated more fully to your service, and live united in love, according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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The Second Week of Easter

	Psalm	Lessons
Monday	2:1–9* *or* 146:4–9	Acts 4:23–31 John 3:1–8
Tuesday	93	Acts 4:32–37 John 3:7–15
Wednesday	34:1–8	Acts 5:12–26 John 3:16–21
Thursday	34:15–22	Acts 5:27–33 John 3:31–36
Friday	27:1–9	Acts 5:34–42 John 6:1–15
Saturday	33:1–5,18–22	Acts 6:1–7 John 6:16–21

Preface of Easter

** Appointed also at Morning Prayer on this Day.*

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The Third Week of Easter

	Psalm	Lessons
Monday	27:10–18	Acts 6:8–15 John 6:22–29
Tuesday	31:1–5	Acts 7:51–8:1a John 6:30–35
Wednesday	66:1–8	Acts 8:1b–8 John 6:35–40
Thursday	66:14–18 (Years A & B) 65:1–5 (Year C)	Acts 8:26–40 (Years A & B) Acts 8:9–25 (Year C) John 6:44–51
Friday	117	Acts 9:1–20 (Years A & B) Acts 9:10–20,26–31 (Year C) John 6:52–59
Saturday	116:10–17	Acts 9:31–42 (Years A & B) Acts 10:1–5,25–31, 34–35,44–48 (Year C) John 6:60–69

Preface of Easter

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The Fourth Week of Easter

	Psalm	Lessons
Monday	96:1–9	Acts 11:1–18 John 10:11–18 (Year A) John 10:1–10 (Years B & C)
Tuesday	87	Acts 11:19–26 John 10:22–30
Wednesday	67	Acts 12:24–13:5a John 12:44–50
Thursday	89:20–29	Acts 13:13–25 John 13:16–20
Friday	2:6–13	Acts 13:26–33 John 14:1–6
Saturday	98:1–6 (Years A & B) 16:5–11(Year C)	Acts 13:44–52 (Years A & B) Acts 13:32–43 (Year C) John 14:7–14

Preface of Easter

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The Fifth Week of Easter

	Psalm	Lessons
Monday	115:1–13	Acts 14:5–18 John 14:21–26
Tuesday	145:9–14	Acts 14:19–28 John 14:27–31a
Wednesday	122	Acts 15:1–6 John 15:1–8
Thursday	96:1–10	Acts 15:7–21 John 15:9–11
Friday	57:6–11	Acts 15:22–31 John 15:12–17
Saturday	100	Acts 16:1–10 John 15:18–21

Preface of Easter

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The Sixth Week of Easter

	Psalm	Lessons
Monday	149	Acts 16:11–15 John 15:26–16:4a
Tuesday	138	Acts 16:16–34 John 16:5–11
Wednesday	148:1–2,11–14	Acts 17:15,22–18:1 John 16:12–15

Preface of Easter

Friday	98:1–4	Acts 18:1–8 John 16:20–23a
Saturday	47* *or* 93	Acts 18:23–28 John 16:23b–28

Preface of the Ascension

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The Seventh Week of Easter

	Psalm	Lessons
Monday	68:1–8	Acts 19:1–8 John 16:28–33
Tuesday	68:9–10,17–20	Acts 20:17–27 John 17:1–11a
Wednesday	68:28–36	Acts 20:28–38 John 17:11b–19
Thursday	16:5–11	Acts 22:30; 23:6–11 John 17:20–26
Friday	103:1–2,19–22	Acts 25:13–21 John 21:15–19
Saturday	11:4–8	Acts 28:16–20,30–31 John 21:20–25

Preface of the Ascension

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Holy Women, Holy Men

together with

The Fixed Holy Days

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Concerning the Proper

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

One or two readings may be used before the Gospel. At the celebration of the Eucharist, a reading from the Gospel is always included.

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

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

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

An appropriate Collect, Psalm, and Lessons from the Common of Saints (HWHM pp. 711-726) may be substituted for those assigned to a Lesser Feast.

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Most biographical notes on this Apostle begin "Andrew was Simon Peter's brother," and he is so described in the Gospels. Identifying Andrew as Peter's brother makes it easy to know who he is, but it also makes it easy to overlook the fact of Andrew's special gift to the company of Christ. The Gospel according to John tells how Andrew, a disciple of John the Baptist, was one of two disciples who followed Jesus after John had pointed him out, saying, "Behold the Lamb of God" (John 1:29). Andrew and the other disciple went with Jesus and stayed with him, and Andrew's first act afterward was to find his brother and bring him to Jesus. We might call Andrew the first missionary in the company of disciples.

Though Andrew was not a part of the inner circle of disciples (Peter, James, and John), he is always named in the list of disciples, and appears prominently in several incidents. Andrew and Peter were fishermen, and Matthew's Gospel records Jesus' calling them from their occupation, and their immediate response to his call. Andrew was the disciple who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude.

We hear little of Andrew as a prominent leader, and he seems always to be in the shadow of Peter. Eusebius, the Church historian, records his going to Scythia, but there is no reliable information about the end of his life. Tradition has it that he was fastened to an X-shaped cross and suffered death at the hands of angry pagans.

Andrew is the patron saint of Scotland.

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Saint Andrew the Apostle

I Almighty God, who didst give such grace to thine apostle Andrew that he readily obeyed the call of thy Son Jesus Christ, and brought his brother with him: Give unto us, who are called by thy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
19 *or* 19:1–6	Deuteronomy 30:11–14 Romans 10:8b–18 Matthew 4:18–22

Preface of Apostles

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Nicholas Ferrar (1592–1637) was the founder of a religious community at Little Gidding, Huntingdonshire, England, which existed from 1626 to 1646. His family had been prominent in the affairs of the Virginia Company, but when that company was dissolved, he took deacon's orders, and retired to the country.

At Little Gidding, his immediate family and a few friends and servants gave themselves wholly to religious observance. They restored the derelict church near the manor house, became responsible for services there, taught many of the local children, and looked after the health and well-being of the people of the neighborhood. A regular round of prayer according to the Book of Common Prayer was observed, along with the daily recital of the whole of the Psalter. The members of the community became widely known for fasting, private prayer and meditation, and for writing stories and books illustrating themes of Christian faith and morality.

One of the most interesting of the activities of the Little Gidding community was the preparation of "harmonies" of the Gospels, one of which was presented to King Charles I by the Ferrar family.

The community did not long survive the death of Nicholas Ferrar. However, the memory of the religious life at Little Gidding was kept alive, principally through Izaak Walton's description in his Life of *George Herbert*: "He (Ferrar) and his family ... did most of them keep Lent and all Ember-weeks strictly, both in fasting and using all those mortifications and prayers that the Church hath appointed ... and he and they did the like constantly on Fridays, and on the vigils or eves appointed to be fasted before the Saints' days; and this frugality and abstinence turned to the relief of the poor ..."

The community became an important symbol for many Anglicans when religious orders began to revive. Its life inspired T.S. Eliot, and he gave the title, "Little Gidding," to the last of his *Four Quartets*, one of the great religious poems of the twentieth century.

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Nicholas Ferrar

Deacon, 1637

I Lord God, make us worthy of thy perfect love; that, with thy deacon Nicholas Ferrar and his household, we may rule ourselves according to thy Word, and serve thee with our whole heart; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Lord God, make us worthy of your perfect love; that, with your deacon Nicholas Ferrar and his household, we may rule ourselves according to your Word, and serve you with our whole heart; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
15	Exodus 35:1–5a,24–29 Galatians 6:7–10 Luke 10:38–42

Preface of a Saint (1)

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Charles de Foucauld, sometimes referred to as Brother Charles of Jesus, was the inspiration behind the founding of new religious communities for both men and women and is often credited with the revival of desert spirituality in the early twentieth century.

Born in France in 1858, Charles was orphaned at age six and raised by his grandparents. As a young man he lost his faith, and in spite of the discipline of his grandfather, whom he deeply respected, Charles lived a life that was a curious mix of laxity and stubbornness. Against advice, he took a risk-laden journey to Morocco in the early 1880's. There he encountered devout Muslims whose practice of their faith inspired Charles to begin a search for the faith that was his own. Upon returning to France, he continued his quest, and in 1886, at age 28, re-discovered God and made a new commitment that would guide the rest of his life. A pilgrimage to the Holy Land deepened his commitment still further.

Charles entered the Cisterian Order of Strict Observance, the Trappists, first in France and then in Syria, a commitment of seven years. He then returned to the Holy Land and lived as a servant to the convent of the Poor Clares in Nazareth. It was there that he began to develop a life of solitude, prayer, and adoration. The Poor Clares saw in him a vocation to the priesthood, encouraged him in spite of his reluctance, and Charles was ordained a priest in 1901.

Charles then moved to the Sahara where his desire was to live a "ministry of presence" among "the furthest removed, the most abandoned." He believed his call was to live among those whose faith and culture differed from his own. To witness to Christ among them was not to be eloquent preaching or missionary demands, but "to shout the Gospel with his life." Charles sought to live so that those who saw his life would ask, "If such is the servant, what must the Master be like?"

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[Charles de Foucauld]

Hermit and Martyr in the Sahara, 1916

I Loving God, who didst restore the Christian faith of Charles de Foucauld through an encounter with Islam in North Africa and didst sustain him in the desert where he converted many with his witness of presence: Help us to know thee wherever we find thee, that with him, we may be faithful unto death; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Loving God, who restored the Christian faith of Charles de Foucauld through an encounter with Islam in North Africa and sustained him in the desert where he converted many with his witness of presence: Help us to know you wherever we find you, that with him, we may be faithful unto death; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
73:24–28	Wisdom 13:1–5 James 1:2–4,12 John 16:25–33

Preface of a Saint (3)

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Bishop Williams, a farmer's son, was born in Richmond, Virginia, on July 18, 1829, and brought up in straitened circumstances by his widowed mother. He attended the College of William and Mary and the Virginia Theological Seminary.

Ordained deacon in 1855, he offered himself for work in China, where he was ordained priest in 1857. Two years later, he was sent to Japan and opened work in Nagasaki. His first convert was baptized in 1866, the year he was chosen bishop for both China and Japan.

After 1868, he decided to concentrate all his work in Japan, following the revolution that opened the country to renewed contact with the western world. Relieved of his responsibility for China in 1874, Williams made his base at Yedo (now Tokyo), where he founded a divinity school, later to become St. Paul's University. At a synod in 1887 he helped bring together the English and American missions to form the *Nippon Sei Ko Kai*, the Holy Catholic Church of Japan, when the Church there numbered fewer than a thousand communicants.

Williams translated parts of the Prayer Book into Japanese; and he was a close friend and warm supporter of Bishop Schereschewsky, his successor in China, in the latter's arduous work of translating the Bible into Chinese.

After resigning his jurisdiction in 1889, Bishop Williams stayed in Japan to help his successor there, Bishop John McKim, who was consecrated in 1893. Williams lived in Kyoto and continued to work in the opening of new mission stations until his return to America in 1908. He died in Richmond, Virginia, on December 2, 1910.

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Channing Moore Williams

Missionary Bishop in China and Japan, 1910

I Almighty and everlasting God, we thank thee for thy servant Channing Moore Williams, whom thou didst call to preach the Gospel to the people of China and Japan. Raise up, we beseech thee, in this and every land evangelists and heralds of thy kingdom, that thy Church may proclaim the unsearchable riches of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, we thank you for your servant Channing Moore Williams, whom you called to preach the Gospel to the people of China and Japan. Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
96:1–7	Isaiah 49:22–23 Acts 1:1–9 Luke 10:1–9

Preface of Pentecost

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Francis Xavier was one of the great missionaries of the church. Born is Spain in 1506, he studied locally before taking up university studies in Paris in 1526, receiving a master's degree in 1530. While in Paris he met Ignatius Loyola and together with a small group of companions, they bound themselves together for the service of God on August 15, 1534, the beginning of what would later become the Society of Jesus, or the Jesuits. After further theological study, Francis and Ignatius were ordained together in 1537.

As the nuncio to the east for the King of Portugal, John III, Francis went to India, arriving at Goa on the western coast in 1542. He later moved south and traveled as well to Sri Lanka (Ceylon) and the Molucca Islands, now Indonesia. For seven years he labored among the people there, winning many converts to the faith, baptizing, teaching, and trying to ease the suffering of the people. His efforts were not always well received. New Christians were often abused and enslaved and sometimes killed.

In 1549 Francis moved on to the southern region of Japan and immediately set about learning the language and preparing a catechism to support his missionary efforts. In time he moved north to the imperial capital, Kyoto, and made an effort to see the Mikado, the Japanese emperor. Civil strife and localized resistance made Francis' Japanese efforts difficult, but he came away from the experience with a deep sense of respect for the people and their culture.

After returning to India 1551, Francis was appointed the Jesuit Provincial for India, but he was not satisfied only to maintain the work already begun. He immediately set out for China, at the time closed to foreigners, in hopes of launching new missionary efforts there. He set up camp near the mouth of the Canton River in August 1552, hoping to secure passage into the country. Later that year he took ill and died, at age forty-six, on December 3, 1552. His remains were later transferred back to Goa, India.

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[Francis Xavier]

Missionary to the Far East, 1552

I Loving God, who didst call Francis Xavier to lead many in India and Japan to know Jesus Christ as their Redeemer: Bring us to the new life of glory promised to all who follow in the Way; through the same Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Loving God, you called Francis Xavier to lead many in India and Japan to know Jesus Christ as their Redeemer: Bring us to the new life of glory promised to all who follow in the Way; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
62:1–2,6–9	Sirach (Ecclesiasticus) 2:1–11 1 Corinthians 9:16–19,22–23 Mark 16:15–20

Preface of a Saint (2)

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John of Damascus was the son of a Christian tax collector for the Mohammedan Caliph of Damascus. At an early age, he succeeded his father in this office. In about 715, he entered the monastery of St. Sabas near Jerusalem. There he devoted himself to an ascetic life and to the study of the Fathers.

In the same year that John was ordained priest, 726, the Byzantine Emperor Leo the Isaurian published his first edict against the Holy Images, which signaled the formal outbreak of the iconoclastic controversy. The edict forbade the veneration of sacred images, or icons, and ordered their destruction. In 729-730, John wrote three "Apologies (or *Treatises*) against the Iconoclasts and in Defense of the Holy Images." He argued that such pictures were not idols, for they represented neither false gods nor even the true God in his divine nature; but only saints, or our Lord as man. He further distinguished between the respect, or veneration (*proskynesis*), that is properly paid to created beings, and the worship (*latreia*), that is properly given only to God.

The iconoclast case rested, in part, upon the Monophysite heresy, which held that Christ had only one nature, and since that nature was divine, it would be improper to represent him by material substances such as wood and paint. The Monophysite heresy was condemned by the Council of Chalcedon in 451.

At issue also was the heresy of Manichaeism, which held that matter itself was essentially evil. In both of these heresies, John maintained, the Lord's incarnation was rejected. The Seventh Ecumenical Council, in 787, decreed that crosses, icons, the book of the Gospels, and other sacred objects were to receive reverence or veneration, expressed by salutations, incense, and lights, because the honor paid to them passed on to that which they represented. True worship (*latreia*), however, was due to God alone.

John also wrote a great synthesis of theology, *The Fount of Knowledge,* of which the last part, "On the Orthodox Faith," is best known.

To Anglicans, John is best known as the author of the Easter hymns, "Thou hallowed chosen morn of praise," "Come, ye faithful, raise the strain," and "The day of resurrection."

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John of Damascus

Priest, c. 760

I Confirm our minds, O Lord, in the mysteries of the true faith, set forth with power by thy servant John of Damascus; that we, with him, confessing Jesus to be true God and true Man, and singing the praises of the risen Lord, may, by the power of the resurrection, attain to eternal joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Confirm our minds, O Lord, in the mysteries of the true faith, set forth with power by your servant John of Damascus; that we, with him, confessing Jesus to be true God and true Man, and singing the praises of the risen Lord, may, by the power of the resurrection, attain to eternal joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
29	Ecclesiastes 3:9–14 1 Corinthians 15:12–20 John 5:24–27

Preface of Easter

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Clement was born in the middle of the second century. He was a cultured Greek philosopher who sought truth in many schools until he met Pantheons, founder of the Christian Catechetical School at Alexandria in Egypt. Clement succeeded Pantheons as head of that school in about 190, and was for many years an apologist for the Christian faith to both pagans and Christians. His learning and allegorical exegesis of the Bible helped to commend Christianity to the intellectual circles of Alexandria. His work prepared the way for his pupil Origen, the most eminent theologian of early Greek Christianity, and his liberal approach to secular knowledge laid the foundations of Christian humanism. During the persecution under the Emperor Severus in 202, he fled Alexandria. The exact time and place of his death are unknown.

Clement lived in the age of "Gnosticism," a comprehensive term for many theories or ways of salvation current in the second and third centuries, all emphasizing "Gnosis" or "knowledge." Salvation, for Gnostics, was to be had through a secret and rather esoteric knowledge accessible only to a few. It was salvation *from* the world, rather than salvation of the world. Clement asserted that there was a true Christian Gnosis, to be found in the Scriptures, available to all. Although his understanding of this Christian knowledge—ultimately knowledge of Christ—incorporated several notions of Greek philosophy which the Gnostics also held, Clement dissented from the negative Gnostic view of the world and its denial of the role of free will.

What Rich Man Will Be Saved? was the title of a treatise by Clement on Mark 10:17–31, and the Lord's words, "Go, sell what you have, and give to the poor, and you will have treasure in heaven." His interpretation sanctioned the "right use" of material goods and wealth. It has been contrasted to the interpretation of Athanasius in his *Life of Antony*, which emphasized strict renunciation. Both interpretations can be found in early Christian spirituality: Clement's, called "liberal," and that of Athanasius, "literal."

Among Clement's writings are the hymns, "Sunset to sunrise changes now" and "Master of eager youth."

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Clement of Alexandria

Priest, c. 210

I O God of unsearchable wisdom, who didst give thy servant Clement grace to understand and teach the truth as it is in Jesus Christ, the source of all truth: Grant to thy Church the same grace to discern thy Word wherever truth is found; through Jesus Christ our unfailing light, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God of unsearchable wisdom, you gave your servant Clement grace to understand and teach the truth as it is in Jesus Christ, the source of all truth: Grant to your Church the same grace to discern your Word wherever truth is found; through Jesus Christ our unfailing light, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
34:9–14	1 Samuel 12:20–24 Colossians 1:11–20 John 6:57–63

Preface of Baptism

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Very little is known about the life of Nicholas, except that he suffered torture and imprisonment during the persecution under the Emperor Diocletian. It is possible that he was one of the bishops attending the First Ecumenical Council of Nicaea in 325. He was honored as a saint in Constantinople in the sixth century by the Emperor Justinian. His veneration became immensely popular in the West after the supposed removal of his body to Bari, Italy, in the late eleventh century. In England almost 400 churches were dedicated to him.

Nicholas is famed as the traditional patron of seafarers and sailors, and, more especially, of children. As a bearer of gifts to children, his name was brought to America by the Dutch colonists in New York, from whom he is popularly known as Santa Claus.

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Nicholas

Bishop of Myra, c. 342

I Almighty God, who in thy love didst give to thy servant Nicholas of Myra a perpetual name for deeds of kindness both on land and sea: Grant, we pray thee, that thy Church may never cease to work for the happiness of children, the safety of sailors, the relief of the poor, and the help of those tossed by tempests of doubt or grief; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, in your love you gave your servant Nicholas of Myra a perpetual name for deeds of kindness both on land and sea: Grant, we pray, that your Church may never cease to work for the happiness of children, the safety of sailors, the relief of the poor, and the help of those tossed by tempests of doubt or grief; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145:8–13	Proverbs 19:17,20–23 1 John 4:7–14 Mark 10:13–16

Preface of a Saint (I)

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Ambrose was the son of a Roman governor in Gaul, and in 373 he himself was governor in Upper Italy. Though brought up in a Christian family, Ambrose had not been baptized. He became involved in the election of a Bishop of Milan only as mediator between the battling factions of Arians and orthodox Christians. The election was important, because the victorious party would control the powerful see of Milan.

Ambrose exhorted the nearly riotous mob to keep the peace and to obey the law. Suddenly both sides raised the cry, "Ambrose shall be our bishop!" He protested, but the people persisted. Hastily baptized, he was ordained bishop on December 7, 373.

Ambrose rapidly won renown as a defender of orthodoxy against Arianism and as a statesman of the Church. He was also a skillful hymnodist. He introduced antiphonal chanting to enrich the liturgy, and wrote straightforward, practical discourses to educate his people in such matters of doctrine as Baptism, the Trinity, the Eucharist, and the Person of Christ. His persuasive preaching was an important factor in the conversion of Augustine of Hippo.

Ambrose did not fear to rebuke emperors, including the hot-headed Theodosius, whom he forced to do public penance for the slaughter of several thousand citizens of Salonika.

About Baptism, Ambrose wrote: "After the font (of baptism), the Holy Spirit is poured on you, 'the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness, and the spirit of holy fear'" (*De Sacramentis* 3.8).

A meditation attributed to him includes these words: "Lord Jesus Christ, you are for me medicine when I am sick; you are my strength when I need help; you are life itself when I fear death; you are the way when I long for heaven; you are light when all is dark; you are my food when I need nourishment."

Among hymns attributed to Ambrose are "The eternal gifts of Christ the King," "O Splendor of God's glory bright," and a series of hymns for the Little Hours.

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Ambrose

Bishop of Milan, 397

I O God, who didst give to thy servant Ambrose grace eloquently to proclaim thy righteousness in the great congregation, and fearlessly to bear reproach for the honor of thy Name: Mercifully grant to all bishops and pastors such excellency in preaching, and fidelity in ministering thy Word, that thy people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, you gave your servant Ambrose grace eloquently to proclaim your righteousness in the great congregation, and fearlessly to bear reproach for the honor of your Name: Mercifully grant to all bishops and pastors such excellence in preaching and faithfulness in ministering your Word, that your people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
27:5–11	Sirach (Ecclesiasticus) 2:7–11,16–18 Acts 4:23–31 Luke 12:35–37,42–44

Preface of a Saint (I)

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Richard Baxter was born in Shropshire in 1615 and educated in the local schools. He was ordained in 1638 and spent the early years of his ministry as a schoolmaster and curate, becoming a chaplain to the parliamentary army at the outbreak of the English Civil War in 1642. Although aligned with the Puritan cause, Baxter was a moderate and stood against the excessive destructiveness of Cromwell's legions.

In 1647, Baxter became the Vicar of Kidderminster. It was there that his pastoral ministry thrived. He set up new patterns for parish catechesis, increased the size of parish buildings to welcome the larger numbers coming to hear him preach, and pioneered a style of pastoral ministry that has enriched the Anglican tradition to this day. Baxter provides his own narrative of his pastoral work in his book *The Reformed Pastor*, of 1656.

When episcopacy was re-established in England after the Civil War, Charles II offered Baxter an appointment to the see of Hereford. Although more moderate than many, Baxter's Puritan convictions kept him from accepting the post, a decision that made it impossible for him to continue as a priest of the Church of England.

Baxter is remembered in the history of the Book of Common Prayer for the role he played at the Savoy Conference of 1661. There he argued for the changes that needed to be made in the next prayer book from the vantage point of the Puritans, the so-called "Exceptions." The resulting 1662 Prayer Book shows few of the marks of Baxter's agenda, but his strong advocacy of the Puritan position certainly influenced the shape of the revision.

From 1662 until his death in 1691, Baxter resided in the environs of London. The re-establishment of the monarchy in the state and episcopacy in the church unfortunately made Baxter, remembered for his moderate Puritan posture, a target of unkindness and petty revenge.

A profound example of Baxter's deep joy and piety can be found in the words of the hymn *Ye holy angels bright* (The Hymnal 1982, #625).

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[Richard Baxter]

Pastor and Writer, 1691

I We offer thanks, most gracious God, for the devoted witness of Richard Baxter, who out of love for thee followed his conscience at cost to himself, and at all times rejoiced to sing thy praises in word and deed; and we pray that our lives, like his, may be well-tuned to sing the songs of love, and all our days be filled with praise of Jesus Christ our Lord; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II We give you thanks, most gracious God, for the devoted witness of Richard Baxter, who out of love for you followed his conscience at cost to himself, and at all times rejoiced to sing your praises in word and deed; and we pray that our lives, like his, may be well-tuned to sing the songs of love, and all our days be filled with praise of Jesus Christ our Lord; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
102:11–13,19–22	Exodus 20:1–17 1 Corinthians 9:24–27 Matthew 6:6–15

Preface of Advent

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Born in Switzerland in 1886, Barth studied at several prestigious universities including Tübingen. After completing his studies, he served as pastor in Geneva and Safenwil. The events of the First World War led Barth to critically question the dominant theology of the day, which, in Barth's view, held a too easy peace between theology and culture. In his *Commentary on Romans*, published in 1918, Barth reasserted doctrines such as God's sovereignty and human sin, central ideas which he believed were excluded and overshadowed in theological discourse at that time.

With Hitler's rise to power, Barth joined the Confessional Church and was chiefly responsible for the writing of the *Barmen Declaration* (1934), one of its foundational documents. In it, Barth claimed that the Church's allegiance to God in Christ gave it the moral imperative to challenge the rule and violence of Hitler. Barth was himself ultimately forced to resign his professorship at Bonn due to his refusal to swear an oath to Hitler.

In 1932, Barth published the first volume of his thirteen-volume opus, the *Church Dogmatics*. Barth would work on the *Dogmatics* until his death in 1968. An exhaustive account of his theological themes and a daring reassessment of the entire Christian theological tradition, the *Dogmatics* gave new thought to some of the central themes first articulated in the *Commentary on Romans*. In the first volume, "The Doctrine of the Word of God," Barth laid out many of the theological notions which would comprise the heart of the entire work, including his understanding of God's Word as the definitive source of revelation, the Incarnation as the bridge between God's revelation and human sin, and the election of the creation as God's great end.

Karl Barth was one of the great thinkers of the twentieth century. Pope Pius XII regarded him as the most important theologian since Thomas Aquinas. This assessment speaks to the respect Barth received from both Protestant and Catholic theologians and to his influence within both theological communities.

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[Karl Barth]

Pastor and Theologian, 1968

I Almighty God, source of justice beyond human knowledge: We offer thanks that thou didst inspire Karl Barth to resist tyranny and exalt thy saving grace, without which we cannot apprehend thy will. Teach us, like him, to live by faith, and even in chaotic and perilous times to perceive the light of thy eternal glory, Jesus Christ our Redeemer; who liveth and reigneth with thee and the Holy Spirit, ever one God, throughout all ages. *Amen.*

II Almighty God, source of justice beyond human knowledge: We thank you for inspiring Karl Barth to resist tyranny and exalt your saving grace, without which we cannot apprehend your will. Teach us, like him, to live by faith, and even in chaotic and perilous times to perceive the light of your eternal glory, Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, ever one God, throughout all ages. *Amen.*

Psalm	**Lessons**
76:7–12	Jeremiah 30:23–31:6 Romans 7:14–25 John 8:34–36

Preface of a Saint (1)

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Thomas Merton was among the most influential Catholic writers of the twentieth century. His writings cover a broad range of subject matter: spirituality and the contemplative life, prayer, and religious biography. He was also deeply interested in issues of social justice and Christian responsibility. He did not shy away from controversy and addressed race relations, economic injustice, war, violence, and the nuclear arms race.

Merton was born in France in 1915. His father was from New Zealand and his mother from the United States. After a brief sojourn in England, where Merton was baptized in the Church of England, the family settled in New York. The birth of his brother, the death of his mother, and the long-distance romances of his father created an unsettling life for Merton for some years.After a brief enrollment at Clare College, Cambridge, Merton settled into life as a student at Columbia University in New York. Merton developed relationships at Columbia that would nurture him for the rest of his life.

Though nominally an Anglican, Merton underwent a dramatic conversion experience in 1938 and became a Roman Catholic. Merton recounts the story of his conversion in *The Seven Storey Mountain*, an autobiography published in 1948, immediately a classic.

Merton entered the Order of Cistercians of the Strict Observance, the Trappists, at the Abbey of Gethsemani, near Bardstown, Kentucky, in 1941. Known in the community as Brother Louis, Merton's gifts as a writer were encouraged by the abbot. In addition to his translations of Cistercian sources and his original works, Merton carried on a prolific correspondence with people around the world on a wide range of subjects. Some of his correspondence takes the form of spiritual direction, some shows his deep affections for friends outside the community, and much of it demonstrates Merton's ability to be fully engaged in the world even though he lived a cloistered life.

Merton died in Bangkok, Thailand, on December 10, 1968, by accidental electrocution, while attending a meeting of religious leaders during a pilgrimage to the Far East.

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[Thomas Merton]

Contemplative and Writer, 1968

I Gracious God, who didst call thy monk Thomas Merton to proclaim thy justice out of silence, and moved him in his contemplative writings to perceive and value Christ at work in the faiths of others: Keep us, like him, steadfast in the knowledge and love of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Gracious God, you called your monk Thomas Merton to proclaim your justice out of silence, and moved him in his contemplative writings to perceive and value Christ at work in the faiths of others: Keep us, like him, steadfast in the knowledge and love of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
62	Isaiah 57:14–19 Colossians 2:2–10 John 12:27–36

Preface of a Saint (2)

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Lucy, or Lucia, was martyred at Syracuse, in Sicily, during Diocletian's reign of terror of 303-304, among the most dramatic of the persecutions of early Christians. Her tomb can still be found in the catacombs at Syracuse. She was venerated soon after her death and her cult spread quickly throughout the church. She is among the saints and martyrs named in the Roman Canon of the Mass.

Most of the details of Lucy's life are obscure. In the tradition she is remembered for the purity of her life and the gentleness of her spirit. Because her name means "light," she is sometimes thought of as the patron saint of those who suffer from diseases of the eyes.

In popular piety, Lucy is perhaps most revered because her feast day, December 13, was for many centuries the shortest day of the year. (The reform of the calendar by Pope Gregory VIII (1582) would shift the shortest day to December 21/22, depending upon the year.) It was on Lucy's day that the light began gradually to return and the days to lengthen. This was particularly powerful in northern Europe where the days of winter were quite short. In Scandinavian countries, particularly Sweden, Lucy's day has long been a festival of light that is kept as both an ecclesiastical commemoration and a domestic observance.

In the domestic celebration of Lucia-fest, a young girl in the family dresses in pure white (a symbol of Lucy's faith, purity, and martyrdom) and wears a crown of lighted candles upon her head (a sign that on Lucy's day the light is returning) and serves her family special foods prepared especially for the day. In praise of her service, the young girl is called Lucy for the day.

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[Lucy (Lucia)]

Martyr at Syracuse, 304

I Loving God, who for the salvation of all didst give Jesus Christ as light to a world in darkness: Illumine us, with thy daughter Lucy, with the light of Christ, that by the merits of his passion we may be led to eternal life; through the same Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Loving God, for the salvation of all you gave Jesus Christ as light to a world in darkness: Illumine us, with your daughter Lucy, with the light of Christ, that by the merits of his passion we may be led to eternal life; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
131	Song of Solomon 6:1–9 Revelation 19:5–8 John 1:9–13

Preface of a Saint (1)

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John of the Cross was unknown outside the Discalced Carmelites for nearly three hundred years after his death. More recently, scholars of Christian spirituality have found in him a hidden treasure. Once described by Thomas Merton as "the church's safest mystical theologian," John has been called the "the poet's poet," "spirit of flame," "celestial and divine."

John was born in 1542 at Fontiveros, near Avila, Spain. After his third birthday, his father died leaving his mother and her children reduced to poverty. John received elementary education in an orphanage in Medina del Campo. By the age of seventeen he had learned carpentry, tailoring, sculpturing, and painting through apprenticeships to local craftsmen.

After university studies with the Jesuits, John entered the Carmelite Order in Medina del Campo and completed his theological studies in Salamanca. In 1567 he was ordained to the priesthood and recruited by Teresa of Avila for the reformation of the Carmelite Order.

By the age of thirty-five he had studied extensively, had been spiritual director to many, and yet devoted himself to the search for God so fully that he reached the peak of the mystical experience: a complete transformation in God.

John became disillusioned with what he considered the laxity of the Carmelites and in 1568 he opened a monastery of "Discalced" (strict observance) Carmelites, an act that met with sharp resistance from the General Chapter of the Calced Carmelites. John was seized, taken to Toledo, and imprisoned in the monastery. During nine months of great hardship, he comforted himself by writing poetry. It was while he was imprisoned that he composed the greater part of his luminous masterpiece, *The Spiritual Canticle,* as well as a number of shorter poems. Other major works are, *The Ascent of Mount Carmel, The Living Flame of Love* and *The Dark Night*. It is this latter work, *Noche obscura del alma*, that gave the English language the phrase *dark night of the soul.*

After a severe illness, John died on December 14, 1591, in Ubeda, in southern Spain.

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[Juan de la Cruz (John of the Cross)]

Mystic, 1591

I Judge eternal, throned in splendor, who gavest Juan de la Cruz strength of purpose and mystical faith that sustained him even through the dark night of the soul: Shed thy light on all who love thee, in unity with Jesus Christ our Savior; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Judge eternal, throned in splendor, you gave Juan de la Cruz strength of purpose and mystical faith that sustained him even through the dark night of the soul: Shed your light on all who love you, in unity with Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
121	Song of Solomon 3:1–4 Colossians 4:2–6 John 16:12–15,25–28

Preface of God the Son

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Born in Exeter, England, in 1828, John Horden was apprenticed to the blacksmith's trade as a young boy, and devoted his spare hours to self-education. He eventually qualified as a schoolteacher and attended the Vicar's Bible Class at St. Thomas, Exeter, where he was educated in the Bible and in missionary work. Horden, along with some friends, volunteered his services to the Church Missionary Society, but was told to wait due to his young age.

Finally, in 1851, he received a letter informing him that he was being appointed mission schoolmaster in Moose Factory, James Bay, on the southern end of Hudson Bay, in Canada. He immediately devoted himself to learning Cree, the native language of those whom he served. Over time, Horden's ability as a linguist was evident in his ability to function in no less that five First Nations' languages, plus Norwegian, English, Greek and Latin.

In addition to working with the native peoples of the region, Horden regarded it as part of his work to serve the employees of the Hudson's Bay Company. With their help, he built a schoolhouse and church, and developed a variety of ministries to serve the people in this remote territory. He ministered to his people through several epidemics often in the face of rugged, unforgiving conditions.

In 1872 he was recalled to England to receive Episcopal orders, and following his ordination in Westminster Abbey, he was appointed the first bishop of the Diocese of Moosonee. He returned to James Bay, traveling to the outer regions of his vast diocese, often by dog-team in harsh weather. Many congregations in the small towns and cities of the area trace their formation back to the inspiring work of Bishop Horden.

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[John Horden]

Bishop and Missionary in Canada, 1893

I Creator God, whose hands holdeth the storehouses of the snow and the gates of the sea, and from whose Word springeth forth all that is: We bless thy holy Name for the intrepid witness of thy missionary John Horden, who followed thy call to serve the Cree and Inuit nations of the North. In all the places we travel, may we, like him, proclaim thy Good News and draw all into communion with thee through thy Christ; who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II Creator God, whose hands hold the storehouses of the snow and the gates of the sea, and from whose Word springs forth all that is: We bless your holy Name for the intrepid witness of your missionary John Horden, who followed your call to serve the Cree and Inuit nations of the North. In all the places we travel, may we, like him, proclaim your Good News and draw all into communion with you through your Christ; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
107:35–43	Numbers 10:29–36 Acts 6:1–7 Luke 5:1–11

Preface of a Saint (1)

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Robert McDonald was a priest, missionary, and archdeacon, who served among the First Nations peoples of Canada.

McDonald was born in 1829 in Point Douglas, Manitoba. He attended local schools, worked alongside his father on the family farm, and married Julia Kuttag with whom he had nine children.

Although McDonald showed initial reluctance, he responded to the church's call to mission service among the native peoples of Canada. He was ordained a priest in 1853 and took charge of the Islington Mission on the Winnipeg River. It was there that he discovered his gift for languages and it was there that he became fluent in the language of the Ojibway Tribe and began to translate the Bible.

In 1862, the Church Missionary Society persuaded McDonald to establish a new mission at Fort Yukon. It was here, as later at Fort McPherson, where McDonald made his enduring contribution to the tribes of the Tinjiyzoo Nation. He developed a written alphabet for the Tukudh language so that the people could read the texts of the Christian tradition. He also published a grammar and dictionary in Tukudh, both of which remain standard reference works. Over the next forty years, working together with his wife, Julia, and other translators, he accomplished the translation of the whole of the Bible, the Book of Common Prayer, a hymnal and other texts. Possessing these commons texts was critical not only to the Christian mission, but also had a unifying impact on the common life of the various tribes in the region.

McDonald retired from the Church Missionary Society in 1904 and lived in Winnipeg, Manitoba, until his death in 1913. He is buried in the cemetery of St. John's Anglican Cathedral.

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[Robert McDonald]

Priest, 1913

I God of ice, sea and sky, who didst call thy servant Robert McDonald, making him strong to endure all hardships for the sake of serving thee in the Arctic: Send us forth as laborers into thy harvest, that by patience in our duties and compassion in our dealings, many may be gathered to thy kingdom; through Jesus Christ our Lord, who is alive and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II God of ice, sea and sky, you called your servant Robert McDonald and made him strong to endure all hardships for the sake of serving you in the Arctic: Send us forth as laborers into your harvest, that by patience in our duties and compassion in our dealings, many may be gathered to your kingdom; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
57:4–11	Isaiah 66:18–23 1 Thessalonians 1:2–8 Luke 9:1–6

Preface of a Saint (3)

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Ralph Adams Cram and Richard Upjohn were major architects whose influence on the design and decoration of Episcopal churches in the late 19th and early 20th centuries is without equal.

Cram was born on this day in 1863 in New Hampshire. After an apprenticeship in Boston, Cram established his own firm in 1890 that specialized in designing churches. Heavily influenced by Anglo-Catholic principles, Cram was a leading proponent for an "American gothic revival"—buildings that were reminiscent of the ritual and structural dominance of the medieval period. Because of his many commissions for chapels and other buildings on college and university campuses, Cram is also remembered as the originator of the "collegiate gothic" style. Among his works is the great gothic nave of the Cathedral of St. John the Divine, New York City.

Richard Upjohn was born in England in 1802 where he trained as a cabinetmaker. He immigrated to the United States in 1829 and eventually took up residence in Boston where he worked as a draftsman, art teacher, and eventually an architect. His first major commission was for a gothic-style building for St. John's Episcopal Church in Bangor, Maine, a building that was later destroyed by fire. He was commissioned in 1839 to design and supervise the construction of a new building for the Parish of Trinity Church, Wall Street, New York City. It was completed in 1846 and continues as Upjohn's most well known accomplishment.

Upjohn is also remembered for his sketchbooks of small wood-frame designs for churches in rural towns and villages. These designs were widely copied and adapted. As a result, Upjohn was among the early progenitors of "carpenter gothic."

John Lafarge was born in 1835 in New York City and was a devout Roman Catholic. As an artist, LaFarge worked in a variety of media but is most often remembered for the murals that decorate Trinity Church, Boston, and the Church of the Ascension, New York City, among others. He also made significant contributions to ecclesiastical decoration in stained glass.

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[Ralph Adams Cram, Richard Upjohn and John LaFarge]

Architects, 1942, 1878 Artist, 1910

I Gracious God, we offer thanks for the vision of Ralph Adams Cram, John LaFarge and Richard Upjohn, whose harmonious revival of the Gothic enriched our churches with a sacramental understanding of reality in the face of secular materialism; and we pray that we may honor thy gifts of the beauty of holiness given through them, for the glory of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II Gracious God, we thank you for the vision of Ralph Adams Cram, John LaFarge and Richard Upjohn, whose harmonious revival of the Gothic enriched our churches with a sacramental understanding of reality in the face of secular materialism; and we pray that we may honor your gifts of the beauty of holiness given through them, for the glory of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
118:19–29	2 Chronicles 6:12–20 Ephesians 2:17–22 Matthew 7:24–29

Preface for the Dedication of a Church

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William Lloyd Garrison was born in Newburyport, Massachusetts, in 1805. His father, a sailor, had abandoned the family when he was five years old. His experience of poverty at a young age awakened in him a religious zeal for justice and a hatred for slavery. After working on a Quaker periodical in Baltimore, Garrison returned to Boston and, with the help of the black community, started his own antislavery paper, *The Liberator*.

His proclamation of purpose in the first issue became famous around the country: "On [the subject of slavery] I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm ... but urge me not to use moderation in a cause like the present."

The Liberator came to be the dominant voice in the abolitionist movement demanding immediate emancipation without compensation to slave owners. Garrison invoked the ire and rage of people all over the country, particularly in slaveholding states. In 1835 an angry mob attacked Garrison who was jailed for his own safety.

In what was a radical policy for the time, Garrison opened up his columns to black and female writers. Among those to respond to his call was Maria W. Stewart, a freeborn African-American woman who showed up at his office in 1831 with several essays that were published in *The Liberator*.

Born in Hartford, Connecticut, Stewart was orphaned at the age of five and grew up in the home of a white minister. She married James W. Stewart, a successful shipping outfitter, but was widowed just three years later. Soon after she experienced a religious conversion and responded with her vigorous antislavery advocacy. Her efforts called upon African Americans in the south to rise up against slavery and for northern blacks to resist racial restrictions. When her speaking career ended after three years, she became a schoolteacher and then Head Matron of Freedom's Hospital in Washington D.C., which was later to become Howard University.

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[William Lloyd Garrison and Maria Stewart]

Prophetic Witnesses, 1879

I God, in whose service alone is perfect freedom: We offer thanks for thy prophets William Lloyd Garrison and Maria Stewart, who testified that we are made not by the color of our skin but by the principle formed in our soul. Fill us, like them, with the hope and determination to break every chain of enslavement, that bondage and ignorance may melt like wax before flames, and we may build that community of justice and love which is founded on Jesus Christ our cornerstone; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II God, in whose service alone is perfect freedom: We thank you for your prophets William Lloyd Garrison and Maria Stewart, who testified that we are made not by the color of our skin but by the principle formed in our soul. Fill us, like them, with the hope and determination to break every chain of enslavement, that bondage and ignorance may melt like wax before flames, and we may build that community of justice and love which is founded on Jesus Christ our cornerstone; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
82	Wisdom 10:9–14 1 John 2:28–3:3 Mark 5:25–34

Preface of God the Son

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Lillian Hunt Trasher was born in 1887 in Brunswick, Georgia. As a young woman she worked at an orphanage in North Carolina, not knowing at the time that her life's work would be devoted to caring for abandoned children.

In 1909, while engaged to a man she loved deeply, she heard the testimony of a missionary from India, and she was aware at that moment that she could not be married. God had called her to service as a missionary. Not knowing where she would go, she opened her Bible and read Acts 7:34: "I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning and am come down to deliver them. And now come, I will send thee to Egypt."

In 1910, she arrived in Alexandria, Egypt, with her sister Jenny, and they found their way to the village of Asyut near the Nile. Shortly after arriving, Lillian was called to the bedside of a dying mother whose malnourished daughter was also near death. Though ordered by the mission directors to return the child to the village, Lillian refused to abandon her to poverty and certain death. In 1911 she rented a small house and some furniture and nursed the child back to health.

As she took in additional children, she had to rely on charity, though she eventually received aid from the newly formed Assemblies of God in the United States. In 1916 she was able to purchase additional land, the buildings for which were built from bricks which Lillian and the older children made themselves. In 1919 she was ordered out of the country by the British government in the midst of political turmoil, and when she returned, she took in widows and the blind in addition to children. Despite the Nazi invasion of Egypt and the subsequent violence during World War II, she kept her orphanage running. When she died in 1961, she had become known as the "Mother of the Nile" and had cared for nearly 25,000 Egyptian children. Her orphanage remains open today.

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[Lillian Trasher]

Missionary in Egypt, 1961

I God, whose everlasting arms support the universe: We offer thanks for moving the heart of Lillian Trasher to heroic hospitality on behalf of orphaned children in great need, and we pray that we also may find our hearts awakened and our compassion stirred to care for thy little ones, through the example of our Savior Jesus Christ and by the energy of thy Holy Spirit, who broodeth over the world as a mother over her children; for they live and reign with thee, one God, for ever and ever. *Amen.*

II God, whose everlasting arms support the universe: We thank you for moving the heart of Lillian Trasher to heroic hospitality on behalf of orphaned children in great need, and we pray that we also may find our hearts awakened and our compassion stirred to care for your little ones, through the example of our Savior Jesus Christ and by the energy of your Holy Spirit, who broods over the world like a mother over her children; for they live and reign with you, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
10:12–19	Genesis 21:8–21 2 Corinthians 1:3–7 Luke 17:1–6

Preface of a Saint (1)

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The Gospel according to John records several incidents in which Thomas appears, and from them we are able to gain some impression of the sort of man he was. When Jesus insisted on going to Judea, to visit his friends at Bethany, Thomas boldly declared, "Let us also go, that we may die with him" (John 11:16). At the Last Supper, he interrupted our Lord's discourse with the question, "Lord, we do not know where you are going; how can we know the way?" (John 14:5). And after Christ's resurrection, Thomas would not accept the account of the other apostles and the women, until Jesus appeared before him, showing him his wounds. This drew from him the first explicit acknowledgment of Christ's Godhead, "My Lord and my God!" (John 20:28).

Thomas appears to have been a thoughtful if rather literal-minded man, inclined to scepticism; but he was a staunch friend when his loyalty was once given. The expression "Doubting Thomas," which has become established in English usage, is not entirely fair to Thomas. He did not refuse belief: he wanted to believe, but did not dare, without further evidence. Because of his goodwill, Jesus gave him a sign, though Jesus had refused a sign to the Pharisees. His Lord's rebuke was well deserved: "Blessed are those who have not seen and yet believe" (John 20:29). The sign did not create faith; it merely released the faith which was in Thomas already.

According to an early tradition mentioned by Eusebius and others, Thomas evangelized the Parthians. Syrian Christians of Malabar, India, who call themselves the Mar Thoma Church, cherish a tradition that Thomas brought the Gospel to India. Several apocryphal writings have been attributed to him, the most prominent and interesting being the "Gospel of Thomas."

Thomas' honest questioning and doubt, and Jesus' assuring response to him, have given many modern Christians courage to persist in faith, even when they are still doubting and questioning.

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Saint Thomas the Apostle

I Everliving God, who didst strengthen thine apostle Thomas with sure and certain faith in thy Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in thy sight; through him who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Everliving God, who strengthened your apostle Thomas with firm and certain faith in your Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in your sight; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
126	Habakkuk 2:1–4 Hebrews 10:35–11:1 John 20:24–29

Preface of Apostles

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Henry Budd was the first person of First Nations ancestry to be ordained in the Anglican tradition in North America. He is remembered for his service among the Cree in Western Canada.

Budd was an orphan and the date of his birth is unknown. He entered a mission school that was a joint venture with the Hudson's Bay Company to provide a Christian education to the First Nations people in the area of Rupert's Land, the vast expanse of land that encircled Hudson Bay before its division into Canadian provinces. Before embarking on a vocation as a priest and teacher, he worked as a clerk for the Hudson's Bay Company.

Henry Budd's ministry began as a lay teacher in the Red River region of Manitoba where he taught at St. John's Anglican Parish School. He and his wife, Betsy, remained in the area for the next thirteen years where Budd taught school and served as a lay minister in the Anglican Church.

Ordained to the Anglican priesthood on December 22, 1850, having been trained largely by personal mentoring and tutoring from other clergy, Budd was assigned to the Mission at Nipawim where he worked as a pastor until 1867. Thereafter, Budd returned to The Pas where he was put in charge of a vast area encompassing several communities, and where he continued his vocation as both priest and teacher. Sadly, records of the Church Missionary Society indicate that Budd, a person of native, mixed race, was paid half of what the white missionaries were paid.

Henry Budd is remembered as an eloquent speaker and writer in both Cree and English. He endeared himself to those he served by exhibiting clearly in the living of his life the Christian principles he preached and the values he taught. Enduring among his many contributions are his translations of the Scriptures and the Book of Common Prayer into the Cree language.

Budd died on April 2, 1875, just a few days after he had conducted Easter services. He is buried in The Pas, Manitoba.

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[Henry Budd]

Priest, 1875

I Creator of light, we offer thanks for thy priest Henry Budd, who carried the great treasure of Scripture to his people the Cree nation, earning their trust and love. Grant that his example may call us to reverence, orderliness and love, that we may give thee glory in word and action; through Jesus Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Creator of light, we thank you for your priest Henry Budd, who carried the great treasure of Scripture to his people the Cree nation, earning their trust and love. Grant that his example may call us to reverence, orderliness and love, that we may give you glory in word and action; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
29	Sirach (Ecclesiasticus) 11:1–6,14,17 1 Thessalonians 5:13–18 John 14:15–21

Preface of a Saint (2)

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Born in Virginia, in 1840, Charlotte Diggs (Lottie) Moon was the child of pious, and affluent, Baptist parents. Precocious in schooling, she received an M.A. in Classics, thereby earning one of the first graduate degrees awarded a woman in the South. She had a gift for languages, learning first the Biblical and Romance languages—and then later, and famously, Mandarin.

Lottie Moon's piety lagged behind her learning, and through her teens she remained indifferent to her Baptist heritage. During a revival at age eighteen, she experienced a powerful conversion and devoted the rest of her life to Christ.

After college, Moon taught school in Alabama, Kentucky, and Georgia, one of the few occupations open to educated women in the South. Another vocation became available to her when Southern Baptists began to appoint women as foreign missionaries in 1872, and the following year, at age 33, Moon accepted an appointment in China.

Moon settled in Northern China and continued her work of education for girls. She soon became restless in teaching and she began evangelizing among adults, particularly women. Her supervisors disapproved of her initiative, but Moon quickly gained credibility because of her ease in relating, woman-to-woman.

Lottie Moon's ceaseless correspondence with Baptist women in the United States, seeking their support and encouraging would-be missionaries, was instrumental in the denomination's burgeoning missionary movement. She appealed to women for a special offering for missionaries at Christmastime in 1887. Her influence led to the formation of the Women's Missionary Union in 1888, which continues the Lottie Moon Christmas Offering as a hallmark of Southern Baptist practice.

On arriving in China, Moon remained aloof from the Chinese, thinking them her cultural inferiors. Over time, however, she found a deep respect for Chinese culture, adopting not only their language but their dress and customs. As she wrote, "It is comparatively easy to give oneself to mission work, but it is not easy to give oneself to an alien people. Yet the latter is much better and truer work than the former."

Lottie Moon died on Christmas Eve, 1912.

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[Charlotte Diggs (Lottie) Moon]

Missionary in China, 1912

I O God, who in Christ Jesus hast brought Good News to those who are far off and to those who are near: We praise thee for awakening in thy servant Lottie Moon a zeal for thy mission and for her faithful witness among the peoples of China. Stir up in us the same desire for thy work throughout the world, and give us the grace and means to accomplish it; through the same Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, in Christ Jesus you have brought Good News to those who are far off and to those who are near: We praise you for awakening in your servant Lottie Moon a zeal for your mission and for her faithful witness among the peoples of China. Stir up in us the same desire for your work throughout the world, and give us the grace and means to accomplish it; through the same Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
148:1–6	Ruth 1:15–19a 2 Corinthians 5:16–21 John 1:29–33

Preface of a Saint (2)

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That Jesus was born is a fact both of history and revelation. The precise date of his birth, however, is not recorded in the Gospels, which are, after all, not biographies, and show little concern for those biographical details in which more modern Christians are interested. Such interest began to become prominent in the fourth century, together with the development of liturgical observances of the events of biblical history.

It was in Rome, in 336, that the date, December 25, was settled upon for the celebration of the Nativity. The day, coming as it does at the winter solstice, was already a sacred one, as the festival of the birth of the Unconquerable Sun (*dies natalis Solis Invicti*); but its correspondence with the historical date of Jesus' birth was stoutly maintained by learned, if ingenious, writers. The observance spread rapidly throughout the West; and it is accepted also by most of the Eastern Churches, in which, however, it does not have the prominence it has in the West.

The full title of the feast dates from the 1662 edition of the Book of Common Prayer. Prior to that revision, the day was known only as "Christmas Day." The word "Christmas," which can be traced to the twelfth century, is a contraction of "Christ's Mass."

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The Nativity of Our Lord

I O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

II O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

One of the sets of Psalms and Lessons on page 137 is used.

Preface of the Incarnation

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A Second Proper for Christmas Day

I O God, who hast caused this holy night to shine with the illumination of the true Light: Grant us, we beseech thee, that as we have known the mystery of that Light upon earth, so may we also perfectly enjoy him in heaven; where with thee and the Holy Spirit he liveth and reigneth, one God, in glory everlasting. *Amen.*

II O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. *Amen.*

One of the sets of Psalms and Lessons on the following page is used.

Preface of the Incarnation

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A Third Proper for Christmas Day

I Almighty God, who hast given us thy only-begotten Son to take our nature upon him and as at this time to be born of a pure virgin: Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

II Almighty God, you have given your only-begotten Son to take our nature upon him, and to be born [this day] of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through our Lord Jesus Christ, to whom with you and the same Spirit be honor and glory, now and for ever. *Amen.*

	Psalm	Lessons
I	96	Isaiah 9:2–4,6–7
	or 96:1–4,11–12	Titus 2:11–14
		Luke 2:1–14(15–20)
II	97	Isaiah 62:6–7,10–12
	or 97:1–4,11–12	Titus 3:4–7
		Luke 2:(1–14)15–20
III	98	Isaiah 52:7–10
	or 98:1–6	Hebrews 1:1–12
		John 1:1–14

Preface of the Incarnation

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Very probably a Hellenistic Jew, Stephen was one of the "seven men of good repute, full of the Spirit and of wisdom" (Acts 6:3), who were chosen by the apostles to relieve them of the administrative burden of "serving tables and caring for the widows." By this appointment to assist the apostles, Stephen, the first named of those the New Testament calls "The Seven," became the first to do what the Church traditionally considers to be the work and ministry of a deacon.

It is apparent that Stephen's activities involved more than simply "serving tables," for the Acts of the Apostles speaks of his preaching and performing many miracles. These activities led him into conflict with some of the Jews, who accused him of blasphemy, and brought him before the Sanhedrin. His powerful sermon before the Council is recorded in the seventh chapter of Acts. His denunciations of the Sanhedrin so enraged its members that, without a trial, they dragged him out of the city and stoned him to death.

Saul, later called Paul, stood by, consenting to Stephen's death, but Stephen's example of steadfast faith in Jesus, and of intercession for his persecutors, was to find fruit in the mission and witness of Paul after his conversion. The Christian community in Jerusalem, taking fright at the hostility of the Judean authorities, was scattered; so that for the first time the Gospel of Christ began to spread beyond Jerusalem.

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Saint Stephen, Deacon and Martyr

I We give thee thanks, O Lord of glory, for the example of the first martyr Stephen, who looked up to heaven and prayed for his persecutors to thy Son Jesus Christ, who standeth at thy right hand; where he liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II We give you thanks, O Lord of glory, for the example of the first martyr Stephen, who looked up to heaven and prayed for his persecutors to your Son Jesus Christ, who stands at your right hand; where he lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
31 *or* 31:1–5	Jeremiah 26:1–9,12–15 Acts 6:8–7:2a,51c–60 Matthew 23:34–39

Preface of the Incarnation

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John, the son of Zebedee, with his brother James, was called from being a fisherman to be a disciple and "fisher of men." With Peter and James, he became one of the inner group of three disciples whom Jesus chose to be with him at the raising of Jairus' daughter, at the Transfiguration, and in the garden of Gethsemane.

John and his brother James are recorded in the Gospel as being so hotheaded and impetuous that Jesus nicknamed them "Boanerges," which means, "sons of thunder." They also appear ambitious, in that they sought seats of honor at Jesus' right and left when he should come into his kingdom; yet they were faithful companions, willing, without knowing the cost, to share the cup Jesus was to drink. When the other disciples responded in anger to the audacity of the brothers in asking for this honor, Jesus explained that in his kingdom leadership and rule takes the form of being a servant to all.

If, as is commonly held, John is to be identified with the "disciple whom Jesus loved," then he clearly enjoyed a very special relationship with his Master, reclining close to Jesus at the Last Supper, receiving the care of his mother at the cross, and being the first to understand the truth of the empty tomb.

The Acts of the Apostles records John's presence with Peter on several occasions: the healing of the lame man at the Beautiful Gate of the Temple, before the Sanhedrin, in prison, and on the mission to Samaria to lay hands upon the new converts that they might receive the Holy Spirit.

According to tradition, John later went to Asia Minor and settled at Ephesus. Under the Emperor Domitian, he was exiled to the island of Patmos, where he experienced the visions recounted in the Book of Revelation. Irenaeus, at the end of the second century, liked to recall how Polycarp, in his old age, had talked about the apostle whom he had known while growing up at Ephesus. It is probable that John died there. He alone of the Twelve is said to have lived to extreme old age and to have been spared a martyr's death.

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Saint John, Apostle and Evangelist

I Shed upon thy Church, we beseech thee, O Lord, the brightness of thy light; that we, being illumined by the teaching of thine apostle and evangelist John, may so walk in the light of thy truth, that we may at length attain to the fullness of life everlasting; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Shed upon your Church, O Lord, the brightness of your light, that we, being illumined by the teaching of your apostle and evangelist John, may so walk in the light of your truth, that at length we may attain to the fullness of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
92	Exodus 33:18–23
or 92:1–4,11–14	1 John 1:1–9
	John 21:19b–24

Preface of the Incarnation

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Herod the Great, ruler of the Jews, appointed by the Romans in 40 B.C., kept the peace in Palestine for 37 years. His ruthless control, coupled with genuine ability, has been recorded by the Jewish historian Josephus, who describes him as "a man of great barbarity towards everyone." An Idumaean, married to the daughter of Hyrcanus, the last legal Hasmonean ruler, Herod was continually in fear of losing his throne. It is not surprising that the Wise Men's report of the birth of an infant King of the Jews (Matthew 2) caused him fear and anger. Although the event is not recorded in secular history, the story of the massacre of the Innocents is totally in keeping with what is known of Herod's character.

To protect himself against being supplanted by an infant king, Herod ordered the slaughter of all male children under two years of age in Bethlehem and the surrounding region. No one knows how many were killed, but the Church has always honored these innocent children as martyrs. Augustine of Hippo called them "buds, killed by the frost of persecution the moment they showed themselves."

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The Holy Innocents

I We remember this day, O God, the slaughter of the holy innocents of Bethlehem by the order of King Herod. Receive, we beseech thee, into the arms of thy mercy all innocent victims; and by thy great might frustrate the designs of evil tyrants and establish thy rule of justice, love, and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

II We remember today, O God, the slaughter of the holy innocents of Bethlehem by King Herod. Receive, we pray, into the arms of your mercy all innocent victims; and by your great might frustrate the designs of evil tyrants and establish your rule of justice, love, and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
124	Jeremiah 31:15–17 Revelation 21:1–7 Matthew 2:13–18

Preface of the Incarnation

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The life and death of Thomas Becket have intrigued scholars and church people for centuries. Was he a politician or a saint? or perhaps both?

He was born in London in 1118 of a wealthy Norman family and educated in England and in France. He then became an administrator for Theobald, Archbishop of Canterbury. Later he was sent to study law in Italy and France and, after being ordained deacon, he was appointed Archdeacon of Canterbury. His administrative skills eventually brought him to the notice of King Henry II, who to Thomas's surprise, appointed him Chancellor of England. He and the King became intimate friends, and because of Becket's unquestioning loyalty and support of the King's interests in both Church and State, Henry secured Thomas's election as Archbishop of Canterbury in 1162. Becket, foreseeing a break with his Royal Master, was reluctant to accept. As Archbishop he changed, as he tells us, "from a patron of play actors and a follower of hounds, to being a shepherd of souls." He also defended the interests of the Church against those of his former friend and patron, the King. The struggle between the two became so bitter that Thomas sought exile at an abbey in France.

When he returned to England six years later, the fragile reconciliation between Henry and the Archbishop broke down. In a fit of rage the King is alleged to have asked his courtiers, "Who will rid me of this turbulent priest?" Four barons, taking Henry's words as an order, made their way to Canterbury, and upon finding the Archbishop in the cathedral, struck him down with their swords. Later, when the monks of Canterbury undressed Thomas's body to wash it and prepare it for burial, they discovered that under his episcopal robes their worldly and determined Archbishop was wearing a hair shirt. While such a garment hardly proves that a person is a saint, it clearly indicates that Thomas was motivated in the exercise of his office by far more than political considerations. His final words to the four barons before receiving the fatal blow were, "Willingly I die for the name of Jesus and in the defense of the Church."

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Thomas Becket

Archbishop of Canterbury, 1170

I O God, our strength and our salvation, who didst call thy servant Thomas Becket to be a shepherd of thy people and a defender of thy Church: Keep thy household from all evil and raise up among us faithful pastors and leaders who are wise in the ways of the Gospel; through Jesus Christ the shepherd of our souls, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, our strength and our salvation, you called your servant Thomas Becket to be a shepherd of your people and a defender of your Church: Keep your household from all evil and raise up among us faithful pastors and leaders who are wise in the ways of the Gospel; through Jesus Christ the shepherd of our souls, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
125	2 Esdras 2:42–48 1 John 2:3–6,15–17 Mark 11:24–33

Preface of a Saint (3)

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Frances was born in a log cabin in Holmesville, Mississippi, in 1861, of African American and Native American descent. Raised by her grandparents, she later went to live with a brother in New Orleans where she attended school and Straight College.

While still a young woman, Gaudet dedicated her life to prison reform. In 1894, she began holding prayer meetings for Black prisoners. She wrote letters for them, delivered messages, and found them clothing. Later, she extended this ministry to white prisoners as well. Her dedication to the imprisoned and to penal reform won her the respect of prison officials, city authorities, the governor of Louisiana, and the Prison Reform Association.

In 1900 she was a delegate to the international convention of the Women's Christian Temperance Union in Edinburgh, Scotland. Gaudet worked to rehabilitate young Blacks arrested for misdemeanors or vagrancy, becoming the first woman to support young offenders in Louisiana. Her efforts helped to found the Juvenile Court.

Deeply committed to the provision of good education, she eventually purchased a farm and founded the Gaudet Normal and Industrial School. Eventually, it expanded to over 105 acres with numerous buildings, and also served as a boarding school for children with working mothers. Gaudet served as its principal until 1921, when she donated the institution to the Episcopal Church in Louisiana. Though it closed in 1950, the Gaudet Episcopal Home opened in the same location four years later to serve African American children aged four to 16.

Frances Joseph Gaudet died on December 30, 1934.

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Frances Joseph Gaudet

Educator and Prison Reformer, 1934

I Merciful God, who didst raise up thy servant Frances Joseph Gaudet to work for prison reform and the education of her people: Grant that we, encouraged by the example of her life, may work for those who are denied the fullness of life by reasons of incarceration and lack of access to education; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Merciful God, who raised up your servant Frances Joseph Gaudet to work for prison reform and the education of her people: Grant that we, encouraged by the example of her life, may work for those who are denied the fullness of life by reasons of incarceration and lack of access to education; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
146	Lamentations 3:26–36 Acts 16:25–34 John 13:31–35

Preface of a Saint (2)

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In Canterbury Cathedral on St. Peter's Day, June 29, 1864, Samuel Ajayi Crowther (c. 1807 – 1891) was ordained the first African bishop in Nigeria for "the countries of Western Africa beyond the limits of the Queen's domains."

Crowther's gifts to the church were many. A skilled linguist, he helped translate the Bible and Book of Common Prayer into Yoruba and other West African languages. He founded schools and training colleges, where he encouraged the study of the Gospel, traditional subjects, and farming methods that allowed students to raise basic crops and cotton as sources of income.

As a child, Crowther had been captured in 1822 during a Nigerian civil war and sold to Portuguese slave traders. Intercepted by a British anti-slavery patrol, the ship and its human cargo were taken to Freetown, Sierra Leone, a haven for freed captives after the British Parliament abolished the slave trade in 1807. There Crowther was educated at a Church Missionary Society (CMS) school, was baptized in 1825, and became a teacher in Sierra Leone, an active center of African Christian ministry that sent indigenous lay and ordained ministers throughout West Africa.

Crowther's leadership skills were soon evident, and in 1842 the CMS sent him to their Islington, England, training college. He was ordained a year later, returned to Sierra Leone, and then moved on to Yoruba territory. He also made extended mission journeys to the interior of Nigeria, where in encounters with Muslims he was known as a humble, patient listener and a thoughtful, non-polemical partner in dialogue.

At the time of his ordination as bishop, the British tried to keep missionary activity solely under the control of white British clerics, some of whom set about subverting Crowther's authority, something he patiently endured, while actively continuing his expansive work among Africans. Despite the difficulties, Crowther's achievement was considerable, and he has been called the most widely known African Christian of the nineteenth century. He created a solid base from which a much later generation of indigenous African leadership emerged to chart their own political and ecclesial futures.

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[Samuel Ajayi Crowther]

Bishop in the Niger Territories, 1891

I Almighty God, who didst rescue Samuel Ajayi Crowther from slavery, sent him to preach the Good News of Jesus Christ to his people in Nigeria, and made him the first bishop from the people of West Africa: Grant that those who follow in his steps may reap what he has sown and find abundant help for the harvest; through him who took upon himself the form of a slave that we might be free, the same Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you rescued Samuel Ajayi Crowther from slavery, sent him to preach the Good News of Jesus Christ to his people in Nigeria, and made him the first bishop from the people of West Africa: Grant that those who follow in his steps may reap what he has sown and find abundant help for the harvest; through him who took upon himself the form of a slave that we might be free, the same Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:57–64	Isaiah 60:4–9 Romans 8:15–23 Matthew 9:35–38

Preface of Pentecost

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

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

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

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

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

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The Holy Name of Our Lord Jesus Christ

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

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

Psalm	**Lessons**
8	Exodus 34:1–8 Romans 1:1–7 *or, in year A only,* Philippians 2:9–13 Luke 2:15–21

Preface of the Incarnation

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Vedanayagam Samuel Azariah (1874-1945) was the Anglican Church's first Indian bishop. Zealous to promote church growth, he was also a strong advocate of ecumenism and church unity among India's numerous Protestant denominations.

His father was a village vicar and his mother spent long hours on her son's religious instruction. After more than a decade working with the Young Men's Christian Association (YMCA), he was ordained a priest in 1909, and in 1912 was ordained bishop of the new Diocese of Dornakal, a populous diocese located in two parts of Madras.

Azariah was a mainstream broad church Anglican with a high priority for evangelism and much of his preaching centered on the resurrection. His ministry cut across class lines and focused heavily on rural "untouchables" caste members. The bishop's traditional Anglicanism frustrated many Indian political leaders, who hoped he would be a leading voice for Indian nationalism. Azariah also took sharp issue with Mahatma Gandhi, who was unalterably opposed to Christians trying to convert Indians. Azariah saw conversion as foundational to Christian mission. Gandhi acknowledged the dominant Hindu religion needed reform, but Azariah went further and said it was repressive and grounded in a destructive caste system. He said, "It is by proclamation of the truth that the early Church turned the world upside down ... It is this that will today redeem Indian society and emancipate it from the thralldom of centuries."

By 1935 the Dornakal diocese had 250 ordained Indian clergy and over 2,000 village teachers, plus a growing number of medical clinics, cooperative societies, and printing presses. Traveling over the vast diocese by bullock cart or bicycle, and accompanied by his wife and coworker, Anbu, Azariah often built his village sermons around "the four demons – Dirt, Disease, Debt, and Drink." He believed in adapting liturgy to local cultures. Epiphany Cathedral, Dornakal, which took a quarter century to build, was an architectural statement of the bishop's vision, mixing Muslim, Hindu, and Christian designs. He saw it as a visual statement of the gifts and beauty of other faith traditions finding their fulfillment in Christianity.

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[Vedanayagam Samuel Azariah]

First Indian Anglican Bishop, Dornakal, 1945

I Emmanuel, God with us, who dost make thy home in every culture and community on earth: We offer thanks for the raising up of thy servant Samuel Azariah as the first indigenous bishop in India. Grant that we may be strengthened by his witness to thy love without concern for class or caste, and by his labors for the unity of the Church in India, that people of many languages and cultures might with one voice give thee glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

II Emmanuel, God with us, making your home in every culture and community on earth: We thank you for raising up your servant Samuel Azariah as the first indigenous bishop in India. Grant that we may be strengthened by his witness to your love without concern for class or caste, and by his labors for the unity of the Church in India, that people of many languages and cultures might with one voice give you glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

Psalm	**Lessons**
37:23–31	Sirach (Ecclesiasticus) 4:1–12 Acts 14:21–27 Luke 9:46–50

Preface of God the Father

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William Passavant was a Pennsylvania Lutheran pastor who left an uncommonly rich legacy of service. He was driven by a desire to see the consequences of the Gospel worked out in practical ways in the lives of people in need. For Passavant, the church's commitment to the Gospel must not be spiritual only. It must be visible. For him, it was essential that Gospel principles were worked out in clear missionary actions.

Passavant was a parish pastor at heart and served in that capacity for much of his ministry even while pursing other duties. Passavant was the founder of numerous hospitals, orphanages, and other charitable organizations, principally in Western Pennsylvania, but the reach of his efforts extended from Boston and New York in the east to Chicago and Milwaukee in the mid-west. Many of these institutions continue to this day.

On a visit to Germany, Passavant came into contact with Theodor Fliedner, the founder of the reconstituted deaconess movement among German Lutherans, and in 1849 he invited Fliedner to come to Pittsburgh and bring four of his deaconesses to serve in the hospital there. A year later, in 1850, the first American Lutheran deaconess was consecrated by Passavant and thus began the renewed deaconess movement among American Lutherans.

Passavant also knew the importance of education and was the founder of a number of church schools scattered across the mid-west, principal among these being Thiel College, a Lutheran-affiliated college in Greenville, Pennsylvania.

In addition to his charitable, philanthropic, and educational work, and his guidance of the early years of the deaconess movement, Passavant was also a cutting-edge communicator of his time. He founded two church newspapers, *The Missionary* and *The Workman*, both designed to interpret the church's mission, in consonance with the Lutheran confessions, for the purpose of provoking the desire of the faithful toward loving service to those in need without concern for race, color, creed, or national origin. Later generations of Lutheran communicators look to Passavant as one of the trailblazers of their vocation.

Passavant died on January 3, 1894.

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[William Passavant]

Prophetic Witness, 1894

I Compassionate God, we offer thanks for William Passavant, who did bring the German deaconess movement to America so that dedicated women might assist him in founding orphanages and hospitals for those in need and provide for the theological education of future ministers. Inspire us by his example, that we may be tireless to address the wants of all who are sick and friendless; through Jesus the divine Physician, who hath prepared for us an eternal home, and who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II Compassionate God, we thank you for William Passavant, who brought the German deaconess movement to America so that dedicated women might assist him in founding orphanages and hospitals for those in need and provide for the theological education of future ministers. Inspire us by his example, that we may be tireless to address the wants of all who are sick and friendless; through Jesus the divine Physician, who has prepared for us an eternal home, and who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
147:1–7	Isaiah 29:17–24 Revelation 3:14–22 Luke 13:10–22

Preface of God the Holy Spirit

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Elizabeth Ann Seton was the founder of Sisters of Charity, the first community of sisters native to the United States. She was also a wife, a widow, a single mother, an educator, a social activist and a spiritual leader.

Elizabeth Ann was born in New York in 1774. She endured a turbulent childhood and suffered severe bouts of depression. She survived by immersing herself in poetry, piano lessons, and devoted participation in the Episcopal Church.

In 1795 she married William Seton. Samuel Provoost, the first Episcopal Bishop of New York, presided. Three years later, her father-in-law died leaving her husband with the responsibility for a large family and a struggling family business and Elizabeth with a large, inherited family to care for. In 1801 the business failed and the Setons lost everything. Her husband showed the symptoms of tuberculosis and in 1803, they set sail for Italy in the hopes that the warm climate would cure his disease. The Italian authorities fearing Yellow Fever quarantined them in a cold stone hospital for the dying. William soon died and left Elizabeth Ann a young widow with five children and few resources. While in Italy, she discovered Roman Catholicism.

Returning to New York, she encountered bitter opposition to her new religious leanings. With five children to support, she felt alone and estranged. She turned to Roman Catholic clergy for support and in 1805 she formally converted to Roman Catholicism.

In 1806, she met Father Louis Dubourg, S.S. who wanted to start a congregation of women religious, patterned after the French Daughters of Charity. In 1809 Elizabeth Ann took vows and became "Mother Seton" to a small community of seven women dedicated to teaching. The sisters were given land in rural Maryland and in 1810 they opened St. Joseph's Free School to educate needy girls. The Sisters intertwined social ministry, education and religious formation in all their varied works. Mother Seton dispatched sisters to operate orphanages in Philadelphia and New York.

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

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[Elizabeth Seton]

Founder of the American Sisters of Charity, 1821

I Holy God, who didst bless Elizabeth Seton with thy grace as wife, mother, educator and founder, that she might spend her life in service to thy people: Help us, by her example, to express our love for thee in love of others; through Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Holy God, you blessed Elizabeth Seton with your grace as wife, mother, educator and founder, that she might spend her life in service to your people: Help us, by her example, to express our love for you in love of others; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:105–112	2 Esdras 2:15–24 Romans 16:19–20 Luke 14:15–23

Preface of a Saint (2)

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

A Christian observance on January 6 is found as early as the end of the second century in Egypt. The feast combined commemorations of the visit of the Magi, led by the star of Bethlehem; the Baptism of Jesus in the waters of the River Jordan; and Jesus' first recorded miracle, the changing of water into wine at the marriage of Cana of Galilee—all thought of as manifestations of the incarnate Lord.

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

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The Epiphany of Our Lord Jesus Christ

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

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

Psalm	**Lessons**
72	Isaiah 60:1–6,9
or 72:1–2,10–17	Ephesians 3:1–12
	Matthew 2:1–12

Preface of the Epiphany

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Harriet Bedell was born on March 19, 1875. Inspired by an Episcopal missionary, she enrolled as a student at the New York Training School for Deaconesses where she was instructed in religion, missions, teaching, and hygiene. She then became a missionary-teacher among the Cheyenne at the Whirlwind Mission in Oklahoma. In 1916, Bedell was sent to Stevens Village, Alaska, where she was finally set apart as a deaconess in 1922. She also served as a teacher and nurse at St. John's in the Wilderness at Allakaket, just 40 miles south of the Arctic Circle, where she sometimes traveled by dogsled to remote villages. During her last years in Alaska, Bedell opened a boarding school.

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

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

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Harriet Bedell

Deaconess and Missionary, 1969

I Holy God, thou didst choose thy faithful servant Harriet Bedell to exercise the ministry of deaconess and to be a missionary among indigenous people: Fill us with compassion and respect for all people, and empower us for the work of ministry throughout the world; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Holy God, you chose your faithful servant Harriett Bedell to exercise the ministry of deaconess and to be a missionary among indigenous peoples: Fill us with compassion and respect for all people, and empower us for the work of ministry throughout the world; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
96:1–7	Proverbs 8:32–9:6 Romans 16:1–2 Matthew 5:1–12

Preface of Apostles and Ordinations

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

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

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

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

In 1921, the year before she died, the following appeared in the *Spirit of Missions*: "In all these enterprises of the Church no single agency has done so much in the last half-century to further the Church's Mission as the Woman's Auxiliary." Much of that accomplishment was due to the creative spirit of its Secretary of forty of those fifty years, Julia Chester Emery.

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Julia Chester Emery

Missionary, 1922

I God of all creation, thou callest us in Christ to make disciples of all nations and to proclaim thy mercy and love: Grant that we, after the example of thy servant Julia Chester Emery, may have vision and courage in proclaiming the Gospel to the ends of the earth; through Jesus Christ our light and our salvation, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Psalm	**Lessons**
67	Isaiah 61:1–3 Romans 12:6–13 Mark 10:42–45

Preface of a Saint (2)

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

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

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

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

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

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William Laud

Archbishop of Canterbury, 1645

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

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

Psalm	**Lessons**
73:24–29	Isaiah 6:1–8 Hebrews 12:5–7,11–14 Matthew 10:32–39

Preface of a Saint (2)

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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. Patience enables one to be justly rebuked, or to bear adversity on another's behalf. Loyalty guards and protects friendship, in good or bitter times.

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Aelred

Abbot of Rievaulx, 1167

I Almighty God, who didst endow thy abbot Aelred with the gift of Christian friendship and the wisdom to lead others in the way of holiness: Grant to thy people that same spirit of mutual affection, that, in loving one another, we may know the love of Christ and rejoice in the gift of thy eternal goodness; through the same Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, you endowed the abbot Aelred with the gift of Christian friendship and the wisdom to lead others in the way of holiness: Grant to your people that same spirit of mutual affection, that, in loving one another, we may know the love of Christ and rejoice in the gift of your eternal goodness; through the same Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
36:5–10	Ruth 1:15–18 Philippians 2:1–4 Mark 12:28–34a

Preface of a Saint (2)

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Hilary, Bishop of Poitiers, was a prolific writer on Scripture and doctrine, an orator, and a poet to whom some of the earliest Latin hymns have been attributed. Augustine called him "the illustrious doctor of the Churches." Jerome considered him "the trumpet of the Latins against the Arians."

Hilary was born in Poitiers in Gaul, about 315, into a pagan family of wealth and power. In his writings, he describes the stages of the spiritual journey that led him to the Christian faith. He was baptized when he was about thirty.

In 350, Hilary was made Bishop of Poitiers. Although he demurred, he was finally persuaded by the people's acclamations. He proved to be a bishop of skill and courage. His Orthodoxy was shown when, in 355, the Emperor Constantius ordered all bishops to sign a condemnation of Athanasius, under pain of exile. Hilary wrote to Constantius, pleading for peace and unity. His plea accomplished nothing, and, when he dissociated himself from three Arian bishops in the West, Constantius ordered Julian (later surnamed the Apostate) to exile him to Phrygia. There he remained for three years, without complaining, writing scriptural commentaries and his principal work, *On the Trinity*.

Hilary was then invited by a party of "semi-Arians," who hoped for his support, to a Council at Seleucia in Asia, largely attended by Arians; but with remarkable courage, in the midst of a hostile gathering, Hilary defended the Council of Nicaea and the Trinity, giving no aid to the "semi-Arians." He wrote again to Constantius, offering to debate Saturninus, the Western bishop largely responsible for his exile. The Arians feared the results of such an encounter and persuaded Constantius to return Hilary to Poitiers.

In 360, Hilary was welcomed back to his see with great demonstrations of joy and affection. He continued his battle against Arianism, but he never neglected the needs of his people. Angry in controversy with heretical bishops, he was always a loving and compassionate pastor to his diocese. Among his disciples was Martin, later Bishop of Tours, whom Hilary encouraged in his endeavors to promote the monastic life.

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Hilary

Bishop of Poitiers, 367

I O Lord our God, who didst raise up thy servant Hilary to be a champion of the catholic faith: Keep us steadfast in that true faith which we professed at our baptism, that we may rejoice in having thee for our Father, and may abide in thy Son, in the fellowship of the Holy Spirit; thou who livest and reignest for ever and ever. *Amen.*

II O Lord our God, you raised up your servant Hilary to be a champion of the catholic faith: Keep us steadfast in that true faith which we professed at our baptism, that we may rejoice in having you for our Father, and may abide in your Son, in the fellowship of the Holy Spirit; who live and reign for ever and ever. *Amen.*

Psalm	**Lessons**
37:3–6,32–33	Zechariah 6:9–15 1 John 2:18–25 Luke 12:8–12

Preface of Trinity Sunday

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

Richard Meux Benson, the principal founder of the Society of Saint John the Evangelist, was born on July 6, 1824, in London. As a student at Christ Church, Oxford, he came under the influence of Edward Bouverie Pusey, who became his spiritual mentor and lifelong friend.

In 1849 Benson was ordained a priest and became rector of Cowley, a village neighboring Oxford. In 1866, together with two other priests, he founded the Society of Saint John the Evangelist (SSJE), "a small body to realize and intensify the gifts and energies belonging to the whole Church." SSJE became the first stable religious community for men in the Anglican Church since the Reformation, styled as a missionary order patterned on St. Vincent de Paul's Company of Mission Priests. A branch house was established in Boston in 1870. In 1874 work began in Bombay, and later Poona. By 1880 SSJE had opened a mission house in Cape Town, South Africa, and in 1903 in the Transkei. Benson wrote the original SSJE Rule and served as Superior until 1890.

Charles Gore was born in 1853 in Wimbledon and educated mainly at Oxford. He was ordained in 1876 and served in positions at Cuddeston and Pusey House, Oxford, both of which were focused upon theological education and the formation of clergy. While at Pusey House, Gore founded the Community of the Resurrection, a community for men that sought to combine the rich traditions of the religious life with a lively concern for the demands of ministry in the modern world.

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

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[Richard Meux Benson and Charles Gore]

Religious, 1915 Bishop of Worcester, of Birmingham, and of Oxford, 1932

I Gracious God, who hast inspired a rich variety of ministries in thy Church: We offer thanks for Richard Meux Benson and Charles Gore, instruments in the revival of Anglican monasticism. Grant that we, following their example, may call for perennial renewal in thy Church through conscious union with Christ, witnessing to the social justice that is a mark of the reign of our Savior Jesus, who is the light of the world; and who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Gracious God, you have inspired a rich variety of ministries in your Church: We give you thanks for Richard Meux Benson and Charles Gore, instruments in the revival of Anglican monasticism. Grant that we, following their example, may call for perennial renewal in your Church through conscious union with Christ, witnessing to the social justice that is a mark of the reign of our Savior Jesus, who is the light of the world; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
27:5–11	1 Kings 19:9–12 1 John 4:7–12 John 17:6–11

Preface of a Saint (2)

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In the third century, many young men turned away from the corrupt and decadent society of the time, and went to live in deserts or mountains, in solitude, fasting, and prayer. Antony of Egypt was an outstanding example of this movement, but he was not merely a recluse. He was a founder of monasticism, and wrote a rule for anchorites. Antony's parents were Christians, and he grew up to be quiet, devout, and meditative. When his parents died, he and his younger sister were left to care for a sizable estate. Six months later, in church, he heard the reading about the rich young ruler whom Christ advised to sell all he had and give to the poor. Antony at once gave his land to the villagers, and sold most of his goods, giving the proceeds to the poor. Later, after meditating on Christ's bidding, "Do not be anxious about tomorrow," he sold what remained of his possessions, placed his sister in a "house of maidens," and became an anchorite (solitary ascetic).

Athanasius, who knew Antony personally, writes that he spent his days praying, reading, and doing manual labor. For a time, he was tormented by demons in various guises. He resisted, and the demons fled. Moving to the mountains across the Nile from his village, Antony dwelt alone for twenty years. In 305, he left his cave and founded a "monastery," a series of cells inhabited by ascetics living under his rule. Athanasius writes of such colonies: "Their cells like tents were filled with singing, fasting, praying, and working that they might give alms, and having love and peace with one another."

Antony visited Alexandria, first in 321, to encourage those suffering martyrdom under the Emperor Maximinus; later, in 355, to combat the Arians by preaching, conversions, and the working of miracles. Most of his days were spent on the mountain with his disciple Macarius.

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

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Antony

Abbot in Egypt, 356

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

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

Psalm	**Lessons**
91:9–16	1 Kings 17:1–9 1 Peter 5:6–10 Mark 10:17–21

Preface of a Saint (2)

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

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

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

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

As we watch Peter struggle with himself, often stumble, love his Lord and deny him, speak rashly and act impetuously, his life reminds us that our Lord did not come to save the godly and strong but to save the weak and the sinful. Simon, an ordinary human being, was transformed by the Holy Spirit into the "Rock," and became the leader of the Church.

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Confession of Saint Peter the Apostle

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

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

Psalm	**Lessons**
23	Acts 4:8–13 1 Peter 5:1–4 Matthew 16:13–19

Preface of Apostles

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Wulfstan was one of the few Anglo-Saxon bishops to retain his see after the Norman Conquest of England in 1066. Beloved by all classes of society for his humility, charity, and courage, he was born in Warwickshire about 1008, and educated in the Benedictine abbeys of Evesham and Peterborough. He spent most of his life in the cathedral monastery of Worcester as monk, prior, and then as bishop of the see from 1062 until his death on January 18, 1095. He accepted the episcopate with extreme reluctance, but having resigned himself to it, he administered the diocese with great effectiveness. Since the see of Worcester was claimed by the province of York before its affiliation as a suffragan see of Canterbury in 1070, Wulfstan was consecrated at York. As bishop, he rapidly became famous for his continued monastic asceticism and personal sanctity.

Even though Wulfstan had been sympathetic to King Harold of Wessex, he was among those who submitted to William the Conqueror at Berkhamstead in 1066. He therefore was allowed to retain his see. At first, the Normans tended to disparage him for his lack of learning and his inability to speak French, but he became one of William's most trusted advisers and administrators, and remained loyal in support of William I and William II in their work of reform and orderly government. He assisted in the compilation of the Domesday Book, and supported William I against the rebellious barons in 1075. William came to respect a loyalty based on principle and not on self-seeking. Archbishop Lanfranc also recognized the strength of Wulfstan's character, and the two men worked together to end the practice at Bristol of kidnaping Englishmen and selling them as slaves in Ireland.

Because he was the most respected prelate of the Anglo-Saxon Church, Wulfstan's profession of canonical obedience to William the Conqueror's Archbishop of Canterbury, Lanfranc, proved to be a key factor in the transition from Anglo-Saxon to Anglo-Norman Christianity. William's policy, however, was to appoint his own fellow-Normans to the English episcopate, and by the time of William's death, in 1087, Wulfstan was the only English-born bishop still living.

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Wulfstan

Bishop of Worcester, 1095

I Almighty God, whose only-begotten Son hath led captivity captive and given gifts to thy people: Multiply among us faithful pastors, who, like thy holy bishop Wulfstan, will give courage to those who are oppressed and held in bondage; and bring us all, we pray, into the true freedom of thy kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, your only-begotten Son led captivity captive and gave gifts to your people: Multiply among us faithful pastors, who, like your holy bishop Wulfstan, will give courage to those who are oppressed and held in bondage; and bring us all, we pray, into the true freedom of your kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
146:4–9	Genesis 26:26–31 1 Corinthians 4:1–5 John 15:5–8, 14–16

Preface of Baptism

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In 236, an assembly was held at Rome to elect a pope as successor to Antherus. In the throng was Fabian, a layman from another part of Italy. Suddenly, according to the historian Eusebius, a dove flew over the crowd and lighted on Fabian's head. In spite of the fact that he was both a total stranger and not even a candidate for election, the people unanimously chose Fabian to be pope, shouting, "He is worthy! He is worthy!" Fabian was ordained to the episcopate without opposition.

During his fourteen years as pontiff, Fabian made numerous administrative reforms. He developed the parochial structure of the Church in Rome, and established the custom of venerating martyrs at their shrines in the catacombs. He appointed seven deacons and seven sub-deacons to write the lives of the martyrs, so that their deeds should not be forgotten in times to come.

When Privatus, in Africa, stirred up a new heresy, Fabian vigorously opposed and condemned his actions. He also brought back to Rome, for proper burial, the remains of Pontian, a pope whom the emperor had exiled in 235 to a certain and rapid death in the mines of Sardinia.

The Emperor Decius ordered a general persecution of the Church in 239 and 240, probably the first persecution to be carried out in all parts of the empire. Fabian was one of the earliest of those martyred, setting a courageous example for his followers, many of whom died in great torment.

Cyprian of Carthage, in a letter to Cornelius, Fabian's successor, wrote that Fabian was an incomparable man. "The glory of his death," Cyprian commented, "befitted the purity and holiness of his life."

Fabian's tombstone, the slab which covered his gravesite, still exists. It is in fragments, but the words "Fabian ... bishop ... martyr" are still dimly visible.

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Fabian

Bishop and Martyr of Rome, 250

I Almighty God, who didst call Fabian to be a faithful pastor and servant of thy people, and to lay down his life in witness to thy Son: Grant that we, strengthened by his example and aided by his prayers, may in times of trial and persecution remain steadfast in faith and endurance, for the sake of him who laid down his life for us all, Jesus Christ our Savior; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you called Fabian to be a faithful pastor and servant of your people, and to lay down his life in witness to your Son: Grant that we, strengthened by his example and aided by his prayers, may in times of trial and persecution remain steadfast in faith and endurance, for the sake of him who laid down his life for us all, Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
126	2 Esdras 2:42–48 1 Corinthians 15:31–36,44b–49 Luke 21:20–24

Preface of a Saint (3)

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As a child of twelve years, Agnes suffered for her faith, in Rome, during the cruel persecution of the Emperor Diocletian. After rejecting blandishments and withstanding threats and tortures by her executioner, she remained firm in refusal to offer worship to the heathen gods, and was burned at the stake—or, according to another early tradition, was beheaded with the sword. The early Fathers of the Church praised her courage and chastity, and remarked upon her name, which means "pure" in Greek and "lamb" in Latin.

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

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Agnes

Martyr at Rome, 304

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

II Almighty and everlasting God, you choose those whom the world deems powerless to put the powerful to shame: Grant us so to cherish the memory of your youthful martyr Agnes, that we may share her pure and steadfast faith in you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
45:11–16	Song of Solomon 2:10–13 2 Corinthians 6:16–18 Matthew 18:1–6

Preface of a Saint (3)

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Vincent has been called the protomartyr of Spain. Little is known about the actual events surrounding his life, other than his name, his order of ministry, and the place and time of his martyrdom. He was a native of Huesca, in northeastern Spain, and was ordained deacon by Valerius, Bishop of Saragossa. In the early years of the fourth century, the fervent Christian community in Spain fell victim to a persecution ordered by the Roman emperors Diocletian and Maximian. Dacian, governor of Spain, arrested Valerius and his deacon Vincent, and had them imprisoned at Valencia.

According to one legend, Valerius had a speech impediment, and Vincent was often called upon to preach for him. When the two prisoners were challenged to renounce their faith, amid threats of torture and death, Vincent said to his bishop, "Father, if you order me, I will speak." Valerius is said to have replied, "Son, as I committed you to dispense the word of God, so I now charge you to answer in vindication of the faith which we defend." The young deacon then told the governor that he and his bishop had no intention of betraying the true God. The vehemence and enthusiasm of Vincent's defense showed no caution in his defiance of the judges, and Dacian's fury was increased by this exuberance in Christian witness. Valerius was exiled, but the angry Dacian ordered that Vincent be tortured.

Although the accounts of his martyrdom have been heavily embellished by early Christian poets, Augustine of Hippo writes that Vincent's unshakeable faith enabled him to endure grotesque punishments and, finally, death.

Records of the transfer and present whereabouts of Vincent's relics are of questionable authenticity. We are certain, however, that his cult spread rapidly throughout early Christendom and that he was venerated as a bold and outspoken witness to the truth of the living Christ.

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Vincent

Deacon of Saragossa, and Martyr, 304

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

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

Psalm	**Lessons**
116:10–17	Jeremiah 26:12–15 Revelation 7:13–17 Luke 12:4–12

Preface of a Saint (3)

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Writing about Phillips Brooks in 1930, William Lawrence, who as a young man had known him, began, "Phillips Brooks was a leader of youth .... His was the spirit of adventure, in thought, life, and faith." To many who know him only as the author of "O little town of Bethlehem," this part of Brooks' life and influence is little known.

Born in Boston in 1835, Phillips Brooks began his ministry in Philadelphia. His impressive personality and his eloquence immediately attracted attention. After ten years in Philadelphia, he returned to Boston as rector of Trinity Church, which was destroyed in the Boston fire three years later. It is a tribute to Brooks' preaching, character, and leadership that in four years of worshiping in temporary and bare surroundings, the congregation grew and flourished. The new Trinity Church was a daring architectural enterprise for its day, with its altar placed in the center of the chancel, "a symbol of unity; God and man and all God's creation," and was a symbol of Brooks' vision—a fitting setting for the greatest preacher of the century.

This reputation has never been challenged. His sermons have passages that still grasp the reader, though they do not convey the warmth and vitality which so impressed his hearers. James Bryce wrote, "There was no sign of art about his preaching, no touch of self-consciousness. He spoke to his audience as a man might speak to his friend, pouring forth with swift, yet quiet and seldom impassioned earnestness, the thoughts of his singularly pure and lofty spirit."

Brooks ministered with tenderness, understanding, and warm friendliness. He inspired men to enter the ministry, and taught many of them the art of preaching. He was conservative and orthodox in his theology; but his generosity of heart led him to be regarded as the leader of the liberal circles of the Church.

In 1891, he was elected Bishop of Massachusetts. The force of his personality and preaching, together with his deep devotion and loyalty, provided the spiritual leadership needed for the time. His constant concern was to turn his hearers' thoughts to the revelations of God. "Whatever happens," he wrote, "always remember the mysterious richness of human nature and the nearness of God to each one of us."

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Phillips Brooks

Bishop of Massachusetts, 1893

I O everlasting God, who didst reveal truth to thy servant Phillips Brooks, and didst so form and mold his mind and heart that he was able to mediate that truth with grace and power: Grant, we pray, that all whom thou dost call to preach the Gospel may steep themselves in thy Word, and conform their lives to thy will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O everlasting God, you revealed truth to your servant Phillips Brooks, and so formed and molded his mind and heart that he was able to mediate that truth with grace and power: Grant, we pray, that all whom you call to preach the Gospel may steep themselves in your Word, and conform their lives to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
33:1–5,20–21	Jonah 3:1–10 Ephesians 3:14–21 Matthew 24:24–27

Preface of a Saint (1)

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

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

On January 25, 1944, the Feast of the Conversion of St. Paul, Bishop Hall ordained her priest, the first woman so ordained in the Anglican Communion.

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

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

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

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Ordination of Florence Li Tim-Oi

First Woman Priest in the Anglican Communion, 1944

I Gracious God, we thank thee for calling Florence Li Tim-Oi, much-beloved daughter, to be the first woman to exercise the office of a priest in our Communion: By the grace of thy Spirit inspire us to follow her example, serving thy people with patience and happiness all our days, and witnessing in every circumstance to our Savior Jesus Christ, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

I Gracious God, we thank you for calling Florence Li Tim-Oi, much-beloved daughter, to be the first woman to exercise the office of a priest in our Communion: By the grace of your Spirit inspire us to follow her example, serving your people with patience and happiness all our days, and witnessing in every circumstance to our Savior Jesus Christ, who lives and reigns with you and the same Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
116:1–12	Jeremiah 17:14–18a Galatians 3:23–28 Luke 10:1–9

Preface of a Saint (2)

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

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

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

His letters, the earliest of Christian writings, reveal him as the greatest of the interpreters of Christ's mind, and as the founder of Christian theology. He writes, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).

Paul describes himself as small and insignificant in appearance: "His letters are weighty and strong," it was said of him, "but his bodily presence is weak, and his speech of no account" (2 Corinthians 10:10). He writes of having a disability which he had prayed God to remove from him, and quotes the Lord's reply, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, Paul went on to say, "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me" (2 Corinthians 12:9).

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

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Conversion of Saint Paul the Apostle

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

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

Psalm	**Lessons**
67	Acts 26:9–21 Galatians 1:11–24 Matthew 10:16–22

Preface of Apostles

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Timothy and Silas are mentioned in The Acts of the Apostles. Timothy's father was Greek and his mother a Jewish believer. Paul chose him as a companion for his mission to Asia Minor but had him circumcised because the "Jews who were in those places" knew that his father was a Greek (Acts 16:1–3). Timothy undertook missions to the Thessalonians, Corinthians and the Ephesians. Eusebius counts him as the first bishop of that city.

Silas is known by his Latinized name Silvanus when Paul cites him as his companion along with Timothy (1 & 2 Thessalonians 1:1). He was a prophet in the Jerusalem church (Acts 15:22–35), but also a Roman citizen (Acts 16:37–8). He went with Paul and Barnabas to deliver the decision of the apostolic council in Jerusalem (Acts 15:1–21) that Gentile believers did not have to observe the law of Moses. Paul chose Silas to accompany him on missions to Asia Minor and Macedonia where he may have remained after Paul left (Acts 15:41–18:5). Tradition has it that he died there after some years of missionary work.

Titus, a Greek, accompanied Paul to Jerusalem for the apostolic council. During Paul's third missionary journey Titus was sent on missions to Corinth from which he gave Paul encouraging reports (2 Corinthians 7:13–15). Paul, who calls him: "my true child in the common faith"(Titus 1:14) left him to organize the church in Crete (Titus 1:5) and Eusebius reports that he was the first bishop there.

These three are celebrated on the day after the Feast of the Conversion of St. Paul because of their close connections with him. Though they were all young and inexperienced, they were entrusted with missions and matters that helped form the very life and history of the Church. Faithfulness, love and devotion to Christ saw them through situations they could not have imagined.

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Timothy, Titus, [and Silas]

Companions of Saint Paul

I Just and merciful God, who in every generation hast raised up prophets, teachers and witnesses to summon the world to honor and praise thy holy Name: We give thanks for the calling of Timothy, Titus and Silas, whose gifts built up thy Church in the power of the Holy Spirit. Grant that we, too, may be living stones built upon the foundation of Jesus Christ our Savior; who with thee and the Holy Spirit liveth and reigneth, one God now and for ever. *Amen.*

II Just and merciful God, in every generation you raise up prophets, teachers and witnesses to summon the world to honor and praise your holy Name: We thank you for sending Timothy, Titus and Silas, whose gifts built up your Church by the power of the Holy Spirit. Grant that we too may be living stones built upon the foundation of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
112:1–9	Isaiah 42:5–9 Acts 15:22–26,30–33,16:1–5 John 10:1–10

Preface of Pentecost

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The commemoration of these three devout women follows directly on the observance of three of Paul's male co-workers in the Lord. It is a reminder that though the first century was a patriarchal time from which we have very few women's voices, the apostles and indeed the whole early church depended on women for sustenance, protection and support.

Lydia was Paul's first European convert. She was a Gentile woman in Philippi who, like many others, was attracted to Judaism. As what the Jewish community called a "God-fearer" she was undoubtedly accorded respect by the Jewish community, but still would have been marginalized. Paul encountered her on a riverbank where she and a group of women had gathered for Sabbath prayers. Undoubtedly Paul preached his gospel of inclusiveness to them and Lydia "opened her heart" and, together with the whole household of which she was head, was baptized.

Lydia was a prosperous cloth-merchant and a person of means. She was able to lodge Paul, Timothy, and other of his companions in her house, which Paul used as a local base of operations (Acts 16: 11-40).

Phoebe was the apparent patroness of the Christian community in Cenchreae near Corinth. She is the first person mentioned in the long list of Paul's beloved associates in Chapter 16 of Romans. Paul refers to her as a "sister", as a "deacon" and as a "patroness" or "helper" of many. In other words, Paul includes her as part of his family in Christ and infers that she has housed and provided legal cover for the local church. Paul's use of the word "deacon" should be used with caution since the diaconate as an order had not yet developed in the church, but it does suggest the kind of ministry out of which the notion of ordained deacons developed. It would not be too much to call her a "proto-deacon".

Dorcas (Tabitha in Aramaic), was a revered disciple in Joppa who devoted herself to "good works and acts of charity." When she fell ill and died, the community sent for Peter who came and after prayer, revived her (Acts 9:36-42).

Though we have no record of the words of these three women, the apostolic testimony to their faith and their importance to the mission of the early church speaks for itself.

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[Lydia, Dorcas, and Phoebe]

Witnesses to the Faith

I Filled with thy Holy Spirit, gracious God, thine earliest disciples served thee with the gifts each had been given: Lydia in business and stewardship, Dorcas in a life of charity and Phoebe as a deacon who served many. Inspire us today to build up thy Church with our gifts in hospitality, charity and bold witness to the Gospel of Christ; who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II Filled with your Holy Spirit, gracious God, your earliest disciples served you with the gifts each had been given: Lydia in business and stewardship, Dorcas in a life of charity and Phoebe as a deacon who served many. Inspire us today to build up your Church with our gifts in hospitality, charity and bold witness to the Gospel of Christ; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
100	Malachi 3:16–18 Acts 16:11–15 Luke 8:1–3

Preface of Pentecost

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Thomas Aquinas is the greatest theologian of the high Middle Ages, and, next to Augustine, perhaps the greatest theologian in the history of Western Christianity. Born into a noble Italian family, probably in 1225, he entered the new Dominican Order of Preachers, and soon became an outstanding teacher in an age of intellectual ferment.

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

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

Thomas died in 1274, just under fifty years of age. In 1369, on January 28, his remains were transferred to Toulouse. In addition to his many theological writings, he composed several eucharistic hymns. They include "O saving Victim" and "Now, my tongue, the mystery telling."

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Thomas Aquinas

Priest and Theologian, 1274

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

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

Psalm	**Lessons**
119:97–104	Wisdom 7:7–14 1 Corinthians 11:23–26 Matthew 13:47–52

Preface of Trinity Sunday

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Generally acknowledged as Russia's greatest iconographer, Andrei Rublev was born around 1365 near Moscow. While very young he entered the monastery of The Holy Trinity and in 1405, with the blessing of his *igumen* (the Orthodox equivalent of abbot), he transferred to the Spaso-Andronikov monastery where he received the tonsure and studied iconography with Theophanes the Greek and the monk Daniel. Among his most revered works are those in the Dormition Cathedral in Vladimir.

The icon ("image" in Greek) is central to Orthodox spirituality. It finds its place in liturgy and in personal devotion. An icon is two-dimensional and despite being an image *of* someone it is not a physical portrait. Western art, especially since the Renaissance, has sought to represent figures or events so that the viewer might better imagine them. A western crucifix seeks to enable us to imagine what Golgotha was like. Icons seek to provide immediate access to the spiritual and the divine unmediated by the human, historical imagination.

For Andrei, writing an icon was a spiritual exercise. It involved the ritual of preparing the surface, applying the painted and precious metal background and then creating the image, first outlining it in red. Throughout he would repeatedly say the "Jesus Prayer" ("Lord Jesus, Son of God, have mercy on me"). He was creating a window into the Divine which he knew was always before him but which was invisible to the human eye. He knew he was able to create such an image of God because he himself was made in the image of God. His object was to be totally focused on receiving God's love and loving in return. He died peacefully in 1430.

As Jesus was the icon of God, so each one of us is also. Ascetic practice aims at freeing that image from sinful distraction and claiming it more and more. To venerate an icon is to find some of the ineffable beauty that is God, that is manifest in Christ and the saints, and is also in each one of us.

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[Andrei Rublev]

Monk and Iconographer, 1430

I Holy God, we bless thee for the gift of thy monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, provided a window into heaven for generations to come, revealing the majesty and mystery of the holy and blessed Trinity; who liveth and reigneth through ages of ages. *Amen.*

II Holy God, we bless you for the gift of your monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, provided a window into heaven for generations to come, revealing the majesty and mystery of the holy and blessed Trinity; who lives and reigns through ages of ages. *Amen.*

Psalm	**Lessons**
62:6–9	Genesis 28:10–17 2 Corinthians 2:14–17 Matthew 6:19–23

Preface of a Saint (1)

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Giovanni Bosco was born near Turin, Italy. His father died when he was two leaving his mother to provide marginal subsistence for the family. He showed a remarkably sweet and kind disposition, which put him at odds with many of the rough boys with whom he grew up. When he was nine, he received a vision. Christ and the Blessed Virgin encouraged him to be kind, obedient and hard-working and a great future would be shown him. Don Bosco always counted this as the beginning of his vocation.

Giovanni was fascinated by the traveling circuses which visited his region and went about learning to juggle, walk a tightrope and do magic tricks. He put on local "shows" which drew both children and adults. The "price" of admission to these exhibitions was time spent at the end of the show saying prayers together. With help from some patrons who recognized his intelligence and talent, he attended seminary and when ordained took an appointment as chaplain to a girls boarding school.

Don Bosco was not satisfied ministering only to well-to-do young women. In time, every Sunday and feast day the campus filled up with ragamuffin boys who came for catechism, basic schooling and supervised play. The raucous energy of the boys scandalized the school and Don Bosco was fired. In 1846 he was able to open an orphanage and put the new work under the patronage of St. Francis de Sales. With the help of an assistant priest and some seminarians he had groomed from among his boys, he formed the Salesian Order. This order, grudgingly admired by secular politicians, was recognized by the Pope and grew to include women religious, lay brothers, and dedicated laity, operating orphanages, vocational schools and nighttime primary schools for working people.

Don Bosco summed up his theory of education: "Every education teaches a philosophy by suggestion, implication, atmosphere. Every part has a connection with every other part. If it does not combine to convey some general view of life, it is not education at all."

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[Juan Bosco (John Bosco)]

Priest, 1888

I Compassionate God, who didst call Juan Bosco to be a teacher and father to the young: Fill us with love like his, that we may give ourselves completely to thy service and to the salvation of all; through thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Compassionate God, you called Juan Bosco to be a teacher and father to the young: Fill us with love like his, that we may give ourselves completely to your service and to the salvation of all; through your Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
25:4–9	Isaiah 59:14–16 Philippians 4:4–9 Mark 13:10–16

Preface of a Saint (1)

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Born in Baltimore in 1893, Sam Shoemaker was a highly influential priest of the Episcopal Church and is remembered for his empowerment of the ministry of the laity.

While attending Princeton University, Shoemaker came under the influence of several major evangelical thinkers, among them Robert Speer and John Mott. After college he spent several years in China and came under the influence of Frank Buchman, founder of The Oxford Group, a group initially oriented toward the personal evangelization of the wealthy and influential. Although he would eventually break from Buchman, aspects of the Oxford Group's approach would influence Shoemaker for the rest of his life.

Training for the priesthood at The General Seminary, Shoemaker became an Episcopal priest in 1921. After a brief curacy and further involvement with student ministry at Princeton, Shoemaker was called in 1925 to become the Rector of Calvary Church, New York City, a post he held for sixteen years. During his tenure, Calvary's ministry grew exponentially, largely through Shoemaker's ability to hold in creative tension the power of personal evangelism and giving authentic witness to one's faith while remaining faithful to the liturgical and sacramental traditions of the church.

Two significant movements—*Faith at Work* and *Alcoholics Anonymous*—have their roots in Shoemaker's work at Calvary Church, New York City. *Faith at Work*, founded in 1926, grew out of Shoemaker's passion for personal witness in the workplace. In the 1940's, the movement became increasingly ecumenical and many of the leaders of spiritual renewal in mainstream American evangelicalism have connections to Shoemaker's *Faith at Work* movement.

Also during Shoemaker's tenure at Calvary, New York, *Alcoholics Anonymous* was founded. Although Shoemaker did not create A.A., his work provided the foundation, based upon principles he learned earlier from the Oxford Group, for the need to be recognized and the movement to flourish. Much of the teaching upon which A.A. is built bears the unmistakable influence of Shoemaker who is generally regarded as the spiritual mentor of the movement.

Later in life, Shoemaker served as Rector of Calvary Church, Pittsburgh. He died in 1963.

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[Samuel Shoemaker]

Priest and Evangelist, 1963

I Holy God, we offer thanks for the vision of Samuel Shoemaker, priest and co-founder of Alcoholics Anonymous; and we pray that we may follow his example to help others find salvation through knowledge and love of Jesus Christ our Savior; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Holy God, we thank you for the vision of Samuel Shoemaker, priest and co-founder of Alcoholics Anonymous; and we pray that we may follow his example to help others find salvation through knowledge and love of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
130	Isaiah 51:17–52:1a 1 Corinthians 5:6–8 Luke 4:40–44

Preface of God the Holy Spirit

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Next to Patrick, Brigid is the most beloved of Irish saints. Born at Fauchart about the middle of the fifth century, she may have met Patrick as a young girl. She was said to be the daughter of Dubhthach, poet laureate of King Loeghaire, and was reared in a Druid household. She decided early in life to dedicate her life to God alone as a Christian. She received a nun's veil from Bishop Macaile of Westmeath.

Gathering around her a group of women, Brigid, in 470, founded a nunnery at Kildare, a place whose name meant "Church of the Oak." Here had flourished the cult of a pagan goddess, from which it was said to have derived the sacred fire, which she and her successors maintained. To secure the sacraments, Brigid persuaded the anchorite Conlaed to receive episcopal ordination and to bring his community of monks to Kildare, thus establishing the only known Irish double monastery of men and women. Brigid actively participated in policy-making decisions in Church conventions. One story has it that she received episcopal orders, which may reflect only the fact that she exercised the jurisdictional authority that was customarily wielded by medieval abbesses.

Many stories are told of Brigid's concern for the poor and needy. When a leper woman asked for milk she was healed also of her infirmity. Two blind men were given their sight. Best known is the tale that tells of Brigid's taming of a wolf at the request of a local chieftain whose pet dog had been killed accidentally by a peasant. The Gaelic name given to the oyster-catching bird, *galle-brigade*, attests to her affinity for birds. Her feast day itself, February 1, was long held sacred as Imbolg, the Celtic festival of Spring.

Brigid died about 523 at Kildare, outside whose small cathedral the foundations of her fire-house are still shown to tourists. Her remains are said to have been re-interred, at the time of the Danish invasions of the ninth century, with those of Patrick, at Downpatrick.

Brigid, also known as Bride, was very popular both in Scotland and England, where many churches have been dedicated to her. The best known of them is that church which was designed by Christopher Wren on Fleet Street in London. In Wales, Brigid achieved fame under her Gaelic name Ffraid.

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Brigid (Bride)

523

I Everliving God, we rejoice today in the fellowship of thy blessed servant Brigid, and we give thee thanks for her life of devoted service. Inspire us with life and light, and give us perseverance to serve thee all our days; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Everliving God, we rejoice today in the fellowship of your blessed servant Brigid, and we give you thanks for her life of devoted service. Inspire us with life and light, and give us perseverance to serve you all our days; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
138	Judges 4:4–9 1 Corinthians 1:26–31 Matthew 6:25–33

Preface of a Saint (2)

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

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

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

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The Presentation of Our Lord

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

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

Psalm	**Lesson**
84	Malachi 3:1–4
or 84:1–6	Hebrews 2:14–18
	Luke 2:22–40

Preface of the Epiphany

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On January 23, 1943, the Dorchester, a converted cruise ship, set sail with a troop convoy from New York City for Greenland with 902 persons on board. Among them were four U.S. Army chaplains, Lt. George L. Fox (Methodist), Lt. Alexander D. Goode (Jewish), Lt. Clark V. Poling (Dutch Reformed), and Lt. John P. Washington (Catholic).

George Fox had served as a medical corps assistant in World War I, where he was decorated for heroism. Alexander Goode joined the National Guard while he was studying for the rabbinate. Clark Poling's father told him that chaplains had a high mortality rate. He prayed for strength, courage and understanding, then joined the Army Chaplains Corps. John Washington was a gang leader in Newark, New Jersey, when he was called to the priesthood.

On February 3, one day from their destination, a German U-Boat fired torpedoes, striking the boiler room of the Dorchester. Even though everyone was sleeping with their life jackets, many of the soldiers left them behind as they clambered topside to seek escape and safety. Unfortunately, only two of the fourteen lifeboats were successfully lowered into the water, making it necessary for most men to dive into the nineteen degree water.

The four chaplains moved among the men, assisting, calming, and passing out life jackets from the ship's store to those forced to jump into the freezing ocean. Having given up their own life vests to save the lives of the soldiers, the chaplains remained on the aft deck, arms linked in prayer until the ship sank, claiming their lives. Two hundred thirty men were rescued from the icy waters by other ships in the convoy. Many survived because of the selflessness and heroism of the four chaplains.

Chaplains Fox, Goode, Poling, and Washington responded to a high calling from God to represent his love among men of war. On the day they died, they personified the words of Jesus found in John 15:13 "Greater love has no one than this, that he lay down his life for his friends."

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[The Dorchester Chaplains: Lieutenant George Fox, Lieutenant Alexander D. Goode, Lieutenant Clark V. Poling, Lieutenant John P. Washington]

1943

I Holy God, who didst inspire the Dorchester chaplains to be models of steadfast sacrificial love in a tragic and terrifying time: Help us to follow their example, that their courageous ministry may inspire chaplains and all who serve, to recognize thy presence in the midst of peril; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Holy God, you inspired the Dorchester chaplains to be models of steadfast sacrificial love in a tragic and terrifying time: Help us to follow their example, that their courageous ministry may inspire chaplains and all who serve, to recognize your presence in the midst of peril; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
46	Joel 2:28–32 Romans 8:15b–19,38–39 John 15:9–14

Preface of All Saints

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Anskar (Latinized as Ansgarius) was one of those valiant Christians of whom it might be said, "These shall plant the seed, but others shall reap the harvest." As Archbishop of Hamburg, he was papal legate for missionary work among the Scandinavians. The immediate result of his devoted and perilous labors was slight: two churches established on the border of Denmark and one priest settled in Sweden. He also participated in the consecration of Gotbert, first bishop in Sweden.

Anskar was born in Corbie, France, in 801, and educated in the outstanding monastic school there. His teaching skill led him to be chosen master of a new monastery school, sent out by Corbie, in Saxon Germany. His strongest call, however, was to be a missionary.

He was stirred, his biographer Rimbert says, by a prolonged vision, in which a voice said, "Go and return to me crowned with martyrdom." When King Harald of Denmark sought missionaries for that country in 826, Anskar was one of those selected. Rimbert notes that Anskar's missionary purpose caused astonishment. Why should he wish to leave his brothers to deal with "unknown and barbarous folk?" Some of the brethren tried to deter him; others considered him a freak.

Steadfast in his resolve, Anskar established a school and mission in Denmark, working conscientiously but unsuccessfully to convert and evangelize. He was not totally discouraged. Another vision appeared, with a voice saying, "Go and declare the work of God to the nations." Shortly afterward (about 829), he was called to Sweden and eagerly accepted. Meager aid both from the monastery and the emperor frustrated his efforts.

While still a young man, Anskar was consecrated Archbishop of Hamburg in 831, and continued his work among the Scandinavians until 848, when he retired to the See of Bremen. The seeds of his efforts were not to bear fruit until over one hundred years later, when Viking devastation, weakness in the Frankish Church, and the lowest ebb of missionary enthusiasm, came to an end. The rich harvest of conversion was three generations away. Nevertheless, Anskar is looked upon by Scandinavians as their apostle.

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Anskar

Archbishop of Hamburg, Missionary to Denmark and Sweden, 865

I Almighty and everlasting God, who didst send thy servant Anskar as an apostle to the people of Scandinavia, and didst enable him to lay a firm foundation for their conversion, though he did not see the results of his labors: Keep thy Church from discouragement in the day of small things, knowing that when thou hast begun a good work thou wilt bring it to a fruitful conclusion; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, you sent your servant Anskar as an apostle to the people of Scandinavia, and enabled him to lay a firm foundation for their conversion, though he did not see the results of his labors: Keep your Church from discouragement in the day of small things, knowing that when you have begun a good work you will bring it to a fruitful conclusion; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
69:13–16	Zephaniah 3:9–12 Acts 1:1–9 Mark 6:7–13

Preface of Apostles

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Born in London in 1603, Roger Williams was ordained and served as a priest in the Church of England. Williams found that he could not abide by the rigorous, high-church policies of Archbishop William Laud, and in 1630, he sailed to New England in search of religious liberty.

Upon his arrival in Boston, Williams encountered further obstacles to religious freedom. In particular, Williams objected to the ability of the civil authorities to punish religious offenses, and he advocated for a "wall of separation" between civil and religious powers. He believed also in the fundamental right of all people to follow their consciences in matter of religious belief. He left Massachusetts and founded a nearby settlement called Providence, believing God had guided him to this new land. He was eventually granted a charter for the colony of Rhode Island, the new constitution of which granted wide religious latitude and freedom of practice. Williams founded the first Baptist Church in Providence, though he refused to be tied to the tenets of an established church.

Like Roger Williams, Anne Hutchinson also immigrated to Massachusetts in hope of finding religious freedom. She was an outspoken advocate of the rights and equality of women, challenging the dominant views of the Puritan leadership. She held Bible studies in her home for the women of her community, at which she welcomed critical examination of the faith. As a result of her activities, she found herself at odds with not only the religious authorities, but with the state civil authorities as well, and in 1638, she was tried by the General Court of Massachusetts, presided over by Governor John Winthrop, and was branded as a dangerous dissenter and banished from the colony. Anne eventually relocated to what is now Bronx, New York, where she and her family were killed, save one daughter, by a group of Siwanoy Indians in 1643.

Today, both Roger Williams and Anne Hutchinson are remembered as early champions of religious liberty in this nation and as prophets of the individual's freedom of fellowship with the Creator.

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[Roger Williams and Anne Hutchinson]

Prophetic Witnesses, 1683, 1643

I O God our light and salvation, we offer thanks for Roger Williams and Anne Hutchinson, whose visions of the liberty of the soul illumined by the light of Christ made them brave prophets of religious tolerance in the American colonies; and we pray that we also may follow paths of holiness and good conscience, guided by the radiance of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O God our light and salvation, we thank you for Roger Williams and Anne Hutchinson, whose visions of the liberty of the soul illumined by the light of Christ made them brave prophets of religious tolerance in the American colonies; and we pray that we also may follow paths of holiness and good conscience, guided by the radiance of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
133	1 Kings 17:1–16 1 Peter 1:13–16 Luke 9:51–62

Preface of God the Father

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

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

The first victims were six Franciscan friars and twenty of their converts who were crucified at Nagasaki, February 5, 1597. By 1630, what was left of Christianity in Japan was driven underground. Yet it is remarkable that two hundred and fifty years later there were found many men and women, without priests, who had preserved through the generations a vestige of Christian faith.

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The Martyrs of Japan

1597

I O God our Father, who art the source of strength to all thy saints, and who didst bring the holy martyrs of Japan through the suffering of the cross to the joys of life eternal: Grant that we, being encouraged by their example, may hold fast the faith that we profess, even unto death; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

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

Psalm	**Lesson**
16:5–11	Lamentations 3:46–48,52–59 Galatians 2:19–20 Mark 8:34–38

Preface of Holy Week

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All that we know about Cornelius is contained in the Acts of the Apostles (chapters 10–11). He was the first Gentile converted to the Christian faith, along with his household. A centurion was commander of a company of one hundred men in the Roman army, responsible for their discipline, both on the field of battle and in camp. A centurion was a Roman citizen, a military career man, well-paid, and generally noted for courage and competence. Some centurions, such as Cornelius, and those whom we know about from the Gospel narratives, were men of deep religious piety.

The author of Acts considered Cornelius' conversion very momentous for the future of Christianity. He records that it occurred as the result of divine intervention and revelation, and as a response to the preaching of Peter the chief apostle. The experience of Cornelius' household was regarded as comparable to a new Pentecost, and it was a primary precedent for the momentous decision of the apostolic council, held in Jerusalem a few years later, to admit Gentiles to full and equal partnership with Jewish converts in the household of faith.

According to tradition, Cornelius was the second Bishop of Caesarea, the metropolitan see of Palestine. Undoubtedly, Cornelius and his household formed the nucleus of the first Church in this important city, a Church that was gathered by Philip the Evangelist (Acts 8:40 and 21:8).

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Cornelius the Centurion

I O God, who by thy Spirit didst call Cornelius the Centurion to be the first Christian among the Gentiles: Grant to thy Church, we beseech thee, such a ready will to go where thou dost send and to do what thou dost command, that under thy guidance it may welcome all who turn to thee in love and faith, and proclaim the Gospel to all nations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by your Spirit you called Cornelius the Centurion to be the first Christian among the Gentiles: Grant to your Church such a ready will to go where you send and to do what you command, that under your guidance it may welcome all who turn to you in love and faith, and proclaim the Gospel to all nations; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
67	Isaiah 56:6–8 Acts 11:1–18 Luke 13:22–29

Preface of Pentecost

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Fanny Crosby was the most prolific writer of hymn texts and gospel songs in the American evangelical tradition of the late nineteenth and early twentieth centuries. She wrote more than eight thousand sacred texts in addition to other poetry.

Frances Jane Crosby was born in Putnam County, New York, on March 24, 1820. Although not born blind, she lost her sight as an infant as a result of complications from a childhood illness. At the age of fifteen, she entered the New York Institute for the Blind where she would later teach for a number of years. In 1858, she married Alexander van Alstyne, a musician in New York who was also blind. Crosby was a lifelong Methodist.

Crosby's texts were so popular that nearly every well-known composer of gospel music of the period came to her for words to accompany their melodies. In most hymn writing, the words come first and then a composer sets them to music, but for Crosby the words came so quickly and naturally that composers would often take her their tunes and she would immediately begin to shape words that fit the music.

Perhaps the best example of this process led to the creation of Crosby's most well known hymn *Blessed Assurance*. On a visit to the home of a friend, the composer Phoebe Knapp, a newly composed tune was played for Crosby. After listening to the tune several times, the text began to take shape, and in a very short time one of the world's most popular gospel hymns was born.

The American gospel song is a unique genre of sacred music that combines words expressive of the personal faith and witness with tunes that are simple and easily learned. Fanny Crosby's contribution to this genre is unequaled. Dozens of her hymns continue to find a place in the hymnals of Protestant evangelicalism around the world.

Fanny Crosby died on February 12, 1915, in Bridgeport, Connecticut, where she is buried.

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[Frances Jane (Fanny) Van Alstyne Crosby]

Hymnwriter, 1915

I O God, the blessed assurance of all who trust in thee: We give thee thanks for thy servant Fanny Crosby, who, though blind from infancy, beheld thy glory with great clarity of vision and spent her life giving voice to thy people's heartfelt praise; and we pray that we, inspired by her words and example, may rejoice to sing of thy love, praising our Savior all the day long; who liveth and reigneth with thee and the Holy Spirit, one God in perfect harmony, now and for ever. *Amen.*

II O God, the blessed assurance of all who trust in you: We give you thanks for your servant Fanny Crosby, who, though blind from infancy, beheld your glory with great clarity of vision and spent her life giving voice to your people's heartfelt praise; and we pray that we, inspired by her words and example, may rejoice to sing of your love, praising our Savior all the day long; who lives and reigns with you and the Holy Spirit, one God in perfect harmony, now and for ever. *Amen.*

Psalm	**Lessons**
108:1–6	Isaiah 42:10–12,16 1 Peter 1:3–9 John 9:35–39

Preface of a Saint (3)

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Affectionately called "Christ's Faithful Apostle" by his friend, the Mahatma Gandhi, Charles Freer Andrews dedicated his life's work to relief and justice for the oppressed and poor in India and around the globe.

Born in Birmingham, England in 1871, he converted to the Church of England while studying at Cambridge and was ordained a priest in 1897. An active member of the Christian Social Union since his college days, Andrews was inspired by the cause of social justice throughout the British Empire, particularly in India. In 1904 he joined the Cambridge Brotherhood in India and began to teach philosophy at St. Stephen's College, Delhi. His Indian students and colleagues, with whom he had grown close, referred to him as Deenabandhu, or "Friend of the Poor."

Andrews openly criticized the racist mistreatment of the Indian people by British officials and, in 1913, he successfully mediated a cotton worker's strike in Madras which had the potential to become violent.

He traveled to South Africa to help the Indians there in their dispute with the Government, and it was then that he met a young lawyer named Mohandas Gandhi. Andrews was impressed with Gandhi's teaching of non-violence and with his knowledge of the Christian faith, and helped him establish an ashram, or Indian hermitage, devoted to the practice of peace. In 1915, Andrews helped convince Gandhi to return to England with him. He also aided Gandhi in his efforts to negotiate matters of Indian autonomy with the British Government.

Andrews' work also took him to Fiji, where he advocated for indentured Indian workers and for the rights of oppressed sugar workers. He eventually returned to England, where he continued to teach about social justice and radical discipleship until his death in 1940.

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[Charles Freer Andrews]

Priest and "Friend of the Poor" in India, 1940

I Gracious God, who didst call Charles Freer Andrews to empty himself, after the example of our Savior, so that he might proclaim thy salvation to the peoples of India and the Pacific Islands: By thy Holy Spirit inspire us with like zeal to bring together people of every race and class, that there may be one Body and one Spirit in Jesus Christ, our Savior; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Gracious God, you called Charles Freer Andrews to empty himself, after the example of our Savior, so that he might proclaim your salvation to the peoples of India and the Pacific Islands: By your Holy Spirit inspire us with like zeal to bring together people of every race and class, that there may be one Body and one Spirit in Jesus Christ, our Savior; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
113:2–8	Deuteronomy 15:7–11 Ephesians 2:13–22 Matthew 23:8–12

Preface of a Saint (2)

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

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

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

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

Jones was an earnest preacher. He denounced slavery, and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his own flock and by the community. St. Thomas Church grew to over 500 members during its first year. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument

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Absalom Jones

Priest, 1818

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

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

Psalm	**Lessons**
137:1–6	Isaiah 11:1–5 Galatians 5:1–5 John 15:12–15

Preface of a Saint (I)

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

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

As part of his task among the Moravians, Cyril invented an alphabet to transcribe the native tongue, probably the "glagolithic," in which Slavo-Roman liturgical books in Russian and Serbian are still written. The so-called "cyrillic" alphabet is thought to have been originated by Cyril's followers.

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

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

Methodius completed a Slavonic translation of the Bible and of Byzantine ecclesiastical law, while continuing his missionary activities. At his funeral, celebrated in Greek, Latin, and Slavonic, "the people came together in huge numbers ... for Methodius had been all things to all people that he might lead them all to heaven."

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Cyril and Methodius

Monk and Bishop, Missionaries to the Slavs, 869, 885

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

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

Psalm	**Lessons**
69:8–18	Jeremiah 26:12–15 Ephesians 3:1–7 Mark 16:15–20

Preface of Apostles

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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 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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Thomas Bray

Priest and Missionary, 1730

I O God of compassion, who didst open the eyes of thy servant Thomas Bray to see the needs of the Church in the New World, and didst lead him to found societies to meet those needs: Make the Church in this land diligent at all times to propagate the Gospel among those who have not received it, and to promote the spread of Christian knowledge; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God of compassion, you opened the eyes of your servant Thomas Bray to see the needs of the Church in the New World, and led him to found societies to meet those needs: Make the Church in this land diligent at all times to propagate the Gospel among those who have not received it, and to promote the spread of Christian knowledge; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*

Psalm	**Lessons**
102:15–22	Isaiah 52:7–10 Philippians 2:1–5 Luke 10:1–9

Preface of Pentecost

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Charles Todd Quintard was the second bishop of the Diocese of Tennessee and the first Vice Chancellor of The University of the South at Sewanee.

Quintard was born in 1824 in Stamford, Connecticut. In 1847 he received the degree of Doctor of Medicine from the Medical College of New York University and worked at New York's Bellevue Hospital. After a brief episode of practicing medicine in Athens, Georgia, Quintard became the professor of anatomy and physiology at Memphis Medical College and an editor of the Memphis Medical Reporter. In 1848, Quintard married Katherine Isabella Hand, a native of Roswell, Georgia, and together they were the parents of three children.

It was while he was in Memphis that Quintard came to know Bishop James Hervey Otey, the first bishop of Tennessee. Under Otey's personal tutelage, Quintard prepared for holy orders. He was ordained to the diaconate on New Year's Day 1855 and to the priesthood on the Feast of the Epiphany, 1856. He served as rector of the Church of the Advent, Nashville, until his election as the second bishop of Tennessee in October 1865. He served as bishop until his death in 1898.

During the Civil War, Quintard played dual roles in the Confederate Army as both chaplain and surgeon. Following the war, he was instrumental in bringing together the previously divided factions and extending the reach of the Episcopal Church, particularly among African Americans.

Bishop Quintard was a strong advocate of education at every level and played a major role in the establishment of schools. Perhaps his greatest accomplishment was the rebuilding of the University of the South at Sewanee after its destruction during the Civil War. He made several successful trips to England to raise the funds to secure the future of the University. From February 1867 to July 1872, Quintard served as the reconstituted University's first Vice Chancellor. Quintard believed that a great Episcopal university was essential, not just to the church in Tennessee and the southeast, but to the whole church, and thus devoted much of his ministry to Sewanee.

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[Charles Todd Quintard]

Bishop of Tennessee, 1898

I Mighty God, whose Name is blest in the example of thy bishop Charles Todd Quintard, who opposed the segregation of African Americans in separate congregations and condemned the exclusion of the poor: We pray that thy Church may be a refuge for all, for the honor of thy Name; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Mighty God, we bless your Name for the example of your bishop Charles Todd Quintard, who opposed the segregation of African Americans in separate congregations and condemned the exclusion of the poor; and we pray that your Church may be a refuge for all, for the honor of your Name; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
94:2–15	Sirach (Ecclesiasticus) 34:14–19 Romans 14:10–13 Luke 14:15–24

Preface of Baptism

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

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

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

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

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

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Janani Luwum

Archbishop of Uganda, and Martyr, 1977

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

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

Psalm	**Lessons**
119:41–48	Daniel 3:13–29 2 Corinthians 6:2b–10 John 12:24–32

Preface of Holy Week

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

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

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

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

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Martin Luther

Theologian, 1546

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

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

Psalm	**Lessons**
46	Isaiah 55:6–11 Romans 3:21–28 John 15:1–11

Preface of Trinity Sunday

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

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

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

Douglass was highly critical of churches that did not disassociate themselves from slavery. Challenging those churches, he quoted Jesus' denunciation of the Pharisees: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23.4)

A strong advocate of racial integration, Douglass disavowed black separatism and wanted to be counted as equal among his white peers. When he met Abraham Lincoln in the White House, he noted that the President treated him as a kindred spirit without one trace of condescension.

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[Frederick Douglass]

Prophetic Witness, 1895

I Almighty God, whose truth maketh us free: We bless thy Name for the witness of Frederick Douglass, whose impassioned and reasonable speech moved the hearts of a president and a people to a deeper obedience to Christ. Strengthen us also to be outspoken on behalf of those in captivity and tribulation, continuing in the Word of Jesus Christ our Liberator; who with thee and the Holy Spirit dwelleth in glory everlasting. *Amen.*

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

Psalm	**Lessons**
85:7–13	Isaiah 32:11–18 Hebrews 2:10–18 John 8:30–32

Preface of a Saint (2)

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John Henry Newman was among the founders of the Oxford Movement and a prolific tractarian, having authored two dozen of the *Tracts of the Times*, the series of pamphlets setting forth the tenets of the movement. Most notably, Newman is remembered as the author of *Tract 90,* in which he sought to reconcile the teaching of Roman Catholicism with the Thirty-Nine Articles of the Church of England.

Newman was born in London in 1801 and was educated at Oxford. While a Fellow and Tutor at Oriel College, his evangelical upbringing gave way to a more catholic understanding of the Christian faith. He was ordained in 1826 and within two years became the Vicar of St. Mary's Church, Oxford.

Newman was an avid student of the writings of the early church. Although he could be critical of the teachings of the Roman Church in his day, he was even more troubled by the theological state of the Church of England, particularly when weighed against what he understood to be the standards of the ancient church. His passionate interests in the texts of the early centuries of Christianity led Newman to question the position of Scripture as the unchecked rule and standard of the church's faith. For Newman, Scripture was of critical importance but it could not stand alone; it had to be held in balance with the writings of the early church and the theological tradition of the church through the ages.

Although the other leaders of the Oxford Movement remained loyal to the Anglican tradition, spending their vocations advocating positions similar to his, Newman found it difficult to withstand the furor of the church's infighting, particularly after the publication of *Tract 90.* In 1845, he was received into the Roman Catholic Church and soon thereafter went to Rome, where he was ordained to the priesthood. He became a member of the Congregation of the Oratory. Upon his return to England he established a house of the Oratory near Birmingham where he lived for the rest of his life.

Although his relationship with the Roman Church in England was at times problematic, Pope Leo XIII made him a Cardinal in 1877. He died on August 11, 1890.

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[John Henry Newman]

Priest and Theologian, 1890

I God of all wisdom, we offer thanks for John Henry Newman, whose eloquence bore witness that thy Church is one, holy, catholic and apostolic, and who did make of his own life a pilgrimage towards thy truth. Grant that, inspired by his words and example, we may ever follow thy kindly light till we rest in thy bosom, with your dear Son Jesus Christ and the Holy Spirit, where heart speaks to heart eternally; for thou liveth and reigneth, one God, now and for ever. *Amen.*

II God of all wisdom, we thank you for John Henry Newman, whose eloquence bore witness that your Church is one, holy, catholic and apostolic, and who made his own life a pilgrimage towards your truth. Grant that, inspired by his words and example, we may ever follow your kindly light till we rest in your bosom, with your dear Son Jesus Christ and the Holy Spirit, where heart speaks to heart eternally; for you live and reign, one God, now and for ever. *Amen.*

Psalm	**Lessons**
48	Song of Solomon 3:1–4 1 John 4:13–21 John 8:12–19

Preface of a Saint (1)

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Eric Henry Liddell achieved international renown as an Olympic gold medalist, as an avid rugby player, and as a person totally devoted to his faith in Jesus Christ.

Liddell was born in 1902 in China, the second son of missionary parents. At the age of six he was sent with his older brother to Eltham College, Blackheath, a boarding school for the children of missionaries. Liddell remained there until he enrolled in Edinburgh University. Liddell excelled in athletics throughout his educational career.

Liddell won a position on the British track and field team for the Paris Olympic games of 1924. Liddell won the gold in the 400 meter, setting a world record, and a bronze in the 200 meter. His best event as a university athlete was the 100 meter and he was highly favored to win gold in the Olympics. Liddell, however, chose not to run the 100 meter because the heat was to be held on Sunday. He chose not to break his personal commitment to keeping a weekly sabbath even if that meant not running in his best event in the Olympics. The award-winning film, *Chariots of Fire*, is the story of Eric Liddell and his participation in Olympiad VIII.

After his graduation from Edinburgh, Liddell returned to North China, near his birthplace, and served as a missionary from 1925-1943. He was ordained in 1932 and in 1934 married Florence Mackenzie, the daughter of Canadian missionaries to China. Together they had three daughters.

Because of ongoing conflict between China and Japan in the 1930's, Liddell and his family endured significant hardships. In 1941, after the Japanese invasion of Pearl Harbor, the British government advised expatriates to leave the country. Florence Liddell took the children and fled to Canada. Eric Liddell and his brother Rob stayed on and continued their work. In 1943, Liddell was interned in the Japanese concentration camp at Weihsein. Having won the respect of his captors, Liddell is remembered by camp survivors for his ministry among them. He died in 1945 shortly before the camp's liberation.

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[Eric Liddell]

Missionary to China, 1945

I God whose strength bears us up as on mighty wings: We rejoice in remembering thy athlete and missionary, Eric Liddell, to whom thou didst bestow courage and resolution in contest and in captivity; and we pray that we also may run with endurance the race that is set before us and persevere in patient witness, until we wear that crown of victory won for us by Jesus our Savior; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II God whose strength bears us up as on mighty wings: We rejoice in remembering your athlete and missionary, Eric Liddell, to whom you gave courage and resolution in contest and in captivity; and we pray that we also may run with endurance the race set before us and persevere in patient witness, until we wear that crown of victory won for us by Jesus our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
18:21–25,29–34	Isaiah 40:27–31 2 Peter 1:3–11 Mark 10:35–45

Preface of a Saint (2)

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Polycarp was one of the leaders of the Church who carried on the tradition of the apostles through the troubled period of Gnostic heresies in the second century. According to Irenaeus, who had known him in his early youth, Polycarp was a pupil of John, "the disciple of the Lord," and had been appointed a bishop by "apostles in Asia."

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

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

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

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Polycarp

Bishop and Martyr of Smyrna, 156

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

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

Psalm	**Lessons**
121	Numbers 23:5–12 1 Corinthians 2:1–5 Matthew 20:20–23

Preface of a Saint (3)

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

Nothing further is told of Matthias after his selection. According to tradition he was an exemplary Apostle, but we know nothing more. Matthias seems an appropriate example to Christians of one whose faithful companionship with Jesus qualifies him to be a suitable witness to the resurrection, and whose service is unheralded and unsung.

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Saint Matthias the Apostle

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

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

Psalm	**Lessons**
15	Acts 1:15–26 Philippians 3:13–21 John 15:1,6–16

Preface of Apostles

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John Roberts was a priest and mission worker among the Shoshone and Arapahoe in Wyoming where he worked tirelessly from his arrival in 1883 until his death in 1949.

Born and educated in Wales, Roberts served briefly in the Bahamas where he was ordained to the priesthood in 1878. Shortly thereafter, on a visit to New York, he contacted John Spalding, the missionary bishop of Wyoming and Colorado, asking for work among Native Americans. Bishop Spalding sent Roberts to serve in Colorado initially, but by 1883 he had made his way to Wyoming where he began work among the Shoshone and Arapahoe Indians in the area that is now the Wind River Reservation. Roberts learned the languages of both tribes and made extensive notes on vocabulary that have been invaluable to later generations of scholars.

Roberts shared his work with Laura Brown, a wealthy woman he had met while serving in the Bahamas. They married on the day of her arrival in Wyoming, Christmas Day 1884. Together they had six children, five of whom survived the harsh conditions, all of whom learned the native languages as well as English.

In 1887, after building trusting relationships with the people, the Shoshone chief granted land to Roberts on which to build a mission school for girls to complement the nearby government school for boys. In addition to the mission school, Roberts was responsible for starting congregations in nearly a dozen locations.

Unlike other missionaries who sought to change the culture and lifestyle of Native peoples as a sign of their conversion to the Christian faith, Roberts believed it was important to preserve the language, customs, and culture of the people. Roberts sought to honor and respect the ancient ways of the Native peoples while at the same time proclaiming the Gospel among them, inviting them to faith, establishing congregations, and serving their needs in the name of Jesus.

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[John Roberts]

Priest, 1949

I Creator God, we humbly thank thee that of thy goodness thou didst bring thy missionary John Roberts from his native shore that he might live and teach thy Gospel among the Shoshone and Arapahoe peoples in a spirit of respect and amity, and in their own tongue. Grant, we entreat thee, that like him we might proclaim the Good News of thy Christ with all those whom we meet, greeting them in friendship in the bonds of thy Holy Spirit; for thou art one God, Father, Son, and Holy Spirit, living and true, unto the ages of ages. *Amen.*

II Creator God, we thank you for bringing your missionary John Roberts from his native land to live and teach your Gospel in a spirit of respect and amity among the Shoshone and Arapahoe peoples in their own language; and we pray that we also may share the Good News of your Christ with all we meet as friends brought together by your Holy Spirit; for you are one God, Father, Son, and Holy Spirit, living and true, to the ages of ages. *Amen.*

Psalm	**Lessons**
90:13–17	Deuteronomy 31:30–32:4,6b–12a Acts 3:18–25 John 7:37–41a

Preface of God the Holy Spirit

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Emily Malbone Morgan, with the support of Harriet Hastings, was the founder of the Society of the Companions of the Holy Cross (SCHC), in 1884. Begun as an order of Episcopal laywomen rooted in disciplined devotion, SCHC became a strong force for social justice reform during the social gospel era around the turn of the twentieth century.

Morgan was born on December 10, 1862, in Hartford, Connecticut. Her family were prominent Hartford citizens and her Anglican roots ran deep on both sides of her family. She never married.

A primary inspiration for Morgan was her friendship with Adelyn Howard. Howard was homebound and because of her confinement sought Morgan's support for both spiritual companionship and as a means by which she could offer intercessory prayer for others. Meeting her friend's need, Morgan called together a small group of women for prayer and companionship. From that beginning, the Society of the Companions of the Holy Cross came into being.

Morgan had a particular concern for working women who were tired and restless and who had little hope for a vacation. In response, Morgan, with the help of a growing number of her Companions, developed summer vacation houses across the northeast where working women and their daughters could have some time away for physical and spiritual renewal and refreshment.

In 1901, the Society established a permanent home in Byfield, Massachusetts. With the construction of new facilities on the site in 1915, it took the name Adelynrood, which continues to exist as the headquarters and retreat center of the Society. At present, SCHC has thirty-one chapters with more than seven hundred Companions, lay and ordained women, serving in six countries.

Emily Malbone Morgan, together with her sisters in the Society of the Companions of the Holy Cross, lived a life of prayer and contemplation, rooted in the tradition, which led to powerful personal and communal commitments to social justice particularly for women.

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[Emily Malbone Morgan]

Prophetic Witness, 1937

I Gracious God, we offer thanks for the life and witness of Emily Malbone Morgan, who helped to establish the Society of the Companions of the Holy Cross so that women living in the world might devote themselves to intercessory prayer, social justice, Christian unity and simplicity of life. Help us to follow her example in prayer, simplicity, ecumenism and witness to thy justice, for the glory of thy Name; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Gracious God, we thank you for the life and witness of Emily Malbone Morgan, who helped to establish the Society of the Companions of the Holy Cross so that women who live in the world might devote themselves to intercessory prayer, social justice, Christian unity and simplicity of life. Help us to follow her example in prayer, simplicity, ecumenism and witness to your justice, for the glory of your Name; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:137–144	Exodus 1:15–21 Romans 16:1–6 Luke 10:38–42

Preface of God the Holy Spirit

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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 1593, a member of an ancient family, a cousin of the Earl of Pembroke, and acquainted with King James I 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 I—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 influenced 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. Herbert'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 serving and worshiping God.

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George Herbert

Priest, 1633

I Our God and King, who didst call thy servant George Herbert from the pursuit of worldly honors to be a pastor of souls, a poet, and a priest in thy temple: Give unto us the grace, we beseech thee, joyfully to perform the tasks thou givest us to do, knowing that nothing is menial or common that is done for thy sake; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Our God and King, you called your servant George Herbert from the pursuit of worldly honors to be a pastor of souls, a poet, and a priest in your temple: Give us grace, we pray, joyfully to perform the tasks you give us to do, knowing that nothing is menial or common that is done for your sake; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
23	Exodus 28:29–30 Philippians 4:4–9 Matthew 5:1–10

Preface of a Saint (1)

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Anna Julia Haywood Cooper was born about 1859 in Raleigh, North Carolina, to an enslaved woman and a white man, presumably her mother's master. She attended St. Augustine Normal School and Collegiate Institute, founded by the Episcopal Church to educate African American teachers and clergy. There she became an Episcopalian and married George Cooper, one of her instructors, who was the second African American ordained to the Episcopal priesthood in North Carolina.

Widowed in 1879, Cooper received degrees from Oberlin College, and was made principal of the African American high school in Washington, D.C. Denied reappointment in 1906 because she refused to lower her educational standards. Cooper emphasized the importance of equal education for African Americans. An advocate for African American women, Cooper assisted in organizing the Colored Women's League and the first Colored Settlement House in Washington, D.C.

At the age of 65, in 1925, Cooper became the fourth African American woman to complete a doctorate, granted by the Sorbonne in Paris. From 1930-1942, she served as President of Freylinghuysen University. She died at the age of 104.

Elizabeth Evelyn Wright was born in Talbotton, Georgia, in 1872. Her father was an African American and her mother of Cherokee descent.

With the encouragement of her teachers, Lizzie, as she was called, enrolled at Tuskegee Institute in Alabama. She worked for the school during the day and attended night classes, but Olivia Washington, wife of the head of Tuskegee, Booker T. Washington, noted her promise and strength of character. Mrs. Washington made it possible for Lizzie to attend day classes.

Wright interrupted her studies and went to Hampton County, South Carolina, to establish a school for rural black children. Arsonists thwarted her efforts and she returned to Tuskegee to finish her degree, graduating in 1894. She returned to Hampton County to re-start her school, but once again her efforts were turned back. Together with two colleagues, Jessie Dorsey and Hattie Davidson, she ventured to friendlier territory near Denmark in 1897. There she started the Denmark Industrial Institute, modeled after Tuskegee. It continues today as Voorhees College, affiliated with the Episcopal Church.

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[Anna Julia Haywood Cooper and Elizabeth Evelyn Wright]

Educators, 1964, 1904

I Eternal God, who didst inspire Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and the joy of teaching: Help us also to gather and use the resources of our communities for the education of all thy children; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

II Eternal God, you inspired Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and the joy of teaching: Help us also to gather and use the resources of our communities for the education of all your children; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Psalm	**Lessons**
78:1–7	Proverbs 9:1–6 1 Timothy 4:6–16 Luke 4:14–21

Preface of a Saint (3)

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John Cassian struggled with the problems of living the Christian life in a time when the world seemed to be falling apart. In so doing, he laid the foundations for what would be the spirituality of the Western Church.

Born Romania around 365, Cassian traveled as a young man to a monastery in Bethlehem and later moved to Egypt where he sought the tutelage of the great founders of the ascetic movement of the desert such as Antony and Macarius.

At the heart of desert monasticism was the idea that the image of God in each person, tarnished by sin but not destroyed, yearns to and has the capacity to love God with the purity of heart with which God loves us. Their aim was to rid themselves of the anxieties and distractions that called their attention away from loving God.

Cassian was initiated into this tradition before political pressures forced him to leave Egypt in about 399. He moved to southern Gaul and there founded a house for monks, and later a house for women religious. Though Cassian's goal was, like his desert mentors, the perfection of the individual soul, he insisted that no one should embark on a monastic vocation alone. One should enter a house where other monks are pursuing the same goal, live according to a time-tested rule, and thereby gain the guidance and companionship of the community.

Though Cassian remained committed to the desert ideal of individual perfection, his insistence on the necessity of Christian community and loving moderation was the basis for Benedictine monasticism, which eventually became the basic spirituality of the Western Church. It was perhaps a paradox that only in community could the Christian: "lose sight of earthly things in proportion to the inspiration of its purity so that ... with the inner gaze of the soul it sees the glorified Jesus coming in the splendor of His majesty."

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[John Cassian]

Abbot at Marseilles, 433

I Holy and Mighty One, whose beloved Son Jesus Christ blessed the pure in heart: We offer thanks for the life and teachings of John Cassian that draw us to a discipline of holy living for the sake of thy reign. Call us to turn the gaze of the eyes of our soul always toward thee, that we may abide in thy love, shown to us in our Savior Jesus Christ; who with thee and the Holy Spirit is one God, living and true, to the ages of ages. *Amen.*

II Holy and Mighty One, whose beloved Son Jesus Christ blessed the pure in heart: We give you thanks for the life and teachings of John Cassian that draw us to a discipline of holy living for the sake of your reign. Call us to turn the gaze of the eyes of our soul always toward you, that we may abide in your love, shown to us in our Savior Jesus Christ; who with you and the Holy Spirit is one God, living and true, to the ages of ages. *Amen.*

Psalm	**Lessons**
145:1–7	2 Kings 2:9–15 1 John 3:1–3 John 1:1–14

Preface of Lent (1)

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Despite the overwhelming victory of the pagan Angles, Saxons, and Jutes in the fifth century, one part of Britain continued in the ways of Christianity—Wales, the land west of the Wye River. In this last stronghold of the old Britons, the faith sprung from Glastonbury continued to flourish.

To the family of one Sanctus in Menevia there was born a son David ("the beloved"). Little is known of his early life, but while fairly young he founded a monastery, near Menevia and became its abbot. He was later elected bishop. His strongest desire was to study and meditate in the quiet of his monastery, but he was virtually dragged to an assembly of bishops called to combat the heresy of Pelagianism. Once there, David proved to be so eloquent and learned that Archbishop Dubricius chose him as his own successor as Primate of Wales. In time, David founded eleven other monasteries in Wales, and made a pilgrimage to Jerusalem.

He is said to have been strict in the governing of his own monastery at Menevia, yet loving in his treatment and correction of wrongdoers. One of his nicknames, "the Waterman," may indicate that he allowed the monks in his care to drink only water at meals instead of the customary wine or mead.

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

Some facts of his life can be historically established. Among them is that toward the end of his life he had several Irish saints as his pupils at the monastery. In legend—and many legends surround his life—David is clearly the foremost saint of Wales. He is revered and loved to this day as patron of Wales, foremost Christian priest, and courageous leader.

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David

Bishop of Menevia, Wales, c. 544

I Almighty God, who didst call thy servant David to be a faithful and wise steward of thy mysteries for the people of Wales: Mercifully grant that, following his purity of life and zeal for the Gospel of Christ, we may with him receive our heavenly reward; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you called your servant David to be a faithful and wise steward of your mysteries for the people of Wales: Mercifully grant that, following his purity of life and zeal for the Gospel of Christ, we may with him receive our heavenly reward; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
16:5–11	Proverbs 15:14–21 1 Thessalonians 2:2b–12 Mark 4:26–29

Preface of Apostles

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

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

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

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

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

Two and one-half years after his reordination, plague broke out, killing many residents of the diocese including Chad himself, whose death Bede describes thus: "He joyfully beheld ... the day of the Lord, whose coming he had always anxiously awaited. He was mindful to his end of all that the Lord did." He was buried at the Cathedral Church of St. Peter in Lichfield.

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Chad

Bishop of Lichfield, 672

I Almighty God, whose servant Chad, for the peace of the Church, relinquished cheerfully the honors that had been thrust upon him, only to be rewarded with equal responsibility: Keep us, we pray thee, from thinking of ourselves more highly than we ought to think, and ready at all times to step aside for others, that the cause of Christ may be advanced; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, for the peace of the Church your servant Chad relinquished cheerfully the honors that had been thrust upon him, only to be rewarded with equal responsibility: Keep us, we pray, from thinking of ourselves more highly than we ought to think, and ready at all times to step aside for others, that the cause of Christ may be advanced; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
95:1–7	Proverbs 16:1–3 Philippians 4:10–13 Luke 14:1,7–14

Preface of a Saint (2)

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John was the fifteenth, and Charles the eighteenth, child of Samuel Wesley, Rector of Epworth, Lincolnshire. John was born June 17, 1703, and Charles, December 18, 1707.

The lives and fortunes of the brothers were closely intertwined. As founders and leaders of the "Methodist" or evangelical revival in eighteenth-century England, their continuing influence redounds throughout the world and is felt in many Churches.

Although their theological writings and sermons are still widely appreciated, it is through their hymns—especially those of Charles, who wrote over six thousand of them—that their religious experience, and their Christian faith and life, continue to affect the hearts of many. Both brothers were profoundly attached to the doctrine and worship of the Church of England; and no amount of abuse and opposition to their cause and methods ever shook their confidence in, and love of it.

Both Wesleys were educated at Christ Church, Oxford. It was there that they gathered a few friends to join in strict adherence to the worship and discipline of the Prayer Book, and were thus given the name "Methodists." John was ordained in 1728 and Charles in 1735.

The two brothers went together to Georgia in 1735, John as a missionary of the Society for the Propagation of the Gospel, and Charles as secretary to James Oglethorpe, the Governor.

Shortly after their return to England, they both experienced an inner conversion, Charles on May 21, 1738, and John on May 24, at a meeting in Aldersgate Street with a group of Moravians, during a reading of Luther's Preface to the Epistle to the Romans. John recorded, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." So the revival was born.

The later schism of the Methodists from the Church of England occurred after the death of the two brothers—Charles on March 29, 1788, and John on March 2, 1791—but John's uncanonical ordinations of "elders" for America (bitterly opposed by Charles) doubtless set the basis for it.

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John and Charles Wesley

Priests, 1791, 1788

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

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

Psalm	**Lessons**
103:1–4,13–18	Isaiah 49:5–6 Romans 12:11–17 Luke 9:2–6

Preface of Pentecost

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Born in 1757, Paul Cuffee was converted to Christianity in his early twenties. He was ordained in the Presbyterian Church becoming a famous preacher and missionary to the native communities around the present-day Mastic Beach, at Hampton Bays, and at Montauk, all on Long Island, New York. Known as "Priest Paul," Cuffee was instrumental in working for the survival of native tribes. He demonstrated particular gifts in bringing together a strong witness to the Christian faith in dialogue with those who held traditional native beliefs.

Paul Cuffee strengthened the permanent presence of Native Americans in the area by establishing prayer meeting grounds in several locations. These became safe havens for diplomatic talks and places where native people could practice spiritually. He was a faithful advocate for his people and their way of life. Among the fruits of his efforts was the development of many allies of European descent, thus helping to ensure that Native Americans on Long Island could retain what little land they had left. Part of Cuffee's legacy can still be seen in the ceremonial "June Meeting" for the Shinnecock tribe that includes a Christian worship service, a tradition that continues to this day. Paul Cuffee is remembered for being a "most eloquent speaker" and is mentioned in *Uncle Tom's Cabin*, the famous anti-slavery novel by Harriet Beecher Stowe.

Priest Paul is buried on a tiny plot of land at Canoe Place in Hampton Bays, his historic gravesite diminished by development on the Long Island Railroad. His descendants continue mission work in the area that is a direct result of Priest Paul's efforts. His gravestone reads, "Erected by the New York Missionary Society, in memory of the Rev. Paul Cuffee, an Indian of the Shinnecock tribe, who was employed by the Society for the last thirteen years of his life, on the eastern part of Long Island, where he labored with fidelity and success. Humble, pious and indefatigable in testifying the gospel of the grace of God, he finished his course with joy on the 7th of March, 1812, aged 55 years and 3 days."

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[Paul Cuffee]

Witness to the Faith among the Shinnecock, 1812

I Almighty God, who didst empower Paul Cuffee to be a powerful evangelist and preacher and so to win many souls for Christ among the Native Americans of Long Island: Help us to proclaim thy Word with power, in the Name of the same Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Almighty God, you empowered Paul Cuffee to be a powerful evangelist and preacher and so to win many souls for Christ among the Native Americans of Long Island: Help us to proclaim your Word with power, in the Name of the same Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
100	Isaiah 55:1–5 Colossians 3:12–17 John 16:16–24

Preface of Apostles

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William W. Mayo, with his two sons, William J. Mayo and Charles H. Mayo, built St. Mary's, the first general hospital in Minnesota. When a devastating tornado struck Rochester, Minnesota, in August 1883, the Mayos joined with the Sisters of St. Francis to respond to the disaster. This partnership between the Episcopalian Mayos and the Roman Catholic Sisters raised a few eyebrows, but became well known for a new type of patient care that emphasized the whole person, spiritually as well as physically.

Building on a vision of doctors working as a team with other medical professionals, not as solo diagnosticians, the Mayos aggressively opened their doors to other doctors and medical researchers. St. Mary's Hospital and what would become The Mayo Clinic became a model for integrating person-centered medical care with the best in cutting edge scientific and medical research. The Mayo Clinics continue today as outstanding centers for patient care and medical research.

Charles F. Menninger, together with his sons, Karl and William, were pioneers in establishing a new kind of psychiatric treatment facility in Topeka, Kansas, founded in 1925. They played a major role in transforming the care of the mentally ill in ways that were not only more medically effective, but were also more humane. Among the notable accomplishments of the Menninger Clinic has been its advocacy for better treatment and a more informed public policy in support of the needs of the mentally ill.

In 1973, Dr. Karl Menninger wrote the influential book, *Whatever Became of Sin?* The work looks at sin—personal, corporate, and systemic—and insists that recognizing sin, within us and among us, is a key component in personal and relational health. He believed strongly that naming sin and dealing with its consequences contributes positively to good health in persons and in communities. The book was a standard textbook in theological seminaries for a generation or more.

The work of the Mayos and Menningers was transformative because of their commitment to treating the whole person—physically, emotionally, and spiritually.

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[William W. Mayo, Charles F. Menninger, and Their Sons]

Pioneers in Medicine, 1911, 1953

I Divine Physician, your Name is blessed for the work and witness of the Mayos and the Menningers, and the revolutionary developments that they brought to the practice of medicine. As Jesus went about healing the sick as a sign of the reign of God come near, bless and guide all those inspired to the work of healing by thy Holy Spirit, that they may follow his example for the sake of thy kingdom and the health of thy people; through the same Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Divine Physician, we bless your Name for the work and witness of the Mayos and the Menningers, and the revolutionary developments that they brought to the practice of medicine. As Jesus went about healing the sick as a sign of the reign of God come near, bless and guide all those inspired to the work of healing by your Holy Spirit, that they may follow his example for the sake of your kingdom and the health of your people; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
91:9–14	Sirach (Ecclesiasticus) 38:1–8 Acts 5:12–16 Luke 8:40–56

Preface of the Epiphany

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

Early in the third century, Emperor Septimius Severus decreed that all persons should sacrifice to the divinity of the emperor. There was no way that a Christian, confessing faith in the one Lord Jesus Christ, could do this. Perpetua and her companions were arrested and held in prison under miserable conditions.

In a document attributed to Perpetua, we learn of visions she had in prison. One was of a ladder to heaven, which she climbed to reach a large garden; another was of her brother who had died when young of a dreadful disease, but was now well and drinking the water of life; the last was of herself as a warrior battling the Devil and defeating him to win entrance to the gate of life. "And I awoke, understanding that I should fight, not with beasts, but with the Devil ... So much about me up to the day before the games; let him who will write of what happened then."

At the public hearing before the Proconsul, she refused even the entreaties of her aged father, saying, "I am a Christian."

On March 7, Perpetua and her companions, encouraging one another to bear bravely whatever pain they might suffer, were sent to the arena to be mangled by a leopard, a boar, a bear, and a savage cow. Perpetua and Felicitas, tossed by the cow, were bruised and disheveled, but Perpetua, "lost in spirit and ecstasy," hardly knew that anything had happened. To her companions she cried, "Stand fast in the faith and love one another. And do not let what we suffer be a stumbling block to you."

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

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Perpetua and her Companions

Martyrs at Carthage, 202

I O God the King of saints, who didst strengthen thy servants Perpetua and Felicitas and their companions to make a good confession, staunchly resisting, for the cause of Christ, the claims of human affection, and encouraging one another in their time of trial: Grant that we who cherish their blessed memory may share their pure and steadfast faith, and win with them the palm of victory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Psalm	**Lessons**
124	Daniel 6:10–16 Hebrews 10:32–39 Matthew 24:9–14

Preface of a Saint (3)

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G. A. Studdert Kennedy was born in Leeds in 1883, one of nine children. His father, William Studdert Kennedy, was vicar in Leeds. Kennedy earned a degree in classics and divinity in 1904 at Trinity College, Dublin. After his ordination, he served parishes in Rugby and Worcester.

At the outbreak of the First World War, Kennedy volunteered as a chaplain to soldiers on the Western Front. Along with the spiritual comfort he gave to the wounded and dying, he was famous for handing out Woodbine cigarettes to the soldiers, who called him "Woodbine Willie."

A skilled poet, Kennedy published several volumes of religious poetry. He also wrote poems based on his experience as war chaplain, published in the volumes *Rough Rhymes of a Padre* (1918) and *More Rough Rhymes* (1919). His courage and has compassion for the soldiers he served can be heard in his poem "Woodbine Willie," a gracious, moving account of the men who gave him his nickname:

THEY gave me this name like their nature,
    Compacted of laughter and tears,
A sweet that was born of the bitter,
    A joke that was torn from the years.

Of their travail and torture, Christ's fools,
    Atoning my sins with their blood,
Who grinned in their agony sharing
    The glorious madness of God.

Their name! Let me hear it—the symbol
    Of unpaid—unpayable debt,
For the men to whom I owed God's Peace,
    I put off with a cigarette.

He also published a collection of sermons entitled *I Believe: Sermons on the Apostle's Creed* (1928). His later poems and prose works express the Christian socialism and pacifism he adopted during his war years. He eventually worked for the Industrial Christian Fellowship. On one of his speaking tours on their behalf, he became ill, and he died in Liverpool in 1929.

Studdert Kennedy remains a powerful influence on the pacifist cause, and his many writings have inspired figures such as Desmond Tutu and Jürgen Moltmann.

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[Geoffrey Anketell Studdert Kennedy]

Priest, 1929

I Glorious God, we give thanks not merely for high and holy things, but for the common things of earth which thou hast created: Wake us to love and work, that Jesus, the Lord of life, may set our hearts ablaze and that we, like Geoffrey Studdert Kennedy, may recognize thee in thy people and in thy creation, serving the holy and undivided Trinity; who liveth and reigneth throughout all ages of ages. *Amen.*

II Glorious God, we give thanks not merely for high and holy things, but for the common things of earth which you have created: Wake us to love and work, that Jesus, the Lord of life, may set our hearts ablaze and that we, like Geoffrey Studdert Kennedy, may recognize you in your people and in your creation, serving the holy and undivided Trinity; who lives and reigns throughout all ages of ages. *Amen.*

Psalm	**Lessons**
69:15–20	2 Samuel 22:1–7(8–16)17–19 1 Corinthians 15:50–58 Luke 10:25–37

Preface of a Saint (2)

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

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

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

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

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

In 381, Gregory attended the Second Ecumenical Council at Constantinople, where he was honored as the "pillar of the Church." In the fight for the Nicene faith, he was one of the three great Eastern theologians, known with Basil the Great and Gregory of Nazianzus, as the Cappadocian Fathers.

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Gregory

Bishop of Nyssa, c. 394

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

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

Psalm	**Lessons**
19:7–11(12–14)	Wisdom 7:24–28 Ephesians 2:17–22 John 14:23–26

Preface of Trinity Sunday

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Only two Popes, Leo I and Gregory I, 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 II made him Ambassador to Constantinople in 579, where he learned much about the larger affairs of the Church. Not long after his return home, Pope Pelagius died of the plague, and in 590 Gregory was elected as his successor.

Gregory'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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Gregory the Great

Bishop of Rome, 604

I Almighty and merciful God, who didst raise up Gregory of Rome to be a servant of the servants of God, and didst inspire him to send missionaries to preach the Gospel to the English people: Preserve in thy Church the catholic and apostolic faith they taught, that thy people, being fruitful in every good work, may receive the crown of glory that fadeth not away; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Psalm	**Lessons**
57:6–11	1 Chronicles 25:1a,6–8 Colossians 1:28–2:3 Mark 10:42–45

Preface of Apostles

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James Theodore Augustus Holly was born a free African American in Washington, D.C., on October 3, 1829. Baptized and confirmed in the Roman Catholic Church, he later became an Episcopalian. Holly was ordained deacon at St. Matthew's Church in Detroit, on June 17, 1855, and ordained a priest by the bishop of Connecticut on January 2, 1856. He was appointed rector of St. Luke's, New Haven. In the same year he founded the Protestant Episcopal Society for Promoting the Extension of the Church among Colored People, an antecedent of the Union of Black Episcopalians. He became a friend of Frederick Douglass, and the two men worked together on many programs.

In 1861, Holly resigned as rector of St. Luke's to lead a group of African Americans settling in Haiti. Although his wife, his mother, and two of his children died during the first year, along with other settlers, Holly stayed on with two small sons, proclaiming that just "as the last surviving apostle of Jesus was in tribulation … on the forlorn isle of Patmos, so, by His Divine Providence, [Christ] had brought this tribulation upon me for a similar end in this isle in the Caribbean sea." He welcomed the opportunity to speak of God's love to a people who needed to hear it.

On November 8, 1874, James Theodore Holly was ordained the first bishop of Haiti at Grace Church, New York City. This made him the first Black man to be raised to the office of bishop in the Episcopal Church, and only the second Black bishop of any major denomination. In 1878, Bishop Holly attended the Lambeth Conference, the first Black to do so, and he preached at Westminster Abbey on St. James' Day of that year. In the course of his ministry, he doubled the size of his diocese, and established medical clinics where none had been before.

Bishop Holly served the Diocese of Haiti until his death on March 13, 1911. He had charge of the Diocese of the Dominican Republic as well, from 1897 until he died. He is buried on the grounds of St. Vincent's School for Handicapped Children in Port-au-Prince.

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James Theodore Holly

Bishop of Haiti, and of the Dominican Republic, 1911

I Most gracious God, by the calling of thy servant James Theodore Holly thou gavest us our first bishop of African American heritage. In his quest for life and freedom, he led thy people from bondage into a new land and established the Church in Haiti. Grant that, inspired by his testimony, we may overcome our prejudice and honor those whom thou callest from every family, language, people, and nation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Most gracious God, by the calling of your servant James Theodore Holly thou gave us our first bishop of African American heritage. In his quest for life and freedom, he led your people from bondage into a new land and established the Church in Haiti. Grant that, inspired by his testimony, we may overcome our prejudice and honor those whom you call from every family, language, people, and nation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
86:11–17	Deuteronomy 6:20–25 Acts 8:26–39 John 4:31–38

Preface of Apostles and Ordinations

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Patrick was born into a Christian family somewhere on the northwest coast of Britain in about 390. His grandfather had been a Christian priest and his father, Calpornius, a deacon. Calpornius was an important official in the late Roman imperial government of Britain. It was not unusual in this post-Constantinian period for such state officials to be in holy orders. When Patrick was about sixteen, he was captured by a band of Irish slave-raiders. He was carried off to Ireland and forced to serve as a shepherd. When he was about twenty-one, he escaped and returned to Britain, where he was educated as a Christian. He tells us that he took holy orders as both presbyter and bishop, although no particular see is known as his at this time. A vision then called him to return to Ireland. This he did about the year 431.

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

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

Two works are attributed to Patrick: an autobiographical Confession, in which he tells us, among other things, that he was criticized by his contemporaries for lack of learning, and a Letter to Coroticus, a British chieftain. The Lorica or St. Patrick's Breastplate ("I bind unto myself today") is probably not his, but it expresses his faith and zeal.

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Patrick

Bishop and Missionary of Ireland, 461

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

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

Psalm	**Lessons**
97:1–2,7–12	Ezekiel 36:33–38 1 Thessalonians 2:2b–12 Matthew 28:16–20

Preface of Apostles

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Cyril is the one we have most to thank for the development of catechetical instruction and liturgical observances during Lent and Holy Week. Born in Jerusalem about 315, Cyril became bishop of that city probably in 349. In the course of political and ecclesiastical disputes, he was banished and restored three times. His Catechetical Lectures on the Christian faith, given before Easter to candidates for Baptism, were probably written by him sometime between 348 and 350.

The work consists of an introductory lecture, or Procatechesis, and eighteen Catecheses based upon the articles of the creed of the Church at Jerusalem. All these lectures (the earliest catechetical materials surviving today) may have been used many times over by Cyril and his successors, and considerably revised in the process. They were probably part of the pre-baptismal instruction that Egeria, a pilgrim nun from western Europe, witnessed at Jerusalem in the fourth century and described with great enthusiasm in the account of her pilgrimage. Many of the faithful would also attend these instructions.

Cyril's five Mystagogical Catecheses on the Sacraments, intended for the newly baptized after Easter, are now thought to have been composed, or at least revised, by John, Cyril's successor as Bishop of Jerusalem from 386 to 417.

It is likely that it was Cyril who instituted the observances of Palm Sunday and Holy Week during the latter years of his episcopate in Jerusalem. In doing so, he was taking practical steps to organize devotions for countless pilgrims and local inhabitants around the sacred sites. In time, as pilgrims returned to their homes from Palestine, these services were to influence the development of Holy Week observances throughout the entire Church. Cyril attended the Second Ecumenical Council at Constantinople, in 381, and died at Jerusalem on March 18, 386.

Cyril's thought has greatly enriched the observance of Holy Week in the 1979 Book of Common Prayer.

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Cyril

Bishop of Jerusalem, 386

I Strengthen, O Lord, we beseech thee, the bishops of thy Church in their special calling to be teachers and ministers of the Sacraments, that they, like thy servant Cyril of Jerusalem, may effectively instruct thy people in Christian faith and practice; and that we, taught by them, may enter more fully into the celebration of the Paschal mystery; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Strengthen, O Lord, the bishops of your Church in their special calling to be teachers and ministers of the Sacraments, so that they, like your servant Cyril of Jerusalem, may effectively instruct your people in Christian faith and practice; and that we, taught by them, may enter more fully into the celebration of the Paschal mystery; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
122	Sirach (Ecclesiasticus) 47:8–10 Hebrews 13:14–21 Luke 24:44–48

Preface of the Dedication of a Church

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

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

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Saint Joseph

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

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

Psalm	**Lessons**
89:1–29 *or* 89:1–4,26–29	2 Samuel 7:4,8–16 Romans 4:13–18 Luke 2:41–52

Preface of the Epiphany

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Thomas Ken was born in 1637. Throughout his life he was both rewarded and punished for his integrity. His close relationship with the royal family began when he became chaplain to Princess Mary of Orange at The Hague. Ken was appalled at the Prince of Orange's treatment of his wife, and rebuked him publicly.

In 1683, Ken returned to England and became chaplain to Charles II. His integrity stirred him to rebuke Charles for lax behavior. When Ken was notified that the King's mistress, the actress Nell Gwyn, was to be lodged at his house, he refused, saying, "a woman of ill-repute ought not to be endured in the house of a clergyman, and especially the King's chaplain." The King took no offense, but in the next year made Ken the Bishop of Bath and Wells, declaring that none should have the position except "the little black fellow that refused his lodging to poor Nelly."

In 1688, when Charles' successor, James II, tried to undermine the authority of the Church of England, Ken was one of seven bishops who refused to read the King's Declaration of Indulgence, which offered toleration to Protestant non-conformists and to Roman Catholics. The seven bishops were sent to the Tower, but were acquitted in the courts, and became popular heroes. After the resolution of 1688, however, Ken's conscience did not permit him to swear allegiance to William of Orange, who became King William III. As a Non-Juror, Ken was deprived of his see.

Ken's conscience would not let him rest and his disagreement with others of the "Non-Juring" party over various matters troubled him for the rest of his life. He deplored the Non-Juror schism, and after the accession of Queen Anne, he made his peace with the Church of England.

A man of deep piety, Ken was the author of several religious works which were immensely popular in the eighteenth century. He is best known as a writer of hymns, particularly the well-known evening hymn, "All praise to thee, my God, this night," which concludes with his doxology, "Praise God from whom all blessings flow."

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Thomas Ken

Bishop of Bath and Wells, 1711

I Almighty God, who didst give to thy servant Thomas Ken grace and courage to bear witness to the truth before rulers and kings: Give us also thy strength that, following his example, we may constantly defend what is right, boldly reprove what is evil, and patiently suffer for the truth's sake; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you gave your servant Thomas Ken grace and courage to bear witness to the truth before rulers and kings: Give us strength also that, following his example, we may constantly defend what is right, boldly reprove what is evil, and patiently suffer for the truth's sake; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145:8–13	Deuteronomy 26:16–19 Philippians 4:4–9 Luke 6:17–23

Preface of a Saint (2)

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Thomas Cranmer was the principal figure of the English Reformation and was primarily responsible for the first Book of Common Prayer of 1549 and for its first revision in 1552.

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

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

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

During the reign of Edward VI, Cranmer had a free hand in reforming the worship, doctrine, and practice of the Church. But at Edward's death he unfortunately subscribed to the dying King's will that the succession should go to Lady Jane Grey. For this, and also for his reforming work, he was arrested, deprived, and degraded by Queen Mary I, daughter of Henry VIII by Catherine, and a staunch Roman Catholic. He was burned at the stake on March 21, 1556.

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

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Thomas Cranmer

Archbishop of Canterbury and Martyr, 1556

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

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

Psalm	**Lessons**
119:73–80	1 Kings 8:54–62 Romans 11:13–24 Luke 2:25–35

Preface of God the Son

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James De Koven was born in Middletown, Connecticut, in 1831, ordained by Bishop Kemper in 1855, and appointed professor of ecclesiastical history at Nashotah House. In addition, he administered a preparatory school, and assisted at the Church of St. John Chrysostom in Delafield, Wisconsin.

Nashotah House was associated, from the time of its foundation, with many of the principles of the Oxford Movement, above all in its emphasis on the sacramental life of the Church and the expression of devotion to the Eucharist—including such practices as bowing to the Altar, at the name of Jesus, and before receiving Communion. In 1859, De Koven became Warden of the Church college at Racine, Wisconsin, where he emphasized the life of worship. He died there in 1879.

De Koven came to national attention at the General Conventions of 1871 and 1874, when the controversy over "ritualism" was at its height. In 1871, he asserted that the use of candles on the Altar, incense, and genuflections were lawful, because they symbolized "the real, spiritual presence of Christ" which the Episcopal Church upheld, along with the Orthodox and the Lutherans. He cited a recent decision of an ecclesiastical court of the Church of England, which affirmed as the teaching of the Church of England that "the spiritual presence of the Body and Blood of our Lord in the Holy Communion is objective and real."

Because of his advocacy of the "ritualist" cause, consents were not given to his consecration as Bishop of Wisconsin in 1874, and of Illinois in 1875.

To the General Convention of 1874, De Koven expressed the religious conviction that underlay his Churchmanship: "You may take away from us, if you will, every external ceremony; you may take away altars, and super-altars, lights and incense and vestments; ... and we will submit to you. But, gentlemen ... to adore Christ's Person in his Sacrament—that is the inalienable privilege of every Christian and Catholic heart. How we do it, the way we do it, the ceremonies with which we do it, are utterly, utterly, indifferent. The thing itself is what we plead for."

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James De Koven

Priest, 1879

I Almighty and everlasting God, the source and perfection of all virtues, who didst inspire thy servant James De Koven to do what is right and to preach what is true: Grant that all ministers and stewards of thy mysteries may afford to thy faithful people, by word and example, the knowledge of thy grace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, the source and perfection of all virtues, you inspired your servant James De Koven to do what is right and to preach what is true: Grant that all ministers and stewards of your mysteries may impart to your faithful people, by word and example, the knowledge of your grace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
132:1–7	Exodus 24:1–8 2 Timothy 2:10–15,19 Matthew 13:47–52

Preface of a Saint (I)

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Armenia was the first nation-state to become officially Christian, and this set a precedent for the adoption of Christianity by the Emperor Constantine. As a buffer state between the more powerful empires of Rome and Persia, Armenia endured many shifts of policy, as first one and then the other empire took it "under protection."

The accounts of Gregory, known as the Illuminator and as Apostle of the Armenians, are a mixture of legend and fact. He was born about 257. After his father assassinated the Persian King Chosroes I, the infant boy was rescued and taken to Caesarea in Cappadocia, where he was brought up as a Christian. He married a woman named Mary, who bore him two sons. About 280, he returned to Armenia, and succeeded, after experiencing various fortunes of honor and imprisonment, in converting King Tiridates to his faith. With the help of the King the country was Christianized, and paganism was rooted out. About 300, Gregory was ordained a bishop at Caesarea. He established his cathedral at Valarshapat, with his center of work nearby at Echmiadzin, now in Armenia, and still the spiritual center of Armenian Christianity.

There is no record that Gregory attended the First Ecumenical Council at Nicaea in 325, but a tradition records that he sent in his stead his younger son Aristages, whom he ordained as his successor. His last years were spent in solitude, and he died about 332.

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Gregory the Illuminator

Bishop and Missionary of Armenia, c. 332

I Almighty God, who willest to be glorified in thy saints, and didst raise up thy servant Gregory the Illuminator to be a light in the world, and to preach the Gospel to the people of Armenia: Shine, we pray thee, in our hearts, that we also in our generation may show forth thy praise, who hast called us out of darkness into thy marvelous light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, whose will it is to be glorified in your saints, and who raised up your servant Gregory the Illuminator to be a light in the world, and to preach the Gospel to the people of Armenia: Shine, we pray, in our hearts, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:153–160	Job 42:10–12 Acts 17:22–31 Matthew 5:11–16

Preface of Apostles

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

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

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

Almost nine months after Romero's assassination, four Maryknoll nuns were also killed in the course of their duties by the El Salvadoran army. Nine Jesuit priests were similarly murdered in November of 1989. A statue of Romero stands at the door of Westminster Abbey as part of a commemoration of twentieth-century martyrs.

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Óscar Romero and the Martyrs of El Salvador

Archbishop of San Salvador, 1980

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

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

Psalm	**Lessons**
31:15–24	Isaiah 2:5–7 Revelation 7:13–17 John 12:23–32

Preface of a Saint (3)

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Today's feast commemorates how God made known to a young Jewish woman that she was to be the mother of his Son, and how Mary accepted her vocation with perfect conformity of will. It has been said, "God made us without us, and redeemed us without us, but cannot save us without us." Mary's assent to Gabriel's message opened the way for God to accomplish the salvation of the world. It is for this reason that all generations are to call her "blessed."

The Annunciation has been a major theme in Christian art, in both East and West. Innumerable sermons and poems have been composed about it. The term coined by Cyril of Alexandria for the Blessed Virgin, Theotokos ("the God-bearer"), was affirmed by the General Council of Ephesus in 431.

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

Gerard Manley Hopkins, comparing Mary to the air we breathe, writes:

> Wild air, world-mothering air ...
> Of her flesh he took flesh:
> He does take fresh and fresh,
> Though much the mystery how,
> Not flesh but spirit now,
> And makes, O marvellous!
> New Nazareths in us,
> Where she shall yet conceive
> Him, morning, noon, and eve,
> New Bethlems, and he born
> There, evening, noon, and morn—

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The Annunciation of Our Lord

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

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

Psalm	**Lessons**
40:1–11	Isaiah 7:10–14
or 40:5–10	Hebrews 10:5–10
or Canticle 3	Luke 1:26–38
or Canticle 15	

Preface of the Epiphany

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Richard Allen was born into slavery in 1760 in Germantown, Pennsylvania. Allen, his parents, and his siblings were eventually sold to owner Stokely Sturgis, whose plantation was in Delaware. The Methodists were already active in Delaware, and Sturgis allowed Allen to attend church. At the age of 17, Richard underwent a classic conversion experience: "I cried to the Lord both day and night," Allen said. "All of a sudden my dungeon shook, my chains flew off, and, glory to God, I cried."

Allen brought members of the Methodist Church into his master's home, where Sturgis heard a sermon by the great Methodist preacher Freeborn Garrettson. Sturgis was himself converted, and he allowed Allen to hire himself out and purchase his freedom; five years later, Richard Allen was a free man.

In 1786, Allen became a preacher at St. George's United Methodist Church, but he was restricted to preaching at early morning services. Eventually, as black membership increased, the vestry decided to build a segregated section for black worshippers. Allen, along with his friend Absalom Jones, resented the segregation of his fellow black Christians, and in 1787, Allen and Jones led black worshippers out of St. George's in protest.

While Jones and many of those associated with him joined the Episcopal Church, Allen wanted to continue in his Methodist religion. He had been cooperating with Bishop Francis Asbury to spread Methodism among African Americans, and in 1794 he founded Bethel Church in Philadelphia. When the newly formed African Methodist Episcopal Church declared its independence, Allen became its first Bishop.

Throughout his life, Richard Allen remained an advocate of freedom for all people, even operating a station on the underground railroad for escaped slaves. His ardent belief in the brotherhood of all who belonged to Christ is best expressed in one of the many hymns he wrote:

> Why do they then appear so mean
> And why so much despised?
> Because of their rich robes unseen
> The world is not appriz'd.

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[Richard Allen]

First Bishop of the African Methodist Episcopal Church, 1831

I Loving God, whose servant Richard Allen was born a slave but in thee learned that he was thy beloved child by adoption in Jesus Christ, and by the power of the Holy Spirit was led to proclaim liberty to his captive people: Give us strength to proclaim thy freedom to the captives of our world; through Jesus Christ, Savior of all, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Loving God, your servant Richard Allen was born a slave, but in you he learned that he was your beloved child by adoption in Jesus Christ, and by the power of the Holy Spirit was led to proclaim liberty to his captive people: Give us strength to proclaim your freedom to the captives of our world; through Jesus Christ, Savior of all, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
136:1–2,10–16	Exodus 6:1–11 Acts 12:1–11 John 7:25–31

Preface of Baptism

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Charles Henry Brent was born in Canada in 1862 and was educated at Trinity College, University of Toronto. Ordained in Canada, he came to the United States where, in 1901, he was elected by the House of Bishops as Missionary Bishop of the Philippines. In the Philippines, he began a crusade against the opium traffic, a campaign he later expanded to the continent of Asia. He became President of the Opium Conference in Shanghai in 1909, and represented the United States on the League of Nations Narcotics Committee. He also established cordial relations with the Philippine Independent Church, which led, ultimately, to intercommunion with that Church.

Bishop Brent served as Senior Chaplain of the American Expeditionary Forces in World War I, and in 1918 he accepted election as Bishop of Western New York, having declined three previous elections in order to remain at his post in the Philippines.

Brent was the outstanding figure of the Episcopal Church on the world scene for two decades. The central focus of his life and ministry was the cause of Christian unity. After attending the World Missionary Conference in Edinburgh in 1910, he led the Episcopal Church in the movement that culminated in the first World Conference on Faith and Order, which was held in Lausanne, Switzerland, in 1927, and over which he presided. He died in 1929.

James Thayer Addison, the historian, described Brent as "a saint of disciplined mental vigor, one whom soldiers were proud to salute and whom children were happy to play with, who could dominate a parliament and minister to an invalid, a priest and bishop who gloried in the heritage of his Church, yet who stood among all Christian brothers as one who served ... He was everywhere an ambassador of Christ."

Brent was also a man of prayer. One of his prayers for the mission of the Church has been included in the Book of Common Prayer: "Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us with your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name."

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Charles Henry Brent

Bishop of the Philippines, and of Western New York, 1929

I Heavenly Father, whose Son did pray that we all might be one: Deliver us, we beseech thee, from arrogance and prejudice, and give us wisdom and forbearance, that, following thy servant Charles Henry Brent, we may be united in one family with all who confess the Name of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Heavenly Father, whose Son prayed that we all might be one: Deliver us from arrogance and prejudice, and give us wisdom and forbearance, that, following your servant Charles Henry Brent, we may be united in one family with all who confess the Name of your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
122	Isaiah 56:6–8 Ephesians 4:1–7,11–13 Matthew 9:35–38

Preface of Pentecost

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

These familiar words of John Keble are from his cycle of poems entitled *The Christian Year* (1827), which he wrote to restore among Anglicans a deep feeling for the Church Year. The work went through ninety-five editions, but this was not the fame he sought: his consuming desire was to be a faithful pastor, who finds his fulfillment in daily services, confirmation classes, visits to village schools, and a voluminous correspondence with those seeking spiritual counsel.

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

England was going through a turbulent change from a rural to an industrial and urban society. Among the reforms of the 1830's, Parliament acted to abolish ten Anglican bishoprics in Ireland. Keble vigorously attacked this action as undermining the independence of the Church.

His Assize Sermon of 1833 was the spark that ignited the Oxford Movement. Those drawn to the Movement began to publish a series of "Tracts for the Times" (hence the popular name "Tractarians")—which sought to recall the Church to its ancient sacramental heritage. John Henry Newman was the intellectual leader of the Movement, Edward Bouverie Pusey was the prophet of its devotional life, and John Keble was its pastoral inspiration.

Though bitterly attacked, his loyalty to his Church was unwavering. Within three years of his death at age 74, a college bearing his name was established at Oxford "to give an education in strict fidelity to the Church of England." For Keble, this would have meant dedication to learning in order "to live more nearly as we pray."

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John Keble

Priest, 1866

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

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

Psalm	**Lessons**
26:1–8	Ecclesiastes 3:1–11 Romans 12:9–21 Matthew 5:1–12

Preface of a Saint (I)

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Innocent, whose secular name was John Veniaminov, was born in 1797 in the village of Anginskoye, Verkholensk District, in the Irkutsk province of Russia.

In 1823, Michael, the Bishop of Irkutsk, was instructed by the Holy Synod to send a priest to the island of Unalaska in the Aleutians. Following only two years of service as a parish priest, John Veniaminov volunteered for the mission to the Aleutian islands. In May of 1823, John, his wife, his infant son, and his brother Stefan set forth on their long and arduous journey, which took more than a year.

He immediately began the work of evangelism and conversion that would last nearly fifty years and would lead to his being called "The Apostle of North America." He taught the islanders to be carpenters, blacksmiths, and bricklayers, and with their help, he built a church for the local people.

John Veniaminov's parish included not only the island of Unalaska, but also the Fox Islands and Pribilof Islands, whose inhabitants had been converted to Christianity before his arrival. He became familiar with the language and dialects of the people he served, traveling the icy waters between the islands in a canoe. Choosing the most widespread of these dialects, the Aleut language of the Fox Islands, he devised a Cyrillic alphabet for it, and translated into it the Gospel of Matthew and many of the most used hymns and prayers.

In 1829, with the blessing of the Bishop of Irkutsk, he traveled to Nushagak on the American mainland, where he preached the Gospel to the peoples of the Bering seacoast. In 1834 he was transferred to Sitka Island where he began his mission work with the Tlingit people. Despite their faithful adherence to their own customs and traditions, he learned their language and converted many of them to Christ.

Innocent of Alaska, as he came to be known, was loved and respected by the peoples he served, and his work laid the foundation for a continuing mission to the people of the Aleutian Islands.

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[Innocent of Alaska]

Bishop, 1879

I Holy Immortal One, who didst bless thy people by calling Innocent from leading thy Church in Russia to be an apostle and light to the people of Alaska, and to proclaim the dispensation and grace of God: Guide our steps, that as he did labor humbly in danger and hardship, we may witness to the Gospel of Christ wherever we are led, and serve thee as gladly in privation as in power; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, to the ages of ages. *Amen.*

II Holy Immortal One, you blessed your people by calling Innocent from leading your Church in Russia to be an apostle and light to the people of Alaska, and to proclaim the dispensation and grace of God: Guide our steps, that as he labored humbly in danger and hardship, we may witness to the Gospel of Christ wherever we are led, and serve you as gladly in privation as in power; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, to the ages of ages. *Amen.*

Psalm	**Lessons**
148:7–13	Isaiah 41:17–20 Philippians 1:3–11 Mark 3:7–15

Preface of Pentecost

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

These words are familiar to many; their author, John Donne, though less well known, is one of the greatest of English poets. In his own time, he was the best-known preacher in the Church of England. He came to that eminence by a tortuous path. Born into a wealthy and pious Roman Catholic family in 1573, he was educated at both Oxford and Cambridge, and studied law at Lincoln's Inn. Some time later he conformed to the Established Church and embarked upon a promising political career of service to the State. The revelation of his secret marriage in 1601 to the niece of his employer, the Lord Keeper of the Great Seal, brought his public career to an end. In 1615, he was persuaded by King James I and others to receive ordination.

Following several brief cures, Donne rose rapidly in popularity as Dean of St. Paul's Cathedral, London, from 1622 until his death. He drew great throngs to the Cathedral and to Paul's Cross, a nearby open-air pulpit. His sermons reflect the wide learning of the scholar, the passionate intensity of the poet, and the profound devotion of one struggling in his own life to relate the freedom and demands of the Gospel to the concerns of a common humanity, on every level, and in all its complexities.

In one of his poems, he wrote:

> We thinke that *Paradise* and *Calvarie,*
> *Christs Crosse,* and *Adams* tree, stood in one place;
> Looke, Lord, and finde both *Adams* met in me;
> As the first *Adams* sweat surrounds my face
> May the last *Adams* blood my soule embrace.
>
> So, in his purple wrapp'd receive mee Lord,
> By these his thornes give me his other Crowne;
> And as to others soules I preach'd thy word,
> Be this my Text, my Sermon to my owne.
> Therefore that he may raise the Lord throws down.

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John Donne

Priest, 1631

I Almighty God, the root and fountain of all being: Open our eyes to see, with thy servant John Donne, that whatsoever hath any being is a mirror in which we may behold thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, the root and fountain of all being: Open our eyes to see, with your servant John Donne, that whatever has any being is a mirror in which we may behold you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
27:5–11	Wisdom 7:24–8:1 1 Corinthians 15:20–28 John 5:19–24

Preface of the Epiphany

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

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

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

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

After the death of the Christian Socialist Movement in 1854, Maurice founded the Working Men's College, and resumed teaching at Queen's College, London. Maurice awakened Anglicanism to the need for concern with the problems of society. In later years, he was honored even by former opponents. He was rector of two parishes, and was professor of Moral Theology at Cambridge from 1866 until his death.

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Frederick Denison Maurice

Priest, 1872

I Almighty God, who hast restored our human nature to heavenly glory through the perfect obedience of our Savior Jesus Christ: Keep alive in thy Church, we beseech thee, a passion for justice and truth; that we, like thy servant Frederick Denison Maurice, may work and pray for the triumph of the kingdom of thy Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, you restored our human nature to heavenly glory through the perfect obedience of our Savior Jesus Christ: Keep alive in your Church, we pray, a passion for justice and truth; that, like your servant Frederick Denison Maurice, we may work and pray for the triumph of the kingdom of your Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
72:11–17	Genesis 33:1–10 Ephesians 3:14–19 John 18:33–37

Preface of Baptism

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James Lloyd Breck was one of the most important missionaries of the Episcopal Church in the nineteenth century. He was called "The Apostle of the Wilderness."

Breck was born in Philadelphia in 1818, and like many important Churchmen of his time, was greatly influenced by the pastoral devotion, liturgical concern, and sacramental emphasis of William Augustus Muhlenberg. Breck attended Muhlenberg's school in Flushing, New York, before entering the University of Pennsylvania. Muhlenberg inspired him, when he was sixteen years old, to dedicate himself to a missionary life. The dedication was crystallized when Breck, with three other classmates from the General Theological Seminary, founded a religious community at Nashotah, Wisconsin, which in 1844 was on the frontier.

Nashotah became a center of liturgical observance, of pastoral care, and of education. Isolated families were visited, mission stations established, and, probably for the first time since the Revolution, Episcopal missionaries were the first to reach the settlers.

Though Nashotah House flourished, and became one of the seminaries of the Episcopal Church, the "religious house" ideal did not. Breck moved on to St. Paul, Minnesota, where he began the work of the Episcopal Church. At Gull Lake, he organized St. Columba's Mission for the Chippewa. It laid the foundation for work among the Indians by their own native priests, although the mission itself did not survive.

In 1855, Breck married, and in 1858 settled in Faribault, Minnesota, where his mission was associated with one of the first cathedrals established in the Episcopal Church in the United States. He also founded Seabury Divinity School, which later merged with Western Theological Seminary, to become Seabury-Western. In 1867, Breck went on to California, inspired principally by the opportunity of founding a new, theological school. His schools at Benicia, California, did not survive, but the five parishes which he founded did, and the Church in California was strengthened immensely through his work. He died prematurely, at the age of 55, in 1876.

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James Lloyd Breck

Priest, 1876

I Teach thy Church, O Lord, we beseech thee, to value and support pioneering and courageous missionaries, whom thou callest, as thou didst call thy servant James Lloyd Breck, to preach, and teach, and plant thy Church on new frontiers; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Teach your Church, O Lord, we pray, to value and support pioneering and courageous missionaries, whom you call, as you called your servant James Lloyd Breck, to preach, and teach, and plant your Church on new frontiers; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145:1–7	Joshua 24:14–18 1 Corinthians 3:4–11 Mark 4:26–32

Preface of Pentecost

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Richard and his older brother Robert were quite young when their parents died, leaving a rich estate with a guardian to manage it. The guardian allowed the estate to dwindle, and Richard worked long hours to restore it.

Pressure was put on Richard to marry, but he, who from earliest years had preferred books to almost anything else, turned the estate over to his brother and went to Oxford. Often hungry, cold, and not always sure of his next day's keep, Richard managed to succeed in his studies under such teachers as Robert Grosseteste.

He continued to study law at Paris and Bologna, earned a doctorate, and returned to Oxford to become University Chancellor. Shortly afterward, the Archbishop of Canterbury, Edmund Rich, appointed him to be his own chancellor. The friendship between the primate and his young assistant was close: Richard also became his biographer. Conflict with King Henry III eventually forced Archbishop Rich into exile in France, where Richard nursed him in his final illness. After the Archbishop's death, Richard moved to the Dominican house at Orleans for further study and teaching. He was ordained priest in 1243.

He then returned to England, and was elected Bishop of Chichester in 1244. King Henry opposed the election, confiscated all the revenues of the diocese, and even locked Richard out of the episcopal dwelling. Richard was given lodging by a priest, Simon of Tarring. During these years he functioned as a missionary bishop, traveling about the diocese on foot, visiting fishermen and farmers, holding synods with great difficulty, and endeavoring to establish order. Threatened by the Pope, Henry finally acknowledged Richard as Bishop in 1246.

For eight years, he served his diocese as preacher, confessor, teacher, and counselor. While campaigning in 1253, for a new crusade against the Saracens, he contracted a fatal fever. Nine years after his death, he was canonized. His best remembered words are:

> Dear Lord, of thee three things I pray:
> To see thee more clearly,
> Love thee more dearly,
> Follow thee more nearly.

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Richard

Bishop of Chichester, 1253

I We thank thee, Lord God, for all the benefits thou hast given us in thy Son Jesus Christ, our most merciful Redeemer, Friend, and Brother, and for all the pains and insults he hath borne for us; and we pray that, following the example of thy saintly bishop Richard of Chichester, we may see Christ more clearly, love him more dearly, and follow him more nearly; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen*.

II We thank you, Lord God, for all the benefits you have given us in your Son Jesus Christ, our most merciful Redeemer, Friend, and Brother, and for all the pains and insults he has borne for us; and we pray that, following the example of your saintly bishop Richard of Chichester, we may see Christ more clearly, love him more dearly, and follow him more nearly; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen*.

Psalm	**Lessons**
119:161–168	Proverbs 16:16–20 Philippians 4:10–13 Matthew 25:31–40

Preface of a Saint (2)

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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 1954, King became pastor of a church in Montgomery, Alabama. There, Black indignation at inhumane treatment on segregated buses culminated in December, 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites.

King founded the Southern Christian Leadership Conference to spearhead non-violent mass demonstrations against racism. Many confrontations followed, most notably in Birmingham and Selma, Alabama, and in Chicago. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965 and 1968. King then turned his attention to economic empowerment of the poor and 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."

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.

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Martin Luther King, Jr.

Civil Rights Leader and Martyr, 1968

I Almighty God, who by the hand of Moses thy servant didst lead thy people out of slavery, and didst make them free at last: Grant that thy Church, following the example of thy prophet Martin Luther King, may resist oppression in the name of thy love, and may strive to secure for all thy children the blessed liberty of the Gospel of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and forever. *Amen.*

II Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
77:11–20	Genesis 37:17b–20 Ephesians 6:10–20 Luke 6:27–36

Preface of Baptism

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Pandita Rambai (1858-1922) faced most of the obstacles a woman could encounter in the India of her lifetime. She was denied access to formal education and was ostracized from society as first an orphan and then a widow. She experienced first-hand the effects of India's rigid caste system that placed discriminatory walls between social and racial groups. Yet she fought back, first as a Hindu, then as a Christian.

Her father was a scholar who taught her both the Sanskrit language and the Vedas, the sources classical Hindu beliefs. An 1876 famine killed most of her family and a few years later a cholera epidemic killed her husband of nineteen months. Acutely aware of the difficulties facing Indian women, Ramabai was increasingly drawn to social work and in 1883 traveled to England where she spent time with the Wantage Sisters, an Anglican religious community near Oxford. She was baptized in 1883 and worked actively in London with a community of nuns whose clientele were former prostitutes. She also attended the Cheltenham Ladies College, an institution that favored women's suffrage and instructing young women in the same subjects taught in schools for young men.

Ramabai returned to India in 1889 and founded the Mukti Mission, a home for abandoned widows and orphans of the Brahmin high priestly caste in Mumbai, (formerly Bombay). When India was again struck by famine in 1896, she extended the mission's outreach to include women and orphans of all castes, and gradually added a clinic and vocational training courses.

Fluent in several languages, Ramabai translated the Bible into Marathi, a West Indian language. Indians who encountered her gave her the title "Pandita," meaning "the learned one." Ramabai, like Mother Teresa later, worked tirelessly among India's poor, depending on the generosity of others to fund her activities. Her evangelical enthusiasm never waned. "What a blessing this burden does not fall on me. But Christ bears it on his shoulders," she wrote, and "no one but He could transform and uplift the downtrodden womanhood of India and of every land."

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[Pandita Mary Ramabai]

Prophetic Witness and Evangelist in India, 1922

I Everliving God, who didst call the women at the tomb to witness to the resurrection of thy Son: We offer thanks for the courageous and independent spirit of thy servant Pandita Ramabai, the mother of modern India; and we pray that we, like her, may embrace thy gift of new life, caring for the poor, braving resentment to uphold the dignity of women, and offering the riches of our culture to our Savior Jesus Christ; who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II Everliving God, you called the women at the tomb to witness to the resurrection of your Son: We thank you for the courageous and independent spirit of your servant Pandita Ramabai, the mother of modern India; and we pray that we, like her, may embrace your gift of new life, caring for the poor, braving resentment to uphold the dignity of women, and offering the riches of our culture to our Savior Jesus Christ; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
9:1–5,9–12	Isaiah 10:1–4 1 John 3:16–24 Luke 18:1–8

Preface of a Saint (3)

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Work among Chinese Americans in the San Francisco Bay area dates back to the middle of the nineteenth century, but flourished under the leadership of Daniel Gee Ching Wu.

His story begins in Hawaii when Deaconess Emma Drant asked Gee Ching Wu to teach her Chinese in exchange for lessons in English. At the time, Wu was reticent toward the faith, but during their time together, Drant's Christian convictions inspired his conversion. Wu was baptized, taking the name Daniel. Drant left for San Francisco where she began mission work among the Chinese and in 1905 called together a worshiping community to be called True Sunshine Episcopal Mission. After the 1906 earthquake, many residents of San Francisco, including many Chinese, fled across the bay to Oakland, and a second Chinese mission took root there. Needing help, Drant called upon Daniel Wu, to come from Hawaii and support her missionary efforts.

From the time of his arrival in 1907, Wu managed the work of the two missions while studying for ordination at the Church Divinity School of the Pacific. He was ordained in 1912 and became the Vicar of True Sunshine Episcopal Mission in San Francisco and Our Savior Episcopal Mission in Oakland, both of which were already thriving congregations.

Daniel Wu devoted his ministry to work among Chinese immigrants. He frequently worked the docks and points of entry, made contact with those newly arrived, and assisted in whatever way possible to ease their transition to their new home. To keep them connected to their heritage, Wu and the people of his congregations offered classes in Chinese to the children, and instruction in English to the adults. They offered a variety of programs that helped newcomers to adjust to their new country without losing the culture and heritage of their homeland.

For thirty-six years, Daniel Wu and his people opened their hearts and their churches to generations of Chinese Americans and played a singularly important role in establishing the ministry of the Episcopal Church among those of Asian descent.

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[Daniel G. C. Wu]

Priest and Missionary among Chinese Americans, 1956

I We offer thanks, loving God, for the ministry of Daniel Wu, priest and pioneer church planter among Asian-Americans, and for the stable worshiping communities he established, easing many immigrants' passage into a confusing new world. By the power of thy Holy Spirit, raise up other inspired leaders, that today's newcomers may find leaders from their diverse communities faithful to our Savior Jesus Christ; who with thee and the same Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II We give you thanks, loving God, for the ministry of Daniel Wu, priest and pioneer church planter among Asian-Americans, and for the stable worshiping communities he established, easing many immigrants' passage into a confusing new world. By the power of your Holy Spirit, raise up other inspired leaders, that today's newcomers may find leaders from their diverse communities faithful to our Savior Jesus Christ; who with you and the same Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
147:13–20	Jeremiah 29:1,4–7 1 Thessalonians 4:9–12 Mark 8:1–9a

Preface of Baptism

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Vasily Ivanovich Belavin (Tikhon's given name) was born January 19, 1865. He grew up in a rural area among peasants in a village where his father was a priest of the Russian Orthodox Church. Even as a child, he loved religion, and by age thirteen began his seminary training, where his classmates nicknamed him "Patriarch." At 23, he graduated as a layman and began to teach moral theology. Three years later, he became a monk and was given the name Tikhon.

By 1897, he was ordained Bishop of Lublin, and in 1898 became Archbishop of the Aleutians and Alaska, the leader of Slavic Orthodoxy in North America. Tikhon was held in such esteem that the United States made him an honorary citizen. While in this country, he established many new cathedrals and churches, and participated in ecumenical events with other denominations, in particular the Episcopal Church. In 1900, at the ordination of Bishop Reginald Weller as coadjutor of the Diocese of Fond du Lac, the diocesan, Bishop Grafton, invited Tikhon to sit on his own cathedral. The Archbishop would have participated in the laying-on-of-hands if the Episcopal House of Bishops had not forbidden it. Tikhon later established warm relations with the Diocese of California.

In 1907, Tikhon returned to Russia and a decade later was elected Patriarch of Moscow. The outbreak of the Russian Revolution threw the Church into disarray. When a severe famine caused many peasants to starve in 1921, the Patriarch ordered the sale of many church treasures to purchase food for the hungry. Soon the government began seizing church property for itself, and many believers were killed in defense of their faith. The Communists tried to wrest control of the Church from Tikhon, while he, in turn, attempted to shelter his people. To this end, he discouraged the clergy from making political statements that might antagonize the government. He prayed, "May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our sake." Imprisoned by the Soviets for more than a year, he was criticized both by the Communist Party and by those Orthodox bishops who believed he had compromised too much with the government. On April 7, 1925, he died, worn out by his struggles. In 1989, the Council of Bishops of the Russian Orthodox Church glorified Patriarch Tikhon, numbering him among the saints of the Church.

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Tikhon

Patriarch of Russia, Confessor and Ecumenist, 1925

I Holy God, holy and mighty, who hast called us together into one communion and fellowship: Open our eyes, we pray thee, as thou didst open the eyes of thy servant Tikhon, that we may see the faithfulness of others as we strive to be steadfast in the faith delivered unto us, that the world may see and know thee; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be glory and praise unto ages of ages. *Amen.*

II Holy God, holy and mighty, who has called us together into one communion and fellowship: Open our eyes, we pray, as you opened the eyes of your servant Tikhon, that we may see the faithfulness of others as we strive to be steadfast in the faith delivered to us, that the world may see and know you; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be glory and praise to the ages of ages. *Amen.*

Psalm	**Lessons**
72:1–8	Jeremiah 31:10–14 2 Peter 1:3–11 Matthew 5:3–16

Preface of Trinity Sunday

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William Augustus Muhlenberg was born in Philadelphia in 1796, into a prominent German Lutheran family, and was drawn to the Episcopal Church by its use of English. He deliberately chose to remain unmarried to free himself for a variety of ministries. He was deeply involved in the Sunday School movement, and was concerned that the church should minister to all social groups. Aware of the limitations of the hymnody of his time, he wrote hymns and compiled hymnals, thus widening the range of music in Episcopal churches.

The use of music, flowers, and color, and the emphasis on the church year in worship became a potent influence. In 1846, he founded the Church of the Holy Communion in New York City. Again he was bold and innovative: free pews for everyone, a parish school, a parish unemployment fund, and trips to the country for poor city children. His conception of beauty in worship, vivid and symbolic, had at its heart the Holy Communion itself, celebrated every Sunday. Many of his principles are set forth in the Muhlenberg Memorial to General Convention in 1853.

Anne Ayres was born in London, England, in 1816, and immigrated to New York in 1836. She began work as a tutor for the children of wealthy New Yorkers, but soon came under the influence of Muhlenberg. She took religious vows on November 1, 1845, and was the founder and First Sister of the Sisterhood of the Holy Communion, the first Anglican religious order for women in North America. The House of the Bishops of the Episcopal Church formally recognized the Sisterhood in 1852.

The companionship in ministry between Muhlenberg and Ayres led to the founding of St. Luke's Hospital in the City of New York, where Ayres and her sisters looked after most of the patient care and nursing. They also cooperated in establishing St. Johnland on the north shore of Long Island, an attempt to transplant families into an intentional Christian community far from the urban squalor of late nineteenth century New York City.

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William Augustus Muhlenberg [and Anne Ayers]

Priest, 1877 Religious, 1896

I God of justice and truth, let not thy Church close its eyes to the plight of the poor and neglected, the homeless and destitute, the old and the sick, the lonely and those who have none to care for them. Give us that vision and compassion with which thou didst so richly endow William Augustus Muhlenberg and Anne Ayers, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ, who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II God of justice and truth, do not let your Church close its eyes to the plight of the poor and neglected, the homeless and destitute, the old and the sick, the lonely and those who have none to care for them. Give us that vision and compassion with which you so richly endowed William Augustus Muhlenberg and Anne Ayers, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
84:1–6	Isaiah 63:7–9 Ephesians 4:11–16 Matthew 21:12–16

Preface of Advent

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

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 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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Dietrich Bonhoeffer

Theologian and Martyr, 1945

I Gracious God, the Beyond in the midst of our life, thou gavest grace to thy servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may receive thy word and embrace its call with an undivided heart; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Gracious God, the Beyond in the midst of our life, you gave grace to your servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may receive your word and embrace its call with an undivided heart; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:89–96	Proverbs 3:1–7 Romans 6:3–11 Matthew 5:1–12

Preface of a Saint (2)

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"If we are to follow Christ, it must be in our common way of spending every day. If we are to live unto God at any time or in any place, we are to live unto him in all times and in all places. If we are to use anything as the gift of God, we are to use everything as his gift." So wrote William Law in 1728 in *A Serious Call to a Devout and Holy Life*.

This quiet schoolmaster of Putney, England, could hardly be considered a revolutionary, yet his book had near-revolutionary repercussions. His challenge to take Christian living very seriously received more enthusiastic response than he could ever have imagined, especially in the lives of Henry Venn, George Whitefield, and John Wesley, all of whom he strongly influenced. More than any other man, William Law laid the foundation for the religious revival of the eighteenth century, the Evangelical Movement in England, and the Great Awakening in America.

Law came to typify the devout parson in the eyes of many. His life was characterized by simplicity, devotion, and works of charity. Because he was a Non-Juror, who refused to swear allegiance to the House of Hanover, he was deprived of the usual means of making a living as a clergyman in the Church of England. He therefore worked as a tutor to the father of Edward Gibbon, the historian, from 1727 to 1737. He organized schools and homes for the poor. He stoutly defended the Sacraments and Scriptures against attacks of the Deists. He spoke out eloquently against the warfare of his day. His richly inspired sermons and writings have gained him a permanent place in Christian literature.

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William Law

Priest, 1761

I O God, by whose grace thy servant William Law, enkindled with the fire of thy love, became a burning and shining light in thy Church: Grant that we also may be aflame with the spirit of love and discipline, and may ever walk before thee as children of light; through Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth, one God, now and for ever. *Amen.*

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

Psalm	**Lessons**
103:1–4,13–18	Deuteronomy 6:4–9 Philippians 3:7–14 Matthew 6:1–6,16–21

Preface of a Saint (2)

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Pierre Teilhard de Chardin was a ground-breaking paleontologist and Christian mystic whose vision encompassed the evolution of all matter toward a final goal in which material and spiritual shall coincide and God shall be all in all.

Teilhard was born in 1881. In 1899, he entered the Jesuit novitiate, moving to England in 1902 when French law nationalized the properties of religious orders. After taking a degree in literature in 1902, he went to Egypt to teach chemistry in the Jesuit College in Cairo. There he fell in love with the east. Teilhard moved back to England in 1908 and began to synthesize his already vast knowledge of evolution, philosophy and theology. He was ordained priest in 1911.

Teilhard did research at the Natural History Museum in Paris, leading to the Sorbonne (University of Paris) where he completed his doctorate in paleontology. He went to China where, with other researchers, he made public the famous "Peking Man" hominid in 1926. Teilhard developed a vision of creation which held that evolution was the process by which matter inexorably arranges itself toward greater complexity until recognizable consciousness emerges. For Teilhard, this described a continuing process of human evolution that moves toward a new level of consciousness in which the universe will come to perfect unity and find itself one with God. God, then, is the highest point of pure consciousness, always "pulling" the evolutionary process towards its promised destiny, which he called the "Omega Point."

Teilhard struggled with the Roman Church that was suspicious of his seemingly radical and heterodox writings. He was forbidden to teach and had to defend himself against charges of heresy. Teilhard remained loyal. After his death, many came to recognize his vision as a deeply Christian one that sought to reconcile the Biblical vision of God's final triumph over sin and disunity with the undeniable discoveries of evolutionary science.

Shortly before he died, he prayed: "O God, if in my life I have not been wrong, allow me to die on Easter Sunday". He died on April 10, 1955: Easter Sunday.

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[Pierre Teilhard de Chardin]

Scientist and Military Chaplain, 1955

I Eternal God, the whole cosmos sings of thy glory, from the dividing of a single cell to the vast expanse of interstellar space: We offer thanks for thy theologian and scientist Pierre Teilhard de Chardin, who didst perceive the divine in the evolving creation. Enable us to become faithful stewards of thy divine works and heirs of thy everlasting kingdom; through Jesus Christ, the firstborn of all creation, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Eternal God, the whole cosmos sings of your glory, from the dividing of a single cell to the vast expanse of interstellar space: We bless you for your theologian and scientist Pierre Teilhard de Chardin, who perceived the divine in the evolving creation. Enable us to become faithful stewards of your divine works and heirs of your eternal kingdom; through Jesus Christ, the firstborn of all creation, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
65	Isaiah 55:6–11 Revelation 21:1–6 John 3:31–35

Preface of a Saint (3)

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George Augustus Selwyn was born on April 5, 1809, at Hampstead, London. He was prepared at Eton, and in 1831 was graduated from St. John's College, Cambridge, of which he became a Fellow.

Ordained in 1833, Selwyn served as a curate at Windsor until his selection as first Bishop of New Zealand in 1841. On the voyage to his new field, he mastered the Maori language and was able to preach in it upon his arrival. In the tragic ten-year war between the English and the Maoris, Selwyn was able to minister to both sides, and to keep the affection and admiration of both natives and colonists. He began missionary work in the Pacific islands in 1847.

Selwyn's first general synod in 1859 laid down a constitution, influenced by that of the American Church, which was important for all English colonial Churches.

After the first Lambeth Conference in 1867, Selwyn was reluctantly persuaded to accept the See of Lichfield in England. He died on April 11, 1878, and his grave in the cathedral close has been a place of pilgrimage for the Maoris to whom he first brought the light of the Gospel.

Bishop Selwyn twice visited the Church in America, and was the preacher at the 1874 General Convention.

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George Augustus Selwyn

Bishop of New Zealand, and of Lichfield, 1878

I Almighty and everlasting God, we thank thee for thy servant George Augustus Selwyn, whom thou didst call to preach the Gospel to the people of New Zealand and Melanesia, and to lay a firm foundation for the growth of thy Church in many nations. Raise up, we beseech thee, in this and every land evangelists and heralds of thy kingdom, that thy Church may proclaim the unsearchable riches of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty and everlasting God, we thank you for your servant George Augustus Selwyn, whom you called to preach the Gospel to the people of New Zealand and Melanesia, and to lay a firm foundation for the growth of your Church in many nations. Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
28:7–11	Genesis 12:1–4 Ephesians 2:11–18 Matthew 10:7–16

Preface of Apostles

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Adoniram Judson is remembered as the first American missionary to devote his life and work to proclaiming the Gospel in a distant land. He served as an American Baptist missionary to Burma, presently Myanmar, for nearly forty years.

Born into a devout Congregationalist family in Massachusetts, Judson demonstrated an unusual intellectual ability from an early age. A voracious reader and excellent student, he graduated first in his class at the College of Rhode Island, now Brown University, and further studied at Andover Theological School. Early on he was drawn toward preparing for missionary work. Judson discovered a particular gift for languages that served him well throughout his missionary endeavors.

In 1811, the American Board of Commissioners for Foreign Missions appointed Judson a missionary to the east. Early in 1812, he married his beloved Ann, and together they set sail, stopping first in India before proceeding to Burma. Upon arrival in 1813, they immersed themselves in three years of intensive study of the Burmese language.

Burma was a difficult context for mission work. It was some years before the first convert to Christianity and by the early 1820's, only a modest handful of people—about a dozen—claimed the Christian faith. It was during this time that Judson began his monumental work of translating the Bible into Burmese and creating a Burmese grammar book that remains a standard reference work.

During the first war between Britain and Burma in the mid-1820's, Judson was imprisoned and tortured, and his wife, Ann, though not imprisoned, suffered the indignities of being a Christian woman living under a decidedly anti-Christian regime.

It was only after the war and Judson's imprisonment that the evangelical witness among the Burmese began to take hold. Judson's desire to call forth a hundred converts soon bore fruit in more than a hundred congregations and thousands of converts. On Judson's shoulders a new generation of missionaries and local pastors led unbelievers to the gospel in record numbers and Burma became a stronghold of Christian witness in the east.

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[Adoniram Judson]

Missionary to Burma, 1850

I Eternal God, we offer thanks for the ministry of Adoniram Judson, who out of love for thee and thy people translated the Scriptures into Burmese. Move us, inspired by his example, to support the presentation of thy Good News in every language, for the glory of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Eternal God, we thank you for the ministry of Adoniram Judson, who out of love for you and your people translated the Scriptures into Burmese. Move us, inspired by his example, to support the presentation of your Good News in every language, for the glory of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
93	Jeremiah 9:23–24 1 Corinthians 14:6–15 Matthew 18:10–14

Preface of a Saint (2)

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Edward Thomas Demby and Henry Beard Delany, two of the first African-American bishops in the Episcopal Church, were instrumental in the struggle of minorities to take their place in the highest positions of leadership in a church often hostile to their presence.

Born in Delaware in 1869, Edward Demby attended Howard University and became an Episcopalian while serving as the Dean of Students at Paul Quinn College in Texas. Bishop John Spalding recognized Demby's gifts for ministry and sent him to work in the Diocese of Tennessee. Ordained a deacon in 1898 and a priest the next year, he served parishes in Illinois, Missouri, and Florida. In 1907, he returned to Tennessee as rector of Emmanuel Church in Memphis. He was also appointed as the Archdeacon for Colored Work, with responsibilities for the segregated "colored convocations" in the South.

While serving as Archdeacon, Demby was elected Bishop Suffragan for Colored Work in the Diocese of Arkansas and the Province of the Southwest. A major contributor to the westward expansion of the Episcopal Church, Demby drew African Americans into the church through his work with black hospitals, schools, and orphanages. Despite the difficulties he encountered among the white leadership in the South, Demby worked his whole life toward the full recognition of African Americans in the Episcopal Church.

Henry Beard Delany was ordained to the episcopate the same year as Edward Demby. Born a slave in St. Mary's, Georgia, Delany also served as Archdeacon for Colored Work, working in the Diocese of North Carolina. He was called to be Bishop Suffragan for Colored Work in the Diocese of North Carolina, but his ministry extended into the dioceses of East and Western North Carolina, South Carolina, and Upper South Carolina.

Delany was a strong advocate for the integration of African American Episcopalians into the wider church despite the Jim Crow laws of the day and the efforts of many leaders of the white majority in the church who viewed the presence of men like Demby and Delany as threats to their power and authority.

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[Edward Thomas Demby and Henry Beard Delany]

Bishops, 1957, 1928

I Loving God, we offer thanks for the ministries of Edward Thomas Demby and Henry Beard Delany, bishops of thy Church who, though limited by segregation, served faithfully to thy honor and glory. Assist us, we pray, to break through the limitations of our own time, that we may minister in obedience to Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Loving God, we thank you for the ministries of Edward Thomas Demby and Henry Beard Delany, bishops of your Church who, though limited by segregation, served faithfully to your honor and glory. Assist us, we pray, to break through the limitations of our own time, that we may minister in obedience to Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:161–168	Malachi 2:5–7 1 Thessalonians 2:1–12 John 4:31–36

Preface of God the Holy Spirit

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Joseph de Veuster was born in 1840 in Belgium, the son of a farmer. At the age of 18, he joined the Congregation of the Sacred Hearts of Jesus and Mary. He made his first vows in 1859 and took the name Damien, after the ancient physician and martyr. When his older brother became ill and was unable to join the mission endeavor in Hawaii, Damien volunteered to take his place.

As Father Damien began his ministry in Hawaii, leprosy was spreading rapidly throughout the Islands. In 1863, King Kamehameha V ordered those with leprosy to be sent to Kalaupapa, an isolated peninsula on the northern coast of Molokai. There, on the side of the peninsula known as Kalawao, those afflicted by the disease were left with no aid.

Damien was among the first priests to arrive in Kalawao, and he remained there for the rest of his life, building houses, an orphanage, a church, and a hospital. He ate with those he served, worshipped with them, and invited them into his home. He eventually contracted leprosy, later known as Hansen's disease, and died in 1889.

Like Father Damien, Marianne Cope aspired to the religious vocation at an early age. She entered the Sisters of St. Francis in Syracuse, New York, in 1862, and in 1870 she began work as a nurse administrator at St. Joseph's hospital in Syracuse, where she was criticized for accepting alcoholics and other undesirable patients.

In 1883, she received a letter from a priest in Hawaii asking for help managing the hospitals and ministry to leprosy patients. She arrived in Honolulu in 1883 and immediately took over supervision of the Kaka'ako Branch Hospital, which served as a receiving center for leprosy patients from all over the islands. She also opened a care center for the healthy children of leprosy victims.

In 1884, she met Father Damien, and in 1886, she alone ministered to him when his illness made him unwelcome among church and government leaders. She continued her work with hospitals and sufferers of Hansen's disease until her death in 1918.

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[Damien and Marianne of Molokai]

Priest and Leper, 1889 Religious, 1918

I God of compassion, we bless thy Name for the ministries of Damien and Marianne, who ministered to the lepers abandoned on Molokai in the Hawaiian Islands. Help us, following their examples, to be bold and loving in confronting the incurable plagues of our time, that thy people may live in health and hope; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II God of compassion, we bless your Name for the ministries of Damien and Marianne, who ministered to the lepers abandoned on Molokai in the Hawaiian Islands. Help us, following their examples, to be bold and loving in confronting the incurable plagues of our time, that your people may live in health and hope; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
103:13–22	Isaiah 57:14–19 1 Corinthians 4:9–13 Matthew 11:1–6

Preface of a Saint (1)

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Mary, or Molly Brant, known among the Mohawks as Konwatsijayenni, was an important presence among the Iroquois Confederacy during the time of the American Revolution. Baptized and raised as an Anglican due to the British presence in her tribal area, she spoke and wrote in English, and she sought to keep the Mohawks, as well as the other tribes of the Iroquois Nation, loyal to the British government during the Revolution.

Born to Peter Tehonwaghkwangeraghkwa and his wife Margaret, she moved west to Ohio with her family and lived there until her father's death. She and her brother Joseph took the name of their stepfather, Brant Kanagaradunkwa, who married their mother in 1753. Her stepfather was a friend of Sir William Johnson, the British Superintendent for North Indian Affairs. Mary met Sir William in 1759, and though they could not legally marry, she became his common law wife, and together they had nine children. She exerted influence among both the British and the Mohawks, and her voice was often sought among tribal councils and in treaty efforts.

Following her husband's death, the Oneidas and the Americans, in retaliation for her loyalty to the British and to the Anglican Church, destroyed her home. She and her children fled and were protected by the principal chief of the Five Nations, whose leaders respected her word and counsel.

In 1783, she moved to Kingston, Ontario, where the British Government rewarded her for her loyalty. A lifelong Anglican, she helped found St. George's Anglican Church in Kingston. At her death her tribesmen as well as the British with whom she had worked mourned her.

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[Mary (Molly) Brant (Konwatsijayenni)]

Witness to the Faith among the Mohawks, 1796

I Maker and lover of all creation, who didst endue Molly Brant with the gifts of justice and loyalty, and didst make her a wise and prudent clan mother in the household of the Mohawk nation: Draw us also toward the goal of our faith, that we may at last attain the full dignity of our nature in our true native land, where with Jesus Christ and the Holy Spirit thou livest and reignest, one God, in glory everlasting. *Amen.*

II Maker and lover of all creation, you endued Molly Brant with the gifts of justice and loyalty, and made her a wise and prudent clan mother in the household of the Mohawk nation: Draw us also toward the goal of our faith, that we may at last attain the full dignity of our nature in our true native land, where with Jesus Christ and the Holy Spirit you live and reign, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
111:2–10	Sirach (Ecclesiasticus) 15:1–7,15–19 Colossians 3:12–17 Matthew 19:28–30

Preface of a Saint (1)

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Born in 954, Alphege (or Aelfheah) gave his witness in the troubled time of the second wave of Scandinavian invasion and settlement in England. After serving as a monk at Deerhurst, and then as Abbot of Bath, he became in 984, through Archbishop Dunstan's influence, Bishop of Winchester. He was instrumental in bringing the Norse King Olaf Tryggvason, only recently baptized, to King Aethelred in 994 to make his peace and to be confirmed at Andover.

Transferred to Canterbury in 1005, Alphege was captured by the Danes in 1011. He refused to allow a personal ransom to be collected from his already over-burdened people. Seven months later he was brutally murdered, despite the Viking commander Thorkell's effort to save him by offering all his possessions except his ship for the Archbishop's life.

The Anglo-Saxon Chronicle relates that the Danes were "much stirred against the Bishop, because he would not promise them any fee, and forbade that any man should give anything for him. They were also much drunken ... and took the Bishop, and led him to their hustings, on the eve of the Saturday after Easter ... and then they shamefully killed him. They overwhelmed him with bones and horns of oxen; and one of them smote him with an axe-iron on the head; so that he sunk downwards with the blow. And his holy blood fell on the earth, whilst his sacred soul was sent to the realm of God."

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Alphege

Archbishop of Canterbury, and Martyr, 1012

I O loving God, whose martyr bishop Alphege of Canterbury suffered violent death because he refused to permit a ransom to be extorted from his people: Grant, we pray thee, that all pastors of thy flock may pattern themselves on the Good Shepherd, who laid down his life for the sheep; through him who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O loving God, your martyr bishop Alphege of Canterbury suffered violent death when he refused to permit a ransom to be extorted from his people: Grant that all pastors of your flock may pattern themselves on the Good Shepherd, who laid down his life for the sheep; and who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
49:1–9	1 Samuel 24:7b–19 Philemon 1–9a Luke 23:1–9

Preface of a Saint (3)

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Anselm was born in Italy about 1033, and took monastic vows in 1060 at the Abbey of Bec in Normandy. He succeeded his teacher Lanfranc as Prior of Bec in 1063, and as Archbishop of Canterbury in 1093. His episcopate was stormy, in continual conflict with the crown over the rights and freedom of the Church. His greatest talent lay in theology and spiritual direction.

As a pioneer in the scholastic method, Anselm remains the great exponent of the so-called "ontological argument" for the existence of God: God is "that than which nothing greater can be thought." Even the fool, who (in Psalm 14) says in his heart "There is no God," must have an idea of God in his mind, the concept of an unconditional being (ontos) than which nothing greater can be conceived; otherwise he would not be able to speak of "God" at all. And so this something, "God," must exist outside the mind as well; because, if he did not, he would not in fact be that than which nothing greater can be thought. Since the greatest thing that can be thought must have existence as one of its properties, Anselm asserts, "God" can be said to exist in reality as well as in the intellect, but is not dependent upon the material world for verification. To some, this "ontological argument" has seemed mere deductive rationalism; to others it has the merit of showing that faith in God need not be contrary to human reason.

Anselm is also the most famous exponent of the "satisfaction theory" of the atonement. Anselm explains the work of Christ in terms of the feudal society of his day. If a vassal breaks his bond, he has to atone for this to his lord; likewise, sin violates a person's bond with God, the supreme Lord, and atonement or satisfaction must be made. Of ourselves, we are unable to make such atonement, because God is perfect and we are not. Therefore, God himself has saved us, becoming perfect man in Christ, so that a perfect life could be offered in satisfaction for sin.

Undergirding Anselm's theology is a profound piety. His spirituality is best summarized in the phrase, "faith seeking understanding." He writes, "I do not seek to understand that I may believe, but I believe in order that I may understand. For this, too, I believe, that unless I first believe, I shall not understand."

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Anselm

Archbishop of Canterbury, 1109

I Almighty God, who didst raise up thy servant Anselm to teach the Church of his day to understand its faith in thine eternal Being, perfect justice, and saving mercy: Provide thy Church in every age with devout and learned scholars and teachers, that we may be able to give a reason for the hope that is in us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you raised up your servant Anselm to teach the Church of his day to understand its faith in your eternal Being, perfect justice, and saving mercy: Provide your Church in every age with devout and learned scholars and teachers, that we may be able to give a reason for the hope that is in us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
53	Wisdom 6:12–16 Romans 5:1–11 Matthew 11:25–30

Preface of the Epiphany

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Born in Scotland in 1838, John Muir immigrated to the United States in 1849, settling in Wisconsin. Muir sought the spiritual freedom of the natural world. As a college student Muir studied botany, of which he later said, "This fine lesson charmed me and sent me flying to the woods and meadows with wild enthusiasm."

In 1868, Muir arrived in Yosemite Valley, California, which he called "the grandest of all the special temples of nature." During a hiking trip through the Sierras, Muir developed theories about the development and ecosystem of the areas. Some years later, Muir took up the cause of preservation, eventually co-founding the Sierra Club, an association of environmental preservationists.

Muir, an ardent believer in the national parks as "places of rest, inspiration, and prayers," adamantly opposed the free exploitation of natural resources for commercial use. This position put him at odds with conservationists who saw natural forests as sources of timber and who wanted to conserve them for that reason.

Muir was influential in convincing President Theodore Roosevelt that federal management and control were necessary to insure the preservation of the national forests. Today, he is revered as an inspiration for preservationists and his life's work stands as a powerful testament to the majesty and beauty of God's creation.

Hudson Stuck was an Episcopal priest and explorer. Born in England in 1863, he came to the United States in 1885. He graduated from The University of the South in 1892. From 1894 to 1904, Stuck was Dean of the Episcopal Cathedral in Dallas, Texas. In 1905 he moved to Fort Yukon, Alaska, where he spent the rest of his life, serving as archdeacon of the Diocese of Alaska.

With a group of fellow explorers, Stuck was the first to completely ascend Denali (Mt. McKinley). He later wrote of the experience as a "privileged communion" to be received in awe and wonder. Upon reaching the pinnacle of Denali, Stuck led the climbers in prayer and thanksgiving.

Archdeacon Stuck died in 1920.

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[John Muir and Hudson Stuck]

Naturalist and Writer, 1914 Priest and Environmentalist, 1920

I Blessed Creator of the earth and all that inhabits it: We offer thanks for thy prophets John Muir and Hudson Stuck, who rejoiced in your beauty made known in the natural world; and we pray that, inspired by their love of thy creation, we may be wise and faithful stewards of the world thou hast created, that generations to come may also lie down to rest among the pines and rise refreshed for their work; in the Name of the one through whom all things art made new, Jesus Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Blessed Creator of the earth and all that inhabits it: We thank you for your prophets John Muir and Hudson Stuck, who rejoiced in your beauty made known in the natural world; and we pray that, inspired by their love of your creation, we may be wise and faithful stewards of the world you have created, that generations to come may also lie down to rest among the pines and rise refreshed for their work; in the Name of the one through whom you make all things new, Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
104:17–25	Prayer of Azariah and The Song of the Three Jews 52–59 Revelation 22:1–5 Luke 8:22–25

Preface of a Saint (3)

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George is the patron saint of England by declaration of King Edward II in 1347. He is remembered as a martyr, having given his life in witness to the gospel during the persecution of the church in the early fourth century. Very few details of his life have survived and his story is replete with legend. By the middle of the fifth century he was commemorated in local calendars and historical records of the period.

George was a soldier by vocation, serving as an officer in the Roman army. It is said that he "gave his goods to the poor, and openly confessed Christianity before the court."

George's initial notoriety may well have resulted from his faithfulness and witness to Christ during the Diocletian persecutions, 303-304, a particularly destructive period through which the church suffered.

Much of the legend of George dates back only to the eighth century, and more of it developed in the centuries that followed. The infamous story of George slaying the dragon, probably developed from Greek mythology, is not associated with him until the twelfth century. The inclusion of George's story in the thirteenth century manuscript, *The Golden Legend,* accounts for his growing popularity in the Middle Ages.

In the twelfth century George was recognized as the patron saint of soldiers and he was called upon in support of those who would fight in the Crusades. The shield under which his soldier's fought became a symbol of national pride for the English and in time was adapted into the national flag. Interestingly, the "St. George's Shield"—white shield emblazoned with a red cross—is the basis of the Episcopal Church flag and seal.

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[George]

Soldier and Martyr, c. 304

I Almighty God, who didst commission thy holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against the great serpent of sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you commissioned your holy martyr George to bear before the rulers of this world the banner of the cross: Strengthen us in our battles against the great serpent of sin and evil, that we too may attain the crown of eternal life; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
3	Joshua 1:1–9 Revelation 12:7–12 John 8:21–29

Preface of Lent (1)

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The Japanese evangelist, advocate of social change, and pacifist, Toyohiko Kagawa (1888-1960), was a major twentieth century religious figure often compared to Mahatma Gandhi.

Kagawa was the son of a wealthy Kobe Buddhist business entrepreneur-politician and his concubine, both of whom died when Kagawa was four years old. The youth was raised by Presbyterian missionaries and had a conversion experience at age fifteen. "O God, make me like Christ" he prayed repeatedly.

Kagawa studied at theological seminaries in Japan and at Princeton University and Princeton Seminary, but was increasingly drawn to an evangelism of social reform, seeking to apply Christ's teachings directly to Japan's poor in a theologically uncomplicated way. He lived for much of the 1910 – 1924 period in a six foot square windowless shed in Kobe's slums. A skilled organizer, he helped found trade unions and credit unions among dock workers, factory laborers, and subsistence farmers. Trade unions were forbidden at the time, and Kagawa was twice imprisoned. He was also a pacifist and organized the National Anti-War League in 1928. Kagawa was arrested in 1940 for publicly apologizing to the people of China for Japan's invasion of that country. An advocate for universal male suffrage (granted in 1925), he later became a voice for women's right to vote as well.

A prolific author, his autobiographical novel, *Crossing the Death Line* (1920) became a best seller, and many of his other novels and writings in a Christian Socialist vein were translated into English. He used the revenues from his substantial book sales to fund his extensive slum work. Although Kagawa was under police surveillance much of his life, the Japanese government called on him to organize the rebuilding of Tokyo after a 1923 earthquake and again at the end of World War II to serve as head of the country's social welfare programs.

Although some knew him best as a social reformer and pacifist, Kagawa saw himself first of all an evangelist. "Christ alone can make all things new," he said, "The spirit of Christ must be the soul of all real social reconstruction."

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[Toyohiko Kagawa]

Prophetic Witness in Japan, 1960

I We bless thy Name, O God, for the witness of Toyohiko Kagawa, reformer and teacher, who was persecuted for his pacifist principles and went on to lead a movement for democracy in Japan; and we pray that thou wouldst strengthen and protect all who suffer for their fidelity to Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II We bless your Name, O God, for the witness of Toyohiko Kagawa, reformer and teacher, who was persecuted for his pacifist principles and went on to lead a movement for democracy in Japan; and we pray that you would strengthen and protect all who suffer for their fidelity to Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
140	Job 13:13–22 Philippians 1:12–20 Luke 22:47–53

Preface of a Saint (1)

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This day is set aside in the calendar of the church to hold in remembrance those who have died and those whose lives have been severely damaged as a result of acts of genocide: the systematic and intentional destruction of a people by death, by the imposition of severe mental or physical abuse, by the forced displacement of children, or by other atrocities designed to destroy the lives and human dignity of large groups of people.

This day is chosen for the commemoration because the international community recognizes April 24 as a day of remembrance for the Armenian Genocide, the systematic annihilation of the Armenian people during and just after World War I. On April 24, 1915, more than 250 Armenian notables—civic and political leaders, teachers, writers, and members of the clergy—were rounded up, imprisoned, tortured, and killed. Before the cessation of conflict, it is estimated that as many as one-and-a-half million Armenians perished, many as the result of forced marches, deliberate starvation, and heinous massacres. President Theodore Roosevelt declared the Armenian Genocide to be the greatest crime of World War I. The close relationships between Anglicans and Episcopalians and our sisters and brothers in the Armenian Church make the remembrance of this day a particular sign of our fellowship in the body of Christ.

Tragically, human history is littered with such atrocities and the Armenian Genocide was far from the last such mass extermination of people in the twentieth century. One need only mention Croatia, Nazi Germany, Zanzibar, Guatemala, Bangladesh, Burundi, Equatorial Guinea, East Timor, Cambodia, Afghanistan, Kurdish Iraq, and Tibet, and this is by no means a comprehensive list. The unflinching resolve of people of faith, in prayer and in action, is critical if the travesty of human genocide is to be curbed and eventually stopped.

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[Genocide Remembrance]

I Almighty God, our Refuge and our Rock, whose loving care knoweth no bounds and embraceth all the peoples of the earth: Defend and protect those who fall victim to the forces of evil, and as we remember this day those who endured depredation and death because of who they were, not because of what they had done or failed to do, give us the courage to stand against hatred and oppression, and to seek the dignity and well-being of all for the sake of our Savior Jesus Christ, in whom thou hast reconciled the world to thyself; and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, our Refuge and our Rock, your loving care knows no bounds and embraces all the peoples of the earth: Defend and protect those who fall victim to the forces of evil, and as we remember this day those who endured depredation and death because of who they were, not because of what they had done or failed to do, give us the courage to stand against hatred and oppression, and to seek the dignity and well-being of all for the sake of our Savior Jesus Christ, in whom you have reconciled the world to yourself; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
70	Isaiah 2:2–5 Revelation 7:13–17 Matthew 2:13–18

Preface of Holy Week

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A disciple of Jesus, named Mark, appears in several places in the New Testament. If all references to Mark can be accepted as referring to the same person, we learn that he was the son of a woman who owned a house in Jerusalem, perhaps the same house in which Jesus ate the Last Supper with his disciples. Mark may have been the young man who fled naked when Jesus was arrested in the Garden of Gethsemane. In his letter to the Colossians, Paul refers to "Mark the cousin of Barnabas," who was with him in his imprisonment. Mark set out with Paul and Barnabas on their first missionary journey, but he turned back for reasons which failed to satisfy Paul (Acts 15:36–40). When another journey was planned, Paul refused to have Mark with him. Instead, Mark went with Barnabas to Cyprus. The breach between Paul and Mark was later healed, and Mark became one of Paul's companions in Rome, as well as a close friend of Peter's.

An early tradition recorded by Papias, Bishop of Hieropolis in Asia Minor at the beginning of the second century, names Mark as the author of the Gospel bearing his name. This tradition, which holds that Mark drew his information from the teaching of Peter, is generally accepted. In his First Letter, Peter refers to "my son Mark," which shows a close relationship between the two men (1Peter 5:13).

The Church of Alexandria in Egypt claimed Mark as its first bishop and most illustrious martyr, and the great Church of St. Mark in Venice commemorates the disciple who progressed from turning back while on a missionary journey with Paul and Barnabas to proclaiming in his Gospel Jesus of Nazareth as Son of God, and bearing witness to that faith in his later life as friend and companion to the apostles Peter and Paul.

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Saint Mark the Evangelist

I Almighty God, who by the hand of Mark the evangelist hast given to thy Church the Gospel of Jesus Christ the Son of God: We thank thee for this witness, and pray that we may be firmly grounded in its truth; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, by the hand of Mark the evangelist you have given to your Church the Gospel of Jesus Christ the Son of God: We thank you for this witness, and pray that we may be firmly grounded in its truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
2 *or* 2:7–10	Isaiah 52:7–10 Ephesians 4:7–8,11–16 Mark 1:1–15 *or* Mark 16:15–20

Preface of All Saints

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Robert Hunt was born in England around 1568. He was a parish priest in Reculver, Kent, beginning in 1594, and in 1604 became vicar of Heathfield Parish in the Diocese of Chichester.

In 1607, Hunt accompanied Captain John Smith and the Jamestown colonists, serving as their priest and chaplain. The first celebration of the Holy Eucharist recorded in North America took place on May 24, 1607, and Hunt is believed to have presided. Captain Smith's diary notes another celebration of the Holy Eucharist on June 21, 1607, and Hunt is more clearly indicated as the presiding priest.

In Captain Smith's journal, the following tribute to Robert Hunt and his ministry may be found: "He was an honest, religious and courageous divine. He preferred the service of God in so good a voyage to every thought of ease at home. He endured every privation, yet none ever heard him repine. During his life our factions were oft healed and our great extremities so comforted that they seemed easy in comparison with what we endured after his memorable death. We all received from him the Holy Communion as a pledge of reconciliation for we all loved him for his exceeding goodness."

Hunt died sometime prior to April 10, 1608. A memorial has been erected by the National Park Service in Historic Jamestown.

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[Robert Hunt]

Priest and First Chaplain at Jamestown, 1607

I Almighty God, we bless thy Name for the life and witness of Robert Hunt, first chaplain to the Jamestown colony, whose community knew him as an honest, religious and courageous divine who, in his short life, endured great hardships without complaint. Help us, like him, to work for reconciliation and healing wherever we may be placed; through Jesus Christ thy Son, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Almighty God, we bless your Name for the life and witness of Robert Hunt, first chaplain to the Jamestown colony, whose community knew him as an honest, religious and courageous divine who, in his short life, endured great hardships without complaint. Help us, like him, to work for reconciliation and healing wherever we may be placed; through Jesus Christ your Son, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
24	Isaiah 43:1–7 1 Timothy 6:11–16 Matthew 5:21–24

Preface of a Saint (2)

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Christina Rosetti, among the more important poets of the nineteenth century, was born in 1830 to a professor and his devout, evangelical wife. Her eldest sister, Maria, entered an Anglican convent and her poet-painter brother, Dante, was a leading figure in the Pre-Raphaelite movement of the nineteenth century. She suffered from poor health most of her life, being diagnosed variously with tuberculosis or angina and led a retiring, somewhat cloistered life. In spite of this she produced an enormous quantity of verse and was in lively and ongoing conversation with members of Dante's "Pre-Raphaelite Brotherhood." She died of cancer in 1884.

Mid-nineteenth century England, during the Industrial Revolution and the establishment of the British Empire, experienced enormous political and cultural change and social displacement. The old, agrarian society was being swept away by the movement to cities and the creation of a new middle class. Many people, even those who had greatly benefitted from these changes, were revolted by the ugliness and misery that attended urban slums and abandoned rural areas alike. One response was a nostalgic attempt to recover England's mythic and legendary past. This produced a rather romantic interest in the Medieval. "Gothic," originally a derogatory term meaning rude or barbaric, became both a term of approval and a style of architecture and decoration that swept the country.

The Tractarian or Oxford Movement shared these concerns and protested against modernity by seeking a recovery of much of the doctrine and sacramental practice of the Medieval Church. Tractarian emphasis on the sacramental taught that the ordinary things of nature: water, oil, bread and wine were the means of God's grace and indeed God's presence. They also taught that a life of personal holiness dedicated to the service of others is the road to union with Christ.

Unlike some of the Pre-Raphaelites with whom she was in relationship, Rosetti embraced Christian faith and practice. Over five hundred of her poems were devotional. They were related to the liturgy, to the feasts and fasts of the liturgical year, and to biblical "dialogues" with Christ.

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[Christina Rossetti]

Poet, 1894

I O God, whom heaven cannot hold, who didst inspire Christina Rossetti to express the mystery of the Incarnation through her poems: Help us to follow her example in giving our hearts to Christ, who is love; and who is alive and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II O God, whom heaven cannot hold, you inspired Christina Rossetti to express the mystery of the Incarnation through her poems: Help us to follow her example in giving our hearts to Christ, who is love; and who is alive and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
84	Exodus 3:1–6 Revelation 21:1–4 Matthew 6:19–23

Preface of the Incarnation

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Catherine Benincasa was the youngest of twenty-five children of a wealthy dyer of Siena. At six years of age, she had a remarkable vision that probably decided her life's vocation. Walking home from a visit, she stopped on the road and gazed upward, oblivious to everything around her. "I beheld our Lord seated in glory with St. Peter, St. Paul, and St. John." She went on to say, later, that the Savior smiled on her and blessed her.

From then on, Catherine spent most of her time in prayer and meditation, despite her mother's attempts to force her to be like other girls. To settle matters, Catherine cut off her hair, her chief beauty. The family harassed her continually; but in the end, convinced that she was deaf to all opposition, her father let her do as she would: close herself away in a darkened room, fast, and sleep on boards. Eventually, she was accepted as a Dominican postulant.

Catherine had numerous visions, and was also tried most severely by loathsome temptations and degrading images. Frequently, she felt totally abandoned by the Lord. At last, in 1366, the Savior appeared with Mary and the Heavenly Host, and espoused her to himself, so ending her years of lonely prayer and struggle. She became a nurse, as Dominicans regularly did, caring for patients with leprosy and cancer whom other nurses disliked to treat.

Opinion in Siena was sharply divided about whether she was a saint or a fanatic, but when the Bishop of Capua was appointed her confessor, he helped her to win full support from the Dominican Mother House. Catherine was a courageous worker in time of severe plague; she visited prisoners condemned to death; she constantly was called upon to arbitrate feuds and to prepare troubled sinners for confession.

During the great schism of the papacy, with rival popes in Rome and Avignon, Catherine wrote tirelessly to princes, kings, and popes, urging them to restore the unity of the Church. She even went to Rome to press further for the cause.

Besides her many letters to all manner of people, Catherine wrote a Dialogue, a mystical work dictated in ecstasy. Exhausted and paralyzed, she died at the age of thirty-three.

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Catherine of Siena

1380

I Everlasting God, who didst so kindle the flame of holy love in the heart of blessed Catherine of Siena, as she meditated on the passion of thy Son our Savior, that she devoted her life to the poor and the sick, and to the peace and unity of the Church: Grant that we also may share in the mystery of Christ's death, and rejoice in the revelation of his glory; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Everlasting God, you so kindled the flame of holy love in the heart of blessed Catherine of Siena, as she meditated on the passion of your Son our Savior, that she devoted her life to the poor and the sick, and to the peace and unity of the Church: Grant that we also may share in the mystery of Christ's death, and rejoice in the revelation of his glory; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:73–80	Lamentations 3:31–33 1 John 1:5–2:2 Luke 12:22–24,29–31

Preface of a Saint (2)

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Sarah Josepha Buell was born in New Hampshire in 1788 to Captain Gordon Buell and Martha Buell, both of whom were advocates for equal education for both sexes. In 1813 she married David Hale, a promising lawyer who shared her intellectual interests. In 1822, David died four days before the birth of their fifth child. Sarah Buell Hale wore black for the rest of her life and to support her family she turned to her considerable literary skills. In a year a volume of poetry appeared, followed by a successful novel, *Northwood: A Tale of New England,* which was the first American novel by a woman and one of the first dealing with slavery. The success generated by *Northwood* enabled her to edit the popular *Ladies' Magazine,* which she hoped would aid in educating women, as she wrote, "not that they may usurp the situation, or encroach upon the prerogatives of man; but that each individual may lend her aid to the intellectual and moral character of those within her sphere."

In 1830, she published a book of verses for children aimed at the Sunday school market; it included the now-famous "Mary Had a Little Lamb," originally called "Mary's Lamb." Following the examples of her parents, she labored consistently for women's education and helped found Vassar College. Her publications, including the influential *Godey's Lady's Book,* promoted concern for women's health, property rights, and opportunities for public recognition. Hale's influence was widespread, particularly for middle class women, in matters of child-rearing, morality, literature, and dress. Although the editor of *Godey's* instructed her to avoid party politics in the publication, she dedicated much energy to causes which could unite North and South across party lines. She worked diligently to preserve Bunker Hill and George Washington's plantation home, Mount Vernon, as American monuments. She is perhaps most famous for the nationalization of the Thanksgiving holiday, toward which she worked many years and which finally received presidential sanction under Abraham Lincoln.

Her work, in both the women's and national spheres, was exemplary for its conciliatory nature, its concern for the unity of the nation, and for her desire to honor the work and influence of women in society.

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[Sarah Josepha Buell Hale]

Editor and Prophetic Witness, 1879

I Gracious God, we bless thy Name for the vision and witness of Sarah Hale, whose advocacy for the ministry of women helped to support the deaconess movement. Make us grateful for thy many blessings, that we may come closer to Christ in our own families; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Gracious God, we bless your Name for the vision and witness of Sarah Hale, whose advocacy for the ministry of women helped to support the deaconess movement. Make us grateful for your many blessings, that we may come closer to Christ in our own families; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
96	Jeremiah 30:17–19,22 Philippians 1:27–2:2 Matthew 5:1–12

Preface of a Saint (2)

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The two apostles commemorated on this day are among those about whom little is known, except for their mention in the Gospels. James the Less is so called to distinguish him from James the son of Zebedee and from James "the brother of the Lord," or perhaps to indicate youth or lack of stature. He is known to us from the list of the Twelve, where he is called James the son of Alpheus. He may also be the person referred to in Mark's Gospel as James the younger, who, with his mother Mary and the other women, watched the crucifixion from a distance.

Philip figures in several important incidents in Jesus' ministry as reported in John's Gospel. There we read that Jesus called Philip soon after calling Andrew and Peter. Philip, in turn, found his friend Nathanael, and convinced him to come and see Jesus, the Messiah. Later, when Jesus saw the hungry crowd, he asked Philip, "How are we to buy bread, so that these people may eat?" (John 6:5). Philip's practical response, "Two hundred denarii would not buy enough bread for each of them to get a little" (John 6:7), was the prelude to the feeding of the multitude with the loaves and fishes. In a later incident in John's Gospel, some Greeks came to Philip asking to see Jesus. At the Last Supper, Philip's request, "Lord, show us the Father, and we shall be satisfied," evokes the response, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father" (John 14:8, 9).

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Saint Philip and Saint James, Apostles

I Almighty God, who didst give to thine apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, who gave to your apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:33–40	Isaiah 30:18–21 2 Corinthians 4:1–6 John 14:6–14

Preface of Apostles

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Rarely in the history of the Church has the course of its development been more significantly determined by one person than it was by Athanasius in the fourth century. Gregory of Nazianzus called him "the pillar of the Church," and Basil the Great said he was "the God-given physician of her wounds."

Athanasius was born about 295 in Alexandria, and was ordained deacon in 319. He quickly attracted attention by his opposition to the presbyter Arius, whose denial of the full divinity of the Second Person of the Trinity was gaining widespread acceptance. Alexander, the Bishop of Alexandria, took Athanasius as his secretary and adviser to the first Ecumenical Council, at Nicaea in 325, which dealt with the Arian conflict. Athanasius was successful in winning approval for the phrase in the Nicene Creed which has ever since been recognized as expressing unequivocally the full godhead of the Son: "of one Being with the Father" (homoousios).

When Alexander died in 328, Athanasius became bishop. He fearlessly defended the Nicene Christology against emperors, magistrates, bishops, and theologians. Five times he was sent into exile. He often seemed to stand alone for the orthodox faith. "Athanasius contra mundum (against the world)" became a by-word. Yet, by the time of his last exile, his popularity among the citizens of Alexandria was so great that the Emperor had to recall him to avoid insurrection in the city.

Athanasius wrote voluminously: biblical interpretation, theological exposition, sermons, and letters. His treatise, *On the Incarnation of the Word of God,* is a still widely read classic.

In it, he writes, "The Savior of us all, the Word of God, in his great love took to himself a body and moved as Man among men, meeting their senses, so to speak, half way. He became himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which he, the Word of God, did in the body. Human and human-minded as men were, therefore, to whichever side they looked in the sensible world, they found themselves taught the truth."

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Athanasius

Bishop of Alexandria, 373

I Uphold thy Church, O God of truth, as thou didst uphold thy servant Athanasius, to maintain and proclaim boldly the catholic faith against all opposition, trusting solely in the grace of thine eternal Word, who took upon himself our humanity that we might share his divinity; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Uphold your Church, O God of truth, as you upheld your servant Athanasius, to maintain and proclaim boldly the catholic faith against all opposition, trusting solely in the grace of your eternal Word, who took upon himself our humanity that we might share his divinity; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
71:1–8	Ezekiel 3:1–14a 1 John 5:1–5 Matthew 10:22–32

Preface of Epiphany

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Monnica's life story is enshrined in the spiritual autobiography of her eldest son, in *The Confessions* of Saint Augustine. Born in North Africa about 331, of Berber parents, Monnica was married to a Latinized provincial of Tagaste named Patricius, whom she won to the Christian faith before his death. In her earlier years she was not without worldly ambitions and tastes. She grew in Christian maturity and spiritual insight through an ever-deepening life of prayer.

Her ambition for her gifted son was transformed into a passionate desire for his conversion to Christ. After his baptism in Milan in 387, by Bishop Ambrose, Augustine and his mother, together with a younger brother, planned to return home to Africa. While awaiting ship at Ostia, the port of Rome, Monnica fell ill.

Augustine writes, "One day during her illness she had a fainting spell and lost consciousness for a short time. We hurried to her bedside, but she soon regained consciousness and looked up at my brother and me as we stood beside her. With a puzzled look, she asked, 'Where was I?' Then, watching us closely as we stood there speechless with grief, she said, 'You will bury your mother here.' "

Augustine's brother expressed sorrow, for her sake, that she would die so far from her own country. She said to the two brothers, "It does not matter where you bury my body. Do not let that worry you. All I ask of you is that, wherever you may be, you should remember me at the altar of the Lord." To the question, whether she was not afraid at the thought of leaving her body in an alien land, she replied, "Nothing is far from God, and I need have no fear that he will not know where to find me, when he comes to raise me to life at the end of the world."

Recent excavations at Ostia have uncovered her original tomb. Her mortal remains, however, were transferred in 1430 to the Church of St. Augustine in Rome.

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Monnica

Mother of Augustine of Hippo, 387

I O Lord, who through spiritual discipline didst strengthen they servant Monnica to persevere in offering her love and prayers and tears for the conversion of her husband and of Augustine their son: Deepen our devotion, we beseech thee, and use us in accordance with thy will to bring others, even our own kindred, to acknowledge Jesus Christ as Savior and Lord; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O Lord, through spiritual discipline you strengthened your servant Monnica to persevere in offering her love and prayers and tears for the conversion of her husband and of Augustine their son: Deepen our devotion, we pray, and use us in accordance with your will to bring others, even our own kindred, to acknowledge Jesus Christ as Savior and Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
115:12–18	Judges 13:2–8 Galatians 4:1–12a Luke 7:11–17* *or* John 16:20–24*

Preface of Baptism

** In some years this passage will occur at the Daily Office on this day.*

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Harriet Starr Cannon founded the Community of St. Mary. Cannon was born in Charleston in 1823 and was orphaned in 1824 when her parents died of yellow fever. She grew up with her only surviving sibling in Bridgeport, Connecticut, in the home of relatives. In 1851, Cannon entered the Sisters of the Holy Communion, an order founded by William Augustus Muhlenberg, Rector of the Church of the Holy Communion in New York City. The Sisters were heavily involved in the operation of clinics and care facilities that would become St. Luke's Hospital in the City of New York. During her years with the Sisters of the Holy Communion, Cannon served as a nurse.

Over time, Harriet Cannon yearned for a more traditional monastic form of religious life. When agreement could not be reached with Sisters of the Holy Communion, Cannon and a small group of her sisters moved to form a new order. On the Feast of the Presentation, February 2, 1865, Horatio Potter, Bishop of the Diocese of New York, received from Harriet Cannon and her sisters the traditional vows of poverty, chastity, and obedience, at St. Michael's Church in Manhattan. The sisters began life together as the Community of St. Mary and Harriet Cannon became the Order's first Superior.

The apostolate of The Community of St. Mary began with nursing and the care of women who had endured difficult circumstances. After time, however, Mother Cannon and her Sisters became increasingly committed to providing free schools for the education of young women in addition to their medical work. The Community continued to grow and developed girls' schools, hospitals, and orphanages in New York, Tennessee, and Wisconsin.

The Community of St. Mary played a critical role in response to the yellow fever epidemic in Memphis in the 1870's. Sister Constance and her companions are remembered on September 9.

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[Harriet Starr Cannon]

Religious, 1896

I Gracious God, who didst call Mother Harriet and her companions to revive the religious life in the Episcopal Church by founding the religious community of St. Mary, and to dedicate their lives to thee: Grant that, after their example, we may ever surrender ourselves to the revelation of thy holy will; through our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. A*men.*

II Gracious God, you called Mother Harriet and her companions to revive the religious life in the Episcopal Church by founding the religious community of St. Mary, and to dedicate their lives to you: Grant that, after their example, we may ever surrender ourselves to the revelation of your holy will; through our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
131	2 Esdras 2:15–24 Hebrews 13:1–2,5–8,15–16 Mark 9:33–37

Preface of a Saint (2)

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Of Dame Julian's early life we know little, only the probable 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? For Love. Hold thee therein and thou shalt learn and know more in the same.' Thus it was I learned that Love was our Lord's meaning."

Julian had long desired three gifts from God: "the mind of his passion, bodily sickness in youth, and three wounds—of contrition, of compassion, of will-full longing toward God." Her illness brought her the first two wounds, which then passed from her mind. The third, "will-full longing" (divinely inspired longing), never left her.

She became a recluse, an anchoress, at Norwich soon after her recovery from illness, living in a small dwelling attached to 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 human race is exhibited in the Passion. Again and again she referred to Christ as "our courteous Lord." Many have found strength in the words the Lord had given her: "I can make all things well; I will make all things well; I shall make all things well; and thou canst see for thyself that all manner of things shall be well."

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Dame Julian of Norwich

c. 1417

I Lord God, who in thy compassion didst grant to the Lady Julian many revelations of thy nurturing and sustaining love: Move our hearts, like hers, to seek thee above all things, for in giving us thyself thou givest us all; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Lord God, in your compassion you granted to the Lady Julian many revelations of your nurturing and sustaining love: Move our hearts, like hers, to seek you above all things, for in giving us yourself you give us all; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
27:5–11	Isaiah 46:3–5 Hebrews 10:19–24 John 4:23–26

Preface of Epiphany

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

Gregory, together with Basil, compiled an anthology of Origen's works, *The Philokalia*. Two years later, he returned to his home, a town then rent by heresies and schism. His defense of his father's orthodoxy in the face of a violent mob brought peace to the town and prominence to Gregory.

In 361, against his will, Gregory was ordained presbyter, and settled down to live an austere, priestly life. He was not to have peace for long. Basil, in his fight against the Arian Emperor Valens, compelled Gregory to become Bishop of Sasima. According to Gregory, it was "a detestable little place without water or grass or any mark of civilization." He felt, he said, like "a bone flung to the dogs." His friendship with Basil suffered a severe break.

Deaths in his family, and that of his estranged friend Basil, brought Gregory himself to the point of death. He withdrew for healing.

In 379, Gregory moved to Constantinople, a new man and no longer in despair. He appeared as one afire with the love of God. His fame as a theologian rests on five sermons he delivered during this period on the doctrine of the Trinity. They are marked by clarity, strength, and a charming gaiety.

The next year, the new Emperor Theodosius entered Constantinople, and expelled its Arian bishop and clergy. Then, on a rainy day, the crowds in the Great Church of Hagia Sophia acclaimed Gregory bishop, after a ray of sunlight suddenly shone on him.

Power and position meant nothing to Gregory. After the Ecumenical Council of 381, he retired to Nazianzus where he died in 389. Among the Fathers of the Church, he alone is known as "The Divine," "The Theologian."

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Gregory of Nazianzus

Bishop of Constantinople, 389

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

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

Psalm	**Lessons**
37:3–6,32–33	Wisdom 7:7–14 Ephesians 3:14–21 John 8:25–32

Preface of Trinity Sunday

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Nicolaus von Zinzendorf (1700-1760) was a Count of the Holy Roman Empire who always had more interest in religious matters than in affairs of court. Following studies at the pietist center of Halle, he developed his own "theology of the heart," which placed great emphasis on a close personal relationship with the suffering Savior. This "heart religion" was not just inner emotion, however, but was to result in a life totally devoted to the Savior. "All of life becomes a liturgy," said Zinzendorf, and even the most mundane task can be an act of worship.

Always a champion of the underdog, he granted asylum to Czech Protestant exiles. Following a unifying experience on August 13, 1727, in their settlement of Herrnhut on his estate, the old church of the *Unitas Fratrum* or Bohemian Brethren was reborn and developed a rich liturgical and devotional life. This Moravian Church as it came to be called launched pioneer mission work, first in the Caribbean and then around the world. Zinzendorf himself became a bishop, and devoted his personal fortune to furthering the work of the church.

He was an early advocate of ecumenism, and in America he attempted to bring Protestant denominations together in the "Pennsylvania Synods." He was not a systematic theologian, but produced numerous theological writings, widely read in Germany. In addition to these, he was a prolific hymn writer, and many of his hymn texts remain in use today in the Moravian Church and beyond. His view of the church is summed up in his stanza:

> Christian hearts, in love united,
> seek alone in Jesus rest;
> has he not your love excited?
> Then let love inspire each breast.
>
> Members on our Head depending,
> lights reflecting him, our Sun,
> brethren—his commands attending,
> we in him, our Lord, are one.
>
> (*Moravian Book of Worship* 1995: 673)

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[Nicolaus Ludwig von Zinzendorf]

Prophetic Witness, 1760

I God of life made new in Christ, who dost call thy Church to keep on rising from the dead: We remember before thee the bold witness of thy servant Nicolaus von Zinzendorf, through whom thy Spirit moved to draw many in Europe and the American colonies to faith and conversion of life; and we pray that we, like him, may rejoice to sing thy praise, live thy love and rest secure in the safekeeping of the Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II God of life made new in Christ, you call your Church to keep on rising from the dead: We remember before you the bold witness of your servant Nicolaus von Zinzendorf, through whom your Spirit moved to draw many in Europe and the American colonies to faith and conversion of life; and we pray that we, like him, may rejoice to sing your praise, live your love and rest secure in the safekeeping of the Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
101:1–4	Nehemiah 12:27–31a,43 2 Thessalonians 2:13–3:5 John 16:16–22

Preface of a Saint (3)

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Frances Perkins was the first woman to serve a President of the United States as a member of the cabinet.

Born in Boston in 1880 and educated at Mount Holyoke College and Columbia University, Perkins was passionate about the social problems occasioned by the continuing effects of industrialization and urbanization.

As a young adult she discovered the Episcopal Church and was confirmed at the Church of the Holy Spirit in Lake Forest, Illinois, on June 11, 1905, and was a faithful and active Episcopalian for the remainder of her life.

After moving to New York, she became an advocate for industrial safety and persistent voice for the reform of what she believed were unjust labor laws. This work got the attention of two of New York's governor's, Al Smith and Franklin D. Roosevelt, in whose state administrations she took part.

President Roosevelt appointed her to a cabinet post as Secretary of Labor, a position she would hold for twelve years. As Secretary of Labor, Perkins would have a major role in shaping the "New Deal" legislation signed into law by President Roosevelt and which had great impact upon the nation as it emerged from the Great Depression of the early 1930's.

During her years of public service, Frances Perkins depended upon her faith, her life of prayer, and the guidance of her church for the support she needed to assist the United States and its leadership to face the enormous problems of the time. During her time as Secretary of Labor, she would take time away from her duties on a monthly basis and make a retreat with the All Saints' Sisters of the Poor in nearby Catonsville, Maryland.

Following her public service she became a professor of industrial and labor relations at Cornell University. She remained active in teaching, social justice advocacy, and in the mission of the Episcopal Church until her death in 1965.

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[Frances Perkins]

Public Servant and Prophetic Witness, 1965

I Loving God, whose Name is blest for Frances Perkins, who lived out her belief that the special vocation of the laity is to conduct the secular affairs of society that all may be maintained in health and decency: Help us, following her example, to contend tirelessly for justice and for the protection of all in need, that we may be faithful followers of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Loving God, we bless your Name for Frances Perkins, who lived out her belief that the special vocation of the laity is to conduct the secular affairs of society that all may be maintained in health and decency. Help us, following her example, to contend tirelessly for justice and for the protection of all in need, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
37:27–31	Deuteronomy 15:7–11 Ephesians 4:25–5:2 Luke 9:10–17

Preface of Baptism

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"The blood of the martyrs is the seed of the church," the third-century North African teacher, Tertullian, once wrote. And in no place is that observation more apt than in Sudan, Africa's largest country, and a land long torn by violence.

British policy in the late nineteenth century was to arbitrarily divide the vast country between a Muslim North and a multiethnic South, limiting Christian missionary activity largely to the latter, an artificial division that has created enduring problems. Since independence, on January 1, 1956, three civilian governments and three military dictatorships have ruled a country that has experienced forty-one years of civil war. During the 1980s Sudan's internal armed conflict assumed an increasingly religious character, fueled by a northern-dominated Islamic government imposing authoritarian political control, Islam as the state religion, a penal code based on Sharia law, and restrictions on free speech and free assembly.

On May 16, 1983, a small number of Episcopal and Roman Catholic clerical and lay leaders declared they "would not abandon God as they knew him." Possibly over two million persons, most of them Christians, were then killed in a two-decade civil war, until a Comprehensive Peace Treaty was signed in January 2005. During those years, four million southern Christians may have been internally displaced, and another million forced into exile in Africa and elsewhere. Yet despite the total destruction of churches, schools, and other institutions, Sudanese Christianity, which includes four million members of the Episcopal Church of the Sudan, has both solidified as a faith community, and gradually expanded at home and among refugees, providing steadfast hope in often-desperate setting.

This hymn, written by Sudanese children in exile in Ethiopia, reflects both the tragedy and depth of faith of Sudan's Christians:

> Look upon us, O Creator who has made us.
> God of all peoples, we are yearning for our land.
> Hear the prayer of our souls in the wilderness.
> Hear the prayer of our bones in the wilderness.
> Hear our prayer as we call out to you.

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[The Martyrs of the Sudan]

I O God, steadfast in the midst of persecution, by whose providence the blood of the martyrs is the seed of the Church: As the martyrs of the Sudan refused to abandon Christ even in the face of torture and death, and so by their sacrifice brought forth a plenteous harvest, may we, too, be steadfast in our faith in Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O God, steadfast in the midst of persecution, by your providence the blood of the martyrs is the seed of the Church: As the martyrs of the Sudan refused to abandon Christ even in the face of torture and death, and so by their sacrifice brought forth a plentiful harvest, may we, too, be steadfast in our faith in Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
116:10–17	Wisdom 3:1–9 Hebrews 10:32–39 Matthew 24:9–14

Preface of Holy Week

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William Hobart Hare was a missionary bishop to the Niobrara Territory and later the first bishop of South Dakota.

Hare was born in Princeton, New Jersey, in 1838. Although he studied at the University of Pennsylvania, he never received a degree and prepared for ordination without attending seminary. He was ordained to the diaconate in 1859 and to the priesthood in 1862. He served St. Luke's and St. Paul's, Chestnut Hill, both in Philadelphia.

He moved to Minnesota in 1863 with the hope that a different climate would improve his wife's failing health. It was there that he first came into contact Native Americans, an encounter that would change his life and shape his vocation. Hare returned to Philadelphia in 1867 to become the Rector of the Church of the Ascension, but his personal interest in the church's ministry among Native Americans never waned.

In 1871, the House of Bishops of the Episcopal Church created the Missionary District of Niobrara encompassing much of the Dakotas. A year later, the House of Bishops elected Hare to become the Bishop of Niobrara and he was ordained to the episcopate on January 9, 1873.

Bishop Hare, often referred to as "The Apostle to the Sioux," devoted himself to work among the Native Americans in the vast expanse of the Niobrara Territory. Well ahead of his time in his approach to mission work, Hare believed it was important to honor as much of the tradition and culture of the people as possible. His desire was not to destroy the fabric of Sioux culture, but to bring the gospel into the midst of it so that the people could also come to know Jesus. Instead of suppressing the customs of the people, he saw them as vessels that could communicate God's grace.

In 1883, the House of Bishops divided the Missionary District of Niobrara into the districts of North and South Dakota. Bishop Hare from that point took responsibility for what would become the Diocese of South Dakota.

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[William Hobart Hare]

Bishop of Niobrara, and of South Dakota, 1909

I Wakantanka, Holy God, who didst call thy servant William Hobart Hare to bear witness to thee throughout the vast reaches of the Niobrara Territory, bearing the means of grace and the hope of glory to the peoples of the Plains: We offer thanks for the devotion of those who received the Good News gladly, and for the faithfulness of the generations who have succeeded them. Strengthen us with thy Holy Spirit that we may walk in their footsteps and lead many to faith in Jesus Christ, in whom the living and the dead are one; and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Wakantanka, Holy God, you called your servant William Hobart Hare to bear witness to you throughout the vast reaches of the Niobrara Territory, bearing the means of grace and the hope of glory to the peoples of the Plains: We give you thanks for the devotion of those who received the Good News gladly, and for the faithfulness of the generations who have succeeded them. Strengthen us with your Holy Spirit that we may walk in their footsteps and lead many to faith in Jesus Christ, in whom the living and the dead are one; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
121	Isaiah 40:3–11 Romans 10:12–17 John 4:7–15

Preface of a Saint (2)

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Thurgood Marshall was a distinguished American jurist and the first African American to become an Associate Justice of the United States Supreme Court.

Marshall was born in 1908. He attended Frederick Douglass High School in Baltimore and Lincoln University in Pennsylvania. Pushed toward other professions, Marshall was determined to be an attorney. He was denied admission to the University of Maryland Law School due to its segregationist admissions policy. He enrolled and graduated *magna cum laude* from the Law School of Howard University in Washington.

Marshall began the practice of law in Baltimore in 1933 and began representing the local chapter of the NAACP in 1934, eventually becoming the legal counsel for the national organization. He won his first major civil rights decision in 1936, *Murray v. Pearson*, which forced the University of Maryland to open its doors to blacks.

At the age of 32, Marshall successfully argued his first case before the United States Supreme Court and went on to win 29 of the 32 cases he argued before the court. As a lawyer, his crowning achievement was arguing successfully for the plaintiffs in *Brown v. Board of Education of Topeka,* in 1954. The Supreme Court ruled that the "separate but equal" doctrine was unconstitutional and ordered the desegregation of public schools across the nation.

President Lyndon Johnson appointed Marshall as the 96th Associate Justice of the United States Supreme Court in 1967, a position he held for 24 years. Marshall compiled a long and impressive record of decisions on civil rights, not only for African Americans, but also for women, Native Americans, and the incarcerated; he was a strong advocate for individual freedoms and human rights. He adamantly believed that capital punishment was unconstitutional and should be abolished.

During his years in Washington, Marshall and his family were members of St. Augustine's Episcopal Church, where he was affectionately known as "The Judge." He is remembered as "a wise and godly man who knew his place and role in history and obeyed God's call to follow justice wherever it led."

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[Thurgood Marshall]

Lawyer and jurist, 1993

I Eternal and ever-gracious God, who didst bless thy servant Thurgood with exceptional grace and courage to discern and speak the truth: Grant that, following his example, we may know thee and recognize that we are all thy children, brothers and sisters of Jesus Christ, who teacheth us to love one another; and who liveth and reigneth with thee and the Holy Spirit, one God for ever and ever. *Amen.*

II Eternal and ever-gracious God, you blessed your servant Thurgood with exceptional grace and courage to discern and speak the truth: Grant that, following his example, we may know you and recognize that we are all your children, brothers and sisters of Jesus Christ, who teaches us to love one another; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
34:15-22	Amos 5:10-15,21-24 *or* Amos 5:10-15a,24 I Corinthians 13:1-13 Matthew 23:1-11

Preface of Baptism

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In the ninth century, under King Alfred the Great, England had achieved considerable military, political, cultural, and even some ecclesiastical recovery from the Viking invasions. It was not until the following century that there was a revival of monasticism. In that, the leading figure was Dunstan.

Dunstan was born about 909 into a family with royal connections. He became a monk and in 943 was made Abbot of Glastonbury. During a year-long political exile in Flanders, he encountered the vigorous currents of the Benedictine monastic revival. King Edgar recalled Dunstan to England in 957, appointed him Bishop of Worcester, then of London; and, in 960, named him Archbishop of Canterbury. Together with his former pupils, Bishops Aethelwold of Winchester and Oswald of Worcester (later of York), Dunstan was a leader of the English Church. All three have been described as "contemplatives in action"—bringing the fruits of their monastic prayer-life to the immediate concerns of Church and State. They sought better education and discipline among the clergy, the end of landed family interest in the Church, the restoration of former monasteries and the establishment of new ones, a revival of monastic life for women, and a more elaborate and carefully ordered liturgical worship.

This reform movement was set forth in the "Monastic Agreement," a common code for English monasteries drawn up by Aethelwold about 970, primarily under the inspiration of Dunstan. It called for continual intercession for the royal house, and emphasized the close tie between the monasteries and the crown. This close alliance of Church and State, sacramentalized in the anointing of the King, was expressed liturgically in the earliest English coronation ceremony of which a full text survives, compiled for King Edgar by Dunstan and his associates.

The long-term effects of this tenth-century reform resulted in the development of two peculiarly English institutions: the "monastic cathedral," and "monk-bishops."

Dunstan is reputed to have been an expert craftsman. His name is especially associated with the working of metals and the casting of bells, and he was regarded as the patron saint of those crafts.

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Dunstan

Archbishop of Canterbury, 988

I O God of truth and beauty, who didst richly endow thy bishop Dunstan with skill in music and the working of metals, and with gifts of administration and reforming zeal: Teach us, we beseech thee, to see in thee the source of all our talents, and move us to offer them for the adornment of worship and the advancement of true religion; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God of truth and beauty, you richly endowed your bishop Dunstan with skill in music and the working of metals, and with gifts of administration and reforming zeal: Teach us, we pray, to see in you the source of all our talents, and move us to offer them for the adornment of worship and the advancement of true religion; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
57:6–11	Job 1:6–8 Ephesians 5:15–20 Matthew 24:42–47

Preface of the Dedication of a Church

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Alcuin was born about 730 near York into a noble family related to Willibrord, the first missionary to the Netherlands. He was educated at the cathedral school in York under Archbishop Egbert, a pupil of Bede. He thus inherited the best traditions of learning and zeal of the early English Church. After ordination as a deacon in 770, he became head of the York school. Following a meeting in 781 with the Emperor Charlemagne in Pavia (Italy), he was persuaded to become the Emperor's "prime minister," with special responsibility for the revival of education and learning in the Frankish dominions.

Alcuin was named Abbot of Tours in 796, where he died on May 19, 804, and was buried in the church of St. Martin.

Alcuin was a man of vast learning, personal charm, and integrity of character. In his direction of Charlemagne's Palace School at Aachen, he was chiefly responsible for the preservation of the classical heritage of western civilization. Schools were revived in cathedrals and monasteries, and manuscripts of both pagan and Christian writings of antiquity were collated and copied.

Under the authority of Charlemagne, the liturgy was reformed, and service books gathered from Rome were edited and adapted. To this work we owe the preservation of many of the Collects that have come down to us, including the Collect for Purity at the beginning of the Holy Eucharist.

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Alcuin

Deacon, and Abbot of Tours, 804

1 Almighty God, who in a rude and barbarous age didst raise up thy deacon Alcuin to rekindle the light of learning: Illumine our minds, we pray thee, that amid the uncertainties and confusions of our own time we may show forth thine eternal truth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

1 Almighty God, in a rude and barbarous age you raised up your deacon Alcuin to rekindle the light of learning: Illumine our minds, we pray, that amid the uncertainties and confusions of our own time we may show forth your eternal truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
37:3–6,32–33	Sirach (Ecclesiasticus) 39:1–9 Titus 2:1–3 Matthew 13:10–16

Preface of a Saint (1)

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John Eliot, known as "The Apostle to the Indians," was born in 1604 at Widford in Hertfordshire, England. Educated at Cambridge, Eliot's nonconformist beliefs brought him into conflict with the tenets of the established church, and he departed for New England in 1631. Eliot arrived in Boston later that year and became the pastor of a church in Roxbury.

During his tenure as pastor in Roxbury he became concerned with the welfare of the native populations and he learned Algonquin language. After two years of study he began preaching to them in their own language. Like Roger Williams before him, Eliot had learned the native language and preached to the local tribes, but unlike Williams, Eliot devoted his entire life's work to preaching the Gospel to the native people.

In 1649, by act of Parliament, a Corporation for the Promoting and Propagating of the Gospel among the Indians of New England was set up, and with the financial backing of the English government, Eliot built a native settlement at Natick. The native people were provided with food, clothing, homes, and education, and in 1660 the first Indian church in New England was founded.

During this time, Eliot began his monumental translation of the English Bible into the Algonquin language. Starting with the Ten Commandments and the Lord's Prayer, he was able to complete translations of the Book of Genesis and the Gospel of Matthew with the financial support of the Corporation for the Propagating of the Gospel. In 1661, his Algonquin New Testament was published, a copy of which was sent to King Charles II, and finally, in 1663, his complete translation of the Bible was published. Eliot would revise his translation several times after most copies had been destroyed in the Indian Wars of 1670, along with many of the Indian settlements he established.

Eliot wrote a number of other books before his death, including a grammar of the Algonquin language. His work was vital to the studies of many linguists after him who were interested in Native American languages.

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[John Eliot]

Missionary among the Algonquin, 1690

I Great Creator, source of mercy, we offer thanks for the imagination and conviction of thine evangelist, John Eliot, who brought both literacy and the Bible to the Algonquin people, and reshaped their communities into fellowships of Christ to serve thee and give thee praise; and we pray that we may so desire to share thy Good News with others that we labor for mutual understanding and trust; through Jesus Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Great Creator, source of mercy, we thank you for the imagination and conviction of your evangelist, John Eliot, who brought both literacy and the Bible to the Algonquin people, and reshaped their communities into fellowships of Christ to serve you and give you praise; and we pray that we may so desire to share your Good News with others that we labor for mutual understanding and trust; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
68:33–36	Sirach (Ecclesiasticus) 1:1–11 Romans 15:13–21 Mark 4:1–20

Preface of a Saint (1)

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Born in 1473, Nicolaus Copernicus first studied law and medicine before serving as a cleric under the direction of his uncle, the Bishop of Warmia (in northeastern Poland). Copernicus first set forth his heliocentric theory of astronomy in a small work called the *Commentariolus*, which was not published until 1878. His argument that the sun, rather than the earth, was the center of the universe around which the planets rotated was developed fully in his 1543 opus *De Revolutionibus Orbium Caelestium*.

The initial ecclesiastical reaction to his revolutionary theory was somewhat muted, but when his thought was further developed by Galileo, the religious debate was intensified, and *De Revolutionibus* was placed on the index of banned books. Copernicus had originally dedicated his work to the Pope, and he saw no conflict between his theory and the authority of Scripture.

Among those chiefly responsible for the solidifying of Copernicus' theories was the German astronomer Johann Kepler. Born nearly a century after Copernicus, Kepler was first educated at Tübingen where he received instruction in Copernican theory. His first major work on Copernican astronomy was the *Mysterium Cosmographicum*, in which he believed he had demonstrated God's geometric plan for the universe. Kepler saw in the relation between the sun and the rotating planets the image of God himself, and like Copernicus, he saw no conflict between his astronomical views and the account of God in the Scriptures. Kepler is chiefly known for his discovery of the laws of planetary motion, set forth variously in his later works.

Though their works were each controversial in their own way, Copernicus and Kepler laid the groundwork for modern astronomy. Kepler's work was even influential on Isaac Newton's theory of universal gravitation. Both men, through their life's work, testified to the extraordinary presence of God in creation and maintained, in the face of both religious and scientific controversy, that science can lead us more deeply into an understanding of the workings of the Creator.

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[Nicolaus Copernicus and Johannes Kepler]

Astronomers, 1543

I As the heavens declare thy glory, O God, and the firmament showeth thy handiwork, we bless thy Name for the gifts of knowledge and insight thou didst bestow upon Nicolaus Copernicus and Johannes Kepler; and we pray that thou wouldst continue to advance our understanding of thy cosmos, for our good and for thy glory; through Jesus Christ, the firstborn of all creation, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II As the heavens declare your glory, O God, and the firmament shows your handiwork, we bless your Name for the gifts of knowledge and insight you bestowed upon Nicolaus Copernicus and Johannes Kepler; and we pray that you would continue to advance our understanding of your cosmos, for our good and for your glory; through Jesus Christ, the firstborn of all creation, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
8	Genesis 1:14–19 1 Corinthians 2:6–12 Matthew 2:1–11a

Preface of God the Father

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When the General Convention of 1835 made all the members of the Episcopal Church members also of the Domestic and Foreign Missionary Society, it provided at the same time for missionary bishops to serve in the wilderness and in foreign countries. Jackson Kemper was the first such bishop. Although he was assigned to Missouri and Indiana, he laid foundations also in Iowa, Wisconsin, Minnesota, Nebraska, and Kansas, and made extensive missionary tours in the South and Southwest.

Kemper was born in Pleasant Valley, New York, on December 24, 1789. He graduated from Columbia College in 1809, and was ordained deacon in 1811, and priest in 1814.

He served Bishop White as Assistant at Christ Church, Philadelphia. At his urging, Bishop White made his first and only visitation in western Pennsylvania. In 1835, Kemper was ordained bishop, and immediately set out on his travels.

Because Episcopal clergymen, mostly from well-to-do Eastern homes, found it hard to adjust to the harsh life of the frontier—scorching heat, drenching rains, and winter blizzards—Kemper established Kemper College in St. Louis, Missouri, the first of many similar attempts to train clergymen, and in more recent times lay persons as well, for specialized tasks in the Church. The College failed in 1845 from the usual malady of such projects in the church—inadequate funding. Nashotah House, in Wisconsin, which he founded in 1842, with the help of James Lloyd Breck and his companions, was more successful. So was Racine College, founded in 1852. Both these institutions reflected Kemper's devotion to beauty in ritual and worship.

Kemper pleaded for more attention to the Indians, and encouraged the translation of services into native languages. He described a service among Oneida Indians which was marked by "courtesy, reverence, worship—and obedience to that Great Spirit in whose hands are the issues of life."

From 1859 until his death, Kemper was diocesan Bishop of Wisconsin. He is more justly honored by his unofficial title, "The Bishop of the Whole Northwest."

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Jackson Kemper

First Missionary Bishop in the United States, 1870

I Lord God, in whose providence Jackson Kemper was chosen first missionary bishop in this land, that by his arduous labor and travel congregations might be established in scattered settlements of the West: Grant that the Church may always be faithful to its mission, and have the vision, courage, and perseverance to make known to all people the Good News of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Lord God, in your providence Jackson Kemper was chosen first missionary bishop in this land, and by his arduous labor and travel congregations were established in scattered settlements of the West: Grant that the Church may always be faithful to its mission, and have the vision, courage, and perseverance to make known to all people the Good News of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
67	Exodus 15:22–25 1 Corinthians 3:8–11 Matthew 28:16–20

Preface of Pentecost

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At the age of seven, Bede's parents brought him to the nearby monastery at Jarrow (near Durham in northeast England) for his education. There, as he later wrote, "spending all the remaining time of my life ... I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing."

Bede was ordained deacon at nineteen, and presbyter at thirty. He died on the eve of the Ascension while dictating a vernacular translation of the Gospel according to John. About 1020 his body was removed to Durham, and placed in the Galilee, the Lady Chapel at the west end of the Cathedral nave.

Bede was the greatest scholar of his time in the Western Church. He wrote commentaries on the Scriptures based on patristic interpretations. His treatise on chronology was standard for a long time. He also wrote on orthography, poetic meter, and especially on history. His most famous work, *The Ecclesiastical History of England,* written in Latin, remains the primary source for the period 597 to 731, when Anglo-Saxon culture developed and Christianity triumphed. In this work, Bede was clearly ahead of his time. He consulted many documents, carefully evaluated their reliability, and cited his sources. His interpretations were balanced and judicious. He also wrote the *History of the Abbots* (of Wearmouth and Jarrow), and a notable biography of Cuthbert, both in prose and verse.

His character shines through his work—an exemplary monk, an ardent Christian, devoted scholar, and a man of pure and winsome manners. He received the unusual title of *Venerable* more than a century after his death. According to one legend, the monk writing the inscription for his tomb was at a loss for a word to fill out the couplet:

Hac sunt in fossa
Bedae—blank—*ossa*

(This grave contains
the— blank—Bede's remains)

That night an angel filled in the blank: *Venerabilis*.

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Bede, the Venerable

Priest, and Monk of Jarrow, 735

I Heavenly Father, who didst call thy servant Bede, while still a child, to devote his life to thy service in the disciplines of religion and scholarship; Grant that as he labored in the Spirit to bring the riches of thy truth to his generation, so we, in our various vocations, may strive to make thee known in all the world; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Heavenly Father, you called your servant Bede, while still a child, to devote his life to your service in the disciplines of religion and scholarship: Grant that as he labored in the Spirit to bring the riches of your truth to his generation, so we, in our various vocations, may strive to make you known in all the world; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
78:1–4	Wisdom 7:15–22 1 Corinthians 15:1–8 Matthew 13:47–52

Preface of a Saint (1)

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Although Christianity had existed in Britain before the invasions 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 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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Augustine

First Archbishop of Canterbury, 605

I O Lord our God, who by thy Son Jesus Christ didst call thine apostles and send them forth to preach the Gospel to the nations: We bless thy holy Name for thy servant Augustine, first Archbishop of Canterbury, whose labors in propagating thy Church among the English people we commemorate today; and we pray that all whom thou dost call and send may do thy will, and bide thy time, and see thy glory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord our God, by your Son Jesus Christ you called your apostles and sent them forth to preach the Gospel to the nations: We bless your holy Name for your servant Augustine, first Archbishop of Canterbury, whose labors in propagating your Church among the English people we commemorate today; and we pray that all whom you call and send may do your will, and bide your time, and see your glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*

Psalm	**Lessons**
66:1–8	Tobit 13:1,10–11 2 Corinthians 5:17–20a Luke 5:1–11

Preface of Apostles

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Christianity had been known in Britain among the Celts since the third century, but in the fifth century the southeast was invaded by pagan Anglo-Saxons who drove the Celts north and west into Scotland, Ireland, and Wales. Ethelbert succeeded his father as Saxon king of Kent in 560. He was, according to the Venerable Bede, a fair ruler and the first English King to promulgate a code of law. Brisk cross-channel trade with France exposed Ethelbert to Roman customs and luxuries. His admiration for the Frankish ways led him to marry a French Christian princess, Bertha. Although not a Christian himself, Ethelbert promised Bertha's father that she could practice her faith. Good to his word, he welcomed her chaplain and granted him an old Christian mausoleum to convert into the Church of St. Martin, which still stands today.

In 597, the Roman mission to England under Augustine arrived. When he first heard the Gospel, Ethelbert was cautious and unconvinced. However, his fair-mindedness and hospitality were evident in his welcome to Augustine: "The words and promises you bring are fair enough, but because they are new to us and doubtful, I cannot accept them and forsake those beliefs which I and the whole English race have held so long. But as you have come on a long pilgrimage and are anxious, I perceive, to share with us things which you believe are true and good, we do not wish to do you harm; on the contrary, we receive you hospitably and provide what is necessary for your support; nor do we forbid you to win all you can to your faith and religion by your preaching."

The following Pentecost, Ethelbert was baptized, becoming the first Christian King in England. Though he helped the missionaries and founded cathedrals and churches throughout southeastern England, including Canterbury Cathedral, he never coerced his people, or even his children, into conversion. Bertha's kind and charitable nature and Ethelbert's respect for law and the dignity of individual conscience represent, to this day, some of the best of the English Christian spirit.

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[Bertha and Ethelbert]

Queen and King of Kent, 616

I God our ruler and guide, we honor thee for Queen Bertha and King Ethelbert of Kent who, gently persuaded by the truth of thy Gospel, encouraged others by their godly example to follow freely the path of discipleship; and we pray that we, like them, may show the goodness of thy Word not only by our words but in our lives; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II God our ruler and guide, we honor you for Queen Bertha and King Ethelbert of Kent who, gently persuaded by the truth of your Gospel, encouraged others by their godly example to follow freely the path of discipleship; and we pray that we, like them, may show the goodness of your Word not only by our words but in our lives; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
144:9–15	Wisdom 9:7–12 1 Timothy 4:6–10 Luke 10:21–24

Preface of a Saint (1)

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John Calvin was the premier theologian and leader of the Reformed wing of the Protestant Reformation.

Calvin was born in France in 1509 and reared in a devout Roman Catholic family. He excelled at his studies and by the age of 19 he had earned a master's degree. His father wanted him to study law, which he did for a time, but Calvin's own passions were theology, languages, rhetoric and the literary sciences. Around 1534, he underwent a major conversion experience, left the Roman Church, and devoted the rest of his life to the evangelical cause of the Protestant Reformation.

Calvin's greatest work is *The Institutes of the Christian Religion,* first published in 1536, but repeatedly updated and revised until its final edition in 1559. Unlike Luther and Zwingli, whose theological writings were "situational" in the sense of addressing particular conflicts, Calvin's *Institutes* were a more systematic treatment of the whole of Reformed evangelical theology. By taking up his reforming agenda fifteen years after Luther and Zwingli, Calvin was able to write in a more reflective and considered mode, beyond the crossfire and immediacy of the early years of the Reformation. Standard themes in Reformed theology—the sovereignty of God, election and predestination, the true nature of the Christian life, and the proper understanding of the authority of Scripture—even now bear strong Calvinist qualities. *The Institutes* continue to be an accessible window into the Reformed theology of the sixteenth century.

Calvin was also interested in theological principles controlling the civil state by imposing moral discipline on the people. His efforts in Geneva to establish such a theocratic moral code enjoyed periods of modest success but were met with resistance as well. Positively, Calvin's theocratic principles of public life led to the creation of hospitals, care for the poor, orphans, widows and the infirm, provisions for better sanitation, and the creation of new industries to employ the people. Calvin's Geneva was also a safe haven for John Knox and other Protestants of the Reformed tradition during times of unrest and exile.

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[John Calvin]

Theologian, 1564

I Sovereign and holy God, who didst bring John Calvin from a study of legal systems to understand the godliness of thy divine laws as revealed in Scripture: Fill us with a like zeal to teach and preach thy Word, that the whole world may come to know thy Son Jesus Christ, the true Word and Wisdom; who with thee and the Holy Spirit liveth and reigneth, ever one God, in glory everlasting. *Amen.*

II Sovereign and holy God, you brought John Calvin from a study of legal systems to understand the godliness of your divine laws as revealed in Scripture: Fill us with a like zeal to teach and preach your Word, that the whole world may come to know your Son Jesus Christ, the true Word and Wisdom; who with you and the Holy Spirit lives and reigns, ever one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
119:1–8	Joel 2:1–2,12–14 Romans 9:18–26 John 15:1–11

Preface of Trinity Sunday

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Jeanne d'Arc, or Joan of Arc, was born the daughter of peasant stock in France in 1412. Called the "Maid of Orleans," she was a religious child, and at a young age she began to experience spiritual visions, which she described as voices emerging from a powerful flash of light. She believed that Saint Michael and Saint Catherine, among other saints, called her to save France from the civil war between the Houses of Orleans and Burgundy. At first, her visions were looked upon skeptically, but she eventually convinced King Charles VII, the not yet consecrated King of France, of the genuineness of her visions.

In consultation with several of his theologians, Charles decided to allow Joan to lead an expedition to Orleans. According to legend, she wore a suit of white armor and carried a banner bearing the symbol of the Trinity and the words "Jesus, Maria." Charles' troops were inspired and won the battle for their city. She convinced Charles to proceed to Reims for his coronation and she stood at his side throughout the ceremony.

Joan was eventually taken prisoner by Burgundian troops and sold to the English. In 1431, she returned to France, appeared before the Bishop of Beauvais, and was tried at Rouen on charges of witchcraft and heresy. Her visions were declared "false and diabolical" and she was forced to recant. Later that year, however, she was tried and condemned as a relapsed heretic and burnt to death and Rouen. In 1456, following an appeal of her trial, Pope Callistus III declared her to have been falsely accused. She was Canonized by Pope Benedict XV in 1920.

Although her efforts were unsuccessful in ending civil war in France, she inspired later generations with her faith, her heroism, and her commitment to God and to her King. She is today one of the patron saints of France.

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[Jeanne d'Arc (Joan of Arc)]

Mystic and Soldier, 1431

I Holy God, whose power is made perfect in weakness: we honor thy calling of Jeanne d'Arc, who, though young, rose up in valor to bear thy standard for her country, and endured with grace and fortitude both victory and defeat; and we pray that we, like Jeanne, may bear witness to the truth that is in us to friends and enemies alike, and, encouraged by the companionship of thy saints, give ourselves bravely to the struggle for justice in our time; through Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Holy God, whose power is made perfect in weakness: we honor you for the calling of Jeanne d'Arc, who, though young, rose up in valor to bear your standard for her country, and endured with grace and fortitude both victory and defeat; and we pray that we, like Jeanne, may bear witness to the truth that is in us to friends and enemies alike, and, encouraged by the companionship of your saints, give ourselves bravely to the struggle for justice in our time; through Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
144:1–12	Judith 8:32–9:11 2 Corinthians 3:1–6 Matthew 12:25–30

Preface of the Epiphany

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This Feast commemorates the visit of the Blessed Virgin to her cousin Elizabeth, recorded in the Gospel according to Luke (1:39–56).

Elizabeth, who was then carrying John the Baptist, greeted Mary with the words, "Blessed are you among women, and blessed is the fruit of your womb." Mary broke into the song of praise and thanksgiving which we call the Magnificat, "My soul proclaims the greatness of the Lord."

In this scene, the unborn John the Baptist, the prophet who was to prepare the way of the Lord, rejoices in the presence of him whose coming he is later to herald publicly to all Israel, for the Gospel records that when Mary's greeting came to her kinswoman's ears, the babe in Elizabeth's womb leaped for joy.

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Visitation of the Blessed Virgin Mary

I Father in heaven, by whose grace the virgin mother of thy incarnate Son was blessed in bearing him, but still more blessed in keeping thy word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to thy will; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Father in heaven, by your grace the virgin mother of your incarnate Son was blessed in bearing him, but still more blessed in keeping your word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
113	Zephaniah 3:14–18a
or Canticle 9	Colossians 3:12–17
	Luke 1:39–49

Preface of the Epiphany

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The first Book of Common Prayer came into use on the Day of Pentecost, June 9, 1549, in the second year of the reign of King Edward VI. From it have descended all subsequent editions and revisions of the Book in the Churches of the Anglican Communion.

Though prepared by a commission of learned bishops and priests, the format, substance, and style of the Prayer Book were primarily the work of Thomas Cranmer, Archbishop of Canterbury, 1533–1556. The principal sources employed in its compilation were the medieval Latin service books of the Use of Sarum (Salisbury), with enrichments from the Greek liturgies, certain ancient Gallican rites, the vernacular German forms prepared by Luther, and a revised Latin liturgy of the reforming Archbishop Hermann of Cologne. The Psalter and other biblical passages were drawn from the English "Great Bible" authorized by King Henry VIII in 1539, and the Litany was taken from the English form issued as early as 1544.

The originality of the Prayer Book, apart from the felicitous translations and paraphrases of the old Latin forms, lay in its simplification of the complicated liturgical usages of the medieval Church, so that it was suitable for use by the laity as well as by the clergy. The Book thus became both a manual of common worship for Anglicans and a primary resource for their personal spirituality.

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The First Book of Common Prayer

This feast is appropriately observed on a weekday following the Day of Pentecost.

I Almighty and everliving God, whose servant Thomas Cranmer, with others, did restore the language of the people in the prayers of thy Church: Make us always thankful for this heritage; and help us so to pray in the Spirit and with the understanding, that we may worthily magnify thy holy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everliving God, whose servant Thomas Cranmer, with others, restored the language of the people in the prayers of your Church: Make us always thankful for this heritage; and help us so to pray in the Spirit and with the understanding, that we may worthily magnify your holy Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
33:1–5,20–21	1 Kings 8:54–61 Acts 2:38–42 John 4:21–24

Preface of Pentecost

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Toward the middle of the second century, there came into the young Christian community a seeker for the truth, whose wide interests, noble spirit, and able mind, greatly enriched it.

Justin was born into a Greek-speaking pagan family about the year 110 in Samaria, near Shechem. He was educated in Greek philosophy. Like Augustine after him, he was left restless by all this knowledge. During a walk along the beach at Ephesus, he fell in with a stranger, who told him about Christ. "Straightway a flame was kindled in my soul," he writes, "and a love of the prophets and those who are friends of Christ possessed me." He became a Christian as a result of this encounter, and thereafter regarded Christianity as the only "safe and profitable philosophy."

About 150, Justin moved to Rome. As philosophers did in those days, he started a school—in this case, a school of Christian philosophy—and accepted students. He also wrote. Three of his works are known to us: a dialogue in Platonic style with a Jew named Trypho, and two "apologies." (An apology in this sense, of course, is not an excuse, but a spirited defense.) Justin's First and Second Apologies defend Christianity against the Greek charge of irrationality and the Roman charge of disloyalty to the empire. These two works provide us with important insights into developing theological ideas and liturgical practices of early Christianity. In the Dialogue with Trypho, Justin defends the Church against the Jewish charge of distorting the Old Testament. He interprets the Old Testament as the foreshadowing of the New.

While teaching in Rome, he engaged in a public debate with a philosopher of the Cynic school named Crescens, accusing him of ignorance and immorality. Angered, Crescens preferred legal charges against him. Justin and six of his students were arrested and brought before the prefect Rusticus. As the custom was, Rusticus gave them an opportunity to renounce their faith. All steadfastly refused to do so. Justin and his companions were put to death about the year 167.

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Justin

Martyr at Rome, c. 167

I Almighty and everlasting God, who didst find thy martyr Justin wandering from teacher to teacher, seeking the true God, and didst reveal to him the sublime wisdom of thine eternal Word: Grant that all who seek thee, or a deeper knowledge of thee, may find and be found by thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, you found your martyr Justin wandering from teacher to teacher, seeking the true God, and you revealed to him the sublime wisdom of your eternal Word: Grant that all who seek you, or a deeper knowledge of you, may find and be found by you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
16:5–11	Deuteronomy 7:7–9 1 Corinthians 1:18–25 John 12:44–50

Preface of a Saint (3)

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In the second century, after a brief respite, Christians in many parts of the Roman empire were once again subjected to persecution. At Lyons and Vienne, in Gaul, there were missionary centers which had drawn many Christians from Asia and Greece. They were living a devout life under the guidance of Pothinus, elderly Bishop of Lyons, when persecution began in 177.

At first, the Christians were socially excluded from Roman homes, the public baths, and the market place; insults, stones, and blows were rained on them by pagan mobs, and Christian homes were vandalized. Soon after, the imperial officials forced Christians to come to the market place for harsh questioning, followed by imprisonment.

Some slaves from Christian households were tortured to extract public accusations that Christians practiced cannibalism, incest, and other perversions. These false accusations roused the mob to such a pitch of wrath that any leniency toward the imprisoned Christians was impossible. Even friendly pagans now turned against them.

The fury of the mob fell most heavily on Sanctus, a deacon; Attalus; Maturus, a recent convert; and Blandina, a slave. According to Eusebius, Blandina was so filled with power to withstand torments that her torturers gave up. "I am a Christian," she said, "and nothing vile is done among us." Sanctus was tormented with red-hot irons. The aged Pothinus, badly beaten, died soon after. Finally, the governor decided to set aside several days for a public spectacle in the amphitheater.

On the final day of the spectacle, writes Eusebius, "Blandina, last of all, like a noble mother who had encouraged her children and sent them ahead victorious to the King, hastened to join them." Beaten, torn, burned with irons, she was wrapped in a net and tossed about by a wild bull. The spectators were amazed at her endurance.

Eusebius concludes: "They offered up to the Father a single wreath, but it was woven of diverse colors and flowers of all kinds. It was fitting that the noble athletes should endure a varied conflict, and win a great victory, that they might be entitled in the end to receive the crown supreme of life everlasting."

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Blandina and Her Companions, the Martyrs of Lyons

177

I Grant, O Lord, we beseech thee, that we who keep the feast of the holy martyrs Blandina and her companions may be rooted and grounded in love of thee, and may endure the sufferings of this life for the glory that shall be revealed in us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Grant, O Lord, that we who keep the feast of the holy martyrs Blandina and her companions may be rooted and grounded in love of you, and may endure the sufferings of this life for the glory that shall be revealed in us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
34:1–8	Jeremiah 12:1–3a 1 Peter 1:3–9 Mark 8:34–38

Preface of a Saint (3)

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On June 3, 1886, thirty-two young men, pages of the court of King Mwanga of Buganda, were burned to death at Namugongo for their refusal to renounce Christianity. In the following months many other Christians throughout the country died by fire or spear for their faith.

These martyrdoms totally changed the dynamic of Christian growth in Uganda. Introduced by a handful of Anglican and Roman Catholic missionaries after 1877, the Christian faith had been preached only to the immediate members of the court, by order of King Mutesa. His successor, Mwanga, became increasingly angry as he realized that the first converts put loyalty to Christ above the traditional loyalty to the king. Martyrdoms began in 1885 (including Bishop Hannington and his Companions: see October 29th). Mwanga first forbade anyone to go near a Christian mission on pain of death, but finding himself unable to cool the ardor of the converts, resolved to wipe out Christianity.

The Namugongo martyrdoms produced a result entirely opposite to Mwanga's intentions. The example of these martyrs, who walked to their death singing hymns and praying for their enemies, so inspired many of the bystanders that they began to seek instruction from the remaining Christians. Within a few years the original handful of converts had multiplied many times and spread far beyond the court. The martyrs had left the indelible impression that Christianity was truly African, not simply a white man's religion. Most of the missionary work was carried out by Africans rather than by white missionaries, and Christianity spread steadily. Uganda is now the most Christian nation in Africa.

Renewed persecution of Christians by a Muslim military dictatorship in the 1970's proved the vitality of the example of the Namugongo martyrs. Among the thousands of new martyrs, both Anglican and Roman Catholic, was Janani Luwum, Archbishop of the (Anglican) Church of Uganda, whose courageous ministry and death inspired not only his countrymen but also Christians throughout the world.

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The Martyrs of Uganda

1886

I O God, by whose providence the blood of the martyrs is the seed of the Church: Grant that we who remember before thee the blessed martyrs of Uganda, may, like them, be steadfast in our faith in Jesus Christ, to whom they gave obedience even unto death, and by their sacrifice brought forth a plentiful harvest; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by your providence the blood of the martyrs is the seed of the Church: Grant that we who remember before you the blessed martyrs of Uganda, may, like them, be steadfast in our faith in Jesus Christ, to whom they gave obedience, even to death, and by their sacrifice brought forth a plentiful harvest; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
138	Habakkuk 2:9–14 Hebrews 10:32–39 Matthew 24:9–14

Preface of Holy Week

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"Good Pope John" changed the landscape of twentieth century Christianity.

Born in Northern Italy in 1881, Angelo Roncalli was trained in Roman Catholic schools from an early age. After military service, Roncalli was ordained a priest in 1904. His passion for social justice for working people and for the poor was formed early and remained an important commitment of his ministry.

Roncalli often received complicated assignments. He was made an archbishop in 1925 and sent as the papal envoy to Bulgaria where he was responsible for reducing the tensions between Eastern Rite and Latin Rite Catholics during a difficult period.

Some years later, he was the papal representative to Greece and Turkey when anti-religious sentiments were running high. His leadership in Turkey anticipated on a local scale some of the developments of later decades on a universal scale: putting the liturgy and the official documents of the church in the language of the people, and opening conversations with the Eastern Orthodox and those of other faiths. Near the end of the Second World War, he was made the papal nuncio to Paris with the task of trying to heal the divisions caused by the war. In 1953, at the age of 72, he was made a cardinal and appointed patriarch of Venice, the first time he had ever been the bishop ordinary of a diocese.

In 1958, Cardinal Roncalli was elected Pope and took the name John XXIII. After the long pontificate of Pius XII, it was widely assumed that John XXIII would be a brief "placeholder" pope of minor consequence. During the first year of his pontificate, he called the Second Vatican Council for the purpose of renewing and revitalizing the church. The work of the Council transformed the church of the twentieth century, not only for Roman Catholics, but for all Christians. With its emphasis on liturgical renewal, ecumenism, world peace, and social justice, the legacy of the Council continues to inspire the mission of the church among Christians of all traditions.

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[John XXIII (Angelo Giuseppe Roncalli)]

Bishop of Rome, 1963

I Lord of all truth and peace, who didst raise up thy bishop John to be servant of the servants of God and bestowed on him wisdom to call for the work of renewing your Church: Grant that, following his example, we may reach out to other Christians to clasp them with the love of your Son, and labor throughout the nations of the world to kindle a desire for justice and peace; through Jesus Christ, who is alive and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Lord of all truth and peace, you raised up your bishop John to be servant of the servants of God and gave him wisdom to call for the work of renewing your Church: Grant that, following his example, we may reach out to other Christians to clasp them with the love of your Son, and labor throughout the nations of the world to kindle a desire for justice and peace; through Jesus Christ, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
50:1–6	Joel 2:26–29 1 Peter 5:1–4 John 21:15–17

Preface of a Saint (1)

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Boniface is justly called one of the "Makers of Europe." He was born at Crediton in Devonshire, England, about 675, and received the English name of Winfred. He was educated at Exeter, and later at Nursling, near Winchester, where he was professed a monk and ordained to the presbyterate.

Inspired by the examples of Willibrord and others, Winfred decided to become a missionary, and made his first Journey to Frisia (Netherlands) in 716—a venture with little success. In 719 he started out again; but this time he first went to Rome to seek papal approval. Pope Gregory the Second commissioned him to work in Germany, and gave him the name of Boniface.

For the rest of his days, Boniface devoted himself to reforming, planting, and organizing churches, monasteries, and dioceses in Hesse, Thuringia, and Bavaria. Many helpers and supplies came to him from friends in England. In 722 the Pope ordained him a bishop, ten years later made him an archbishop, and in 743 gave him a fixed see at Mainz.

The Frankish rulers also supported his work. At their invitation, he presided over reforming councils of the Frankish Church; and in 752, with the consent of Pope Zacharias, he anointed Pepin (Pippin) as King of the Franks. Thus, the way was prepared for Charlemagne, son of Pepin, and the revival of a unified Christian dominion in western Europe.

In 753 Boniface resigned his see, to spend his last years again as a missionary in Frisia. On June 5, 754, while awaiting a group of converts for confirmation, he and his companions were murdered by a band of pagans, near Dokkum. His body was buried at Fulda, a monastery he had founded in 744, near Mainz.

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Boniface

Archbishop of Mainz, Missionary to Germany, and Martyr, 754

I Almighty God, who didst call thy faithful servant Boniface to be a witness and martyr in Germany, and by his labor and suffering didst raise up a people for thine own possession: Pour forth thy Holy Spirit upon thy Church in every land, that by the service and sacrifice of many thy holy Name may be glorified and thy kingdom enlarged; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you called your faithful servant Boniface to be a witness and martyr in Germany, and by his labor and suffering you raised up a people for your own possession: Pour out your Holy Spirit upon your Church in every land, that by the service and sacrifice of many your holy Name may be glorified and your kingdom enlarged; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
115:1–8	Micah 4:1–2 Acts 20:17–28 Luke 24:44–53

Preface of Apostles

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Ini Kopuria, the first Elder Brother of the Melanesian Brotherhood, was born soon after the start of the twentieth century on the island of Guadalcanal in the Solomons.

Ini attended St. Barnabas School on Norfolk Island, an institution started by Bishop J. C. Patterson with the purpose of training young men to teach their own people. Ini's daily contact with the Anglican Christians at St. Barnabas led to his own developed sense of religious calling. One story about his time there relates his strict adherence to a rule of silence during Lent, and on one Ash Wednesday, when confronted by a teacher who questioned this practice, Ini replied by letter, refusing to break his vow. It was then that many around him began to notice his calling to a religious vocation.

Although it was expected that upon leaving school, Ini would return to Guadalcanal to teach his own people, he surprised everyone by becoming a police officer in the Native Armed Constabulary.Though initially unhappy with his role in the police, he earned the respect and admiration of his superiors with his dedication and wisdom. In 1927, after he had left the police force, he was asked by the Commissioner to return to the police and go to the island of Mala to quiet local unrest. Ini is said to have remarked, "It would be bad if I were to go there with a rifle; I may want to return one day with the Gospel."

It was during his recovery from an injury in 1924 that Ini came to the realization that only in service to Christ would his life find meaning and fulfillment. Under the direction of his Bishop, John Steward, he took his vows as the first Elder of the Melanesian Brotherhood, an Anglican order devoted to the spread of the Gospel among the non-Christian areas of Melanesia. The Order, characterized by its vows of simplicity, in this day continues its work of peacemaking and includes not only Melanesians, but also Polynesians, Filipinos, and Europeans.

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[Ini Kopuria]

Founder of the Melanesian Brotherhood, 1945

I Loving God, may thy Name be blest for the witness of Ini Kopuria, police officer and founder of the Melanesian Brotherhood, whose members saved many American pilots in a time of war, and who continue to minister courageously to the islanders of Melanesia. Open our eyes that we, with these Anglican brothers, may establish peace and hope in service to others, for the sake of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Loving God, we bless your Name for the witness of Ini Kopuria, police officer and founder of the Melanesian Brotherhood, whose members saved many American pilots in a time of war, and who continue to minister courageously to the islanders of Melanesia. Open our eyes that we, with these Anglican brothers, may establish peace and hope in service to others, for the sake of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
31:19–24	Zechariah 1:7–11 Revelation 14:13–16 Matthew 8:5–13

Preface of a Saint (3)

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The presence of Anglicans in Brazil is first recorded in the early nineteenth century and took the form of chaplaincies for English expatriates. It was not, however, until 1890 when missionary efforts among the Brazilian people began under the care of two Episcopal Church missionaries, Lucien Lee Kinsolving and James Watson Morris. They held the first service on Trinity Sunday 1890 in Porto Alegre. Within a year, three additional missionaries—William Cabell Brown, John Gaw Meem, and Mary Packard—arrived and joined the work. These five missionaries are the pioneers and considered the founders of the Episcopal Anglican Church of Brazil.

In 1899, Kinsolving was made missionary bishop for the work in Brazil by the House of Bishops of the Episcopal Church, and in 1907 the missionary district of Brazil was established by The General Convention. The number of parishes and institutions continued to increase. The bishops were raised up from among Episcopal Church missionaries who were serving in the missionary district. Fifty years after the work first began, in 1940, the first native Brazilian was elected to the episcopate, Athalício Theodoro Pithan.

By 1950, the work had increased to the point that the missionary district was too large and it was divided into three dioceses. This set the stage for the continued development of the church in Brazil, which eventually led to the formation of the Episcopal Anglican Church of Brazil as an autonomous Province of the Anglican Communion in 1965. Complete financial independence from the Episcopal Church was completed by 1982, although the two churches continue to have strong bonds of affection and united mission efforts through companion diocese relationships and coordination at the church-wide level.

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[The Pioneers of the Episcopal Anglican Church of Brazil]

1890

I O God, who didst send thy Son to preach peace to those who are far off and to those who are near: we bless thee for the missionaries from the Episcopal Church and those who first responded to their message, joining together to establish the Episcopal Anglican Church of Brazil; and we pray that we, like them, may be ready to preach Christ crucified and risen, and to encourage and support those who pioneer new missions in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, who sent your Son to preach peace to those who are far off and to those who are near: we bless you for the missionaries from the Episcopal Church and those who first responded to their message, joining together to establish the Episcopal Anglican Church of Brazil; and we pray that we, like them, may be ready to preach Christ crucified and risen, and to encourage and support those who pioneer new missions in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
125	2 Esdras 2:42–48 1 Peter 1:18–25 Luke 4:14–21

Preface of All Saints

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Roland Allen was an English missionary, supported by the Society for the Propagation of the Gospel in Foreign Parts (SPG) who served briefly in North China and for many years in East Africa. Allen believed that the mission work of the western churches was paternalistic and deeply rooted in colonialist values that were incompatible with the gospel.

Allen was born in 1868; his father was an Anglican priest. He attended St. John's College at Oxford and was ordained to the priesthood in 1893. His first assignment with SPG was to North China where he served for seven years before returning to England because of poor health. He served briefly as a parish priest before turning to research and writing on mission work and missionary methods. This work led him to East Africa, particularly to Kenya, where he lived for much of the rest of his life.

Allen's most famous work, *Missionary Methods: St. Paul's or Our's,* was published in 1912. Allen argued that St. Paul's vision was to build a community, and raise up leaders so that the sacraments could be administered. The community could be left alone to do their work of converting others to Jesus under the guidance of the Holy Spirit. Allen continued to refine his methods in later writings emphasizing the need for indigenous leadership as opposed to bishops and other leaders coming from foreign territories. In many situations, Allen favored clergy who were "tentmakers"—engaged in secular employment while serving their congregations—after the example of St. Paul.

Allen possessed a gregarious temperament combined with absolute confidence in his ideas. He raised people's ire no matter where he went, but he was also praised for the clarity of his convictions, his passion for the gospel, and his desire to see every local faith community thrive under its own leadership.

Even though Allen's ideas were often viewed with derision or, at least, suspicion, in his own day, he was the catalyst for the reform of mission strategy throughout the world and most of his ideas seem self-evident today.

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[Roland Allen]

Mission Strategist, 1947

I Almighty God, by whose Spirit the Scriptures were opened to thy servant Roland Allen, so that he might lead many to know, live and proclaim the Gospel of Jesus Christ: Give us grace to follow his example, that the variety of those to whom we reach out in love may receive thy saving Word and witness in their own languages and cultures to thy glorious Name; through Jesus Christ, thy Word made flesh, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, by your Spirit you opened the Scriptures to your servant Roland Allen, so that he might lead many to know, live and proclaim the Gospel of Jesus Christ: Give us grace to follow his example, that the variety of those to whom we reach out in love may receive your saving Word and witness in their own languages and cultures to your glorious Name; through Jesus Christ, your Word made flesh, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:145–152	Numbers 11:26–29 2 Corinthians 9:8–15 Luke 8:4–15

Preface of Baptism

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Many legends have gathered about Columba, but there are also some historical data concerning his many works in the writings of Bede and Adamnan. According to one story, Patrick of Ireland foretold Columba's birth in a prophecy:

> He will be a saint and will be devout,
> He will be an abbot, the king of royal graces,
> He will be lasting and for ever good;
> The eternal kingdom be mine by his protection.

Columba was born in Ireland in 521, and early in life showed scholarly and clerical ability. He entered the monastic life, and almost immediately set forth on missionary travels. Even before ordination to the presbyterate in 551, he had founded monasteries at Derry and Durrow.

Twelve years after his ordination, Columba and a dozen companions set out for northern Britain, where the Picts were still generally ignorant of Christianity. Columba was kindly received, allowed to preach, convert, and baptize. He was also given possession of the island of Iona, where, according to legend, his tiny boat had washed ashore. Here he founded the celebrated monastery which became the center for the conversion of the Picts. From Iona, also, his disciples went out to found other monasteries, which, in turn, became centers of missionary activity.

Columba made long journeys through the Highlands, as far as Aberdeen. He often returned to Ireland to attend synods, and thus established Iona as a link between Irish and Pictish Christians. For thirty years, he evangelized, studied, wrote, and governed his monastery at Iona. He supervised his monks in their work in the fields and workrooms, in their daily worship and Sunday Eucharist, and in their study and teaching. He died peacefully while working on a copy of the Psalter. He had put down his pen, rested a few hours, and at Matins was found dead before the Altar, a smile on his face. He is quoted by his biographer Adamnan as having said, "This day is called in the sacred Scriptures a day of rest, and truly to me it will be such, for it is the last of my life and I shall enter into rest after the fatigues of my labors."

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Columba

Abbot of Iona, 597

I O God, who by the preaching of thy blessed servant Columba didst cause the light of the Gospel to shine in Scotland: Grant, we beseech thee, that, having his life and labors in remembrance, we may show forth our thankfulness to thee by following the example of his zeal and patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by the preaching of your blessed servant Columba you caused the light of the Gospel to shine in Scotland: Grant, we pray, that, having his life and labors in remembrance, we may show our thankfulness to you by following the example of his zeal and patience; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
97:1–2, 7–12	Isaiah 61:1–3 1 Corinthians 3:11–23 Luke 10:17–20

Preface of Apostles

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Ephrem of Edessa was a teacher, poet, orator, and defender of the faith—a voice of Aramaic Christianity, speaking the language Jesus spoke, using the imagery Jesus used. Edessa, a Syrian city, was a center for the spread of Christianity in the East long before the conversion of the western Roman empire.

The Syrians called Ephrem "The Harp of the Holy Spirit," and his hymns still enrich the liturgies of the Syrian Church. Ephrem was one whose writings were influential in the development of Church doctrine. Jerome writes: "I have read in Greek a volume of his on the Holy Spirit; though it was only a translation, I recognized therein the sublime genius of the man."Ephrem was born at Nisibis in Mesopotamia. At eighteen, he was baptized by James, Bishop of Nisibis. It is believed that Ephrem accompanied James to the famous Council of Nicaea in 325. He lived at Nisibis until 363, when the Persians captured the city and drove out the Christians.

Ephrem retired to a cave in the hills above the city of Edessa. There he wrote most of his spiritual works. He lived on barley bread and dried herbs, sometimes varied by greens. He drank only water. His clothing was a mass of patches. But he was not a recluse, and frequently went to Edessa to preach. Discovering that hymns could be of great value in support of the true faith, he opposed Gnostic hymns with his own, sung by a choir of women.

During a famine in 372–373, he distributed food and money to the poor and organized a sort of ambulance service for the sick. He died of exhaustion, brought on by his long hours of relief work.

Of his writings, there remain 72 hymns, commentaries on the Old and New Testaments, and numerous homilies. In his commentary on the Passion, he wrote: "No one has seen or shall see the things which you have seen. The Lord himself has become the altar, priest, and bread, and the chalice of salvation. He alone suffices for all, yet none suffices for him. He is Altar and Lamb, victim and sacrifice, priest as well as food."

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Ephrem of Edessa

Deacon, 373

I Pour out upon us, O Lord, that same Spirit by which thy deacon Ephrem rejoiced to proclaim in sacred song the mysteries of faith; and so gladden our hearts that we, like him, may be devoted to thee alone; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Pour out on us, O Lord, that same Spirit by which your deacon Ephrem rejoiced to proclaim in sacred song the mysteries of faith; and so gladden our hearts that we, like him, may be devoted to you alone; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
98:5–10	Proverbs 3:1–7 Ephesians 3:8–12 John 16:12–15

Preface of a Saint (1)

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"Joseph, a Levite born in Cyprus, whom the apostles called Barnabas (which means son of encouragement), sold a field he owned, brought the money, and turned it over to the apostles" (Acts 4:36–37). This first reference in the New Testament to Barnabas introduces one whose missionary efforts would cause him to be called, like the Twelve, an apostle. As a Jew of the Dispersion, he had much in common with Paul. When Paul came to Jerusalem after his conversion, the disciples were afraid to receive him. It was Barnabas who brought Paul to the apostles, and declared to them how, on the road to Damascus, Paul had seen the Lord, and had preached boldly in the name of Jesus (Acts 9:27). Later, Barnabas, having settled in Antioch, sent for Paul to join him in leading the Christian Church in that city.

Barnabas and Paul were sent by the disciples in Antioch to carry famine relief to the Church in Jerusalem. Upon their return, the Church in Antioch sent them on their first missionary journey beginning at Cyprus. At Lystra in Asia Minor, the superstitious people took them to be gods, supposing the eloquent Paul to be Mercury, the messenger of the gods, and Barnabas to be Jupiter, the chief of the gods, a testimony to the commanding presence of Barnabas. The association of Barnabas and Paul was broken, after their journey, by a disagreement about Mark, who had left the mission to return to Jerusalem. After attending the Council of Jerusalem with Barnabas, Paul made a return visit to the Churches he and Barnabas had founded in Asia Minor. Barnabas and Mark went to Cyprus, where Barnabas is traditionally honored as the founder of the Church.

It seems that Barnabas continued his journeys for the Gospel, because Paul mentions him several times in his letters to the Galatians, the Corinthians, and the Colossians. Tradition has it that he was martyred at Salamis in Cyprus.

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Saint Barnabas the Apostle

I Grant, O God, that we may follow the example of thy faithful servant Barnabas, who, seeking not his own renown but the well-being of thy Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Grant, O God, that we may follow the example of your faithful servant Barnabas, who, seeking not his own renown but the well-being of your Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
112	Isaiah 42:5–12 Acts 11:19–30;13:1–3 Matthew 10:7–16

Preface of Apostles

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John Johnson Enmegahbowh, an Odawa (Ottawa) Indian from Canada, was raised in the Midewiwin traditional healing way of his grandfather and the Christian religion of his mother. He came into the United States as a Methodist missionary in 1832. At one point Enmegahbowh attempted to abandon missionary work and return to Canada, but the boat was turned back by storms on Lake Superior, providing him a vision: "Here Mr. Jonah came before me and said, 'Ah, my friend Enmegahbowh, I know you. You are a fugitive. You have sinned and disobeyed God. Instead of going to the city of Nineveh, where God sent you to spread his word to the people, you started to go, and then turned aside. You are now on your way to the city of Tarsish....'"

Enmegahbowh invited James Lloyd Breck to Gull Lake, where together they founded St. Columba's Mission in 1852. The mission was later moved to White Earth, where Enmegahbowh served until his death in 1902. Unwelcome for a time among some Ojibway groups because he warned the community at Fort Ripley about the 1862 uprising, Enmegahbowh was consistent as a man of peace, inspiring the Waubanaquot (Chief White Cloud) mission, which obtained a lasting peace between the Ojibway and the Dakota peoples.

Enmegahbowh ("The One who Stands Before his People") is the first recognized Native American priest in the Episcopal Church. He was ordained deacon by Bishop Kemper in 1859 and priest by Bishop Whipple in the cathedral at Faribault in 1867. Enmegahbowh helped train many others to serve as deacons throughout northern Minnesota. The powerful tradition of Ojibway hymn singing is a living testimony to their ministry. His understanding of Native tradition enabled him to enculturate Christianity in the language and traditions of the Ojibway. He tirelessly traveled throughout Minnesota and beyond, actively participating in the development of mission strategy and policy for the Episcopal Church.

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Enmegahbowh

Priest and Missionary, 1902

I Almighty God, thou didst lead thy pilgrim people of old with fire and cloud: Grant that the ministers of thy Church, following the example of blessed Enmegahbowh, may stand before thy holy people, leading them with fiery zeal and gentle humility. This we ask through Jesus, the Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God now and for ever. *Amen.*

II Almighty God, you led your pilgrim people of old with fire and cloud: Grant that the ministers of your Church, following the example of blessed Enmegahbowh, may stand before your holy people, leading them with fiery zeal and gentle humility. This we ask through Jesus, the Christ, who lives and reigns with you in the unity of the Holy Spirit, one God now and for ever. *Amen.*

Psalm	**Lessons**
129	Isaiah 52:7–10 1 Peter 5:1–4 Luke 6:17–23

Preface of a Saint (1)

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Born in 1874, Gilbert Keith Chesterton was one the intellectual giants of his day, and was known for his writing that spanned fields as diverse as literary criticism, fiction and fantasy, satire, and Christian apologetics. Chesterton often blended elements of such genres together, as indicated in his famous novel *The Man Who Was Thursday*, which combines a mystery plot with Christian imagery and symbolism. His work in the field of literary criticism was immensely influential in his day, and his book length study of Charles Dickens can be credited with bringing that author's work back to the forefront of scholarly study.

As a young man, Chesterton had been fascinated with spiritualism and the occult, but his faith grew stronger over the years, as he devoted himself to the defense of what he called "orthodoxy," which was for him, among other things, an acknowledgement of the mystery and paradox of Christian faith in an age of increasing skepticism. His spiritual journey toward the ancient faith of the Church culminated in his conversion to the Roman Catholic Church in 1922.

In works such as *Orthodoxy* and *The Everlasting Man*, Chesterton defended Christian faith with a unique blend of wit and religious fervor, while simultaneously satirizing the prevailing viewpoints of the day that often sought to dismiss faith as irrational and unnecessary. The latter work was particularly important to C.S. Lewis, who called it "the best apologetic work I know." Today, Chesterton is still known and loved for his sharp wit, his intellectual tenacity, and his refusal to resolve the ambiguities of Christian faith in favor of facile and passing conceptions of truth. His work has influenced intellectual figures as diverse as Ernest Hemingway and Dorothy L. Sayers, and he is a figure beloved of Protestants and Catholics alike.

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[Gilbert Keith Chesterton]

Apologist and Writer, 1936

I O God of earth and altar, who didst give G. K. Chesterton a ready tongue and pen, and inspired him to use them in thy service: Mercifully grant that we may be inspired to witness cheerfully to the hope that is in us; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God of earth and altar, you gave G. K. Chesterton a ready tongue and pen, and inspired him to use them in your service: Mercifully grant that we may be inspired to witness cheerfully to the hope that is in us; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
8	1 Chronicles 29:10–13 1 Corinthians 15:50–52 John 1:43–51

Preface of God the Father

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Basil was born about 329, in Caesarea of Cappadocia, into a Christian family of wealth and distinction. Educated in classical Hellenism, Basil might have continued in academic life, had it not been for the death of a beloved younger brother and the faith of his sister, Macrina. He was baptized at the age of twenty-eight, and ordained a deacon soon after.

Macrina had founded the first monastic order for women at Annesi. Fired by her example, Basil made a journey to study the life of anchorites in Egypt and elsewhere. In 358 he returned to Cappadocia and founded the first monastery for men at Ibora. Assisted by Gregory Nazianzus, he compiled *The Longer and Shorter Rules,* which transformed the solitary anchorites into a disciplined community of prayer and work. The *Rules* became the foundation for all Eastern monastic discipline. The monasteries also provided schools to train leaders for Church and State.

Basil was ordained presbyter in 364. In the conflict between the Arians (supported by an Arian Emperor) and orthodox Christians, Basil became convinced that he should be made Bishop of Caesarea. By a narrow margin, he was elected Bishop of Caesarea, Metropolitan of Cappadocia, and Exarch of Pontus. He was relentless in his efforts to restore the faith and discipline of the clergy, and in defense of the Nicene faith. When the Emperor Valens sought to undercut Basil's power by dividing the See of Cappadocia, Basil forced his brother Gregory to become Bishop of Nyssa.

In his treatise, *On the Holy Spirit,* Basil maintained that both the language of Scripture and the faith of the Church require that the same honor, glory, and worship is to be paid to the Spirit as to the Father and the Son. It was entirely proper, he asserted, to adore God in liturgical prayer, not only with the traditional words, "Glory to the Father *through* the Son in the Holy Spirit;" but also with the formula, "Glory to the Father *with* the Son *together* with the Holy Spirit."

Basil was also concerned about the poor, and when he died, he willed to Caesarea a complete new town, built on his estate, with housing, a hospital and staff, a church for the poor, and a hospice for travelers.

He died at the age of fifty, in 379, just two years before the Second Ecumenical Council, which affirmed the Nicene faith.

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Basil the Great

Bishop of Caesarea, 379

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

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

Psalm	**Lessons**
139:1–9	Ezekiel 22:23–30 1 Corinthians 2:6–13 Luke 10:21–24

Preface of Trinity Sunday

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The only child of a prominent barrister and his wife, Evelyn Underhill was born in Wolverhampton, England, and grew up in London. She was educated there and in a girls' school in Folkestone, where she was confirmed in the Church of England. She had little other formal religious training, but her spiritual curiosity was naturally lively, and she read widely, developing quite early a deep appreciation for mysticism. At sixteen, she began a life-long devotion to writing.

Evelyn had few childhood companions, but one of them, Hubert Stuart Moore, she eventually married. Other friends, made later, included such famous persons as Laurence Housman, Maurice Hewlett, and Sarah Bernhardt. Closest of all were Ethel Ross Barker, a devout Roman Catholic, and Baron Friedrich von Hügel, with whom she formed a strong spiritual bond. He became her director in matters mystical.

In the 1890's, Evelyn began annual visits to the Continent, and especially to Italy. There she became influenced by the paintings of the Italian masters and by the Roman Catholic Church. She spent nearly fifteen years wrestling painfully with the idea of converting to Roman Catholicism, but decided in the end that it was not for her.

In 1921, Evelyn Underhill became reconciled to her Anglican roots, while remaining what she called a "Catholic Christian." She continued with her life of reading, writing, meditation, and prayer. She had already published her first great spiritual work, *Mysticism*. This was followed by many other books, culminating in her most widely read and studied book, *Worship* (1937).

Evelyn Underhill's most valuable contribution to spiritual literature must surely be her conviction that the mystical life is not only open to a saintly few, but to anyone who cares to nurture it and weave it into everyday experience, and also (at the time, a startling idea) that modern psychological theories and discoveries, far from hindering or negating spirituality, can actually enhance and transform it.

Evelyn Underhill's writings proved appealing to many, resulting in a large international circle of friends and disciples, making her much in demand as a lecturer and retreat director. She died, at age 65, in 1941.

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Evelyn Underhill

1941

I O God, Origin, Sustainer, and End of all creatures: Grant that thy Church, taught by thy servant Evelyn Underhill, guarded evermore by thy power, and guided by thy Spirit into the light of truth, may continually offer to thee all glory and thanksgiving, and attain with thy saints to the blessed hope of everlasting life, which thou hast promised us by our Savior Jesus Christ; who with thee and the same Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II O God, Origin, Sustainer, and End of all your creatures: Grant that your Church, taught by your servant Evelyn Underhill, guarded evermore by your power, and guided by your Spirit into the light of truth, may continually offer to you all glory and thanksgiving and attain with your saints to the blessed hope of everlasting life, which you have promised by our Savior Jesus Christ; who with you and the Holy Spirit, lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
37:3–6, 32–33	Wisdom 7:24–8:1 1 Corinthians 4:1–5 John 4:19–24

Preface of the Dedication of a Church

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George Berkeley was born in Ireland in 1684, educated at Trinity College, Dublin, and ordained to the priesthood in 1721. As Dean of Derry, beginning in 1724, he developed an interest in the churches in colonial America as well as concern for the conversion of Native Americans to the Christian faith.

He sailed for America, reaching Newport, Rhode Island, in January, 1729, settling on a plantation nearby, Whitehall, while awaiting the resources to start a college in Bermuda. When his plans failed, he gave Whitehall and his personal library to Yale College and returned to Ireland where he became Bishop of Cloyne in 1734. Berkeley College at Yale, Berkeley Divinity School, and the City of Berkeley, California, are named for him.

Berkeley was a major philosopher of his time and among his achievements was the theory of immaterialism—individuals can only directly know objects by the perception of them—an idea that would influence Hume, Kant, and Schopenhauer.

Joseph Butler, once called "the greatest of all the thinkers of the English Church," was born in Berkshire in 1692, into a Presbyterian family. His early education was in dissenting academies, but in his early twenties he became an Anglican. He entered Oxford in 1715 and was ordained in 1718.

Butler distinguished himself as a preacher while serving Rolls Chapel, Chancery Lane, London, and then went on to serve several parishes before being appointed Bishop of Bristol in 1738. He declined the primacy of Canterbury, but accepted translation to Durham in 1750. He died on June 16, 1752 in Bath, and his body was entombed in Bristol Cathedral.

Butler's importance rests chiefly on his acute apology for orthodox Christianity against the Deistic through prevalent in England in his time, *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature,* 1736. He maintained the "reasonable probability" of Christianity, with action upon that probability as a basis for faith. Butler's was a rational exposition of the faith grounded in deep personal piety, a worthy counterpoint to the enthusiasm of the Wesleyan revival of the same period.

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[George Berkeley and] Joseph Butler

Bishops and Theologians, 1753, 1752

I Holy God, source of all wisdom: We give thanks for thy servants George Berkeley and Joseph Butler, who by their life and work strengthened thy Church and illumined thy world. Help us, following their examples, to place our hearts and minds in thy service, for the sake of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Holy God, source of all wisdom: We give thanks for your servants George Berkeley and Joseph Butler, who by their life and work strengthened your Church and illumined your world. Help us, following their examples, to place our hearts and minds in your service, for the sake of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:89–96	Isaiah 6:6–10 Acts 13:38–44 John 3:11–16

Preface of a Saint (1)

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Bernard Mizeki was born about the year 1861 in Portuguese East Africa (Mozambique). In his early teens he escaped from his native land and arrived in Capetown, South Africa, where he was befriended and converted by Anglican missionaries. He was baptized on March 9, 1886.

In 1891 Bernard Mizeki volunteered as a catechist for the pioneer mission in Mashonaland, and was stationed at Nhowe. In June, 1896, during an uprising of the native people against the Europeans and their African friends, Bernard was marked out especially. Though warned to flee, he would not desert his converts at the mission station. He was stabbed to death, but his body was never found, and the exact site of his burial is unknown.

A shrine near Bernard's place of martyrdom attracts many pilgrims today, and the Anglican Churches of Central and of South Africa honor him as their primary native martyr and witness.

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Bernard Mizeki

Catechist and Martyr in Mashonaland, 1896

I Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy martyr Bernard Mizeki: Grant to us, thy humble servants, a like faith and power of love, that we who rejoice in his triumph may profit by his example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Psalm	**Lessons**
124	Nehemiah 6:6–11 Revelation 7:13–17 Luke 12:2–12

Preface of Holy Week

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Alban is the earliest Christian in Britain who is known by name and, according to tradition, the first British martyr. He was a soldier in the Roman army stationed at Verulamium, a city about twenty miles northeast of London, now called St. Alban's. He gave shelter to a Christian priest who was fleeing from persecution, and was converted by him. When officers came to Alban's house, he dressed himself in the garments of the priest and gave himself up. Alban was tortured and martyred in place of the priest, on the hilltop where the Cathedral of St. Alban's now stands. The traditional date of his martyrdom is 303 or 304, but recent studies suggest that the year was actually 209, during the persecution under the Emperor Septimius Severus.

The site of Alban's martyrdom soon became a shrine. King Offa of Mercia established a monastery there about the year 793, and in the high Middle Ages St. Alban's ranked as the premier Abbey in England. The great Norman abbey church, begun in 1077, now serves as the cathedral of the diocese of St. Alban's, established in 1877. It is the second longest church in England (Winchester Cathedral is the longest, by six feet), and it is built on higher ground than any other English cathedral. In a chapel east of the choir and high Altar, there are remains of the fourteenth century marble shrine of St. Alban.

The Venerable Bede gives this account of Alban's trial: "When Alban was brought in, the judge happened to be standing before an altar, offering sacrifice to devils ... 'What is your family and race?' demanded the judge. 'How does my family concern you?' replied Alban; 'If you wish to know the truth about my religion, know that I am a Christian and am ready to do a Christian's duty.' 'I demand to know your name,' insisted the judge. 'Tell me at once.' 'My parents named me Alban,' he answered, 'and I worship and adore the living and true God, who created all things.' "

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Alban

First Martyr of Britain, c. 304

I Almighty God, by whose grace and power thy holy martyr Alban triumphed over suffering and was faithful even unto death: Grant to us, who now remember him with thanksgiving, to be so faithful in our witness to thee in this world, that we may receive with him the crown of life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, by whose grace and power your holy martyr Alban triumphed over suffering and was faithful even to death: Grant us, who now remember him in thanksgiving, to be so faithful in our witness to you in this world, that we may receive with him the crown of life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
31:1–5	Wisdom 3:1–9 1 John 3:13–16 Matthew 10:34–42

Preface of a Saint (3)

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John the Baptist, the prophet, and forerunner of Jesus, was the son of elderly parents, Elizabeth and Zechariah, and was related to Jesus on his mother's side. His birth is celebrated six months before Christmas Day, since, according to Luke, Elizabeth became pregnant six months before the Angel Gabriel appeared to Mary.

John figures prominently in all four Gospels, but the account of his birth is given only in the Gospel according to Luke. His father, Zechariah, a priest of the Temple at Jerusalem, was struck speechless because he doubted a vision foretelling John's birth. When his speech was restored, Zechariah uttered a canticle of praise, the Benedictus, which is one of the canticles in the Daily Office.

John lived ascetically in the desert. He was clothed with camel's hair, with a leather belt, and ate locusts and wild honey. He preached repentance, and called upon people to prepare for the coming of the Kingdom and of the Messiah, baptizing his followers to signify their repentance and new life. Jesus himself was baptized by John in the Jordan.

John had many followers, some of whom became Jesus' disciples. Because of his denunciation of the sins of Herod, especially Herod's incestuous marriage, John incurred the enmity of Herodias, Herod's wife, and was put in prison. Through Herodias' plotting with Salome, her daughter, Herod was led to promise a gift to Salome, who demanded John's head. John was thereupon executed.

John is remembered during Advent as a prophet, and at Epiphany as the baptizer of Jesus. The Gospel according to John quotes the Baptist as saying to his followers that Jesus is the Lamb of God, and prophesying, "He must increase, but I must decrease" (John 3:30).

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The Nativity of Saint John the Baptist

I Almighty God, by whose providence thy servant John the Baptist was wonderfully born, and sent to prepare the way of thy Son our Savior by preaching repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit one God, for ever and ever. *Amen.*

II Almighty God, by whose providence your servant John the Baptist was wonderfully born, and sent to prepare the way of your Son our Savior by preaching repentance: Make us so to follow his teaching and holy life, that we may truly repent according to his preaching; and, following his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
85	Isaiah 40:1–11
or 85:7–13	Acts 13:14b–26
	Luke 1:57–80

Preface of Advent

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James Weldon Johnson was born in 1871 in Jacksonville, Florida. His parents stimulated his academic interests and he was encouraged to study literature and music. Johnson enrolled at Atlanta University with the expressed intention that the education he received there would be used to further the interests of the black people. He never reneged on that commitment. In the summer after his freshman year, Johnson taught the children of former slaves. Of that experience he wrote, "In all of my experience there has been no period so brief that has meant so much in my education for life as the three months I spent in the backwoods of Georgia." After graduation, he became the principal of the largest high school in Jacksonville, during which time he was paid half of what his white counterparts were paid even though the school excelled under his leadership.

In 1900, he collaborated with his brother, Rosamond, a composer, to create "Lift Ev'ry Voice and Sing." Written in celebration of President Lincoln's birthday, the song, still popular today, has become known as the "African American National Anthem." Due to the success of their collaboration, Johnson moved to New York in 1901 to join his brother and together they attained success as lyricist and composer for Broadway.

In 1906, Johnson was invited to work for the diplomatic corps and became U.S. Consul to Venezuela and later Nicaragua. During his Nicaraguan tenure, Johnson was a voice of reason and reconciliation in a time of civil unrest and turmoil. His ability to bring together people of differing viewpoints toward a common vision served Johnson well in the 1920's when he became an organizer for the National Association for the Advancement of Colored People (NAACP).

Johnson was a prolific poet and anthologist. He edited *The Book of American Negro Poetry* (1922), a major contribution to the history of African-American literature. His book of poetry *God's Trombones* (1927), seven biblical stories rendered into verse, was influenced by his impressions of the rural South.

James Weldon Johnson died in 1938.

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[James Weldon Johnson]

Poet, 1938

I Eternal God, we give thanks for the gifts that thou didst bestow upon thy servant James Weldon Johnson: a heart and voice to praise thy Name in verse. As he gave us powerful words to glorify you, may we also speak with joy and boldness to banish hatred from thy creation, in the Name of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Eternal God, we give thanks for the gifts that you gave your servant James Weldon Johnson: a heart and voice to praise your Name in verse. As he gave us powerful words to glorify you, may we also speak with joy and boldness to banish hatred from your creation, in the Name of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
46:1–8	Sirach (Ecclesiasticus) 39:1–11 Ephesians 6:10–18 Luke 1:57–75

Preface of the Epiphany

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Isabel Hapgood, a lifelong and faithful Episcopalian, was a force behind ecumenical relations between Episcopalians and Russian Orthodoxy in the United States around the turn of the twentieth century. Born in Massachusetts of a wealthy family, Hapgood was educated in private schools. She was a superior student with a particular talent for the study of languages. In addition to the standard fare of the time—Latin and French—she also mastered most of the Romantic and Germanic languages of Europe and most notably Russian, Polish, and Church Slavonic. She possessed the particular gift of being able to translate the subtleties of Russian into equally subtle English. Her translations made the works of Dostoyevsky, Tolstoy, Gorky, and Chekov, among others, available to English readers. She was also a prolific journalist writing regularly for *The Nation,* and *The New York Evening Post,* and was a contributor to *The New York Times, Harper's Weekly, The Century,* and *The Atlantic Monthly.*

Between 1887-1889, Hapgood traveled extensively through Russia. That visit cemented a lifelong love of Russia, its language and culture, and particularly the Russian Orthodox Church. She would make return visits to Russia almost every year for the rest of her life.

Her love of Russian Orthodoxy and its great Divine Liturgy led her to seek the permission of the hierarchy to translate the rites into English. Hapgood's already established reputation as a sensitive translator certainly contributed, but in the meantime she had developed close relationships with Russian clergy and musicians at all levels of the hierarchy. The work, *Service Book of the Holy-Orthodox Catholic Church,* took eleven years to complete. It received support of the Russian Orthodox bishops in North America, particularly Archbishop Tikhon who was later to give Hapgood's work a second blessing when he became Patriarch of Moscow.

Isabel Florence Hapgood is faithfully recalled among the Russian Orthodox in North America for her contribution to their common life, her desire for closer relations between Russian Orthodox and Episcopalians, and for her making the liturgical treasures of their tradition available to the English-speaking world.

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[Isabel Florence Hapgood]

Ecumenist and Journalist, 1929

I Loving God, we offer thanks for the work and witness of Isabel Florence Hapgood, who introduced the Divine Liturgy of the Russian Orthodox Church to English-speaking Christians, and encouraged dialogue between Anglicans and Orthodox. Guide us as we build on the foundation that she gave us, that all may be one in Christ; who with thee and the Holy Spirit liveth and reigneth, one God, unto ages of ages. *Amen.*

II Loving God, we thank you for the work and witness of Isabel Florence Hapgood, who introduced the Divine Liturgy of the Russian Orthodox Church to English-speaking Christians, and encouraged dialogue between Anglicans and Orthodox. Guide us as we build on the foundation that she gave us, that all may be one in Christ; who with you and the Holy Spirit lives and reigns, one God, to the ages of ages. *Amen.*

Psalm	**Lessons**
24	Isaiah 6:1–5 Revelation 5:8–14 John 17:17–23

Preface of All Saints

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Born in 1834, Cornelius Hill was the first great Oneida chief to be born in Wisconsin, after the United States government had forced the Oneida peoples west from New York State.

As a young man, Hill spent several years at Nashotah House, where the Episcopal priests educated him and formed him in the faith, worship, and tradition of the Church. Hill was greatly respected among his people for his intelligence, courage, and ability to lead, and by his teenage years, he had already been made an Oneida chief, named Onan-gwat-go, or "Big Medicine."

Hill's great mentor was the Reverend Edward A. Goodnough, a missionary and teacher who had worked among the Oneidas from 1853-1890. Hill defended Goodnough when the latter resisted land allotment among the chief families as the solution to their poverty and conflicts. Like Goodnough, Hill was a staunch opponent of allotment, and he opposed Chief Daniel Bread, his elder chief who saw allotment as an inevitable reality. Upon Bread's death Hill took on a great role in the tribal politics of his people. In 1874 he drafted a petition to the legislature of the State of New York calling on them to respect Oneida claims under state treaties, particularly fishing rights which had been revoked and which led to economic hardship for Oneidas remaining in the area.

When land allotment became a legal reality under the Dawes General Act of 1893, Hill turned to the Church, and in 1895 he was ordained an Episcopal deacon. In 1903 he became the first Oneida to be ordained a priest. At the ordination, he repeated his vows in the Oneida language.

Hill saw Christian faith as a way to help his people grapple with the profound and rapid changes which faced them, and the authority of his ordination enhanced his ability to be a bridge between Oneida and white culture. He is to this day revered by his people, and many shrines to him exist in the state of Wisconsin.

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[Cornelius Hill]

Priest and Chief among the Oneida, 1907

I Everliving Lord of the universe, our loving God, who raised up thy priest Cornelius Hill, last hereditary chief of the Oneida nation, to shepherd and defend his people against attempts to scatter them in the wilderness: Help us, like him, to be dedicated to truth and honor, that we may come to that blessed state thou hast prepared for us; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II Everliving Lord of the universe, our loving God, you raised up your priest Cornelius Hill, last hereditary chief of the Oneida nation, to shepherd and defend his people against attempts to scatter them in the wilderness: Help us, like him, to be dedicated to truth and honor, that we may come to that blessed state you have prepared for us; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
90:1–2,14–17	Amos 5:14–15 Romans 14:12–19 John 10:7–18

Preface of God the Father

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If theology is "thinking about faith" and arranging those thoughts in some systematic order, then Irenaeus has been rightly recognized by Catholics and Protestants alike as the first great systematic theologian.

There is considerable doubt about the year of Irenaeus' birth; estimates vary from 97 to 160. It is certain that he learned the Christian faith in Ephesus at the feet of the venerable Polycarp, who in turn had known John the Evangelist. Some years before 177, probably while Irenaeus was still in his teens, he carried the tradition of Christianity to Lyons in southern France.

His name means "the peaceable one"—and suitably so. The year 177 brought hardship to the mission in Gaul. Persecution broke out, and a mounting tide of heresy threatened to engulf the Church. Irenaeus, by now a presbyter, was sent to Rome to mediate the dispute regarding Montanism, which the Bishop of Rome, Eleutherus, seemed to embrace. While Irenaeus was on this mission, the aged Bishop of Lyons, Pothinus, died in prison during a local persecution. When Irenaeus returned to Lyons, he was elected bishop to succeed Pothinus.

Irenaeus' enduring fame rests mainly on a large treatise, entitled *The Refutation and Overthrow of Gnosis, Falsely So-Called,* usually shortened to *Against Heresies*. In it, Irenaeus describes the major Gnostic systems, thoroughly, clearly, and often with biting humor. It is one of our chief sources of knowledge about Gnosticism. He also makes a case for Christianity which has become a classic, resting heavily on Scripture, and on the continuity between the teaching of the Apostles and the teaching of bishops, generation after generation, especially in the great see cities. Against the Gnostics, who despised the flesh and exalted the spirit, he stressed two doctrines: that of the creation as good, and that of the resurrection of the body.

A late and uncertain tradition claims that he suffered martyrdom, about 202.

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Irenaeus

Bishop of Lyons, c. 202

I Almighty God, who didst uphold thy servant Irenaeus with strength to maintain the truth against every blast of vain doctrine: Keep us, we beseech thee, steadfast in thy true religion, that in constancy and peace we may walk in the way that leadeth to eternal life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, you upheld your servant Irenaeus with strength to maintain the truth against every blast of vain doctrine: Keep us, we pray, steadfast in your true religion, that in constancy and peace we may walk in the way that leads to eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
145:8–13	Proverbs 8:6–11 2 Timothy 2:22b–26 Luke 11:33–36

Preface of the Epiphany

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Peter and Paul, the two greatest leaders of the early Church, are commemorated separately, Peter on January 18, for his confession of Jesus as the Messiah, and Paul on January 25, for his conversion, but they are commemorated together on June 29 in observance of the tradition of the Church that they both died as martyrs in Rome during the persecution under Nero, in 64.

Paul, the well-educated and cosmopolitan Jew of the Dispersion, and Peter, the uneducated fisherman from Galilee, had differences of opinion in the early years of the Church concerning the mission to the Gentiles. More than once, Paul speaks of rebuking Peter for his continued insistence on Jewish exclusiveness; yet their common commitment to Christ and the proclamation of the Gospel proved stronger than their differences; and both eventually carried that mission to Rome, where they were martyred. According to tradition, Paul was granted the right of a Roman citizen to be beheaded by a sword, but Peter suffered the fate of his Lord, crucifixion, though with head downward.

A generation after their martyrdom, Clement of Rome, writing to the Church in Corinth, probably in 96 A.D., says: "Let us come to those who have most recently proved champions; let us take up the noble examples of our own generation. Because of jealousy and envy the greatest and most upright pillars of the Church were persecuted and competed unto death. Let us bring before our eyes the good apostles—Peter, who because of unrighteous jealousy endured not one or two, but numerous trials, and so bore a martyr's witness and went to the glorious place that he deserved. Because of jealousy and strife Paul pointed the way to the reward of endurance; seven times he was imprisoned, he was exiled, he was stoned, he was a preacher in both east and west, and won renown for his faith, teaching uprightness to the whole world, and reaching the farthest limit of the west, and bearing a martyr's witness before the rulers, he passed out of the world and was taken up into the holy place, having proved a very great example of endurance."

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Saint Peter and Saint Paul, Apostles

I Almighty God, whose blessed apostles Peter and Paul glorified thee by their martyrdom: Grant that thy Church, instructed by their teaching and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Spirit, one God, for ever and ever. *Amen.*

II Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
87	Ezekiel 34:11–16 2 Timothy 4:1–8 John 21:15–19

Preface of Apostles

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Harriet Beecher Stowe was born on June 14, 1811, and from an early age was influenced by the humanitarian efforts of her famous parents. Her father, Lyman Beecher, was known for his zealous preaching and involvement with the temperance movement, while her mother, Roxana Foote Beecher, ran a school for girls and publicly advocated for the intellectual development of women. Her sister Catharine led the women's opposition against the Jackson administration's Indian Removal Bill.

Harriet Beecher Stowe was an outspoken critic of slavery, an institution that she believed to be fundamentally incompatible with the theology of her Calvinist upbringing. An author of many works, she is justly famous for her novel *Uncle Tom's Cabin* (1852), a sermon-like work that chronicled the life of a slave family in the south. In particular, it recounted the tragic consequences of slavery on families, consequences that were for Stowe to be counted as one of the worst evils of slavery. *Uncle Tom's Cabin* was the bestselling book of the nineteenth century, and was influential in both America and Britain.

Stowe's book inspired anti-slavery movements in the North and provoked widespread anger in the South. Her work intensified the sectional conflicts that would eventually lead to the Civil War. Abraham Lincoln, upon meeting Harriet Beecher Stowe, was alleged to have said, "So this is the little lady who started this great war!"

Stowe's book, together with her public anti-slavery work, was largely responsible for bringing the evils of slavery to light not only in America, but in Britain, Europe, even Russia. Tolstoy greatly esteemed her work and her moral courage, heaping lavish praise on her. She was renowned then, as now, for her boldness and willingness to expose the harsh realities of slavery to the public eye.

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[Harriet Beecher Stowe]

Writer and Prophetic Witness, 1896

I Gracious God, we offer thanks for the witness of Harriett Beecher Stowe, whose fiction inspired thousands with compassion for the shame and sufferings of enslaved peoples, and who enriched her writings with the cadences of The Book of Common Prayer. Help us, like her, to strive for thy justice, that our eyes may see the glory of thy Son, Jesus Christ, when he comes to reign with thee and the Holy Spirit in reconciliation and peace, one God, now and always. *Amen.*

II Gracious God, we thank you for the witness of Harriett Beecher Stowe, whose fiction inspired thousands with compassion for the shame and sufferings of enslaved peoples, and who enriched her writings with the cadences of The Book of Common Prayer. Help us, like her, to strive for your justice, that our eyes may see the glory of your Son, Jesus Christ, when he comes to reign with you and the Holy Spirit in reconciliation and peace, one God, now and always. *Amen.*

Psalm	**Lessons**
94:16–23	Isaiah 26:7–13 1 Peter 3:8–12 Matthew 23:1–12

Preface of Advent

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Born the son of a German preacher in upstate New York, Walter Rauschenbusch's childhood was steeped in traditional Protestant doctrine and biblical literalism. While attending Rochester Theological Seminary, he came to believe that Jesus died "to substitute love for selfishness as the basis of human society." For Rauschenbusch, the Kingdom of God was "not a matter of getting individuals to heaven, but of transforming life on earth into the harmony of heaven."

In works such as *Theology for the Social Gospel* (1917), Rauschenbusch enumerated the "social sins" which Jesus bore on the cross, including the combination of greed and political power, militarism, and class contempt. In 1892, he and some friends formed the Brotherhood of the Kingdom, a group whose mission was to open the eyes of the church to the reality of the Kingdom of God on earth.

Like Rauschenbusch, Washington Gladden's ministry was dedicated to the realization of the Kingdom of God in this world. Gladden was the acting religious editor of the *New York Independent*, in which he exposed corruption in the New York political system. Gladden was the first American clergyman to approve of and support labor unions. In his capacity as Vice President of the American Missionary Association, he traveled to Atlanta where he met W.E.B. Dubois and he became an early opponent of segregation.

Though not a pastor like Rauschenbusch and Gladden, Jacob Riis's "muckraker" journalism did much to awaken the nation to the plight of the urban poor. Born in Denmark in 1849, Riis arrived in New York City in 1870 as multitudes of immigrants flooded the city seeking work following the devastation of the Civil War. Riis found a job as a police reporter for the *New York Tribune*, and his work took him to the poorest, most crime-ridden parts of the city. Teaching himself photography, he combined word and image to display the devastating effects of poverty and crime on so many in New York. His work led future President Theodore Roosevelt, then City Police Commissioner, to close down the police-run poor houses in which Riis had struggled during his first months in New York.

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[Walter Rauschenbusch, Washington Gladden, and Jacob Riis]

Prophetic Witnesses, 1918, 1918, 1914

I Loving God, who dost call us to do justice and love kindness: we offer thanks for the witness of Walter Rauschenbusch, Washington Gladden and Jacob Riis, reformers of society; and we pray that, following their examples of faithfulness to the Gospel, we may be ever mindful of the suffering of those who are poor and work diligently for the reform of our communities; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Loving God, you call us to do justice and love kindness: we thank you for the witness of Walter Rauschenbusch, Washington Gladden and Jacob Riis, reformers of society; and we pray that, following their examples of faithfulness to the Gospel, we may be ever mindful of the suffering of those who are poor and work diligently for the reform of our communities; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
72:12–17	Isaiah 46:8–11 James 2:14–18 Matthew 7:7–12

Preface of the Epiphany

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Proper Psalms, Lessons, and Prayers were first appointed for this national observance in the Proposed Prayer Book of 1786. They were deleted, however, by the General Convention of 1789, primarily as a result of the intervention of Bishop William White. Though himself a supporter of the American Revolution, he felt that the required observance was inappropriate, since the majority of the Church's clergy had, in fact, been loyal to the British crown.

Writing about the Convention which had called for the observance of the day throughout "this Church, on the fourth of July, for ever," White said, "The members of the convention seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American revolution the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God ... The greater stress is laid on this matter because of the notorious fact, that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure, and kept the day from respect to the requisition of the convention; but could never hear of its being kept, in above two or three places beside Philadelphia."

It was not until the revision of 1928 that provision was again made for the liturgical observance of the day.

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Independence Day

I Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant that we and all the people of this land may have grace to maintain our liberties in righteousness and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145 *or* 145:1–9	Deuteronomy 10:17–21 Hebrews 11:8–16 Matthew 5:43–48

Preface of Trinity Sunday

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John Hus (1372-1415) was a Czech priest who became leader of the Czech reform movement, which called for a return to scripture and living out of the word of God in one's life. As preacher at Bethlehem Chapel in Prague, he talked to the people in their native language. Hundreds gathered every day to hear his call for personal and institutional reform.

Clerics he had offended had him exiled from Prague, but he continued his ministry through the written word. Hus took the radical step of appealing directly to Christ rather than to the hierarchy for the justification of his stance.

When the Council of Constance opened in 1414, Hus traveled there hoping to clear his name of charges of heresy. Hus had been given a pledge of safe conduct from the emperor, but his enemies persuaded council officials to imprison him on the grounds that "promises made to heretics need not be kept." Although several leaders of the Council of Constance were in favor of moderate church reform, the council's prime objective was the resolution of the Great Western Schism, which had produced three rival popes at the same time. The council therefore tried to secure a speedy recantation and submission from Hus. He maintained that the charges against him were false or twisted versions of his teachings, and he could not recant opinions he had never held. Faced with an ultimatum to recant or die, Hus chose the latter. As he approached the stake on July 6, 1415, he refused a last attempt to get him to recant and said: "The principal intention of my preaching and of all my other acts or writings was solely that I might turn men from sin. And in that truth of the Gospel that I wrote, taught, and preached in accordance with the sayings and expositions of the holy doctors, I am willing gladly to die today."

His death did not end the movement, and the Czech reformation continued. Hus' rousing assertion "Truth will conquer!" is the motto of the Czech Republic today.

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[John Hus]

Prophetic Witness and Martyr, 1415

I Faithful God, who didst give John Hus the courage to confess thy truth and recall thy Church to the image of Christ: Enable us, inspired by his example, to bear witness against corruption and never cease to pray for our enemies, that we may prove faithful followers of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Faithful God, you gave John Hus the courage to confess your truth and recall your Church to the image of Christ: Enable us, inspired by his example, to bear witness against corruption and never cease to pray for our enemies, that we may prove faithful followers of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:113–120	Job 22:21–30 Revelation 3:1–6 Matthew 23:34–39

Preface of All Saints

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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 profession, 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.

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Benedict of Nursia

Abbot of Monte Cassino, c. 540

I Almighty and everlasting God, whose precepts are the wisdom of a loving Father: Give us grace, following the teaching and example of thy servant Benedict, to walk with loving and willing hearts in the school of the Lord's service; let thine ears be open unto our prayers; and prosper with thy blessing the work of our hands; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, your precepts are the wisdom of a loving Father: Give us grace, following the teaching and example of your servant Benedict, to walk with loving and willing hearts in the school of the Lord's service; let your ears be open to our prayers; and prosper with your blessing the work of our hands; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:129–136	Proverbs 2:1–9 Philippians 2:12–16 Luke 14:27–33

Preface of a Saint (2)

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Born in Sweden in 1866, Söderblom attended the University of Uppsala and was ordained a priest in the (Lutheran) Church of Sweden in 1893. From 1894-1901, he served as Pastor of the Swedish Lutheran community in Paris, during which time he took his doctorate in theology at the Sorbonne. He returned to Uppsala in 1902 to teach and lead the School of Theology at the university. He was a highly respected scholar and teacher, a prolific writer, and an early proponent of the study of comparative religions.

To the surprise and dismay of many, he was appointed Archbishop of Uppsala in 1914. It had been centuries since the senior bishops of the Swedish Church had been passed over for the appointment, and particularly notable since Söderblom was not a bishop. He served as Archbishop of Uppsala until his death in 1931.

Söderblom took a great interest in the early liturgical renewal movement among Roman Catholics, Anglicans, and Lutherans. This coincided with his deep commitment to the unity of the churches of Christ and his passion for ecumenical advancement. In 1925 he invited to Stockholm Episcopalian/Anglican, Reformed, Lutheran, and Orthodox leaders and together they formed the Universal Christian Council on Life and Work. Because of his effort and his tireless advocacy of Christian unity, Söderblom is numbered among the ecumenists whose efforts led eventually to the formation of the World Council of Churches in 1948. He was a close friend and ecumenical ally of Bishop George Bell (October 3). It was Söderblom's advocacy for church unity as a means toward world peace that earned him the Nobel Peace Prize in 1930.

Archbishop Söderblom saw a profound connection between liturgical worship, personal prayer, and social justice. A rich cohesion of these elements was, in his mind, the foundation of a Christian commitment well lived.

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[Nathan Söderblom]

Archbishop of Uppsala and Ecumenist, 1931

I Almighty God, we bless thy Name for the life and work of Nathan Söderblom, Archbishop of Uppsala, who helped to inspire the modern liturgical revival and worked tirelessly for cooperation among Christians. Inspire us by his example, that we may ever strive for the renewal of thy Church in life and worship, for the glory of thy Name; who with Jesus Christ and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

II Almighty God, we bless your Name for the life and work of Nathan Söderblom, Archbishop of Uppsala, who helped to inspire the modern liturgical revival and worked tirelessly for cooperation among Christians. Inspire us by his example, that we may ever strive for the renewal of your Church in life and worship, for the glory of your Name; who with Jesus Christ and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
133	2 Kings 22:3–13 1 Corinthians 1:10–18 John 13:31–35

Preface of Apostles

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Conrad Weiser was an eighteenth century American diplomat who worked for peace and reconciliation between the European settlers and the native peoples of Pennsylvania. Of Lutheran descent, he was the father-in-law of Henry Melchior Muhlenberg (October 7).

Born in Germany in 1696, he immigrated to the United States as a child. At 17, Weiser went to live among the Mohawks in New York in order to learn their language and culture. He later made his way to southeastern Pennsylvania where he learned customs and language of the Iroquois.

Weiser eventually settled in the area that is now Reading, Pennsylvania. He designed the layout of the city of Reading, is numbered among the founders of Berks County, and served a long tenure as the local judge. Like many people of his time, he had to work at a variety of occupations in order to care for his family: farmer, tanner, merchant, and real estate speculator. For a time Weiser was enamored with the Seventh Day Baptist movement and took up residence at Ephrata Cloister.

His knowledge of the Iroquois language and his natural diplomatic gifts made him invaluable during the years of the settlement. He negotiated land deeds and other treaties not only between Native Americans and European settlers, he also did diplomatic work between the various tribes of Native Americans and was often, but not always, successful in keeping the peace among them. He advised William Penn and Benjamin Franklin on matters related to Native Americans and played an important role in keeping the Iroquois sympathetic to the British cause during the French and Indian Wars. At the time of Weiser's death, an Iroquois leader was heard to remark, "We are at a great loss and sit in darkness...as since his death we cannot so well understand one another."

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[Conrad Weiser]

Witness to Peace and Reconciliation, 1760

I Almighty God, of thy grace thou didst endue Conrad Weiser with the gift of diplomacy, the insight to understand two different cultures and interpret each to the other with clarity and honesty: As we strive to be faithful to our vocation to commend thy kingdom, help us to proclaim the Gospel to the many cultures around us, that by thy Holy Spirit we may be effective ambassadors for our Savior Jesus Christ; who with thee and the same Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Almighty God, of your grace you gave Conrad Weiser the gift of diplomacy, the insight to understand two different cultures and interpret each to the other with clarity and honesty: As we strive to be faithful to our vocation to commend your kingdom, help us to proclaim the Gospel to the many cultures around us, that by your Holy Spirit we may be effective ambassadors for our Savior Jesus Christ; who with you and the same Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
122	Job 5:8–9,20–27 2 Corinthians 5:16–20 John 16:33–17:5

Preface of the Epiphany

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Samson Occum, the first ordained Native American minister, was born a member of the Mohegan nation near New London, Connecticut in 1723. By the age of sixteen, Occum has been exposed to the evangelical preaching of the Great Awakening. In 1743 he began studying theology at the school of congregational minister Eleazar Wheelock, later founder of Dartmouth College.

Occum did mission work among the Native Americans in New England and Montauk, Long Island. In 1759, he was ordained a Presbyterian minister. In 1766, at the behest of Eleazar Wheelock, Occum went to England, where he was to raise money for Wheelock's Indian charity school. He preached extensively for over a year, traveling across England, and raising over eleven thousand pounds from wealthy patrons including King George III. When he returned from England, however, his family, supposedly under the care of Wheelock, was found destitute, and the school for which he had labored moved to Hanover, New Hampshire, where it became Dartmouth College. The funds he had raised had been put toward the education of Englishman rather than of Native Americans.

Following a disagreement with the colonial government of Connecticut over a lack of compensation for lands they had sold, Occum and many other Mohegans moved to Oneida territory in upstate New York. There, he and his companions founded the Brothertown Community. In his day, Occum was renowned for his eloquence and spiritual wisdom, and his work among the Mohegans of Connecticut, many of whom became Christians under this guidance, which helped them to avoid later relocation.

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[Samson Occum]

Witness to the Faith in New England, 1792

I God, the Great Spirit, whose breath givest life to the world and whose voice thundereth in the wind: We give thee thanks for thy servant Samson Occum, strong preacher and teacher among the Mohegan people; and we pray that we, cherishing his example, may love learning and by love build up the communities into which thou sendest us, and on all our paths walk in beauty with Jesus Christ; who with thee and the Holy Spirit, liveth and reigneth, one God, now and for ever. *Amen.*

II God, Great Spirit, whose breath gives life to the world and whose voice thunders in the wind: We thank you for your servant Samson Occum, strong preacher and teacher among the Mohegan people; and we pray that we, cherishing his example, may love learning and by love build up the communities into which you send us, and on all our paths walk in beauty with Jesus Christ; who with you and the Holy Spirit, is alive and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
29	Sirach (Ecclesiasticus) 14:20–27 Acts 10:30–38 Luke 8:16–21

Preface of Baptism

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During the Second World War, thousands of Christians and persons of faith made valiant sacrifices, often at the risk of their own lives, to save Jews from the Holocaust. These "righteous gentiles" are honored for courageous action in the face of Hitler's reign of terror.

Raoul Wallenberg (Lutheran) was a Swedish humanitarian and diplomat whose great resourcefulness saved thousands of Hungarian Jews during the Nazi occupation. He issued them Swedish passports so that they could escape and housed many in Swedish government property in Budapest, thereby protecting them on the basis of diplomatic immunity.

Hiram Bingham IV (Episcopalian) was an American diplomat in France during the early years of the Nazi occupation. He violated State Department protocol by arranging escape routes for persecuted Jews and often provided the most wanted with safe haven in his own home. When transferred to Argentina, he devoted considerable effort to tracking the movements of Nazi war criminals.

Carl Lutz (Evangelical) was a Swiss diplomat in Budapest who also worked to save the lives of many Hungarian Jews. Although deeply involved in this endeavor at every level, he is most remembered for negotiating with the Nazis for safe passage from Hungary to Palestine for more than 10,000 Jews.

Chiune Sugihara (Orthodox), while serving as Japanese Consul in Lithuania, rescued thousands of Jews by providing them with travel credentials so they could escape. In doing so, he violated official diplomatic policy and was removed from his country's foreign service. He lived the rest of his life in disgrace.

André Trocmé (Reformed) and his wife, Magda, were French Christians who saved the lives of several thousand Jews in France during the Nazi occupation. He was the pastor in Le Chambon-sur-Lignon and, together with people in neighboring communities, he created a safe haven for many refugees from the Nazi terror.

These faithful servants, together with more than 23,000 others verified to date, are honored at Yad Vashem, the Holocaust Memorial overlooking Jerusalem, and celebrated there as "the righteous among the nations."

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["The Righteous Gentiles"]

I God of the Covenant and Lord of the Exodus, who by the hand of Moses didst deliver thy chosen people from cruel enslavement: We offer thanks for Raoul Wallenberg and all those Righteous Gentiles who with compassion, courage and resourcefulness rescued thousands of thy children from certain death. Grant that, in the power of thy Spirit, we may protect the innocent of every race and creed in the Name of Jesus Christ, strong Deliverer of us all; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II God of the Covenant and Lord of the Exodus, by the hand of Moses you delivered your chosen people from cruel enslavement: We give you thanks for Raoul Wallenberg and all those Righteous Gentiles who with compassion, courage and resourcefulness rescued thousands of your children from certain death. Grant that, in the power of your Spirit, we may protect the innocent of every race and creed in the Name of Jesus Christ, strong Deliverer of us all; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
11	Joshua 2:1–21 Colossians 3:1–4 John 19:10–15

Preface of a Saint (2)

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William White was born in Philadelphia, March 24, 1747, and was educated at the college of that city, graduating in 1765. In 1770 he went to England, was ordained deacon on December 23, and priest on April 25, 1772. On his return home, he became assistant minister of Christ and St. Peter's, 1772–1779, and rector from that year until his death, July 17, 1836. He also served as chaplain of the Continental Congress from 1777 to 1789, and then of the United States Senate until 1800. Chosen unanimously as first Bishop of Pennsylvania, September 14, 1786, he went to England again, with Samuel Provoost, Bishop-elect of New York; and the two men were consecrated in Lambeth Chapel on Septuagesima Sunday, February 4, 1787, by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and of Peterborough.

Bishop White was the chief architect of the Constitution of the American Episcopal Church and the wise overseer of its life during the first generation of its history. He was the Presiding Bishop at its organizing General Convention in 1789 and again from 1795 until his death. He was a theologian of no mean ability, and among his proteges, in whose formation he had a large hand, were such leaders of a new generation as John Henry Hobart, Jackson Kemper, and William Augustus Muhlenberg. White's gifts of statesmanship and reconciling moderation steered the American Church through the first decades of its independent life. His influence in his native city made him its "first citizen." To few men has the epithet "venerable" been more aptly applied.

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William White

Bishop of Pennsylvania, 1836

I O Lord, who in a time of turmoil and confusion didst raise up thy servant William White, and didst endow him with wisdom, patience, and a reconciling temper, that he might lead thy Church into ways of stability and peace: Hear our prayer, we beseech thee, and give us wise and faithful leaders, that through their ministry thy people may be blessed and thy will be done; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord, in a time of turmoil and confusion you raised up your servant William White, and endowed him with wisdom, patience, and a reconciling temper, that he might lead your Church into ways of stability and peace: Hear our prayer, and give us wise and faithful leaders, that through their ministry your people may be blessed and your will be done; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
92:1–4,11–14	Jeremiah 3:15–19 1 Timothy 3:1–10 John 21:15–17

Preface of a Saint (1)

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Las Casas was born in Seville in 1484. He studied both theology and law at the University of Salamanca.

As a reward for his participation in various expeditions, Las Casas left for Hispaniola in 1502. He was given an *encomienda*, a royal land grant populated with native peoples of the Indies. He soon began to evangelize them; he was ordained priest in 1510 at Santo Domingo.

On December of 1511, the Dominican Antonio de Montesinos preached a fiery sermon implicating the colonists in the genocide of the native Indians. Las Casas gave up his rights to the *encomienda* and in his own preaching urged other Spanish colonists should do likewise. Continuing his demand for change, he returned to Spain in 1515 to plead for justice from the Spanish government. The powerful archbishop of Toledo, who named him "Protector of the Indies," took up his cause.

His passionate defense of the Indians before the Spanish Parliament persuaded the emperor, Charles V, to accept Las Casas's project of founding "towns of free Indians": communities of both Spaniards and Indians who would jointly create a new civilization in America. The location selected for the new colony was in the northern part of present-day Venezuela. Although the initial attempts were a bitter failure, Las Casas's work seemed to be crowned with success when Charles V signed the so-called *New Laws* (1542), that required the Spanish colonists to set free the Indians after the span of a single generation. Las Casas renounced his bishopric of Chiapas, Mexico, returned to Spain in 1547, and became a prolific writer. His *A Brief Account of the Destruction of the Indies* (1552), exposes the oppression inflicted upon the peoples of the Indies. Although filled with inaccuracies, it is his most famous work.

Las Casas lived his convictions with such zeal that he often seemed intolerant of others, but is remembered as a tireless advocate for justice for those oppressed by colonialism. Las Casas died in Madrid on July 18, 1566.

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[Bartolomé de las Casas]

Friar and Missionary to the Indies, 1566

I Eternal God, we offer thanks for the witness of Bartolomé de las Casas, whose deep love for thy people caused him to refuse absolution to those who would not free their Indian slaves. Help us, inspired by his example, to work and pray for the freeing of all enslaved people of our world, for the sake of Jesus Christ our Redeemer; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Eternal God, we give you thanks for the witness of Bartolomé de las Casas, whose deep love for your people caused him to refuse absolution to those who would not free their Indian slaves. Help us, inspired by his example, to work and pray for the freeing of all enslaved people of our world, for the sake of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
52	Isaiah 59:14–20 Philemon 8–16 Matthew 10:26–31

Preface of Baptism

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Macrina (340–379) was a monastic, theologian and teacher. She founded one of the earliest Christian communities in the Cappadocian city of Pontus. Macrina left no writings; we know of her through the works of her brother St. Gregory of Nyssa (page 266). In his *Life of St. Macrina,* Gregory describes her as both beautiful and brilliant, an authoritative spiritual teacher.

Macrina persuaded her mother Emmelia to renounce their wealthy lifestyle and to help her establish a monastery on the family's estate. Macrina's ideal of community emphasized caring for the poor and ministering to the wider community. She literally picked up young women who lay in the road starving. Many joined her order.

Gregory credits Macrina as the spiritual and theological intelligence behind her siblings' notable careers in the Church. Gregory, and their brothers St. Basil (page 426), St. Peter of Sebaste, and Naucratios went to her often for theological counsel. Macrina frequently challenged her celebrated brothers. She told Gregory his fame was not due to his own merit, but to the prayers of his parents. She took Basil in hand when he returned from Athens "monstrously conceited about his skill in rhetoric." Under her influence, Basil and Peter renounced material possessions and turned away from secular academia to become monks and theologians. Basil and Peter wrote a Rule for community life, ensuring that Macrina's ideas for Christian community would have lasting authority. Basil, Gregory and Peter all became bishops, in no small measure because of Macrina's influence, and became leading defenders of the Nicene faith.

Gregory visited Macrina as she lay dying on two planks on the floor. He relates Macrina's last words as a classical Greek farewell oration imbued with Holy Scripture. In both his *Life of St. Macrina* and in his later treatise of *The Soul and Resurrection,* Gregory presents Macrina admiringly as a Christian Socrates, delivering beautiful deathbed prayers and teachings about the resurrection.

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Macrina

Monastic and Teacher, 379

I Merciful God, thou didst call thy servant Macrina to reveal in her life and her teaching the riches of thy grace and truth: May we, following her example, seek after thy wisdom and live according to her way; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Merciful God, you called your servant Macrina to reveal in her life and her teaching the riches of your grace and truth: May we, following her example, seek after your wisdom and live according to her way; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:97–104	Sirach (Ecclesiasticus) 51:13–22 Philippians 3:7–11 Matthew 11:27–30

Preface of a Saint (2)

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Adelaide Case was born in Missouri in 1887, but her family soon moved to New York. She received her undergraduate education at Bryn Mawr and her graduate degrees from Columbia University. By the time she completed her doctorate a position had been created for her on the faculty of the Teachers' College at Columbia and she quickly rose to the status of full professor and head of the department of religious education. She is remembered for advocating a child-centered rather than teacher-centered approach to education.

In 1941, while her professional accomplishments were at their height, the Episcopal Theoogical School in Cambridge, Massachusetts, was able to convince her to leave her distinguished and comfortable position at Columbia and join the faculty as Professor of Christian Education. Although other women had taught occasional courses in the seminaries of the church, Adelaide Case was the first to take her place as a full-time faculty member at the rank of Professor. Although Case spoke well of her time in Cambridge, her early years there were difficult. She continued to teach at ETS until her death in 1948.

Students and faculty colleagues remember her contagious faith in Christ, her deep sense of humanity, and her seemingly boundless compassion. Although she carried herself with style and grace, Case had struggled with health issues her entire life, but those who knew her testify to the fact that in spite of those challenges she was spirited, energetic, and fully devoted to her work. "She was a true believer in Christ and you saw him living in and through her," is an oft-repeated accolade.

Case believed that the point of practicing the Christian faith was to make a difference in the world. As an advocate for peace, she believed that Christianity had a special vocation to call people into transformed, reconciled relationships for the sake of the wholeness of the human family. She is said to have discovered these things not in theology or educational theory, but in a life of common prayer and faithful eucharistic practice.

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[Adelaide Teague Case]

Teacher, 1948

I Everliving God, in whose light we see light: We offer thanks for thy teacher and peacemaker Adelaide Case, who inspired generations of students with a love of learning that built up the Church and their communities. Grant that we, following her example, may serve thee tirelessly as learners and teachers, laboring for the transformation of the world toward thy reign of peace, through the companionship of Jesus thy Saving Word; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Everliving God, in whose light we see light: We thank you for your teacher and peacemaker Adelaide Case, who inspired generations of students with a love of learning that built up the Church and their communities. Grant that we, following her example, may serve you tirelessly as learners and teachers, laboring for the transformation of the world toward your reign of peace, through the companionship of Jesus your Saving Word; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:33–40	Proverbs 4:1–9 Hebrews 5:11–6:1 Mark 4:21–25

Preface of God the Son

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Elizabeth Cady Stanton 1815–1902

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 the 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 only regret is that I have not been braver and bolder and truer in the honest conviction of my soul."

Amelia Jenks Bloomer 1818–1894

Amelia Jenks, the youngest of six children, born in New York to a pious Presbyterian family, early on demonstrated a kindness of heart and strict regard for truth and right. As a young woman, she joined in the temperance, anti-slavery and women's rights movements.

Amelia Jenks Bloomer never intended to make dress reform a major platform in women's struggle for justice. But, women's fashion of the day prescribed waist-cinching corsets, even for pregnant women, resulting in severe health problems. Faith and fashion collided explosively when she published in her newspaper, *The Lily,* a picture of herself in loose-fitting Turkish trousers, and began wearing them publicly. Clergy, from their pulpits, attacked women

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who wore them, citing Moses: "Women should not dress like men." Amelia fired back: "It matters not what Moses had to say to the men and women of his time about what they should wear. If clergy really cared about what Moses said about clothes, they would all put fringes and blue ribbons on their garments." Her popularity soared as she engaged clergy in public debate.

She insisted that "certain passages in the Scriptures relating to women had been given a strained and unnatural meaning." And, of St. Paul she said: "Could he have looked into the future and foreseen all the sorrow and strife, the cruel exactions and oppression on the one hand and the blind submission and cringing fear on the other, that his words have sanctioned and caused, he would never have uttered them." And of women's right to freedom, "The same Power that brought the slave out of bondage will, in His own good time and way, bring about the emancipation of woman, and make her the equal in power and dominion that she was in the beginning."

Later in life, in Council Bluffs, Iowa, a frontier town, she worked to establish churches, libraries, and school houses. She provided hospitality for traveling clergy of all denominations, and for temperance lecturers and reformers. Trinity Episcopal Church, Seneca Falls, New York, where she was baptized, records her as a "faithful Christian missionary all her life."

Sojourner Truth, "Miriam of the Later Exodus" 1797–8 to 1883

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

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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 women's rights convention in Ohio, Sojourner gave the speech for which she is best remembered: "Ain't I a Woman." She had listened for hours to clergy attack women's rights and abolition, using the Bible to support their oppressive logic: God had created women to be weak and blacks to be a subservient race.

Harriet Ross Tubman, "Moses of her People" 1820–1913

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 in their efforts to found their own organizations to address equality, work and education.

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Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth, and Harriet Ross Tubman

Liberators and Prophets, 1902, 1894, 1883, 1913

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

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

Psalm	**Lessons**
146	Wisdom 7:24–28 1 Peter 4:10–11 Luke 11:5–10

Preface of Baptism

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Mvumbi Luthuli was the first African to receive the Nobel Peace Prize in recognition of his leadership in South Africa's non-violent struggle against apartheid. A man of noble bearing, charitable, intolerant of hatred, and adamant in his demands for equality and peace among all men, Luthuli forged a philosophical compatibility between two cultures—the Zulu culture of his native Africa and the Christian-democratic culture of Europe.

Born into a Christian family around the turn of the twentieth century, Luthuli was educated in mission schools, took a college degree in Durban, and spent the first fifteen years of his working life as a school teacher before taking on the responsibilities of political activism. In 1936, he was elected a Zulu chief and was made responsible for a five thousand person community in the sugar lands of Natal. This led to a number of other elected and appointed positions related to the struggle for civil rights in South Africa, culminating in his election as President of the Natal region of the African National Congress in 1945, becoming National President in 1952.

Luthuli's increasing prominence as a leader of the anti-apartheid movement was met with significant resistance by the white South African government. His movements were restricted, his publications banned, and he was imprisoned on several occasions.

Luthuli believed the struggle for civil rights was a Christian struggle and his participation and leadership grew out of his understanding of Christian discipleship. "My own urge *because* I am a Christian, is to get into the thick of the struggle with other Christians, taking my Christianity with me and praying that it may be used to influence for good the character of the resistance." When confronted by the South African government with an appeal to suspend his activism, Luthuli is reported to have said, "The road to freedom is via the cross."

Although Luthuli's death in 1967 was nearly a quarter century before the end of apartheid in South Africa, he is remembered as a Christian statesman in the fight against political, racial, and religious oppression.

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[Albert John Luthuli]

Prophetic Witness in South Africa, 1967

I Eternal God, we offer thanks for the witness of Chief Luthuli, Nobel Laureate for Peace, who was sustained by his Christian faith as he led the struggle against apartheid in South Africa. Strengthen us, after his example, to make no peace with oppression and to witness boldly for our Deliverer, Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Eternal God, we thank you for the witness of Chief Luthuli, Nobel Laureate for Peace, who was sustained by his Christian faith as he led the struggle against apartheid in South Africa. Strengthen us, after his example, to make no peace with oppression and to witness boldly for our Deliverer, Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
122	Numbers 20:9–11 Ephesians 2:12–17 John 16:25–33

Preface of a Saint (2)

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Mary of Magdala near Capernaum was one of several women who followed Jesus and ministered to him in Galilee. The Gospel according to Luke records that Jesus "went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the Twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out ... " (Luke 8:1–2). The Gospels tell us that Mary was healed by Jesus, followed him, and was one of those who stood near his cross at Calvary.

It is clear that Mary Magdalene's life was radically changed by Jesus' healing. Her ministry of service and steadfast companionship, even as a witness to the crucifixion, has, through the centuries, been an example of the faithful ministry of women to Christ. All four Gospels name Mary as one of the women who went to the tomb to mourn and to care for Jesus' body. Her weeping for the loss of her Lord strikes a common chord with the grief of all others over the death of loved ones. Jesus' tender response to her grief—meeting her in the garden, revealing himself to her by calling her name—makes her the first witness to the risen Lord. She is given the command, "Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God" (John 20:17). As the first messenger of the resurrection, she tells the disciples, "I have seen the Lord" (John 20:18).

In the tradition of the Eastern Church, Mary is regarded as the equal of an apostle; and she is held in veneration as the patron saint of the great cluster of monasteries on Mount Athos.

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Saint Mary Magdalene

I Almighty God, whose blessed Son restored Mary Magdalene to health of body and mind, and called her to be a witness of his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities and know thee in the power of his endless life; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
42:1–7	Judith 9:1,11–14 2 Corinthians 5:14–18 John 20:11–18

Preface of All Saints

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The name of Thomas à Kempis is perhaps more widely known than that of any other medieval Christian writer. *The Imitation of Christ,* which he composed or compiled, has been translated into more languages than any other book except the Holy Scriptures. Millions of Christians have found in this manual a treasured and constant source of edification.

His name was Thomas Hammerken, and he was born at Kempen in the Duchy of Cleves about 1380. He was educated at Deventer by the Brethren of the Common Life, and joined their order in 1399 at their house of Mount St. Agnes in Zwolle (in the Low Countries). He took his vows (those of the Augustinian Canons Regular) there in 1407, was ordained a priest in 1415, and was made sub-prior in 1425. He died on July 25, 1471.

The Order of the Brethren of the Common Life was founded by Gerard Groote (1340–1384) at Deventer. It included both clergy and lay members who cultivated a biblical piety of a practical rather than speculative nature, with stress upon the inner life and the practice of virtues. They supported themselves by copying manuscripts and teaching. One of their most famous pupils was the humanist Erasmus. Many have seen in them harbingers of the Reformation; but the Brethren had little interest in the problems of the institutional Church. Their spirituality, known as the "New Devotion" (*Devotio moderna*), has influenced both Catholic and Protestant traditions of prayer and meditation.

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Thomas à Kempis

Priest, 1471

I Holy Father, who hast nourished and strengthened thy Church by the inspired writings of thy servant Thomas à Kempis: Grant that we may learn from him to know what is necessary to be known, to love what is to be loved, to praise what highly pleaseth thee, and always to seek to know and follow thy will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Holy Father, you have nourished and strengthened your Church by the inspired writings of your servant Thomas à Kempis: Grant that we may learn from him to know what is necessary to be known, to love what is to be loved, to praise what highly pleases you, and always to seek to know and follow your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
33:1–5,20–21	Ecclesiastes 9:11–18 Ephesians 4:32–5:2 Luke 6:17–23

Preface of a Saint (2)

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James, the brother of John, is often known as James the Greater, to distinguish him from the other Apostle of the same name, commemorated in the calendar with Philip, and also from James "the brother of our Lord." He was the son of a prosperous Galilean fisherman, Zebedee, and with his brother John left his home and his trade in obedience to the call of Christ. With Peter and John, he seems to have belonged to an especially privileged group, whom Jesus chose to be witnesses of the Transfiguration, the raising of Jairus' daughter, and the agony in the garden.

Apparently, James shared John's hot-headed disposition, and Jesus nicknamed the brothers, "Boanerges" (Sons of Thunder). James' expressed willingness to share the cup of Christ was realized in his being the first of the Apostles to die for him. As the Acts of the Apostles records, "About that time Herod the King laid violent hands upon some who belonged to the Church. He killed James the brother of John with the sword" (Acts 12:1–2).

According to an old tradition, the body of James was taken to Compostela, Spain, which has been a shrine for pilgrims for centuries. Among the Spaniards, James is one of the most popular saints. In the Middle Ages, under the title of Santiago de Compostela, his aid was especially invoked in battle against the Moors.

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Saint James the Apostle

I O gracious God, we remember before thee this day thy servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ; and we pray that thou wilt pour out upon the leaders of thy Church that spirit of self-denying service by which alone they may have true authority among thy people; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O gracious God, we remember before you today your servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ; and we pray that you will pour out upon the leaders of your Church that spirit of self-denying service by which alone they may have true authority among your people; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
7:1–10	Jeremiah 45:1–5 Acts 11:27–12:3 Matthew 20:20–28

Preface of Apostles

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The Gospels tell us little about the home of our Lord's mother. She is thought to have been of Davidic descent and to have been brought up in a devout Jewish family that cherished the hope of Israel for the coming kingdom of God, in remembrance of the promise to Abraham and the forefathers.

In the second century, a devout Christian sought to supply a fuller account of Mary's birth and family, to satisfy the interest and curiosity of believers. An apocryphal gospel, known as the Protevangelium of James or The Nativity of Mary, appeared. It included legendary stories of Mary's parents Joachim and Anne. These stories were built out of Old Testament narratives of the births of Isaac and of Samuel (whose mother's name, Hannah, is the original form of Anne), and from traditions of the birth of John the Baptist. In these stories, Joachim and Anne—the childless, elderly couple who grieved that they would have no posterity—were rewarded with the birth of a girl whom they dedicated in infancy to the service of God under the tutelage of the temple priests.

In 550 the Emperor Justinian I erected in Constantinople the first church to Saint Anne. The Eastern Churches observe her festival on July 25. Not until the twelfth century did her feast become known in the West. Pope Urban VI fixed her day, in 1378, to follow the feast of Saint James. Joachim has had several dates assigned to his memory; but the new Roman Calendar of 1969 joins his festival to that of Anne on this day.

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Joachim and Anne, Parents of the Blessed Virgin Mary

I Almighty God, heavenly Father, we remember in thanksgiving this day the parents of the Blessed Virgin Mary; and we pray that we all may be made one in the heavenly family of thy Son Jesus Christ our Lord; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Almighty God, heavenly Father, we remember in thanksgiving this day the parents of the Blessed Virgin Mary; and we pray that we all may be made one in the heavenly family of your Son Jesus Christ our Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
132:11–19	Genesis 17:1–8 1 Thessalonians 1:1–5 Luke 1:26–33

Preface of the Incarnation

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"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 unknown flexibility and significant enrichment. His Collect for Monday in Holy Week, now used also for Fridays at Morning Prayer, is itself an example of skillful revision. In it he takes two striking clauses from the exhortation to the sick in the 1662 Prayer Book, and uses them as part of a prayer for grace to follow the Lord in his sufferings.

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William Reed Huntington

Priest, 1909

I O Lord our God, we thank thee for instilling in the heart of thy servant William Reed Huntington a fervent love for thy Church and its mission in the world; and we pray that, with unflagging faith in thy promises, we may make known to all people thy blessed gift of eternal life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord our God, we thank you for instilling in the heart of your servant William Reed Huntington a fervent love for your Church and its mission in the world; and we pray that, with unflagging faith in your promises, we may make known to all people your blessed gift of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
133	Job 22:21–28 Ephesians 1:3–10 John 17:20–26

Preface of Baptism

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Johann Sebastian Bach was born in Eisenach, Germany, in 1685 into a family of musicians. As a youngster he studied violin and organ and served as a choirboy at the parish church. By early adulthood, Bach had already achieved an enviable reputation as a composer and performer.

His assignments as a church musician began in 1707 and a year later he became the organist and chamber musician for the court of the Duke of Weimar. In 1723, Bach was appointed cantor of the St. Thomas School in Leipzig and parish musician at both St. Thomas and St. Nicholas churches, where he remained until his death in 1750. A man of deep Lutheran faith, Bach's music was an expression of his religious convictions.

George Frederick Handel was also born in 1685, in Halle, Germany. After studying law, he became organist at the Reformed Cathedral in Halle in 1702, and in 1703 he went to Hamburg to study and compose opera. His interest in opera led him to Italy and then on to England where he became a citizen in 1726.

Once in England, Handel supported himself with court appointments and private patronage. His energies were devoted to producing Italian operas and English oratorios, large choral works based upon religious themes. Handel's most popular work, *Messiah*, was first performed in Dublin in 1741, and is notable for its powerful musical interpretation of texts from the Holy Scriptures.

A man of great charity and generosity, Handel died in London in 1759 and was buried in the Poets' Corner of Westminster Abbey.

Henry Purcell was born in London in 1659 and became one of the greatest English composers, flourishing in the period that followed the Restoration of the monarchy after the Puritan Commonwealth period.

Purcell spent much of his short life in the service of the Chapels Royal as a singer, composer and organist. With considerable gifts as a composer, he wrote extensively in a variety of genres for the church and for popular entertainment. He died in 1695 and is buried adjacent to the organ near the north aisle of Westminster Abbey.

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[Johann Sebastian Bach, George Frederick Handel, and Henry Purcell]

Composers, 1750, 1759, 1695

I Almighty God, beautiful in majesty and majestic in holiness, who dost teach us in Holy Scripture to sing thy praises and who gavest thy musicians Johann Sebastian Bach, George Frederick Handel and Henry Purcell grace to show forth thy glory in their music: Be with all those who write or make music for thy people, that we on earth may glimpse thy beauty and know the inexhaustible riches of thy new creation in Jesus Christ our Savior; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, beautiful in majesty and majestic in holiness, who teaches us in Holy Scripture to sing your praises and who gave your musicians Johann Sebastian Bach, George Frederick Handel and Henry Purcell grace to show forth your glory in their music: Be with all those who write or make music for your people, that we on earth may glimpse your beauty and know the inexhaustible riches of your new creation in Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
150	2 Chronicles 7:1–6 Colossians 2:2–6 Luke 2:8–14

Preface of a Saint (3)

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Mary, Martha, and Lazarus of Bethany are described in the Gospels according to Luke and John as close and much-loved friends of Jesus. Luke records the well-known story of their hospitality, which 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.

Jesus raised Lazarus from the dead which, in John's Gospel, is a powerful anticipation of resurrection and sign of eternal life for those who claim by faith the resurrection of Jesus. The story of the raising of Lazarus also sheds additional light on Martha. Jesus delays his visit to their home and arrives only after Lazarus is dead. Martha comes out to meet Jesus on the road, and while somewhat terse at first, she is still confident of 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, Martha, and Lazarus 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. And the raising of Lazarus by Jesus is a sign of hope and promise for all who are in Christ.

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Mary, Martha, [and Lazarus] of Bethany

I Generous God, whose Son Jesus Christ enjoyed the friendship and hospitality of Mary, Martha and Lazarus of Bethany: Open our hearts to love thee, our ears to hear thee, and our hands to welcome and serve thee in others, through Jesus Christ our risen Lord; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Generous God, whose Son Jesus Christ enjoyed the friendship and hospitality of Mary, Martha and Lazarus of Bethany: Open our hearts to love you, our ears to hear you, and our hands to welcome and serve you in others, through Jesus Christ our risen Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
36:5–10	Ruth 2:5–12 Romans 12:9–13 John 11:1–7,17–44

Preface of Epiphany

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William Wilberforce was born into an affluent Yorkshire family in 1759 and received his education at Cambridge. In 1780 he was elected to the House of Commons, serving until 1825. Drawn to the evangelical expression of the church from 1784, his colleagues convinced him not to abandon his political activism in favor of his newfound piety, but as a consequence he refused appointment to high office or to a peerage.

Wilberforce passionately promoted overseas missions, popular education, and the reformation of public manners and morals. He supported parliamentary reform and emancipation for Roman Catholics. Above all, he is remembered for his persistent, uncompromising, and single-minded crusade for the abolition of slavery and the slave trade, for which he received the blessing of John Wesley.

Wilberforce's eloquence as a speaker, his charm in personal address, and his profound religious spirit made him a formidable power for good; and his countrymen came to recognize in him as a man of heroic greatness. Wilberforce died in London on July 29, 1833, and was buried in Westminster Abbey.

Anthony Ashley Cooper was born in 1801, son of the Sixth Earl of Shaftsbury. Educated at Harrow and Oxford, he became a Member of Parliament at the age of 25, representing the pocket borough of Woodstock that was controlled by the Shaftsbury family.

He soon took up the challenge of social reform with particular concern for the just treatment of factory workers, particularly children. Lord Ashley led the charge in Parliament to limit workers' hours and improve work and safety conditions. He also successfully pushed through legislation that regulated the working conditions of women and children in the mines, and restricted the abuse of little boys as chimney sweeps.

Lord Ashley devoted his parliamentary career to issues of injustice at all levels of English society, with particular concerns for the oppression of women and children. He was an outspoken critic of the slave trade.

Like Wilberforce, he was a man of prayer and deep faith, and his diaries are filled with profound spiritual reflections.

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William Wilberforce [and Anthony Ashley Cooper, Lord Shaftesbury]

Prophetic Witnesses, 1833, 1885

I Just and eternal God, we offer thanks for the stalwart faith and persistence of thy servants William Wilberforce and Anthony Ashley-Cooper, who, undeterred by opposition and failure, held fast to a vision of justice in which no child of yours might suffer in enforced servitude and misery. Grant that we, drawn by that same Gospel vision, may persevere in serving the common good and caring for those who have been cast down, that they may be raised up through Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Just and eternal God, we give you thanks for the stalwart faith and persistence of your servants William Wilberforce and Anthony Ashley-Cooper, who, undeterred by opposition and failure, held fast to a vision of justice in which no child of yours might suffer in enforced servitude and misery. Grant that we, drawn by that same Gospel vision, may persevere in serving the common good and caring for those who have been cast down, that they may be raised up through Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
112:1–9	Proverbs 25:11–15 Galatians 3:23–29 Mark 9:33–37,42

Preface of the Incarnation

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

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Ignatius of Loyola

Priest and Monastic, 1556

I Almighty God, from whom all good things come: Thou didst call Ignatius of Loyola to the service of thy Divine Majesty and to find thee in all things. Inspired by his example and strengthened by his companionship, may we labor without counting the cost and seek no reward other than knowing that we do thy will; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, from whom all good things come: You called Ignatius of Loyola to the service of your Divine Majesty and to find you in all things. Inspired by his example and strengthened by his companionship, may we labor without counting the cost and seek no reward other than knowing that we do your will; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, now and for ever. *Amen.*

Psalm	**Lessons**
34:1–8	Proverbs 22:1–6 1 Corinthians 10:31–11:1 Luke 9:57–62

Preface of a Saint (3)

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All that is certainly known of Joseph of Arimathaea comes from the narratives of the burial of Jesus in the Gospels. Though John speaks of Joseph as a secret disciple of our Lord, and associates him with Nicodemus, another member of the Jewish Sanhedrin who was drawn to Jesus, we know nothing of any further activity of these men in the early Christian community. Later, however, legends developed about their leadership in the Church. One of the more attractive is the story of Joseph's coming to the ancient Church of Glastonbury in Britain and bringing with him the Holy Grail (the cup used at the Last Supper). This tradition cannot be dated earlier than the thirteenth century. Although this and other stories obtained wide credence, they are not based on historical facts.

Joseph's claim for remembrance does not depend upon such legends, however beautiful and romantic. When our Lord's intimate disciples were hiding for fear of the authorities, Joseph came forward boldly and courageously to do, not only what was demanded by Jewish piety, but to act generously and humanely by providing his own tomb for the decent and proper burial of our Lord's body, thus saving it from further desecration.

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Joseph of Arimathaea

I Merciful God, whose servant Joseph of Arimathaea with reverence and godly fear did prepare the body of our Lord and Savior for burial, and did lay it in his own tomb: Grant, we beseech thee, to us thy faithful people, grace and courage to love and serve Jesus with sincere devotion all the days of our life; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Merciful God, whose servant Joseph of Arimathaea with reverence and godly fear prepared the body of our Lord and Savior for burial, and laid it in his own tomb: Grant to us, your faithful people, grace and courage to love and serve Jesus with sincere devotion all the days of our life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
16:5–11	Genesis 23:3–9,17–19 James 1:17–18 Luke 23:50–56

Preface of the Commemoration of the Dead

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Samuel David Ferguson was born in Charleston, South Carolina, on January 1, 1842. He grew up in Liberia, West Africa, having moved there with his family at the age of six. He attended mission schools that were sponsored by the Episcopal Church and eventually became a teacher.

Ferguson was ordained to the diaconate in 1865 and to the priesthood in 1867, serving first as curate and then as rector of St. Mark's Church, Harper, Liberia.

Perhaps due to his own upbringing and his first vocation as a teacher, Ferguson emphasized the importance of education throughout his ministry. He was the founder of schools throughout Liberia and his passion for education influenced other parts of West Africa. His efforts at starting schools were supported through funds given by the Women's Auxiliary [later to be the United Thank Offering (UTO) of the Episcopal Church Women] under the leadership of Julia Chester Emery.

Ferguson was called to be the fourth bishop of Cape Palmas, later the Diocese of Liberia, in 1885. His ordination to the episcopate took place at Grace Church in New York City. He was the first American-born black to become Bishop of Liberia. Although not the first Episcopal bishop of African-American heritage, he was the first to sit in the House of Bishops.

With the generous support of Robert Fulton Cutting, a wealthy New York financier who served for a time as the treasurer of the Domestic and Foreign Missionary Society, Bishop Ferguson founded Cuttington College in 1889. In addition to basic studies, theological, agricultural, and industrial education were emphasized. Ferguson believed that establishing a strong spiritual and educational foundation was the best way for Liberia's young people to transform society. Although closed for two decades during the Liberian civil war, the college, now Cuttington University, continues to serve the people of Liberia thus fulfilling Bishop Ferguson's vision.

Bishop Ferguson remained in Liberia for the rest of his life. He died in Monrovia on August 2, 1916.

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[Samuel Ferguson]

Missionary Bishop for West Africa, 1916

I Almighty God, we bless thee for moving thy servant Samuel Ferguson to minister in Liberia, expanding the missionary vision of thy Church in education and ministry. Stir up in us a zeal for thy mission and a yearning for thy holy Word; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Almighty God, we bless you for moving your servant Samuel Ferguson to minister in Liberia, expanding the missionary vision of your Church in education and ministry. Stir up in us a zeal for your mission and a yearning for your holy Word; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:9–16	Sirach (Ecclesiasticus) 51:13–26 2 Peter 1:16–21 John 3:1–15

Preface of a Saint (2)

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An historian whose work gives us invaluable insight into the early history of African Americans in the Episcopal Church, George Freeman Bragg served for 35 years as the secretary of the Conference for Church Workers Among the Colored People and authored important studies such as *A History of the Afro-American Group of The Episcopal Church* and *Richard Allen and Absalom Jones*.

The grandson of a slave, Bragg was born into an Episcopalian family in Warrenton, North Carolina in 1863. As a young man he campaigned for the Readjuster Party in Virginia, which advocated for voting rights and state supported higher education for African-Americans. He was the editor of the influential black weekly paper *The Lancet*, which he renamed the *Afro-American Churchman* upon his entrance into divinity school in 1885. Through this paper, Bragg called attention to the fact that African Americans were treated as recipients of mission work but were not supported in raising up self-sustaining institutions that would have fostered their presence in the church.

George Bragg was ordained a deacon in 1887 in Norfolk, Virginia. He challenged the diocese's policy of requiring black men to remain in deacon's orders for five or more years, much longer than their white counterparts, and in 1888 he was ordained a priest. He served as the rector of St. James' First African Church in Baltimore for 49 years, from 1891 until his death in 1940. He helped establish the Maryland Home for Friendless Colored Children, and did not cease in his advocacy for black Episcopalians and their full inclusion in the larger life of the church. He vehemently challenged the exclusion of African Americans from the church's society for mission work. He was instrumental in fostering over twenty priestly vocations in an environment in which black Episcopalians were often left to fend for themselves without the support and resources of the larger church.

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[George Freeman Bragg, Jr.]

Priest, 1940

I Almighty God, we offer thanks for the strength and courage of George Freeman Bragg, who rose from slavery to freedom, documented African-American history, and helped to found the first advocacy group for black people. Grant that we may recount the story of thy wondrous works in ways that proclaim thy justice in our own time, to the glory of Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Almighty God, we thank you for the strength and courage of George Freeman Bragg, who rose from slavery to freedom, documented African-American history, and helped to found the first advocacy group for black people. Grant that we may tell the story of your wondrous works in ways that proclaim your justice in our own time, to the glory of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
143:5–10	Wisdom 10:9–17 2 Corinthians 10:3–7 Luke 17:20–31

Preface of Baptism

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William Edward Burghardt Dubois was born in 1868 in Great Barrington, Massachusetts. As a young man he had already developed a deep concern for the advancement of his race, and at 15, he began to advocate for black Americans in his capacity as the local correspondent for the *New York Globe*.

In 1896, following the completion of his doctoral degree, Dubois received a fellowship to conduct research in the seventh ward slums of Philadelphia. His work with the urban black population there marked the first scientific approach to sociological study, and for that reason, Dubois is hailed as the father of Social Science.

In 1903, while teaching at Atlanta University, he published his book *The Souls of Black Folks*, in which he outlined his philosophical disagreement with important figures such as Booker T. Washington, who argued that Black people should forego political equality and civil rights and focus instead on industrial evolution. DuBois believed instead in the higher education of a "talented tenth" whose education would naturally help other African Americans achieve.

In 1906, he sought others to aid him in his efforts toward "organized determination and aggressive action on the part of men who believe in Negro freedom and growth." The result was the so-called "Niagara Movement" (named for the group's first meeting site, which was shifted to Canada when they were prevented from meeting in the U.S.), the objectives of which were to advocate civil justice and oppose discrimination. In 1909, most of the group members merged with white supporters and the National Association for the Advancement of Colored People was formed. DuBois advanced his causes, sometimes at odds with the white leadership of the NAACP, in the magazine *Crisis*.

A leading participant in several Pan-African meetings, DuBois renounced his American citizenship and moved to Ghana, where he died in 1963, on the eve of the March on Washington. Dr. Martin Luther King Jr. wrote of DuBois, "His singular greatness lay in his quest for truth about his own people. There were very few scholars who concerned themselves with honest study of the black man and he sought to fill the immense void."

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[William Edward Burghardt DuBois]

Sociologist, 1963

I Gracious God, we offer thanks for the witness of William Edward Burghardt DuBois, passionate prophet of civil rights, whose scholarship advanced the dignity of the souls of black folk; and we pray that we, like him, may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with thee and the Holy Spirit liveth and reigneth, one God for ever and ever. *Amen.*

II Gracious God, we thank you for the witness of William Edward Burghardt DuBois, passionate prophet of civil rights, whose scholarship advanced the dignity of the souls of black folk; and we pray that we, like him, may use our gifts to do justice in the Name of Jesus Christ our Liberator and Advocate; who with you and the Holy Spirit lives and reigns, one God for ever and ever. *Amen.*

Psalm	**Lessons**
113:1–7	Jeremiah 34:8–18 Galatians 2:15–20 Mark 3:23–29

Preface of Baptism

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In the turbulent sixteenth century as the Renaissance and the Reformation changed the cultural, social, political and religious face of northern Europe from medieval to modern, three artists stand as signs of those revolutions.

Lucas Cranach the Elder was born in south Germany. In his twenties he moved to Vienna where he became known in humanist circles. He later moved to Wittenberg where he became court painter to Frederick III, who was Martin Luther's protector. His work enjoyed great popularity in his day, but history best remembers him for his several portraits of Luther and for the exquisite woodcuts he provided for the first German New Testament in 1522.

Albrecht Dürer was born Nurnberg and is generally regarded as the greatest German artist of the Renaissance. While he produced exquisite, life-like paintings, he is best known for his woodcuts and copperplate engravings. This art form enabled numbers of prints to be made of each work, which could then be sold to satisfy the rising middle class's new demand for affordable art. His production was a sign of the shift in early modern society, especially in Protestant areas, from the church to the home as the center of life and religion.

Little is known of the early life of Matthias Grünewald, the name given to this artist by his seventeenth-century biographer. He is known to have been in Strasburg in 1479, already accomplished at portraits and woodcuts. He went to Basel in 1490, where Dürer was his pupil. Later he moved to what is now Alsace where he painted his famous Isenheim Altarpiece between 1512 and 1516. This piece was designed to go behind the chapel altar at the hospital in the monastery of the Order of St. Anthony. Grünewald was a deeply religious man who was particularly fascinated by the crucifixion as witnessed by the combination of raw physicality and mysticism that can be observed in the Isenheim Altarpiece.

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[Albrecht Dürer, Matthias Grünewald, and Lucas Cranach the Elder]

Artists, 1528, 1529, 1553

I We give thee thanks, O Lord, for the vision and skill of Albrecht Dürer, Matthias Grünewald and Lucas Cranach the Elder, whose artistic depictions helped the peoples of their age understand the full suffering and glory of thine incarnate Son; and we pray that their work may strengthen our faith in Jesus Christ and the mystery of the Holy Trinity; who liveth and reigneth, one God, for ever and ever. *Amen.*

II We give thanks to you, O Lord, for the vision and skill of Albrecht Dürer, Matthias Grünewald and Lucas Cranach the Elder, whose artistic depictions helped the peoples of their age understand the full suffering and glory of your incarnate Son; and we pray that their work may strengthen our faith in Jesus Christ and the mystery of the Holy Trinity; for you live and reign, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
96:7–13	Exodus 35:21–29 Romans 8:1–11 John 19:31–37

Preface of God the Son

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The Transfiguration is not to be understood only as a spiritual experience of Jesus while at prayer, which three chosen disciples, Peter, James, and John, were permitted to witness. It is one of a series of supernatural manifestations, by which God authenticated Jesus as his Son. It is at one with the appearance of the angels at the birth and at his resurrection, and with the descent of the Spirit at Jesus' baptism. Matthew records the voice from heaven saying, "This is my Son, the Beloved, with whom I am well pleased; listen to him" (Matthew 17:5). Briefly the veil is drawn aside, and a chosen few are permitted to see Jesus, not only as the earth-born son of Mary, but as the eternal Son of God. Moses and Elijah witness to Jesus as the fulfillment of the Law and the Prophets. In Luke's account of the event, they speak of the "exodus" which Jesus is to accomplish at Jerusalem. A cloud, a sign of divine presence, envelops the disciples, and a heavenly voice proclaims Jesus to be the Son of God.

Immediately thereafter Jesus announces to Peter, James, and John the imminence of his death. As Paul was later to say of Jesus, "Though he was in the form of God, he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, and was born in human likeness. And, being found in human form, he humbled himself, and became obedient unto death, even death on a cross" (Philippians 2:6–8).

The Feast of the Transfiguration is held in the highest esteem by the Eastern Churches. The figure of the transfigured Christ is regarded as a foreshadowing of the Risen and Ascended Lord. The festival, however, was only accepted into the Roman calendar on the eve of the Reformation, and for that reason was not included in the reformed calendar of the English Church. Since its inclusion in the American revision of 1892, it has been taken into most modern Anglican calendars.

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The Transfiguration of Our Lord

I O God, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

II O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
99	Exodus 34:29–35
or 99:5–9	2 Peter 1:13–21
	Luke 9:28–36

Preface of the Epiphany

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John Mason Neale was a priest of many talents. As a hymnodist, he furnished *The Hymnal 1982* with several original hymns and more than thirty translations of Latin and Greek hymns. As a priest, he gave active support to the Oxford Movement in its revival of medieval liturgical forms. As a humanitarian, he founded the Sisterhood of St. Margaret for the relief of suffering women and girls.

Neale was born in London in 1818, studied at Cambridge, where he also served as tutor and chaplain, and was ordained to the priesthood in 1842. He was both a scholar and a creative poet, whose skills in composing original verse and translating Latin and Greek hymns into effective English speech patterns were devoted to the Church. With such familiar words as "Good Christian men, rejoice," "Come, ye faithful, raise the strain," and "Creator of the stars of night," he has greatly enriched our hymnody.

Gentleness combined with firmness, good humor, modesty, patience, and devotion, with "an unbounded charity," describe Neale's character. Despite poor health, he was a prolific writer and compiler. Among his works are *Medieval Hymns and Sequences, Hymns of the Eastern Church, Liturgiology and Church History,* and a four-volume commentary on the Psalms. In a busy life, he also found time to establish the Camden Society, later called the Ecclesiological Society.

Though he never received preferment in England, his great contributions were recognized both in the United States and in Russia, where the Metropolitan presented him with a rare copy of the Old Believers' Liturgy. He died on the Feast of the Transfiguration at the age of 46, leaving a lasting mark on our worship.

No future hymnal is conceivable without the inclusion of some of Neale's fine devotional poetry. The Prayer Book, for example, cites two of his translations by name as being especially appropriate for Palm Sunday and Good Friday: "All glory, laud, and honor" for the procession with the palms, and "Sing, my tongue, the glorious battle" at the climactic point of the Good Friday service.

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John Mason Neale

Priest, 1866

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

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

Psalm	**Lessons**
106:1–5	2 Chronicles 20:20–21 1 Corinthians 1:1–9 Matthew 13:44–52

Preface of the Dedication of a Church

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Catherine Winkworth is celebrated as the premier translator of German hymns and chorales into English.

Winkworth was born in London in 1827, but grew up in Manchester where she spent most of her life. Her lifelong fascination with German hymns and chorales began during a yearlong visit to Dresden, Germany, in 1848. Her first set of translations, *Lyra Germanica,* 1855, contained 103 hymns, and a second series under the same title appeared in 1858, and contained 121 hymns. Her translations were immensely successful in expressing the theological richness and spirit of the German texts; *Lyra Germanica* went through numerous editions and reprints and remains today a monumental contribution to the history of hymnody. Among the most well known of Winkworth's translations are "Jesus, priceless treasure," "Now thank we all our God," "Praise to the Lord, the Almighty," and "Deck thyself, my soul, with gladness."

In some cases, Winkworth's sturdy translations had been wed with tunes that did not always capture the spirit of the original German chorale. To help rectify this, Winkworth published *The Chorale Book for England* in 1863 that matched her translations with their original tunes. In 1869, she published a commentary that provided biographies of the German hymn writers and other material to make the German hymn and chorale more accessible to the English singers of her masterful translations.

She is also remembered for her advocacy for women's rights and for her efforts to encourage university education for women. In support of her advocacy for women, Winkworth sought inspiration in German literature and made it available in English translation. Notable are her translations of the biographies of two founders of sisterhoods for the poor and the sick: *Life of Pastor Fliedner,* 1861, and *Life of Amelia Sieveking,* 1863.

Winkworth was traveling to an international conference on women's issues when she died of a heart attack on July 1, 1878. She was 51. She was buried at Monnetier, near Geneva. Her life and work has been honored with a monument in Bristol Cathedral.

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[Catherine Winkworth]

Poet, 1878

I Comfort thy people, O God of peace, and prepare a way for us in the desert, that, like thy poet and translator Catherine Winkworth, we may preserve the spiritual treasures of thy saints of former years and sing our thanks to thee with hearts and hands and voices, eternal triune God whom earth and heaven adore; for thou livest and reignest for ever and ever. *Amen.*

II Comfort your people, O God of peace, and prepare a way for us in the desert, that, like your poet and translator Catherine Winkworth, we may preserve the spiritual treasures of your saints of former years and sing our thanks to you with hearts and hands and voices, eternal triune God whom earth and heaven adore; for you live and reign for ever and ever. *Amen.*

Psalm	**Lessons**
47:5–9	Exodus 6:28–7:2 1 Corinthians 14:20–25 Mark 1:35–38

Preface for the Dedication of a Church

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Dominic was the founder of the Order of Preachers, commonly known as Dominicans. In England they were called Blackfriars, because of the black mantle they wore over their white habits. Dominic was born about 1170 or shortly thereafter, in Spain.

Influenced by the contemporary search for a life of apostolic poverty, Dominic is said to have sold all his possessions to help the poor during a famine in 1191. Ordained in 1196, he soon became a canon and then sub-prior of the Cathedral of Osma, where a rule of strict discipline was established among the canons.

In 1203 he began a number of preaching tours in Languedoc, a region in Southern France, against the Albigensian heretics, who held Manichaean, dualistic views. He kept himself aloof, however, from the repressive crusade which was instigated against them. In 1214, his plan to found a special preaching order for the conversion of the Albigensians began to take shape, and in the following year he took his followers to Toulouse.

At the Fourth Lateran Council in October, 1215, Dominic sought confirmation of his order from Pope Innocent III. This was granted by Innocent's successor, Honorius III, in 1216 and 1217.

Over the next few years, Dominic traveled extensively, establishing friaries, organizing the order, and preaching, until his death on August 6, 1221. He is said to have been a man of austere poverty and heroic sanctity, always zealous to win souls by the preaching of pure doctrine.

The Dominican Constitutions, first formulated in 1216, and revised and codified by the Master-General of the Order, Raymond of Peñafort, in 1241, place a strong emphasis on learning, preaching, and teaching, and, partly through the influence of Francis of Assisi, on absolute poverty.

The Dominicans explicitly gave priority to intellectual work. They established major houses in most university centers, to which they contributed such notable teachers as Thomas Aquinas. Their Constitutions express the priority this way: "In the cells, moreover, they can write, read, pray, sleep, and even stay awake at night, if they desire, on account of study."

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Dominic

Priest and Friar, 1221

1 Almighty God, whose servant Dominic grew in knowledge of thy truth and formed an order of preachers to proclaim the good news of Christ: Give to all thy people a hunger for your Word and an urgent longing to share the Gospel, that the whole world may come to know thee as thou art revealed in thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

1 Almighty God, whose servant Dominic grew in knowledge of your truth and formed an order of preachers to proclaim the good news of Christ: Give to all your people a hunger for your Word and an urgent longing to share the Gospel, that the whole world may come to know you as you are revealed in your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
112:4–9	2 Samuel 22:22–29 Romans 10:13–17 John 7:16–18

Preface of a Saint (2)

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Herman of Alaska, known in the Russian Orthodox Church as "St. Herman: Wonderworker of All America," was the first saint to be canonized by the Orthodox Church in America.

Herman was born in Russia, near Moscow, in 1756. His baptismal and family names are unknown. He is known by his monastic name. Naturally pious from an early age, Herman entered the monastery at 17. He was never ordained. For many years he secured permission to live as a hermit, attending the liturgies of the monastery only on holy days.

In 1793, with a small group of colleagues, Herman set out to do missionary work in Alaska. They settled on Spruce Island, near Kodiak, and named their community "New Valaam" in honor of their home monastery. Herman lived and worked in the area for the remainder of his life.

He advocated for and defended the Aleuts against sometimes-oppressive authorities, particular Russian and European colonists with commercial interests. He cared lovingly and sacrificially for all who came to him, counseling and teaching them, and tirelessly nursing the sick. He especially loved children, for whom he often baked biscuits and cookies.

Even though Herman had minimal education outside of the monastic life, he was regarded among the native Alaskans as a great and compelling teacher. Over time he also developed a reputation as a teacher and possessor of wisdom among the more educated Russian and European settlers in the area. He so captivated his listeners that many would listen to him through the long hours of the night and not leave his company until morning. The people he served often referred to Herman as their North Star.

Herman died at Spruce Island on December 25, 1837, on the Gregorian calendar.

In the spring of 1969, the Synod of Bishops of the Orthodox Church in America proclaimed Herman a saint and he was glorified in a solemn liturgy on August 9, 1970, at Holy Resurrection Orthodox Cathedral on Kodiak Island, Alaska, with simultaneous rites taking place at other Orthodox centers.

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[Herman of Alaska]

Missionary to the Aleut, 1837

I Holy God, we bless thy Name for Herman, joyful North Star of Christ's Church, who came from Russia to bring the Good News of Christ's love to thy native people in Alaska, to defend them from oppressors and to proclaim the Gospel of peace; and we pray that we may follow his example in proclaiming the Gospel; through the same Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, throughout all ages. *Amen.*

II Holy God, we bless your Name for Herman, joyful North Star of Christ's Church, who came from Russia to bring the Good News of Christ's love to your native people in Alaska, to defend them from oppressors and to proclaim the Gospel of peace; and we pray that we may follow his example in proclaiming the Gospel; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, throughout all ages. *Amen.*

Psalm	**Lessons**
148:7–14	Sirach (Ecclesiasticus) 1:1–10 2 Timothy 1:3–7 Luke 9:46–48

Preface of Apostles

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Laurence the Deacon, one of the most popular saints of the Roman Church, was martyred during the persecution initiated in 257 by the Emperor Valerian. That persecution was aimed primarily at the clergy and the laity of the upper classes. All properties used by the Church were confiscated, and assemblies for Christian worship were forbidden. On August 4, 258, Pope Sixtus II and his seven deacons were apprehended in the Roman catacombs. They were summarily executed, except for the archdeacon, Laurence, who was martyred on the tenth. Though no authentic "Acts" of Laurence's ordeal have been preserved, the tradition is that the prefect demanded information from him about the Church's treasures. Laurence, in reply, assembled the sick and poor to whom, as archdeacon, he had distributed the Church's relief funds, and presented them to the prefect, saying, "These are the treasures of the Church." Laurence is believed to have been roasted alive on a gridiron.

The Emperor Constantine erected a shrine and basilica over Laurence's tomb, which is in a catacomb on the Via Tiburtina. The present Church of St. Laurence Outside the Walls, a beautiful double basilica (damaged in World War II), includes a choir and sanctuary erected by Pope Pelagius II (579–590) and a nave by Pope Honorius III (1216–1227).

Laurence is the subject of a small round glass medallion, probably dating from the fourth century, now in the Metropolitan Museum in New York. It bears the simple inscription, "Live with Christ and Laurence."

The Greek word from which we get our English word "martyr" simply means "witness;" but, in the age of the persecutions, before Constantine recognized the Church early in the fourth century, a "martyr" was generally one who had witnessed even to death. For Laurence, as for all the martyrs, to die for Christ was to live with Christ.

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Laurence

Deacon, and Martyr at Rome, 258

I Almighty God, who didst call thy deacon Laurence to serve thee with deeds of love, and didst give him the crown of martyrdom: Grant we beseech thee, that we, following his example, may fulfill thy commandments by defending and supporting the poor, and by loving thee with all our hearts; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you called your deacon Laurence to serve you with deeds of love, and gave him the crown of martyrdom: Grant that we, following his example, may fulfill your commandments by defending and supporting the poor, and by loving you with all our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
126	Job 29:11–17 2 Corinthians 9:6–10 John 12:24–26

Preface of a Saint (3)

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In the latter part of the twelfth century, the Church had fallen on evil days, and was weak and spiritually impoverished. It was then that Francis of Assisi renounced his wealth and established the mendicant order of Franciscans. At the first gathering of the order in 1212, Francis preached a sermon that was to make a radical change in the life of an eighteen-year-old young woman named Clare.

The daughter of a wealthy family, and a noted beauty, Clare was inspired by Francis' words with the desire to serve God and to give her life to the following of Christ's teaching. She sought out Francis, and begged that she might become a member of his order, placing her jewelry and rich outer garments on the altar as an offering. Francis could not refuse her pleas. He placed her temporarily in a nearby Benedictine convent.

When this action became known, friends and relatives tried to take Clare from her retreat. She was adamant. She would be the bride of Christ alone. She prevailed, and soon after was taken by Francis to a poor dwelling beside the Church of St. Damian at Assisi. Several other women joined her. She became Mother Superior of the order, which was called the "Poor Ladies of St. Damian."

The order's practices were austere. They embraced the Franciscan rule of absolute poverty. Their days were given over to begging and to works of mercy for the poor and the neglected. Clare herself was servant, not only to the poor, but to her nuns.

Clare governed the convent for forty years, caring for the sisters, ready to do whatever Francis directed. She said to him, "I am yours by having given my will to God." Her biographer says that she "radiated a spirit of fervor so strong that it kindled those who but heard her voice."

In 1253 her last illness began. Daily she weakened, and daily she was visited by devoted people, by priests, and even by the Pope. On her last day, as she saw many weeping by her bedside, she exhorted them to love "holy poverty" and to share their possessions. She was heard to say: "Go forth in peace, for you have followed the good road. Go forth without fear, for he that created you has sanctified you, has always protected you, and loves you as a mother. Blessed be God, for having created me."

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Clare

Abbess at Assisi, 1253

I O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us, we pray thee, from an inordinate love of this world, that, inspired by the devotion of thy servant Clare, we may serve thee with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Clare, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
63:1–8	Song of Solomon 2:10–13 1 Peter 4:1–2 Luke 12:32–37

Preface of a Saint (2)

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Florence Nightingale was born in Florence, Italy, on May 12, 1820. She was trained as a nurse at Kaiserwerth (1851) and Paris and in 1853 became superintendent of a hospital for invalid women in London. In response to God's call and animated by a spirit of service, in 1854 she volunteered for duty during the Crimean War and recruited 38 nurses to join her. With them she organized the first modern nursing service in the British field hospitals of Scutari and Balaclava. By imposing strict discipline and high standards of sanitation she radically reduced the drastic death toll and rampant infection then typical in field hospitals. She returned to England in 1856 and a fund of £ 50,000 was subscribed to enable her to form an institution for the training of nurses at St. Thomas's Hospital and at King's College Hospital. Her school at St. Thomas's Hospital became significant in helping to elevate nursing into a profession. She devoted many years to the question of army sanitary reform, to the improvement of nursing and to public health in India. Her main work, *Notes on Nursing,* 1859, went through many editions.

An Anglican, she remained committed to a personal mystical religion which sustained her through many years of poor health until her death in 1910. Until the end of her life, although her illness prevented her from leaving her home, she continued in frequent spiritual conversation with many prominent church leaders of the day, including the local parish priest who regularly brought Communion to her. By the time of her death on August 13, 1910, her reputation as a healer and holy person had assumed mythical proportions, and she is honored throughout the world as the founder of the modern profession of nursing.

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Florence Nightingale

Nurse, Social Reformer, 1910

I Life-giving God, thou alone hast power over life and death, over health and sickness: Give power, wisdom, and gentleness unto those who follow the lead of Florence Nightingale, that they, bearing with them thy presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the healer of body and soul, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Life-giving God, you alone have power over life and death, over health and sickness: Give power, wisdom, and gentleness to those who follow the lead of Florence Nightingale, that they, bearing with them your presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
73:23–29	Isaiah 58:6–11 1 Corinthians 12:4–11 Luke 5:4–11

Preface of a Saint (1)

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Jeremy Taylor, one of the most influential of the "Caroline Divines," was educated at Cambridge and, through the influence of William Laud, became a Fellow of All Souls at Oxford. He was still quite young when he became chaplain to Charles I and, later, during the Civil War, a chaplain in the Royalist army.

The successes of Cromwell's forces brought about Taylor's imprisonment and, after Cromwell's victory, Taylor spent several years in forced retirement as chaplain to the family of Lord Carberry in Wales. It was during this time that his most influential works were written, especially *Holy Living* and *Holy Dying* (1651).

Among his other works, *Liberty of Prophesying* proved to be a seminal work in encouraging the development of religious toleration in the seventeenth century. The principles set forth in that book rank with those of Milton's *Areopagitica* in its plea for freedom of thought.

Despite Taylor's unquestioned literary genius, he was, unfortunately, not asked to have a part in the Prayer Book revision of 1662. The first American Prayer Book, however, incorporated one of his prayers, part of which has been adapted to serve as the Collect of his commemoration; and another has been added in the present Prayer Book.

Taylor's theology has sometimes been criticized, most bitingly by Samuel Taylor Coleridge, who claims that Taylor seems to "present our own holy life as the grounds of our religious hope, rather than as the fruit of that hope, whose ground is the mercies of Christ." No such complaint, however, was ever made about his prayers, which exemplify the best of Caroline divinity, blended with great literary genius.

In later life, Taylor and his family moved to the northeastern part of Ireland where, after the restoration of the monarchy, he became Bishop of Down and Connor. To this was later added the small adjacent diocese of Dromore. As Bishop, he labored tirelessly to rebuild churches, restore the use of the Prayer Book, and overcome continuing Puritan opposition. As Vice-chancellor of Trinity College, Dublin, he took a leading part in reviving the intellectual life of the Church of Ireland. He remained to the end a man of prayer and a pastor.

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Jeremy Taylor

Bishop of Down, Connor, and Dromore, 1667

I O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, like thy servant Jeremy Taylor, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness all our days; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, whose days are without end, and whose mercies cannot be numbered: Make us, like your servant Jeremy Taylor, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
16:5–11	Proverbs 7:1–4 Romans 14:7–9,10b–12 John 3:11–21

Preface of a Saint (1)

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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 14, 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 eloquent witness to the profound effect Selma had upon him. He writes, "The doctrine of the creeds, the enacted faith of the sacraments, were the essential preconditions of the experience itself. The faith with which I went to Selma has not changed: it has grown ... I began to know in my bones and sinews that I had been truly baptized into the Lord's death and resurrection ... with them, the black men and white men, with all life, in him whose Name is above all the names that the races and nations shout ... We are indelibly and unspeakably one."

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Jonathan Myrick Daniels

Seminarian and Martyr, 1965

I O God of justice and compassion, who didst put down the proud and the mighty from their place, and dost lift up the poor and the afflicted: We give thee thanks for thy faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O God of justice and compassion, you put down the proud and mighty from their place, and lift up the poor and the afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
85:7–13	Proverbs 4:20–27 Galatians 3:22–28 Luke 1:46–55

Preface of a Saint (2)

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The honor paid to Mary, the Mother of Jesus Christ, goes back to the earliest days of the Church. Two Gospels tell of the manner of Christ's birth, and the familiar Christmas story testifies to the Church's conviction that he was born of a virgin. In Luke's Gospel, we catch a brief glimpse of Jesus' upbringing at Nazareth, when the child was wholly in the care of his mother and his foster-father, Joseph.

During Jesus' ministry in Galilee, we learn that Mary was often with the other women who followed Jesus and ministered to his needs. At Calvary, she was among the little band of disciples who kept watch at the cross. After the resurrection, she was to be found with the Twelve in the upper room, watching and praying until the coming of the Spirit at Pentecost.

Mary was the person closest to Jesus in his most impressionable years, and the words of the Magnificat, as well as her humble acceptance of the divine will, bear more than an accidental resemblance to the Lord's Prayer and the Beatitudes of the Sermon on the Mount.

Later devotion has claimed many things for Mary which cannot be proved from Holy Scripture. What we can believe is that one who stood in so intimate a relationship with the incarnate Son of God on earth must, of all the human race, have the place of highest honor in the eternal life of God. A paraphrase of an ancient Greek hymn expresses this belief in very familiar words: "O higher than the cherubim, more glorious than the seraphim, lead their praises, alleluia."

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Saint Mary the Virgin

Mother of Our Lord Jesus Christ

I O God, who hast taken to thyself the blessed Virgin Mary, mother of thy incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of thine eternal kingdom; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II O God, you have taken to yourself the blessed Virgin Mary, mother of your incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of your eternal kingdom; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
34 *or* 34:1–9	Isaiah 61:10–11 Galatians 4:4–7 Luke 1:46–55

Preface of the Incarnation

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Born in Connecticut in 1696, and ordained a Congregational minister in 1719, Samuel Johnson as a young man had already developed serious doubts about the Congregationalist way of life. He had come to believe that the true connection to the faith of the primitive church was found in episcopal orders and in apostolic succession. He viewed the ordered liturgy of the Book of Common Prayer and Anglican polity as the proper alternative to the rampant dissent and local power struggles of the Congregationalist culture in which he lived and worked.

It was shortly after his ordination that he and others sympathetic to his cause began to meet and discuss the Anglican alternative. Among those gathered with Johnson was Harvard graduate Timothy Cutler, who was rector of Yale College. In September of 1722, the "Yale Apostates" confronted the trustees of Yale College and announced their intention to shift their allegiance to the Church of England. In December of that year, Johnson, Cutler, and their friend Daniel Browne reached England, and in March they were ordained to the Anglican priesthood by the Bishop of Norwich.

Returning to New England as a missionary for the Society of the Propagation of the Gospel in Foreign Parts (SPG), Johnson became the rector of the first Episcopal congregation in the colonies, in Stratford, Connecticut, where he served until he became the first President of Columbia University (then King's College) in New York. Cutler, after doctoral studies at Oxford and Cambridge, served as rector of Christ Church, Boston, where he tirelessly advocated for the appointment of an Anglican Bishop in the colonies.

Johnson's pupil, Thomas Bradbury Chandler, also an ardent advocate for both the Anglican way and for the presence of bishops in the colonies, continued the work. Chandler, the father-in-law of Bishop John Henry Hobart, served for 43 years as the rector of St. John's, Elizabethtown (now Elizabeth), New Jersey, and was himself appointed the first bishop in the Americas, in Nova Scotia, but was unable to accept the appointment due to illness.

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[Samuel Johnson, Timothy Cutler, and Thomas Bradbury Chandler]

Priests, 1772, 1765, 1790

I God of a pilgrim people, who didst call Samuel Johnson, Timothy Cutler, and Thomas Chandler to leave their spiritual home and embrace the Anglican way: We give thee thanks for their devoted service in building up thy Church and shepherding thy flock in colonial times; and we pray that, like them, we may follow where thy Spirit leads and be ever eager to feed the hearts and minds of those entrusted to our care, in the Name of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II God of your pilgrim people, you called Samuel Johnson, Timothy Cutler, and Thomas Chandler to leave their spiritual home and embrace the Anglican way: We give you thanks for their devoted service in building up your Church and shepherding your flock in colonial times; and we pray that, like them, we may follow where your Spirit leads and be ever eager to feed the hearts and minds of those entrusted to our care, in the Name of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
32:8–12	Sirach (Ecclesiasticus) 24:1–8 1 Peter 2:1–10 Matthew 16:13–20

Preface of Advent

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William Porcher DuBose, probably the most original and creative thinker the American Episcopal Church has ever produced, spent most of his life as a professor at the University of the South, in Sewanee, Tennessee. He was not widely traveled, and not widely known, until, at the age of 56, he published the first of several books on theology that made him respected, not only in his own country, but also in England and France.

DuBose was born in 1836 in South Carolina, into a wealthy and cultured Huguenot family. At the University of Virginia, he acquired a fluent knowledge of Greek and other languages, which helped him lay the foundation for a profound understanding of the New Testament. His theological studies were begun at the Episcopal seminary in Camden, South Carolina. He was ordained in 1861, and became an officer and chaplain in the Confederate Army.

Doctrine and life were always in close relationship for DuBose. In a series of books he probed the inner meaning of the Gospels, the Epistles of Paul, and the Epistle to the Hebrews. He treated life and doctrine as a dramatic dialogue, fusing the best of contemporary thought and criticism with his own strong inner faith. The result was both a personal and scriptural catholic theology. He reflected, as he acknowledged, the great religious movements of the nineteenth century: the Tractarianism of Oxford; the liberalism of F.D. Maurice; the scholarship of the Germans; and the evangelical spirit that was so pervasive at the time.

The richness and complexity of DuBose's thought are not easily captured in a few words, but the following passage, written shortly before his death in 1918, is a characteristic sample of his theology: "God has placed forever before our eyes, not the image but the Very Person of the Spiritual Man. We have not to ascend into Heaven to bring Him down, nor to descend into the abyss to bring Him up, for He is with us, and near us, and in us. We have only to confess with our mouths that He is Lord, and believe in our hearts that God has raised Him from the dead—and raised us in Him—and we shall live."

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William Porcher DuBose

Priest, 1918

I Almighty God, who didst give to thy servant William Porcher DuBose special gifts of grace to understand the Scriptures and to teach the truth as it is in Christ Jesus: Grant, we beseech thee, that by this teaching we may know thee, the one true God, and Jesus Christ whom thou hast sent; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, you gave to your servant William Porcher DuBose special gifts of grace to understand the Scriptures and to teach the truth as it is in Christ Jesus: Grant that by this teaching we may know you, the one true God, and Jesus Christ whom you have sent; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
37:3–6,32–33	Deuteronomy 30:11–14 2 Timothy 1:11–14 Luke 24:25–32

Preface of the Epiphany

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Bernard, fiery defender of the Church in the twelfth century, was famed for the ardor with which he preached love for God "without measure." He was completely absorbed, even to the neglect of his own health, in support of the purity, doctrine, and prerogatives of the Church. He fulfilled his own definition of a holy man: "seen to be good and charitable, holding back nothing for himself, but using his every gift for the common good."

Bernard was the son of a knight and landowner who lived near Dijon, France. He was born in 1090 and given a secular education, but in 1113 he entered the Benedictine Abbey of Citeaux. His family was not pleased with his choice of a monastic life, but he nevertheless persuaded four of his brothers and about twenty-six of his friends to join him in establishing a monastery at Clairvaux in 1115.

During the following ten years, Bernard denied himself sleep that he might have time to write letters and sermons. He preached so persuasively that sixty new Cistercian abbeys were founded, all affiliated with Clairvaux. By 1140, his writings had made him one of the most influential figures in Christendom. He participated actively in every controversy that threatened the Church. He was an ardent critic of Peter Abelard's attempt to reconcile inconsistencies of doctrine by reason, because he felt that such an approach was a downgrading of the mysteries.

When a former monk of Clairvaux was elected Pope, as Eugenius III, Bernard became his troubleshooter. He preached the Crusade against the Albigensians, and the Second Crusade to liberate Jerusalem, winning much support for the latter in France and Germany. When that Crusade ended in disaster, Bernard was roundly attacked for having supported it. He died soon after in 1153. He was canonized in 1174.

Among Bernard's writings are treatises on papal duty, on love, on the veneration of Mary, and a commentary on the Song of Songs. Among well known hymns, he is credited with having written "O sacred head sore wounded," "Jesus, the very thought of thee," and "Jesus, thou joy of loving hearts."

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Bernard

Abbot of Clairvaux, 1153

I O God, by whose grace thy servant Bernard of Clairvaux, enkindled with the fire of thy love, became a burning and a shining light in thy Church: Grant that we also may be aflame with the spirit of love and discipline, and may ever walk before thee as children of light; through Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth, one God, now and for ever. *Amen.*

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

Psalm	**Lessons**
19:7–11(12–14)	Sirach (Ecclesiasticus) 39:1–10 Jude 1–3 John 15:7–11

Preface of a Saint (1)

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Martin de Porres was born in Lima, Peru, on December 9, 1579, the illegitimate son of a Spanish nobleman and a young black former slave. Because Martin inherited the dark skin of his mother, his father abandoned the family.

Martin apprenticed to a barber-surgeon and after learning the trade, he applied to the Dominicans to be a "lay helper." Placed in charge of the infirmary, he was known for his tender care of the sick and for his spectacular cures. His faithfulness led the community to request his religious profession. The stipulation that "no black person may be received to the holy habit or profession of our Order," was dropped, and Martin took vows as a Dominican brother in 1603.

Martin was a good friend of Rosa de Lima, who shared his passion for the sick and the poor. Rosa was exceedingly beautiful and, because of her family's fading fortunes, she feared being married off to a wealthy man in exchange for her dowry. Not wanting this to happen, Rosa disfigured herself. In order to contribute to her family's upkeep, Rosa took in sewing and served as a gardener.

Her passion for the poor, however, eventually led her to the Third Order of St. Dominic where she became a recluse. Out of her prayer grew a strong desire to do works of mercy for the poorest of the poor, particularly for Indians, slaves, and others on the margins of society.

Toribio de Mogrovejo was born in Spain in 1538 and became a brilliant student of law and theology. In 1580, the Archdiocese of Lima, Peru, needed a new leader and Toribio was chosen. He objected because he was a layman, but was overruled, ordained priest and bishop, and arrived in Peru in 1581 as archbishop.

Confronted with the worst of colonialism, Toribio fought injustice in both the church and the civil order. He baptized and confirmed nearly a million souls. Among his flock were Rosa de Lima and Martin de Porres. He founded many churches, religious houses, and hospitals, and, in 1591, founded the seminary at Lima.

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[Martin de Porres, Rosa de Lima, and Toribio de Mogrovejo]

Witnesses to the Faith in South America, 1639, 1617, 1606

I Merciful God, who didst send thy Gospel to the people of Peru through Martin de Porres, who brought its comfort even to slaves; through Rosa de Lima, who worked among the poorest of the poor; and through Toribio de Mogrovejo, who founded the first seminary in the Americas and baptized many: Help us to follow their example in bringing fearlessly the comfort of thy grace to all downtrodden and outcast people, that thy Church may be renewed with songs of salvation and praise; through Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Merciful God, you sent your Gospel to the people of Peru through Martin de Porres, who brought its comfort even to slaves; through Rosa de Lima, who worked among the poorest of the poor; and through Toribio de Mogrovejo, who founded the first seminary in the Americas and baptized many: Help us to follow their example in bringing fearlessly the comfort of your grace to all downtrodden and outcast people, that your Church may be renewed with songs of salvation and praise; through Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
9:9–14	Sirach (Ecclesiasticus) 7:32–36 James 2:1–8,14–17 Mark 10:23–30

Preface of Baptism

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Bartholomew is one of the twelve Apostles known to us only by his being listed among them in the Gospels according to Matthew, Mark, and Luke. His name means "Son of Tolmai," and he is sometimes identified with Nathanael, the friend of Philip, the "Israelite without guile" in John's Gospel, to whom Jesus promised the vision of angels ascending and descending on the Son of Man.

Nothing more is heard of him in the four Gospels.

Some sources credit Bartholomew with having written a Gospel, whose existence was known to Jerome and Bede, but which is lost today. There is a tradition that Bartholomew traveled to India, and Eusebius reports that when Pantaenus of Alexandria visited India, between 150 and 200, he found there "the Gospel according to Matthew" in Hebrew, which had been left behind by "Bartholomew, one of the Apostles."

An ancient tradition maintains that Bartholomew was flayed alive at Albanopolis in Armenia.

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Saint Bartholomew the Apostle

I O Almighty and everlasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church to love what he believed and to preach what he taught; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your Word: Grant that your Church may love what he believed and preach what he taught; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
91	Deuteronomy 18:15–18
or 91:1–4	1 Corinthians 4:9–15
	Luke 22:24–30

Preface of Apostles

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Louis IX of France was canonized by the Church in 1297. A man of unusual purity of life and manners, he was sincerely committed to his faith and to its moral demands. Courageous and fearless in battle, patient and uncomplaining in adversity, he was an impartial, just, and compassionate sovereign. The one word that summarizes his character is integrity.

Louis' crusading adventures in the Middle East and in North Africa were of little historical consequence. Such ventures were part of the piety of his time. Throughout his life he was diligent in attending divine worship, and constant in his charities, both open and secret. Unusually free of the bigotry of his age, Louis had an intelligent interest in the theological issues of his day. But his primary concern was to put Christian ethics into practice in both his personal and his public life.

Louis was born at Poissy, April 25, 1214, and was crowned King at Rheims on November 29, 1226. His early religious exercises of devotion and asceticism were inspired by his mother, Blanche of Castile. He died August 25, 1270, while on crusade at Tunis, and was buried with his royal peers in the basilica of St. Denis near Paris.

After his canonization, his relics were transferred to the Sainte Chapelle, the lovely Gothic chapel in Paris which he built as a shrine for relics of our Lord's passion. The building is itself a fitting monument to his genuine piety and beautiful character.

Because of his determined effort to live a personal life of Franciscan poverty and self-denial in the midst of worldly power and splendor—he wore a hair shirt under his royal dress—Louis is honored as patron saint of the Third Order of St. Francis.

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Louis

King of France, 1270

I O God, who didst call thy servant Louis of France to an earthly throne that he might advance thy heavenly kingdom, and didst give him zeal for thy Church and love for thy people: Mercifully grant that we who commemorate him this day may be fruitful in good works, and attain to the glorious crown of thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you called your servant Louis of France to an earthly throne that he might advance your heavenly kingdom, and gave him zeal for your Church and love for your people: Mercifully grant that we who commemorate him this day may be fruitful in good works, and attain to the glorious crown of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
21:1–7	Wisdom 3:1–9 Colossians 2:6–10 Luke 12:22–31

Preface of Baptism

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Ministry to the deaf in the Episcopal Church begins with Thomas Gallaudet. Without his genius and zeal for the spiritual well-being of deaf persons, it is improbable that a history of ministry to the deaf in the Episcopal Church could be written. He has been called "The Apostle to the Deaf."

Gallaudet was born June 3, 1822, in Hartford, the eldest son of Thomas Hopkins Gallaudet, founder of the West Hartford School for the Deaf, whose wife, Sophia, was a deaf-mute.

After graduating from Trinity College, Hartford, Thomas announced his intention of being confirmed and becoming a priest in the Episcopal Church. His father prevailed upon him to postpone a final decision, and to accept a teaching position in the New York Institution for Deaf-Mutes. There he met and married Elizabeth Budd, a deaf-mute. Gallaudet was ordained deacon in 1850 and served his diaconate at St. Stephen's Church, where he established a Bible class for deaf persons.

Ordained a priest in 1851, Gallaudet became Assistant at St. Ann's Church, where he conceived a plan for establishing a church that would be a spiritual home for deaf people. This became a reality the following year, with the founding of St. Ann's Church for Deaf-Mutes. The congregation was able to purchase a church building in 1859, and it became a center for missionary work to the deaf. As a result of this ministry, mission congregations were established in many cities. Gallaudet died on August 27, 1902.

One fruit of Gallaudet's ministry was Henry Winter Syle, who had lost his hearing as the result of scarlet fever. Educated at Trinity; St. John's, Cambridge; and Yale (B.A. and M.A.); Syle was a brilliant student, who persisted in his determination to obtain an education, despite his handicap and fragile health. He was encouraged by Gallaudet to seek Holy Orders, and, having moved to Philadelphia, was supported by Bishop Stevens, against the opposition of many who believed that the impairment of one of the senses was an impediment to ordination. Syle was ordained in 1876, the first deaf person to receive Holy Orders in this Church. In 1888, he built the first Episcopal church constructed especially for deaf persons. He died on January 6, 1890.

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Thomas Gallaudet with Henry Winter Syle

1902, 1890

I O loving God, who willest that everyone should come to thee and be saved: We bless thy holy Name for thy servants Thomas Gallaudet and Henry Winter Syle, whose labors with and for those who are deaf we commemorate today, and we pray that thou wouldest continually move thy Church to respond in love to the needs of all people; through Jesus Christ, who opened the ears of the deaf, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O Loving God, whose will it is that everyone should come to you and be saved: We bless your holy Name for your servants Thomas Gallaudet and Henry Winter Syle, whose labors with and for those who are deaf we commemorate today, and we pray that you will continually move your Church to respond in love to the needs of all people; through Jesus Christ, who opened the ears of the deaf, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
25:7–14	Isaiah 35:3–6a 2 Thessalonians 1:3–4 Mark 7:32–37

Preface of Pentecost

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Augustine, perhaps the greatest theologian in the history of Western Christianity, was born in 354 at Tagaste in North Africa. In his restless search for truth, he was attracted by Manichaeism and Neoplatonism, and was constantly engaged in an inner struggle with his personal morals. Finally, under the influence of his mother Monnica, Augustine surrendered to the Christian faith in the late summer of 386. He was baptized by Ambrose, Bishop of Milan, on Easter Eve in 387. After returning to North Africa in 391, Augustine found himself unexpectedly chosen by the people of Hippo to be a presbyter. Four years later he was chosen bishop of that city. His spiritual autobiography, The Confessions of St. Augustine, written shortly before 400 in the form of an extended prayer, is a classic of Western spirituality.

Augustine wrote countless treatises, letters, and sermons. They have provided a rich source of new and fresh insights into Christian truth.

The Manichaeans had attempted to solve the problem of evil by positing the existence of an independent agency eternally opposed to God. In refutation, Augustine affirmed that all creation is essentially good, having been created by God; and that evil is, properly speaking, the privation of good. A rigorist sect, the Donatists, had split from the Great Church after the persecution of Diocletian in the early fourth century. Against them, Augustine asserted that the Church was "holy," not because its members could be proved holy, but because holiness was the purpose of the Church, to which all its members are called.

Stirred by Alaric the Visigoth's sack of Rome in 410, Augustine wrote his greatest work, *The City of God*. In it he writes: "Two cities have been formed by two loves: the earthly by love of self, even to the contempt of God, the heavenly by the love of God, even to the contempt of self. The earthly city glories in itself, the heavenly city glories in the Lord ... In the one, the princes, and the nations it subdues, are ruled by the love of ruling; in the other, the princes and the subjects serve one another in love."

Augustine died on August 28, 430, as the Vandals were besieging his own earthly city of Hippo.

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Augustine

Bishop of Hippo, and Theologian, 430

I O Lord God, who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the hearts that serve thee: Help us, following the example of thy servant Augustine of Hippo, so to know thee that we may truly love thee, and so to love thee that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Lord God, the light of the minds that know you, the life of the souls that love you, and the strength of the hearts that serve you: Help us, following the example of your servant Augustine of Hippo, so to know you that we may truly love you, and so to love you that we may fully serve you, whom to serve is perfect freedom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
87	Isaiah 62:6–12 Hebrews 12:22–24,28–29 John 14:6–15

Preface of Baptism

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Moses of Ethiopia (d. c. 405), sometimes called Moses the Black, was a fifth century monk who lived in one of several isolated desert monasteries near Scete in Lower Egypt. He was described as being tall, strong, "black of body," and in his early life, the hot-blooded leader of a marauding robber band.

Little is known of his actual life, but an imaginative collection of religious legends has accumulated about him. Such tales point to the deep struggles of a Christian soul seeking salvation in difficult settings. Moses was portrayed as a person of deep excesses, a slave who was both a thief and a murderer, a perennial fornicator who, after he became a monk, still struggled for several years with sexual fantasies. To rid himself of sexual temptation he reportedly stood all night in his cell with his eyes open. This endured for seven years, after which the temptations went away.

He led an ascetic life, lived in a simple cell, and ate only ten ounces of dry bread each day. Once when the monks gathered to judge a member who had sinned, Brother Moses arrived carrying a leaky basket filled with sand on his back. He explained that what he was holding behind him represented his own many sins, now hidden from his own view. "And now I have come to judge my brother for a small fault," he remarked. The other monks then each personally forgave their erring brother and returned to their cells.

Moses was not ordained until late in life; also in his later years he founded his own monastery. At about age 75 he was warned that an armed band of raiders was approaching to slay him. "They who live by the sword shall die by the sword," (Matthew 26:52) the former robber-murderer calmly replied. He and six other brothers waited patiently, and were slain, after which a monastic account, *St. Moses the Ethiopian* recounts, seven crowns descended from heaven over the place where they were martyred.

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[Moses the Black]

Desert Father and Martyr, c. 405

I God of transforming power and transfiguring mercy, who heedeth the prayers of all who, like Abba Moses, cry to thee: "O God whom we do not know, let us know thee!" Draw them and all of us from unbelief to faith and from violence into thy peace, through the cross of Jesus our Savior; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II God of transforming power and transfiguring mercy: Listen to the prayers of all who, like Abba Moses, cry to you: "O God whom we do not know, let us know you!" Draw them and all of us from unbelief to faith and from violence into your peace, through the cross of Jesus our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
86:1–13	2 Chronicles 28:8–15 Acts 22:6–21 Luke 23:39–43

Preface of God the Son

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John Bunyan was born in 1628 at Elstow in Bedfordshire England. Little is known about his early life. His parents were poor; his father was a brazier, a trade that Bunyan also followed for a time. Bunyan had little to no formal education, and he may have learned to read English from reading the Bible. He served as a soldier in the Parliamentary army during the English Civil War, after which he married. His wife introduced him to Arthur Dent's *Plain Man's Pathway to Heaven* and Bishop Lewis Bayly's *Practice of Piety*, devotional books that set him on the religious path.

In 1653 he was baptized into the Bedford Baptist (Independent) Church, and was soon thereafter recognized as a preacher, a vocation at which he excelled. He claimed to have had visions similar to those of Teresa of Avila. After the Restoration of the monarchy in 1660, Bunyan was targeted and slandered by the new royalist government along with many others who had supported the revolutionary cause during the Civil War. Under the laws of the restored Stuart regime, congregational meeting houses were closed and citizens were required to attend their Anglican parishes. It was punishable by law for anyone, except those who had been ordained according to Episcopal orders, to conduct services or preach. Bunyan was arrested while preaching in 1660 and spent most of the next twelve years imprisoned in Bedford.

While imprisoned, Bunyan wrote the first part of his most famous work, *The Pilgrim's Progress*, an allegorical story that was completed in 1684. *The Pilgrim's Progress* tells the story of Christian, a lonely pilgrim who must cross such treacherous terrain as the Slough of Despond and the River of Death before finally reaching the Land of Beulah. Along with John Milton's *Paradise Lost*, it was one of the most influential works of the seventeenth century, and retained its influence for several centuries thereafter.

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[John Bunyan]

Writer, 1688

I God of peace, who didst call John Bunyan to be valiant for truth: Grant that as strangers and pilgrims we may at the last rejoice with all the faithful in thy heavenly city; through Jesus Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II God of peace, you called John Bunyan to be valiant for truth: Grant that as strangers and pilgrims we may at the last rejoice with all the faithful in your heavenly city; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
49:4–15	Job 33:14–19,26–28 Hebrews 4:12–15 Matthew 7:12–14

Preface of All Saints

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Charles Grafton was born April 12, 1830 in Boston, and attended Harvard Law School. He was confirmed at Church of the Advent—then a leading parish implementing the principles of the Oxford Movement—where he began seriously to explore his vocation. After graduation he moved to Maryland to study with the Tractarian Bishop William Whittington who eventually ordained him deacon on December 23, 1855, and priest on May 30, 1858.

Grafton served a number of parishes in Maryland but experienced a growing attraction to the religious life. In 1865, he left for England specifically to meet Edward Bouverie Pusey. In the following year, after a series of meetings held at All Saints, Margaret Street, Grafton and two others took religious vows and the Society of St. John the Evangelist had its beginning. In 1872, Grafton returned and was elected fourth Rector of the Church of the Advent, Boston.

In 1888, Grafton was elected second bishop of Fond du Lac. His consent process was difficult as many thought him too ritualistic, but he soon became known not only as an Anglo-Catholic but also as an ecumenist, deeply committed to improve relations with the Orthodox and Old Catholics. He founded the Sisters of the Holy Nativity.

Perhaps the most famous event during Grafton's long episcopate was the ordination of his successor in 1900. He invited the Russian Orthodox Bishop Tikhon and the Old Catholic Bishop Anthony Kozlowski to participate. The service stirred up furor across the country with the publication of a photograph (called derisively "The Fond du Lac Circus") that showed all eight Episcopal bishops and the two visiting bishops in cope and miter. It caused a church-wide furor over ritual and vestments that lasted for over six months, with accusations and threats of ecclesiastical trial flying from all corners, and with scurrilous attacks and virulent justifications. When the dust finally settled, the legitimacy of traditional catholic ritual and vestments had thereafter gained a permanent place in the liturgy in the Episcopal Church.

Bishop Grafton died August 30, 1912.

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[Charles Chapman Grafton]

Bishop of Fond du Lac, and Ecumenist, 1912

I Loving God, who didst call Charles Chapman Grafton to be a bishop in thy Church, endowing him with a burning zeal for souls: Grant that, following his example, we may ever live for the extension of thy kingdom, that thy glory may be the chief end of our lives, thy will the law of our conduct, thy love the motive of our actions, and Christ's life the model and mold of our own; through the same Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, throughout all ages. *Amen.*

II Loving God, you called Charles Chapman Grafton to be a bishop in your Church and endowed him with a burning zeal for souls: Grant that, following his example, we may ever live for the extension of your kingdom, that your glory may be the chief end of our lives, your will the law of our conduct, your love the motive of our actions, and Christ's life the model and mold of our own; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, throughout all ages. *Amen.*

Psalm	**Lessons**
134	Sirach (Ecclesiasticus) 50:16–21 Revelation 5:7–10 John 10:11–16

Preface of a Saint (1)

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The Gospel first came to the northern English in 627, when King Edwin of Northumbria was converted by missionaries from Canterbury. Edwin's death in battle in 632 was followed by a severe pagan reaction. A year later, Edwin's exiled nephew Oswald gained the kingdom, and proceeded at once to restore the Christian mission.

During his exile, Oswald had lived at Columba's monastery of Iona, where he had been converted and baptized. Hence he sent to Iona, rather than to Canterbury, for missionaries. The head of the new mission was a gentle monk named Aidan, who centered his work on Lindisfarne, an island off the northeast coast of England. Aidan and his companions restored Christianity in Northumbria and extended the mission through the midlands as far south as London.

Aidan died at Bamborough, on August 31, 651. Bede said of him: "He neither sought nor loved anything of this world, but delighted in distributing immediately to the poor whatever was given him by kings or rich men of the world. He traversed both town and country on foot, never on horseback, unless compelled by some urgent necessity. Wherever in his way he saw any, either rich or poor, he invited them, if pagans, to embrace the mystery of the faith; or if they were believers, to strengthen them in the faith and stir them up by words and actions to alms and good works."

Cuthbert was the most popular saint of the pre-Conquest Anglo-Saxon Church. He was born about 625. In response to a vision of the death of Aidan of Lindisfarne, Cuthbert entered religious life and was formed in the austere traditions of Celtic monasticism. He was Prior of Melrose Abbey from 651-664 and was then Prior of Lindisfarne. Made Bishop of Hexham in 684, Cuthbert continued to live in Lindisfarne. He died at his hermitage on March 20, 687.

Cuthbert accepted the decisions of the Synod of Whitby in 663 that brought the usages of the English Church in line with Roman practice. He was, therefore, a "healer of the breach" that threatened to divide the church into Celtic and Roman factions.

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Aidan and Cuthbert

Bishops of Lindisfarne, 651, 684

I Everliving God, who didst call thy servants Aidan and Cuthbert to proclaim the Gospel in northern England and endued them with loving hearts and gentle spirits: Grant us grace to live as they did, in simplicity, humility and love for the poor; through Jesus Christ, who came among us as one who serves, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Everliving God, you called your servants Aidan and Cuthbert to proclaim the Gospel in northern England and gave them loving hearts and gentle spirits: Grant us grace to live as they did, in simplicity, humility and love for the poor; through Jesus Christ, who came among us as one who serves, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
104: 32–35	Isaiah 55:6–12 Romans 12:6–13 John 10:25b–30

Preface of Apostles

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"God's warrior" is an epithet by which David Pendleton Oakerhater is known among the Cheyenne Indians of Oklahoma. The title is an apt one, for this apostle of Christ to the Cheyenne was originally a soldier who fought against the United States government with warriors of other tribes in the disputes over Indian land rights. By the late 1860s Oakerhater had distinguished himself for bravery and leadership as an officer in an elite corps of Cheyenne fighters. In 1875, after a year of minor uprisings and threats of major violence, he and twenty-seven other warrior leaders were taken prisoner by the U.S. Army, charged with inciting rebellion, and sent to a disused military prison in Florida.

Under the influence of a concerned Army captain, who sought to educate the prisoners, Oakerhater and his companions learned English, gave art and archery lessons to the area's many visitors, and had their first encounter with the Christian faith. The captain's example, and that of other concerned Christians, from as far away as New York, had their effect on the young warrior. He was moved to answer the call to transform his leadership in war into a lifelong ministry of peace.

With sponsorship from the Diocese of Central New York and financial help from a Mrs. Pendleton of Cincinnati, he and three other prisoners went north to study for the ministry. At his baptism in Syracuse in 1878 he took the name David Pendleton Oakerhater, in honor of his benefactress.

Soon after his ordination to the diaconate in 1881, David returned to Oklahoma. There, he was instrumental in founding and operating schools and missions, through great personal sacrifice and often in the face of apathy from the Church hierarchy and resistance from the government. He continued his ministry of service, education, and pastoral care among his people until his death on August 31, 1931.

Half a century before, the young deacon had told his people: "You all know me. You remember when I led you out to war I went first, and what I told you was true. Now I have been away to the East and I have learned about another captain, the Lord Jesus Christ, and he is my leader. He goes first, and all he tells me is true. I come back to my people to tell you to go with me now in this new road, a war that makes all for peace."

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David Pendleton Oakerhater

Deacon and Missionary, 1931

I O God of unsearchable wisdom and infinite mercy, thou didst choose a captive warrior, David Oakerhater, to be thy servant, and didst send him to be a missionary to his own people and to execute the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to thee and to the neighbors thou hast given us; through Jesus Christ, the captain of our salvation; who liveth and reigneth with thee and the Holy Spirit, one God for ever and ever. *Amen.*

II O God of unsearchable wisdom and infinite mercy, you chose a captive warrior, David Oakerhater, to be your servant, and sent him to be a missionary to his own people, and to exercise the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to you and to the neighbors you have given us; through Jesus Christ, the captain of our salvation; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
96:1–7	Isaiah 52:7–10 Romans 8:1–6 Luke 10:1–9

Preface of Apostles

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New Guinea, the second largest island in the world, is still one of the main frontiers of Christian mission, because of its difficult terrain and the cultural diversity of its peoples, who speak some 500 distinct languages. Christian missionaries first began work there in the 1860s and 1870s, with only limited success. The Anglican mission began in 1891, and the first bishop was consecrated in 1898.

During World War II, the suffering of missionaries and of native people was severe. This feast day, observed in the Diocese of New Guinea and in many dioceses of the Church of Australia, marks the witness of eight missionaries and two Papuan martyrs, who were betrayed by non-Christians to the Japanese invaders. But the day also includes remembrance of the faith and devotion of Papuan Christians of all Churches, who risked their own lives to care for the wounded, and to save the lives of many who otherwise would have perished.

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The Martyrs of New Guinea

1942

I Almighty God, we remember before thee this day the blessed martyrs of New Guinea, who, following the example of their Savior, laid down their lives for their friends; and we pray thee that we, who honor their memory, may imitate their loyalty and faith; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, we remember before you this day the blessed martyrs of New Guinea, who, following the example of their Savior, laid down their lives for their friends; and we pray that we who honor their memory may imitate their loyalty and faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
126	1 Chronicles 22:11–13 1 Thessalonians 5:21b–24 Luke 12:4–12

Preface of Holy Week

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Born to a Quaker family in Rhode Island in 1803, Prudence Crandall was educated in arithmetic, the sciences, and Latin at the New England Friend's Boarding School in Rhode Island. The Quakers, or "Friends," believed that women should be educated, and it was in the environment of the Friend's Boarding School that Prudence Crandall's passion for teaching was first awakened.

In 1831, Crandall started a girl's school in Canterbury, Connecticut, where she educated the daughters of the town's wealthy families. In 1833 she admitted to her school a young African American girl named Sarah Harris. Harris wanted an education so that she could in turn teach other African American children. The parents of the white children at Crandall's school were outraged and demanded Harris's expulsion, but Crandall refused and decided to open a new school for African American girls.

Despite repeated attempts by town members to close the school, and even threats to destroy it, Crandall persevered in her labors. She enlisted the help of William Lloyd Garrison, editor of *The Liberator*, the nation's major antislavery newspaper. Through his paper and advocacy, Garrison spread awareness of her cause all over the nation.

However, later in 1833, the state legislature passed the so-called "Black Law," which made it a crime to open a school that taught black children from any state other than Connecticut. Crandall, who had received pupils from other states, was arrested, jailed, and tried. She was eventually convicted, but a higher court reversed the decision. Far from subsiding, the harassment she endured grew worse, and, fearing for the safety of her students, she closed her school in 1834.

After her husband died in 1874, Crandall moved to Elk Falls, Kansas. In 1886 the Connecticut stage legislature awarded her a pension. In a petition signed by more than a hundred citizens of that state, many expressed their regret and shame over her treatment. Mark Twain attempted to persuade the state to buy back her original home in Canterbury. Prudence Crandall died in 1890, and today she is recognized as the official State Heroine of Connecticut.

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[Prudence Crandall]

Teacher and Prophetic Witness, 1890

I God, the wellspring of justice and strength: We thank thee for raising up in Prudence Crandall a belief in education and a resolute will to teach girls of every color and race, that alongside her they might take their place in working for the nurture and well-being of all society, undaunted by prejudice or adversity. Grant that we, following her example, may participate in the work of building up the human family in Christ, thy Word and Wisdom; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II God, the wellspring of justice and strength: We thank you for raising up in Prudence Crandall a belief in education and a resolute will to teach girls of every color and race, that alongside her they might take their place in working for the nurture and well-being of all society, undaunted by prejudice or adversity. Grant that we, following her example, may participate in the work of building up the human family in Christ, your Word and Wisdom; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
86:11–17	Habakkuk 3:16–19 Acts 24:10–21 Luke 9:62–10:2

Preface of a Saint (2)

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Paul Jones was born in 1880 in the rectory of St. Stephen's Church, Wilkes-Barre, Pennsylvania. After graduating from Yale University and the Episcopal Divinity School in Cambridge, Massachusetts, he accepted a call to serve a mission in Logan, Utah. In 1914 Paul Jones was appointed Archdeacon of the Missionary District of Utah and, later that year, was elected its Bishop. Meanwhile, World War I had begun.

As Bishop of Utah, Paul Jones did much to expand the Church's mission stations and to strengthen diocesan institutions. At the same time he spoke openly about his opposition to war.

With the United States entry into the war, the Bishop of Utah's views became increasingly controversial. At a meeting of the Fellowship of Reconciliation in Los Angeles in 1917, Bishop Jones expressed his belief that "war is unchristian," for which he was attacked with banner headlines in the Utah press.

As a result of the speech and the reaction it caused in Utah, a commission of the House of Bishops was appointed to investigate the situation. In their report, the commission concluded that "The underlying contention of the Bishop of Utah seems to be that war is unchristian. With this general statement the Commission cannot agree ... " The report went on to recommend that "The Bishop of Utah ought to resign his office," thus rejecting Paul Jones' right to object to war on grounds of faith and conscience.

In the spring of 1918, Bishop Jones, yielding to pressure, resigned as Bishop of Utah. For the next 23 years, until his death on September 4, 1941, he continued a ministry within the Church dedicated to peace and conscience, speaking always with a conviction and gentleness rooted in the Gospel.

In his farewell to the Missionary District of Utah in 1918, Bishop Jones said: "Where I serve the Church is of small importance, so long as I can make my life count in the cause of Christ ... Expediency may make necessary the resignation of a Bishop at this time, but no expedience can ever justify the degradation of the ideals of the episcopate which these conclusions seem to involve."

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Paul Jones

1941

I Merciful God, who didst send thy beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land witnesses, who, after the example of thy servant Paul Jones, will stand firm in proclaiming the Gospel of the Prince of Peace, our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Merciful God, you sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land witnesses who, after the example of your servant Paul Jones, will stand firm in proclaiming the Gospel of the Prince of Peace, our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
76	Malachi 2:17–3:5 1 Peter 3:8–14a John 8:31–32

Preface of a Saint (3)

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Gregorio Agilpay was the principal founder and first Supreme Bishop of the Philippine Independent Church.

Agilpay was born in 1860 and orphaned at an early age. As a boy he worked in the tobacco fields during the Spanish occupation of his homeland and for the rest of his life bore hard feelings toward the Spanish colonialists. He took a degree in law before embarking on theological studies in preparation for the priesthood. He was ordained in 1890, but seems to have been something of a free spirit from the beginning, illustrated by his joining the Freemasons, an affiliation that was forbidden to Catholic priests.

In 1898, the Philippine Revolution began to bring an end to Spanish colonization. Because church and state were deeply intertwined, any revolutionary activity in the state was destined to have impact as well on the church. Matters were compounded by the fact that the Spanish hierarchy did not allow native Filipinos to rise through the ranks of their own church. Agilpay quickly took the side of the Filipino nationalists and recognized that national independence would also mean independence from the Roman Catholic Church because it was strongly allied with Spanish interests. Agilpay called upon his fellow Catholic priests to occupy the parishes and support the revolution. Many followed his lead.

Agilpay was at first threatened with excommunication and later he was tempted with a deal that would have made him a Roman Catholic bishop with enormous resources at his personal disposal. Agilpay refused the deal and with his Filipino supporters formed a new national church. Subsequently, Agilpay and the whole of the Philippine Independent Church would be excommunicated from the Roman Catholic Church.

In 1960, the Philippine Independent Church entered into full communion with the Episcopal Church and through that affiliation is recognized as being in full communion with the churches of the Anglican Communion.

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[Gregorio Aglipay]

Priest and Founder of the Philippine Independent Church, 1940

I Eternal God, who didst call Gregorio Aglipay to witness to thy truth in the renewal of thy Church in the Philippines: Help us, like him, to be guided by thy Holy Spirit, that people everywhere may hear the saving words of our Savior, so that all may believe and find eternal life; through the same Jesus Christ who, with thee and the Holy Spirit, liveth and reigneth, one God, for ever and ever. *Amen.*

II Eternal God, you called Gregorio Aglipay to witness to your truth in the renewal of your Church in the Philippines: Help us, like him, to be guided by your Holy Spirit, that people everywhere may hear the saving words of our Savior, so that all may believe and find eternal life; through the same Jesus Christ who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
126	1 Chronicles 28:19–29:2 1 Peter 4:7–11 Matthew 20:1–16

Preface for the Dedication of a Church

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Elie Naud was a French Huguenot (French Reformed) born in 1661. It was an era when French Roman Catholicism was increasingly dominant and the persecution of Protestants was becoming more violent. Naud fled France and landed in England, where he sojourned briefly before settling permanently in New York. During his early years in New York, he traveled frequently to Europe to raise money for Huguenot causes, having to survive in stowage because he was not a Roman Catholic. His unwillingness to renounce his French Reformed faith resulted in his imprisonment for nearly two years in the infamous Chateau d'If.

In New York he became acquainted with Episcopalians and fell in love with The Book of Common Prayer. He became a member of Trinity Church, Wall Street, where he served for fifteen years as a catechist among black slaves and native Americans, preparing them for baptism. He was later a member of L'Eglise du Saint-Esprit, a French-speaking Episcopal parish in New York City.

Naud founded a school for the children of the poor and for the children of slaves. Upon the recommendation of the Rector of Trinity Church, the Bishop of London, acting for the Society for the Propagation of the Gospel (SPG), licensed Naud as a missioner "to slaves and ragged people in the New World." Naud also got involved in colonial politics by trying to influence Parliament for the passage of British laws that would demand Christian instruction for the children of slaves and Native Americans as well as the formation of schools for their education. It was only through these means, he believed, that an equal and free society could be created. During the New York slave riot of 1712, Naud remained faithful to his vision. The outraged people of New York who believed education of slaves fueled such uprisings threatened him with death.

Naud continued to write hymns and poetry in his native French throughout his life. He died on September 7, 1722, and was buried in the churchyard at Trinity Church, Wall Street.

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[Elie Naud]

Huguenot Witness to the Faith, 1722

I Blessed God, whose Son Jesus calmed the waves and knelt to serve his disciples: We give thee honor for the witness of the Huguenot Elie Naud, remembered as Mystic of the Galleys and Servant of Slaves; praying that, with him, we may proclaim Christ in suffering and joy alike, and call others to join us in ministry to those littlest and least, following Jesus who came not to be ministered to but to minister; who liveth and reigneth with thee and the Holy Spirit, one God, to whom be honor and glory for ever and ever. *Amen.*

II Blessed God, whose Son Jesus calmed the waves and knelt to serve his disciples: We honor you for the witness of the Huguenot Elie Naud, remembered as Mystic of the Galleys and Servant of Slaves; and we pray that we, with him, may proclaim Christ in suffering and joy alike, and call others to join us in ministry to those littlest and least, following Jesus who came not to be ministered to but to minister; who lives and reigns with you and the Holy Spirit, one God, to whom be honor and glory for ever and ever. *Amen.*

Psalm	**Lessons**
30	Daniel 6:10b–16,19–23 James 1:2–4,12a Matthew 15:21–28

Preface of Baptism

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Nikolai Grundtvig and Søren Kierkegaard were the most influential Danes of the nineteenth century both in theological and philosophical circles and in civic life.

Born in 1783, the son of a Lutheran pastor, Grundtvig inherited from his father a lifelong appreciation for classical Lutheran orthodoxy rooted in sacramental practice, a stark contrast from the dry rationalism common to Danish Lutheranism at the time. From his mother, Grundtvig received a fascination with the literature, legends, and poetry of the Norse.

Grundtvig was a student all his life. His academic passions were largely in history and theology, but education, he believed, opened one's heart and mind to a vigorous love of life. Grundtvig also believed in the power of poetry. He thought that poetry had the capacity to speak to the souls of human beings more deeply than prose, particularly in matters of the heart and the life of faith. During his lifetime he composed more than a thousand hymns, a number of which are still sung today: "Built on a rock the Church doth stand," "O day full of grace," and "God's word is our great heritage."

Grundtvig's father was pastor of a large congregation and as he aged he needed assistance. Grundtvig preached a trial sermon at his father's church during which he launched a scathing attack on Danish rationalism. The sermon met with a severe response and he was widely denounced. Nonetheless the survived the resulting spiritual crisis and was ordained in 1811. He served as his father's curate until his father's death in 1813. After a long season with no work, Grundtvig served several short-term pastorates that usually came to an end because of his commitment to a Lutheran orthodoxy rooted in sacraments and liturgy. He believed that the dry, rational, almost gloomy approach favored at the time did not penetrate the depths of the human soul.

Toward the end of his life, Grundtvig's vision was taking hold and his influence upon both church and nation continued to increase. He was made a bishop in 1861. He died in 1872.

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[Nikolai Grundtvig]

Bishop and Hymnwriter, 1872

I Almighty God, who didst build thy Church upon a rock: Help us remember, with thy hymn writer Nikolai Grundtvig, that though steeples may fall and buildings made by hands may crumble, Jesus makes our bodies his temple through the indwelling of the Holy Spirit. Help us to recognize Christ as the Way, the Truth and the Life, that we may join our voices to the eternal alleluia; through the same Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II Almighty God, you built your Church upon a rock: Help us remember, with your hymn writer Nikolai Grundtvig, that though steeples may fall and buildings made by hands may crumble, Jesus makes our bodies his temple through the indwelling of the Holy Spirit. Help us to recognize Christ as the Way, the Truth and the Life, that we may join our voices to the eternal alleluia; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
86:1–12	Proverbs 3:1–2, 5–8 Romans 5:1–5 Matthew 8:5–10

Preface of God the Holy Spirit

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One of the most influential philosophers of the nineteenth century, Søren Kierkegaard, the son of a devout Lutheran, spent most of his life in Copenhagen. As a young man, he studied Latin, history, and theology, though he was particularly drawn to philosophy and literature, and his works are remarkable in part for his deft blending and treatment of theological, literary, and philosophical themes.

In 1841 he proposed to Regine Olsen, but self-doubt about his suitability for marriage led him to break off the engagement. The event was greatly influential on his life and his works. From 1843 until his death in 1855, Kierkegaard was a prolific writer. Sometimes referred to as the "Father of Existentialism," Kierkegaard is known for his concept of "the leap of faith," his understanding of how a person's beliefs and actions are based not on evidence, of which there can never be enough, but on the willingness to take the leap despite that lack of evidence. He explored this theme in works such as *Fear and Trembling*, *Repetition*, and *Stages on Life's Way*.

For most of his life, Kierkegaard was critical of established religion, which he felt substituted human desire for God's law. In 1854, he published several articles which attacked what he saw as the selfishness of many leaders of the institutional church. His criticism of the church as an institution, however, should not be confused with the absence of faith or the lack of trust in the ethical teachings of the Christian Gospel.

His religious and theological works, such as *Practice in Christianity* and *Christian Discourses*, though sometimes overlooked, show his profound understanding of the significance of the teaching and sacrificial death of Jesus Christ and of the human call to live in imitation of the selfless, sacrificial life of Jesus. His work was influential on philosophers such as Martin Heidegger and on theologians such as Karl Barth. His challenges to the Church remain powerful reminders of the institution's call to pattern its common life according the teaching of its founder, Jesus Christ.

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[Søren Kierkegaard]

Teacher and Philosopher, 1855

I Heavenly Father, whose beloved Son Jesus Christ felt sorrow and dread in the Garden of Gethsemane: Help us to remember that though we walk through the valley of the shadow, thou art always with us, that with thy philosopher Søren Kierkegaard, we may believe what we have not seen and trust where we cannot test, and so come at length to the eternal joy which thou hast prepared for those who love thee; through the same Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II Heavenly Father, whose beloved Son Jesus Christ felt sorrow and dread in the Garden of Gethsemane: Help us to remember that though we walk through the valley of the shadow, you are always with us, that with your philosopher Søren Kierkegaard, we may believe what we have not seen and trust where we cannot test, and so come at length to the eternal joy which you have prepared for those who love you; through the same Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
22:1–11	Exodus 33:14–23 1 Timothy 1:12–17 Matthew 9:20–22

Preface of a Saint (2)

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In August, 1878, Yellow Fever invaded the city of Memphis for the third time in ten years. By the month's end the disease had become epidemic and a quarantine was ordered. While 30,000 citizens had fled in terror, 20,000 more remained to face the pestilence. As cases multiplied, death tolls averaged 200 daily. When the worst was over ninety percent of the population had contracted the Fever; more than 5,000 people had died.

In that time of panic and flight, many brave men and women, both lay and cleric, remained at their posts of duty or came as volunteers to assist despite the terrible risk. Notable among these heros were Constance, Superior of the work of the Sisters of St. Mary in Memphis, and her Companions. The Sisters had come to Memphis in 1873, at Bishop Quintard's request, to found a Girls School adjacent to St. Mary's Cathedral. When the 1878 epidemic began, George C. Harris, the Cathedral Dean, and Sister Constance immediately organized relief work among the stricken. Helping were six of Constance's fellow Sisters of St. Mary; Sister Clare from St. Margaret's House, Boston; the Reverend Charles C. Parsons, Rector of Grace and St. Lazarus Church, Memphis; and the Reverend Louis S. Schuyler, assistant at Holy Innocents, Hoboken. The Cathedral group also included three physicians, two of whom were ordained Episcopal priests, the Sisters' two matrons, and several volunteer nurses from New York. They have ever since been known as "The Martyrs of Memphis," as have those of other Communions who ministered in Christ's name during this time of desolation.

The Cathedral buildings were located in the most infected region of Memphis. Here, amid sweltering heat and scenes of indescribable horror, these men and women of God gave relief to the sick, comfort to the dying, and homes to the many orphaned children. Only two of the workers escaped the Fever. Among those who died were Constance, Thecla, Ruth and Frances, the Reverend Charles Parsons and the Reverend Louis Schuyler. The six martyred Sisters and priests are buried at Elmwood Cemetery. The monument marking the joint grave of Fathers Parsons and Schuyler bears the inscription: "Greater Love Hath No Man." The beautiful High Altar in St. Mary's Cathedral, Memphis, is a memorial to the four Sisters.

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Constance, Nun, and Her Companions

Commonly called "The Martyrs of Memphis," 1878

I We give thee thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death: Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II We give you thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and dying, and loved not their own lives, even unto death: Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
25:15–21	Job 16:6–9 2 Corinthians 1:3–5 John 12:24–28

Preface of a Saint (1)

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Born March 3, 1819, in New York City, Alexander Crummell struggled against racism all his life. As a young man, he was driven out of an academy in New Hampshire, dismissed as a candidate for Holy Orders in New York, and rejected for admittance to General Seminary. Ordained in 1844 as a priest in the Diocese of Massachusetts, he left for England after being excluded from participating in diocesan convention.

After receiving a degree from Cambridge, he went to Liberia as a missionary. The African race, Crummell believed, possessed a "warm, emotional and impulsive energy," which in America had been corrupted by oppression. The Episcopal Church, with its emphasis on rational and moral discipline, was especially fitted for the moral and spiritual regeneration of Afro-Americans. A model Christian republic seemed possible in Liberia. European education and technology, combined with traditional African communal culture, and undergirded by a national Episcopal Church headed by a black bishop, was the vision espoused by Crummell. He traveled extensively in the United States urging blacks to immigrate to Liberia and support the work of the Church there.

On returning to Liberia, he worked to establish a national Episcopal Church. Political opposition and a loss of funding finally forced him to return to the United States. He concentrated his efforts on establishing a strong urban presence of independent black congregations that would be centers of worship, education and social service. When southern bishops proposed that a separate missionary district be created for black congregations, Crummell created a national convocation to fight the proposal. The Union of Black Episcopalians is an outgrowth of that organization.

Crummell's ministry spanned more than half a century and three continents. Everywhere, at all times, he labored to prepare his people and to build institutions that would serve them and provide scope for the exercises of their gifts in leadership and creativity. His faith in God, his perseverance in spite of repeated discouragement, his perception that the Church transcended the racism and limited vision of its rulers, and his unfailing belief in the goodness and greatness of black people are the legacy of this Afro-American pioneer.

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Alexander Crummell

1898

I Almighty and everlasting God, we thank thee for thy servant Alexander Crummell, whom thou didst call to preach the Gospel to those who were far off and to those who were near. Raise up, we beseech thee, in this and every land evangelists and heralds of thy kingdom, that thy Church may proclaim the unsearchable riches of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty and everlasting God, we thank you for your servant Alexander Crummell, whom you called to preach the Gospel to those who were far off and to those who were near. Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
19:7–11	Sirach (Ecclesiasticus) 2:7–11,17–18 James 1:2–5 Mark 4:1–10,13–20

Preface of a Saint (2)

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Henry (Harry) Thacker Burleigh was an American singer, composer and arranger who did more than anyone else up to his time to make available the musical and spiritual riches of the American Negro spiritual to vast audiences.

Burleigh was born in Erie, Pennsylvania in 1866. His grandfather, Hamilton Waters, had been a slave who had been blinded by a savage beating, but passed along old songs by singing them to his grandson, Harry. Burleigh had a natural voice and sang when and where he could. In 1892, with some difficulty, he won admission to the National Conservatory of Music where he studied voice and music theory. Although never directly a pupil of Antonin Dvorak, the director of the Conservatory at the time, he worked for Dvorak copying orchestral parts. It was Burleigh who suggested to Dvorak some of the themes that would become Dvorak's Symphony No. 9: *From the New World*.

To support himself while at Conservatory, Burleigh became the baritone soloist at St. George's Episcopal Church in New York City. The presence of a black man in the choir initially caused dissension, but it died down when J. Pierpont Morgan, a member of the parish, took a clear stand on the matter. Even after gaining other employment and becoming a successful composer, Burleigh continued to sing in the choir at St. George's for many years and became a beloved part of the congregation.

Burleigh composed original music, mostly for voice, and was a well-respected arranger and music editor in New York. His art songs were musical settings of the poetry of such great African American poets as Langston Hughes and James Weldon Johnson, among others. His greatest achievement, and that for which he will always be celebrated, was recovering and arranging many Negro spirituals for solo voice and piano so they could be widely heard on the concert stage. Various choral versions of the spirituals had been well known in the black churches, but it was Burleigh's arrangements that made this distinctively American music available to the masses.

Burleigh died on September 12, 1949.

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[Harry Thacker Burleigh]

Composer, 1949

I God our strong deliverer, whose Name is blest for the gifts of grace given to Harry Thacker Burleigh to gather and preserve the good heritage of African-American music and to lift up in song the struggles of his people: Let that Spirit of love which spurred him draw us also to join hands throughout the earth in Christ's one great fellowship of love; through the same Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II God our strong deliverer, we bless your Name for the gifts of grace given to Harry Thacker Burleigh to gather and preserve the good heritage of African-American music and to lift up in song the struggles of his people. Let that Spirit of love which spurred him draw us also to join hands throughout the earth in Christ's one great fellowship of love; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
103:1–5,20–22	Isaiah 42:10–12 Romans 15:5–11 Luke 1:39–45

Preface of the Epiphany

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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 the General Theological Seminary, and the reviver of Geneva, now Hobart, College.

A strong and unbending upholder of Church standards, Hobart established the Bible and Common Prayer Book Society of New York, and was one of the first American 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.

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John Henry Hobart

Bishop of New York, 1830

I Revive thy Church, Lord God of hosts, whensoever it doth fall into complacency and sloth, by raising up devoted leaders, like thy servant John Henry Hobart whom we remember this day; and grant that their faith and vigor of mind may awaken thy people to thy message and their mission; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Revive your Church, Lord God of hosts, whenever it falls into complacency and sloth, by raising up devoted leaders, like your servant John Henry Hobart whom we remember today; and grant that their faith and vigor of mind may awaken your people to your message and their mission; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
78:3–7	Isaiah 18:1–3 Titus 1:7–9 John 17:11b–19

Preface of a Saint (1)

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John Chrysostom, Patriarch of Constantinople, is one of the great saints of the Eastern Church. He was born about 354 in Antioch, Syria. As a young man, he responded to the call of desert monasticism until his health was impaired. He returned to Antioch after six years, and was ordained a presbyter. In 397, he became Patriarch of Constantinople. His episcopate was short and tumultuous. Many criticized his ascetical life in the episcopal residence, and he incurred the wrath of the Empress Eudoxia, who believed that he had called her a "Jezebel." He was twice exiled, and he died during the second period of banishment, on September 14, 407. Thirty-one years later, his remains were brought back to Constantinople, and buried on January 27.

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

His sermons provide insights into the liturgy of the Church, and especially into eucharistic practices. He describes the liturgy as a glorious experience, in which all of heaven and earth join. His sermons emphasize the importance of lay participation in the Eucharist. "Why do you marvel," he wrote, "that the people anywhere utter anything with the priest at the altar, when in fact they join with the Cherubim themselves, and the heavenly powers, in offering up sacred hymns?"

His treatise, *Six Books on the Priesthood,* is a classic manual on the priestly office and its awesome demands. The priest, he wrote, must be "dignified, but not haughty; awe-inspiring, but kind; affable in his authority; impartial, but courteous; humble, but not servile, strong but gentle ... "

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John Chrysostom

Bishop of Constantinople, 407

1 O God, who didst give to thy servant John Chrysostom grace eloquently to proclaim thy righteousness in the great congregation, and fearlessly to bear reproach for the honor of thy Name: Mercifully grant to all bishops and pastors such excellency in preaching, and fidelity in ministering thy Word, that thy people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Psalm	**Lessons**
49:1–8	Jeremiah 42:1–6 1 Corinthians 12:31–13:7 Luke 21:12–15

Preface of a Saint (2)

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The historian Eusebius, in his *Life of Constantine*, tells how that emperor ordered the erection of a complex of buildings in Jerusalem "on a scale of imperial magnificence," to set forth as "an object of attraction and veneration to all, the blessed place of our Savior's resurrection." The overall supervision of the work—on the site where the Church of the Holy Sepulchre now stands—was entrusted to Constantine's mother, the empress Helena. In Jesus' time, the hill of Calvary had stood outside the city; but when the Roman city which succeeded Jerusalem, Aelia Capitolina, was built, the hill was buried under tons of fill. It was during the excavations directed by Helena that a relic, believed to be that of the true cross, was discovered.

Constantine's shrine included two principal buildings: a large basilica, used for the Liturgy of the Word, and a circular church, known as "The Resurrection"—its Altar placed on the site of the tomb—which was used for the Liturgy of the Table, and for the singing of the Daily Office.

Toward one side of the courtyard which separated the two buildings, and through which the faithful had to pass on their way from Word to Sacrament, the exposed top of Calvary's hill was visible. It was there that the solemn veneration of the cross took place on Good Friday; and it was there that the congregation gathered daily for a final prayer and dismissal after Vespers.

The dedication of the buildings was completed on September 14, 335, the seventh month of the Roman calendar, a date suggested by the account of the dedication of Solomon's temple in the same city, in the seventh month of the Jewish Calendar, hundreds of years before (2 Chronicles 7:8–10).

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Holy Cross Day

I Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world unto himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

II Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
98	Isaiah 45:21–25
or 98:1–4	Philippians 2:5–11
	or Galatians 6:14–18
	John 12:31–36a

Preface of Holy Week

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Cyprian was a rich, aristocratic, and cultivated rhetorician in North Africa. He was converted to Christianity about 246, and by 248 was chosen Bishop of Carthage. A year later, in the persecution under the Emperor Decius, Cyprian went into hiding. For this he was severely criticized. Nonetheless, he kept in touch with his Church by letter, and directed it with wisdom and compassion. In the controversy over what to do with those who had lapsed during the persecution, Cyprian held that they could be reconciled to the Church after suitable periods of penance, the gravity of the lapse determining the length of the penance. His moderate position was the one that generally prevailed in the Church, over that of the rigorist Novatian, who led a group into schism at Rome and Antioch over this question. In another persecution, under the Emperor Valerian, Cyprian was placed under house arrest in Carthage, and, on September 14, 258, he was beheaded.

Many of Cyprian's writings have been preserved. His Letter No. 63 contains one of the earliest affirmations that the priest, in offering the Eucharist ("the sacrifice"), acts in the place of Christ, imitating his actions.

In his treatise, *On the Lord's Prayer,* he wrote: "We say 'Hallowed be thy Name,' not that we want God to be made holy by our prayers, but because we seek from the Lord that his Name may be made holy in us, ... so that we who have been made holy in Baptism may persevere in what we have begun to be."

Although there is some question whether his book, *On the Unity of the Catholic Church,* affirms papal primacy, there is no question about the clarity of his statements on the unity of the college of bishops and the sin of schism. "The episcopate is a single whole," he wrote, "in which each bishop's share gives him a right to, and a responsibility for, the whole. So is the Church a single whole, though she spreads far and wide into a multitude of Churches ... If you leave the Church of Christ you will not come to Christ's rewards, you will be an alien, an outcast, an enemy. You cannot have God for your Father unless you have the Church for your Mother."

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Cyprian

Bishop and Martyr of Carthage, 258

I O Almighty God, who didst give to thy servant Cyprian boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, who gave to your servant Cyprian boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
116:10–17	Micah 4:1–5 1 Peter 5:1–4,10–11 John 10:11–16

Preface of a Saint (3)

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James Chisholm was the rector of St. John's Episcopal Church in Portsmouth, Virginia.

In 1855, an aggressive yellow fever epidemic swept through tidewater Virginia. Many of the region's wealthy citizens were able to escape the area to avoid exposure and contamination. In most cases the physicians and clergy who served them departed as well. This left the area's poor bereft of doctors, caregivers and, in some cases, the basic provisions of food and water to sustain life.

James Chisholm sent his family away to safety, staying behind to provide whatever care for the sick he could. Chisholm provided food, amateur medical assistance, and pastoral care. He was even known to have dug graves for those who had died.

As the ravages of the plague were beginning to subside, Chisholm, weary to the point of exhaustion from his faithful priestly service, contracted the yellow fever and died.

An account of Chisholm's sacrifice, written only months after his death, marvels at the inner strength that Chisholm discovered that enabled him to stay behind and serve the people many of whom were only waiting to die. Before the crisis, Chisholm was not thought of as a particularly strong man in body, and was described as having been retiring to the point of bashfulness, delicate, weak, and lacking much fortitude. When faced, however, with the call of these priestly duties in the face of great hardship, Chisholm showed a strength and courage few knew he possessed.

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[James Chisholm]

Priest, 1855

I Merciful God, who didst call thy priest James Chisholm to sacrifice his life in working to relieve his parishioners and the people of his city during a yellow fever epidemic: Help us remember that in giving up our lives to thy service, we win the eternal crown that never fades away in that heavenly kingdom where, with Jesus Christ our Savior and the Holy Spirit, thou reignest, one God, in glory everlasting. *Amen.*

II Merciful God, you called your priest James Chisholm to sacrifice his life in working to relieve his parishioners and the people of his city during a yellow fever epidemic: Help us remember that in giving up our lives to your service, we win the eternal crown that never fades away in that heavenly kingdom where, with Jesus Christ our Savior and the Holy Spirit, you reign, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
116:5–9	Sirach (Ecclesiasticus) 38:9–17 2 Corinthians 1:3–11 Matthew 24:1–8

Preface of God the Son

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The dates of Ninian's life, and the exact extent of his work, are much disputed. The earliest, and possibly the best, account is the brief one in the Venerable Bede's *Ecclesiastical History.*

Ninian was a Romanized Briton, born in the latter half of the fourth century in southern Scotland. He is said to have been educated in Rome and to have received episcopal ordination. But the main influence on his life was Martin of Tours, with whom he spent some time, and from whom he gained his ideals of an episcopal-monastic structure designed for missionary work.

About the time of Martin's death in 397, Ninian established his base at a place called Candida Casa ("White House") or Whithorn in Galloway, which he dedicated to Martin. Traces of place names and church dedications suggest that his work covered the Solway Plains and the Lake District of England. Ninian seems also to have converted many of the Picts of northern Scotland, as far north as The Moray Firth.

Ninian, together with Patrick, is one of the links of continuity between the ancient Roman-British Church and the developing Celtic Christianity of Ireland and Scotland.

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Ninian

Bishop in Galloway, c. 430

I O God, who by the preaching of thy blessed servant and bishop Ninian didst cause the light of the Gospel to shine in the land of Britain: Grant, we beseech thee, that, having his life and labors in remembrance, we may show forth our thankfulness by following the example of his zeal and patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by the preaching of your blessed servant and bishop Ninian you caused the light of the Gospel to shine in the land of Britain: Grant, we pray, that having his life and labors in remembrance we may show our thankfulness by following the example of his zeal and patience; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
97:1–2,7–12	Isaiah 49:1–6 Acts 10:21–35 Matthew 28:16–20

Preface of Pentecost

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Hildegard of Bingen, born in 1098 in the lush Rhineland Valley, was a mystic, poet, composer, dramatist, doctor, scientist. Her parents' tenth child, she was tithed to the Church and raised by the anchoress Jutta in a cottage near the Benedictine monastery of Disibodenberg.

Drawn by the life of silence and prayer, other women joined them, finding the freedom, rare outside women's religious communities, to develop their intellectual gifts. They organized as a convent under the authority of the abbot of Disibodenberg, with Jutta as abbess. When Jutta died, Hildegard, then 38, became abbess. Later she founded independent convents at Bingen (1150) and Eibingen (1165), with the Archbishop of Mainz as her only superior.

From childhood, Hildegard experienced dazzling spiritual visions. At 43, a voice commanded her to tell what she saw. So began an outpouring of extraordinarily original writings illustrated by unusual and wondrous illuminations. These works abound with feminine imagery for God and God's creative activity.

In 1147, Bernard of Clairvaux recommended her first book of visions, *Scivias,* to Pope Eugenius III, leading to papal authentication at the Synod of Trier. Hildegard became famous, eagerly sought for counsel, a correspondent of kings and queens, abbots and abbesses, archbishops and popes.

She carried out four preaching missions in northern Europe, unprecedented activity for a woman. She practiced medicine, focusing on women's needs; published treatises on natural science and philosophy; wrote a liturgical drama, *The Play of the Virtues*, in which personified virtues sing their parts and the devil, condemned to live without music, can only speak. For Hildegard, music was essential to worship. Her liturgical compositions, unusual in structure and tonality, were described by contemporaries as "chant of surpassing sweet melody" and "strange and unheard-of music."

Hildegard lived in a world accustomed to male governance. Yet, within her convents, and to a surprising extent outside them, she exercised a commanding spiritual authority based on confidence in her visions and considerable political astuteness. When she died in 1179 at 81, she left a rich legacy which speaks eloquently across the ages.

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Hildegard

1179

I God of all times and seasons: Give us grace that we, after the example of thy servant Hildegard, may both know and make known the joy and jubilation of being part of thy creation, and show forth thy glory not only with our lips but in our lives; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II God of all times and seasons: Give us grace that we, after the example of your servant Hildegard, may both know and make known the joy and jubilation of being part of your creation, and show forth your glory not only with our lips but in our lives; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
104:25–34	Sirach (Ecclesiasticus) 43:1–2,6–7, 9–12,27–28 Colossians 3:14–17 John 3:16–21

Preface of Epiphany

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The revival of High Church teachings and practices in the Anglican Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford, August 22, 1800, Pusey spent all his scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833 he joined Keble and Newman in producing the *Tracts for the Times,* which gave the Oxford Movement its popular name of Tractarianism.

His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries it seemed dangerously innovative. A sermon preached before the University in 1843 on "The Holy Eucharist, a Comfort to the Penitent" was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore most patiently. His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. From another University sermon, on "The Entire Absolution of the Penitent," may be dated the revival of private confession in the Anglican Communion.

When Newman defected to the Church of Rome in 1845, Pusey's adherence to the Church of England kept many from following, and he defended them in their teachings and practices.

After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor, and much of his time and care to the establishment of sisterhoods. In 1845, he established the first Anglican sisterhood since the Reformation. It was at this community's convent, Ascot Priory in Berkshire, that Pusey died on September 16, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford. His own erudition and integrity gave stability to the Oxford Movement and won many to its principles.

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Edward Bouverie Pusey

Priest, 1882

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

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

Psalm	**Lessons**
106:1–5	Ezekiel 36:24–28 1 Peter 2:19–23 Luke 3:10–14

Preface of a Saint (2)

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Theodore was born in 602 in Saint Paul's native city, Tarsus in Asia Minor. He was ordained Archbishop of Canterbury by Pope Vitalian on March 26, 668.

A learned monk of the East, Theodore was residing in Rome when the English Church, decimated by plague, and torn with strife over rival Celtic and Roman customs, was in need of strong leadership. Theodore provided this for a generation, beginning his episcopate at an age when most people are ready to retire.

When Theodore came to England, he established a school at Canterbury that gained a reputation for excellence in all branches of learning, and where many leaders of both the Irish and the English Churches were trained. His effective visitation of all England brought unity to the two strains of tradition among the Anglo-Saxon Christians. For example, he recognized Chad's worthiness and regularized his episcopal ordination.

Theodore gave definitive boundaries to English dioceses, so that their bishops could give better pastoral attention to their people. He presided over synods that brought about reforms, according to established rules of canon law. He also laid the foundations of the parochial organization that still obtains in the English Church.

According to Bede, Theodore was the first archbishop whom all the English obeyed, and possibly to no other leader does English Christianity owe so much. He died in his eighty-eighth year, September 19, 690, and was buried, with Augustine and the other early English archbishops, in the monastic Church of Saints Peter and Paul at Canterbury.

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Theodore of Tarsus

Archbishop of Canterbury, 690

I Almighty God, who didst call thy servant Theodore of Tarsus from Rome to the see of Canterbury, and didst give him gifts of grace and wisdom to establish unity where there had been division, and order where there had been chaos: Create in thy Church, we pray thee, by the operation of the Holy Spirit, such godly union and concord that it may proclaim, both by word and example, the Gospel of the Prince of Peace; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you called your servant Theodore of Tarsus from Rome to the see of Canterbury, and gave him gifts of grace and wisdom to establish unity where there had been division, and order where there had been chaos: Create in your Church, by the operation of the Holy Spirit, such godly union and concord that it may proclaim, both by word and example, the Gospel of the Prince of Peace; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
71:18–23	Malachi 2:5–7 2 Timothy 2:1–5,10 Matthew 8:23–27

Preface of a Saint (1)

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The death of Bishop Patteson and his companions at the hands of Melanesian islanders, whom Patteson had sought to protect from slave-traders, aroused the British government to take serious measures to prevent piratical man-hunting in the South Seas. Their martyrdom was the seed that produced the strong and vigorous Church which flourishes in Melanesia today.

Patteson was born in London, April 1, 1827, of a Devonshire family. He attended Balliol College, Oxford, where he took his degree in 1849. After travel in Europe and a study of languages, at which he was adept, he became a Fellow of Merton College in 1852, and was ordained the following year.

While serving as a curate of Alphington, Devonshire, near his family home, he responded to Bishop G. A. Selwyn's call in 1855 for helpers in New Zealand. He established a school for boys on Norfolk Island to train native Christian workers. It is said that he learned to speak some twenty-three of the languages of the Melanesian people. On February 24, 1861, he was consecrated Bishop of Melanesia.

On a visit to the island of Nakapu, in the Santa Cruz group, Patteson was stabbed five times in the breast, in mistaken retaliation for the brutal outrages committed some time earlier by slave-traders. In the attack, several of Patteson's company were also killed or wounded. Bishop Selwyn later reconciled the natives of Melanesia to the memory of one who came to help and not to hurt.

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John Coleridge Patteson and his Companions

Bishop of Melanesia, Martyrs, 1871

I Almighty God, who didst call thy faithful servants John Coleridge Patteson and his companions to be witnesses and martyrs in the islands of Melanesia, and by their labors and sufferings didst raise up a people for thine own possession: Pour forth thy Holy Spirit upon thy Church in every land, that by the service and sacrifice of many, thy holy Name may be glorified and thy kingdom enlarged; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you called your faithful servant John Coleridge Patteson and his companions to be witnesses and martyrs in the islands of Melanesia, and by their labors and sufferings raised up a people for your own possession: Pour out your Holy Spirit upon your Church in every land, that by the service and sacrifice of many, your holy Name may be glorified and your kingdom enlarged; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:49–56	Jeremiah 22:1–4 1 Peter 4:12–19 Mark 8:34–38

Preface of Holy Week

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Matthew, one of Jesus' disciples, is probably to be identified with Levi, a tax collector ("publican") mentioned by Mark and Luke. In the Gospel according to Matthew, it is said that Matthew was seated in the custom-house when Jesus bade him, "Follow me." When Jesus called him, he at once left everything, followed the Master, and later gave a dinner for him. Mark and Luke also note that Levi was a tax collector. In all three accounts, Jesus is severely criticized for eating at the same table with tax collectors and other disreputable persons.

Tax collectors were viewed as collaborators with the Roman State, extortioners who took money from their own people to further the cause of Rome and to line their own pockets. They were spurned as traitors and outcasts. The Jews so abhorred them that pious Pharisees refused to marry into a family that had a publican as a member. Clearly, Matthew was hardly the type of man that a devout Jew would have had among his closest associates. Yet Jesus noted that it was the publican rather than the proud Pharisee who prayed the acceptable prayer, "Lord, be merciful to me, a sinner." There is frequent favorable reference to publicans in the many sayings of Jesus in the Gospel according to Matthew.

Matthew was called early in Jesus' ministry, but that he wrote the Gospel that bears his name is seriously doubted by scholars. It is, however, generally accepted that his "logia" or "sayings of Jesus" have been included in that Gospel.

It may be that the author of the First Gospel took from Matthew's work some of the numerous parables and comments that make that Gospel so popular a source for homilies and teaching. Through this Gospel, especially, Jesus speaks not only of faith and eternal life, but of duties toward one's neighbors, family, and even enemies.

Tradition has it that Matthew, having converted many persons to Christianity in Judea, traveled to the East; but there is no certain evidence for this. He has been venerated as a martyr, but the time and circumstances of his death are unknown.

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Saint Matthew, Apostle and Evangelist

I We thank thee, heavenly Father, for the witness of thine apostle and evangelist Matthew to the Gospel of thy Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II We thank you, heavenly Father, for the witness of your apostle and evangelist Matthew to the Gospel of your Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:33–40	Proverbs 3:1–6 2 Timothy 3:14–17 Matthew 9:9–13

Preface of Apostles

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Born the youngest of fifteen children on December 14, 1775, in Cornish, New Hampshire, Philander Chase attended Dartmouth College, where he prepared to become a Congregationalist minister. While at Dartmouth, he happened upon a copy of the Book of Common Prayer. Next to the Bible, he thought it was the most excellent book he had ever studied, and believed that it was surely inspired by God. At the age of nineteen he was confirmed in the Episcopal Church.

Following graduation from Dartmouth, Chase worked as a schoolteacher in Albany, New York, and read for Holy Orders. Ordained a deacon in 1798, he began mission work on the northern and western frontiers among the pioneers and the Mohawk and Oneida peoples. The first of the many congregations he founded was at Lake George in New York State.

Ordained a priest in 1799, at the age of twenty-three, Chase served as rector of Christ Church, Poughkeepsie, New York, until 1805. He then moved to New Orleans, where he organized the first Protestant congregation in Louisiana. That parish now serves as the cathedral church for the Diocese of Louisiana. In 1810 he returned north to Hartford, Connecticut, where he served for six years as rector of Christ Church, now the cathedral church of the Diocese of Connecticut. In 1817 he accepted a call to be the first rector of St. John's Church in Worthington, Ohio. A year later he was elected the first Bishop of Ohio. He immediately began founding congregations and organizing the diocese. He also established Kenyon College and Bexley Hall Seminary.

In 1831 Chase resigned as Bishop of Ohio and began ministering to Episcopalians and the unchurched in southern Michigan. In 1835 he was elected the first Bishop of Illinois and served in this office until he died on September 20, 1852. During his time in Illinois he founded numerous congregations, together with Jubilee College, which included a seminary. As the senior bishop in the Episcopal Church, he served as the Presiding Bishop from 1843 until his death.

At a meeting of the House of Bishops in 1835, Bishop Doane of New Jersey said of him: "A veteran soldier, a Bishop of the Cross, whom hardships never have discouraged, whom no difficulties seem to daunt."

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Philander Chase

Bishop of Ohio, and of Illinois, 1852

I Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith: We give thee heartfelt thanks for the pioneering spirit of thy servant Philander Chase, and for his zeal in opening new frontiers for the ministry of thy Church. Grant us grace to minister in Christ's name in every place, led by bold witnesses to the Gospel of the Prince of Peace, even Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith: We give you heartfelt thanks for the pioneering spirit of your servant Philander Chase, and for his zeal in opening new frontiers for the ministry of your Church. Grant us grace to minister in Christ's name in every place, led by bold witnesses to the Gospel of the Prince of Peace, even Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
108:1–6	Isaiah 44:1–6,8 Acts 18:7–11 Luke 9:1–6

Preface of a Saint (1)

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To the people of Russia, Sergius is a national hero and their patron saint. He was born at Rostov, about 1314.

Civil war in Russia forced Sergius' family to leave the city and to live by farming at Radonezh near Moscow. At the age of twenty, he and his brother began a life of seclusion in a nearby forest, from which developed the Monastery of the Holy Trinity, a center of revival of Russian Christianity. There Sergius remained for the rest of his life, refusing higher advancement, such as the see of Moscow, in 1378.

Sergius' firm support of Prince Dimitri Donskoi helped to rally the Russians against their Tartar overlords. Dimitri won a decisive victory against them at the Kulikovo Plains in 1380, and laid the foundation of his people's independent national life.

Sergius was simple and gentle in nature, mystical in temperament, and eager to ensure that his monks should serve the needs of their neighbors. He was able to inspire intense devotion to the Orthodox faith. He died in 1392, and pilgrims still visit his shrine at the monastery of Zagorsk, which he founded in 1340. The city contains several splendid cathedrals and is the residence of the Patriarch of Moscow.

The Russian Church observes Sergius' memory on September 25. His name is familiar to Anglicans from the Fellowship of St. Alban and St. Sergius, a society established to promote closer relations between the Anglican and Russian Churches.

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Sergius

Abbot of Holy Trinity, Moscow, 1392

I O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us, we pray thee, from an inordinate love of this world, that inspired by the devotion of thy servant Sergius of Moscow, we may serve thee with singleness of heart, and attain to the riches of the age to come; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Sergius of Moscow, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
87	Proverbs 4:1–9 1 John 2:15–17 Luke 8:16–21

Preface of a Saint (2)

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Lancelot Andrewes was the favorite preacher of King James I. He was the author of a great number of eloquent sermons, particularly on the Nativity and the Resurrection. They are "witty," grounded in the Scriptures, and characterized by the kind of massive learning that the King loved. This makes them difficult reading for modern people, but they repay careful study. T. S. Eliot used the opening of one of Andrewes' Epiphany sermons as the inspiration for his poem, "The journey of the Magi: "

> A cold coming we had of it,
> Just the worst time of the year
> For a Journey, and such a long journey:
> The way deep and the weather sharp,
> The very dead of winter.

Andrewes was also a distinguished biblical scholar, proficient in Hebrew and Greek, and was one of the translators of the Authorized (King James) Version of the Bible. He was Dean of Westminster and headmaster of the school there before he became a bishop, and was influential in the education of a number of noted Churchmen of his time, in particular, the poet George Herbert.

Andrewes was a very devout man, and one of his most admired works is his *Preces Privatae* ("Private Devotions"), an anthology from the Scriptures and the ancient liturgies, compiled for his own use. It illustrates his piety and throws light on the sources of his theology. He vigorously defended the catholicity of the Church of England against Roman Catholic critics. He was respected by many as the very model of a bishop at a time when bishops were held in low esteem. As his student, John Hacket, later Bishop of Lichfield, wrote about him: "Indeed he was the most Apostolical and Primitive-like Divine, in my Opinion, that wore a Rochet in his Age; of a most venerable Gravity, and yet most sweet in all Commerce; the most Devout that I ever saw, when he appeared before God; of such a Growth in all kind of Learning that very able Clerks were of a low Stature to him."

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Lancelot Andrewes

Bishop of Winchester, 1626

I Almighty God, who gavest thy servant Lancelot Andrewes the gift of thy holy Spirit and made him a man of prayer and a faithful pastor of thy people: Perfect in us what is lacking of thy gifts, of faith, to increase it, of hope, to establish it, of love, to kindle it, that we may live in the life of thy grace and glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the same Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, you gave your servant Lancelot Andrewes the gift of your Holy Spirit and made him a man of prayer and a faithful pastor of your people: Perfect in us what is lacking in your gifts, of faith, to increase it, of hope, to establish it, of love, to kindle it, that we may live in the life of your grace and glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the same Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
63:1–8	Isaiah 11:1–5 1 Timothy 2:1–7a Luke 11:1–4

Preface of a Saint (1)

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Born in 1847 in Brixton, England, Wilson Carlile was from an early age afflicted with spinal disease, which made his education difficult. He entered his grandfather's business at the age of thirteen and soon became fluent in French, which he used in his own silk trading endeavors in Paris. His business was eventually ruined in the economic depression of the 1870's. The collapse of his business resulted in physical and emotional distress, and it was during this time that Carlile turned to religion for comfort and a new sense of direction.

After serving as an organist in Dwight L. Moody's evangelistic missions, Carlile was ordained a priest in 1881, serving his curacy at St. Mary Abbots, the parish church in Kensington. He had long been concerned with the church's lack of presence among the poor and working classes, and as a curate, he encouraged soldiers, grooms, coachmen, and other working laymen to preach the gospel among the residents of some of the worst slums of London. Many among the church establishment accused Carlile of "dragging the church into the gutter."

In 1882 he resigned his curacy and devoted himself to the formal establishment of the Church Army, an organization dedicated to the proclamation of the gospel among the least of society. Despite great resistance, he sought official approval for his organization and its work from the Church of England Congress in 1883. In 1885, the Upper Convocation of Canterbury passed a resolution officially approving and recognizing the Church Army. Carlile served as rector of St. Mary-at-Hill, Eastcheap, London, from 1892-1926, where he continued his administration of the Army's ministry. In 1905 he was honored as a Prebendary of St. Paul's Cathedral.

Today, Church Army evangelists are admitted to their offices on behalf of the Archbishops of Canterbury and York, both of whom are vice-presidents of the society. They are licensed to operate within the Anglican system by individual diocesan bishops within the United Kingdom and Ireland.

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[Wilson Carlile]

Priest, 1942

I God of boundless energy and light: We offer thanks for the courage and passion of Wilson Carlile who, after the example of thy Son, sought new ways to open thy Church to diverse leaders as beacons of the Gospel of Christ. Quicken our hearts to give bold witness to Jesus Christ; who with thee and the Holy Spirit, liveth and reigneth, one God, now and for ever. *Amen.*

II God of boundless energy and light: We thank you for the courage and passion of Wilson Carlile who, after the example of your Son, sought new ways to open your Church to diverse leaders as beacons of the Gospel of Christ. Quicken our hearts to give bold witness to Jesus Christ; who with you and the Holy Spirit, lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
41:1–5,10–13	Jeremiah 7:1–7 2 Corinthians 9:8–15 John 13:12–17

Preface of God the Holy Spirit

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Born in France in 1580 to a peasant family, Vincent took his theological studies at Toulouse and was ordained in 1600.

When called to hear the confession of a dying man, Vincent was shocked by the spiritual naiveté of the penitent. In response, Vincent preached sermons on confession in the village chapel of Folleville, calling people to the necessity of repentance. So persuasive were his sermons, that villagers stood in line to go to confession. Vincent had underestimated their spiritual hunger. In 1626, Vincent and three priests pledged to "aggregate and associate to ourselves and to live together as a Congregation … and to devote ourselves to the salvation of the people."

Vincent devoted great energy to conducting retreats for clergy because of the widespread deficiencies in theological education and priestly formation. He was a pioneer in the renewal of theological education and was instrumental in establishing seminaries.

For Vincent, charity was a predominant virtue that was to be extended to all. He established charitable confraternities to serve the spiritual and physical needs of the poor and sick. He called upon the women of means in Paris to collect funds for his missionary projects particularly hospitals to serve the poor.

Vincent was by temperament a very irascible person. He said that except for the grace of God he would have been "hard and repulsive, rough and cross." But he became tender and affectionate, very sensitive to the needs of others. He had an extraordinary capacity to connect with all types of people and to move them to be empowered by the gospel of Jesus. In the midst of the most distracting occupations his soul was always intimately united with God. Though honored by the great ones of the world, he remained deeply rooted in humility.

At Vincent's funeral, the preacher declared that Vincent had just about "transformed the face of the Church." "The Apostle of Charity" breathed his last in Paris, on September 27, 1660, at the age of eighty. He is honored in the tradition as the patron saint of charitable causes.

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[Vincent de Paul]

Religious, and Prophetic Witness, 1660

I Loving God, we offer thanks for thy servant Vincent de Paul, who gave himself to training clergy to work among the poor and provided many institutions to aid the sick, orphans and prisoners. May we, like him, encounter Christ in the needy, the outcast and the friendless, that we may come at length into thy kingdom where thou reignest, one God, holy and undivided Trinity, for ever and ever. *Amen.*

II Loving God, we thank you for your servant Vincent de Paul, who gave himself to training clergy to work among the poor and provided many institutions to aid the sick, orphans and prisoners. May we, like him, encounter Christ in the needy, the outcast and the friendless, that we may come at length into your kingdom where you reign, one God, holy and undivided Trinity, for ever and ever. *Amen.*

Psalm	**Lessons**
37:27–33	Amos 8:4–6 1 Corinthians 1:26–31 Matthew 9:35–38

Preface of Baptism

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Though not as well known as John Donne or George Herbert, Thomas Traherne was one of the seventeenth century's most searching, inventive poets and theologians.

Traherne was among about twelve Anglican lyricists dubbed by the rather prosaic Samuel Johnson as "the Metaphysical Poets." Johnson meant this to imply that their poetry was pretentious and obscure. What he missed was not only their erudition but their subtlety and their profound awareness of the depths of Divine Mystery through which they tried to articulate the Christian Faith in a world which was changing from the sure faith of the Middle Ages to the bewildering maze of conflicting opinion which was the "Modern".

Born in 1637, the son of a humble shoemaker in Hereford, Traherne went to Oxford thanks to the generosity of a prosperous relative. He was awarded the B.A. in 1656 and later the M.A. and B.D. He was ordained priest in 1660. From 1667 on he was the chaplain to Sir Orlando Bridgeman, Keeper of the Great Seal. At 37 he died in his patron's house.

Traherne's poetry was unpublished and unknown until it was found in manuscript in a London bookseller's stall at the beginning of the twentieth century. In all the Metaphysical Poets we find the attempt, often through startling images and seemingly contradictory metaphors, to express the inter-penetration of the sacred and the profane, the mortal human and the immortal divine, the verities of the new sciences and the eternal verities of God's revelation in the Incarnation of Jesus Christ. Traherne was particularly taken with the paradox that the naive grandiosity and self-centeredness of a small child was, in fact, a kind of window into the Divine Being. In reading his poetry it is sometimes not clear whether he is speaking of himself as a small child or of the Christ-Child. In fact, he is often inferring both, by which he means us to understand that in the Incarnation, God assumed our humanity and so our humanity is in fact, our blessed access to God.

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[Thomas Traherne]

Priest, 1674

I Creator of wonder and majesty, who didst inspire thy poet Thomas Traherne with mystical insight to see thy glory in the natural world and in the faces of men and women around us: Help us to know thee in thy creation and in our neighbors, and to understand our obligations to both, that we may ever grow into the people thou hast created us to be; through our Savior Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, in everlasting light. *Amen.*

II Creator of wonder and majesty, you inspired your poet Thomas Traherne with mystical insight to see your glory in the natural world and in the faces of men and women around us: Help us to know you in your creation and in our neighbors, and to understand our obligations to both, that we may ever grow into the people you have created us to be; through our Savior Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, in everlasting light. *Amen.*

Psalm	**Lessons**
119:129–136	Jeremiah 20:7–9 Revelation 19:1–5 John 3:1–8

Preface of God the Father

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

Richard Rolle was an English hermit about whose early life we know little. At the age of 18 he gave up his studies at Oxford for the ascetic life out of which grew a ministry of prayer, writing, and spiritual direction. Rolle lived his final years near the Cistercian convent near Hampole. Among his chief writings are several scriptural commentaries, some theological writings originally written in Latin and translated into English, and many poems. Though criticized by many for promoting a highly subjective form of religion, he was an ardent defender of the contemplative life he practiced.

Similarly, we know little of the early life of Walter Hilton, though evidence suggests that he studied at Cambridge. Hilton spent time as a hermit before becoming an Augustinian canon at Thurgarton Priory in Nottinghamshire late in the fourteenth century. In his great work, *The Scale of Perfection*, he develops his understanding of the "luminous darkness" which marks the transition between self-love and the love of God. Similarities between his work and *The Cloud of Unknowing* have convinced some to attribute that latter work to him. Hilton's spirituality and writings were highly influential on figures such as Anselm of Canterbury.

Margery Kempe, who wrote the book bearing her name, and from which we attain most of our knowledge of her, was a mystic who experienced intense visions followed by a period of emotional disturbance, subsequent to which she went on pilgrimage to Canterbury. She later made pilgrimages to the Holy Land and to Santiago de Compostela and was encouraged in her efforts by Julian of Norwich. She describes these travels as well as her mystical experiences in the *Book of Margery Kempe*. In it, she describes long periods of consciousness of and communion with Jesus, experiences that developed in her deep compassion of the sins of humanity.

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[Richard Rolle, Walter Hilton, and Margery Kempe]

Mystics, 1349, 1396, c. 1440

I Gracious God, we offer thanks for the lives and work of Richard Rolle, Walter Hilton, and Margery Kempe, hermits and mystics, who, passing through the cloud of unknowing, beheld thy glory. Help us, after their examples, to see thee more clearly and love thee more dearly, in the Name of Jesus Christ our Savior; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Gracious God, we give you thanks for the lives and work of Richard Rolle, Walter Hilton, and Margery Kempe, hermits and mystics, who, passing through the cloud of unknowing, beheld your glory. Help us, after their examples, to see you more clearly and love you more dearly, in the Name of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
63:1–8	Job 26:1–14 Romans 11:33–12:2 Matthew 5:43–48

Preface of a Saint (3)

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The scriptural word "angel" (Greek: *angelos*) means, literally, a messenger. Messengers from God can be visible or invisible, and may assume human or non-human forms. Christians have always felt themselves to be attended by healthful spirits—swift, powerful, and enlightening. Those beneficent spirits are often depicted in Christian art in human form, with wings to signify their swiftness and spacelessness, with swords to signify their power, and with dazzling raiment to signify their ability to enlighten. Unfortunately, this type of pictorial representation has led many to dismiss the angels as "just another mythical beast, like the unicorn, the griffin, or the sphinx."

Of the many angels spoken of in the Bible, only four are called by name: Michael, Gabriel, Uriel, and Raphael. The Archangel Michael is the powerful agent of God who wards off evil from God's people, and delivers peace to them at the end of this life's mortal struggle. "Michaelmas," as his feast is called in England, has long been one of the popular celebrations of the Christian Year in many parts of the world.

Michael is the patron saint of countless churches, including Mont Saint-Michel, the monastery fortress off the coast of Normandy that figured so prominently in medieval English history, and Coventry Cathedral, England's most famous modern church building, rising from the ashes of the most devastating war of our time.

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Saint Michael and All Angels

I O everlasting God, who hast ordained and constituted the ministries of angels and men in a wonderful order: Mercifully grant that, as thy holy angels always serve and worship thee in heaven, so by thy appointment they may help and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Everlasting God, you have ordained and constituted in a wonderful order the ministries of angels and mortals: Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your appointment they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
103	Genesis 28:10–17
or 103:19–22	Revelation 12:7–12
	John 1:47–51

Preface of Trinity Sunday

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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 I 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.

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Jerome

Priest, and Monk of Bethlehem, 420

I O Lord, thou God of truth, thy Word is a lantern to our feet and a light upon our path: We give thee thanks for thy servant Jerome, and those who, following in his steps, have labored to render the Holy Scriptures in the language of the people; and we beseech thee that thy Holy Spirit may overshadow us as we read the written Word, and that Christ, the living Word, may transform us according to thy righteous will; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, now and for ever. *Amen.*

II O Lord, O God of truth, your Word is a lantern to our feet and a light upon our path: We give you thanks for your servant Jerome, and those who, following in his steps, have labored to render the Holy Scriptures in the language of the people; and we pray that your Holy Spirit will overshadow us as we read the written Word, and that Christ, the living Word, will transform us according to your righteous will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:97–104	Nehemiah 8:1–3,5–8 2 Timothy 3:14–17 Luke 24:44–48

Preface of Pentecost

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Remigius, also known as Remi, one of the patron saints of France, was born about 438, the son of the Count of Laon. At the age of twenty-two he became Bishop of Rheims.

Noted for his learning and holiness of life, Remigius is chiefly remembered because he converted and baptized King Clovis of the Franks on Christmas Day, 496. This event changed the religious history of Europe. Clovis, by becoming Catholic instead of Arian, as were most of the Germanic people of the time, was able to unite the Gallo-Roman population and their Christian leaders behind his expanding hegemony over the Germanic rulers of the West and to liberate Gaul from Roman domination. His conversion also made possible the cooperation the Franks gave later to Pope Gregory the Great in his evangelistic efforts for the English. Certainly, Clovis' motives in accepting Catholic Christianity were mixed, but there is no doubt of the sincerity of his decision, nor of the important role of Remigius in bringing it to pass. When Clovis was baptized, together with 3,000 of his followers, Remi gave him the well-known charge, "Worship what you have burned, and burn what you have worshiped."

The feast of Remigius is observed at Rheims on January 13, possibly the date of his death. The later date of October 1 is derived from the translation of his relics to a new abbey church by Pope Leo IX in 1049.

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Remigius

Bishop of Rheims, c. 530

I O God, who by the teaching of thy faithful servant and bishop Remigius didst turn the nation of the Franks from vain idolatry to the worship of thee, the true and living God, in the fullness of the catholic faith: Grant that we who glory in the name of Christian may show forth our faith in worthy deeds; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, by the teaching of your faithful servant and bishop Remigius you turned the nation of the Franks from vain idolatry to the worship of you, the true and living God, in the fullness of the catholic faith: Grant that we who glory in the name of Christian may show forth our faith in worthy deeds; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
135:13–21	Jeremiah 10:1–11 1 John 4:1–6 John 14:3–7

Preface of a Saint (1)

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George Bell was a major voice in the Church of England during the Second World War and a major figure on the ecumenical stage during the post-war era.

Born in Hampshire in 1883, Bell trained for ordination at Christ Church, Oxford, and Wells Theological College. Ordained to the priesthood in 1908, he served for several years in inner city Leeds among the poor and disenfranchised, an experience that would shape the remainder of his ministry. He became the chaplain to the Archbishop of Canterbury, Randall Davidson, in 1914, becoming Dean of Canterbury in 1924 and Bishop of Chichester in 1929.

During the rise of the Third Reich in Germany, Bell took an active role in securing safe haven in England for Jews and non-Aryans who wanted to escape the terror of the Nazis. He developed a close association with Dietrich Bonhoeffer and the Confessing Church in Germany. He was a signer of the Barmen Declaration, the manifesto of the Confessing Church that stood in opposition to Hitler's regime. It has been widely presumed that his outspoken condemnation of the indiscriminate bombing of German cities during the war cost him the See of Canterbury after the death of Archbishop William Temple in 1944. In the post-war era, Bell was a staunch critic of the cold war and the nuclear arms race.

Bell's continuing legacy is surely his stature as an ecumenist. Since his appointment to the See of Chichester, Bell had taken a keen interest in the reunion of the churches and he devoted considerable time to ecumenical projects. After the war, Bell was a tireless advocate for the cause of unity and is to be numbered among the founders of the World Council of Churches in which he held leading offices. Through his ecumenical commitments, Bell developed a friendship with Giovanni Montini, the Cardinal Archbishop of Milan, who was to become Pope Paul VI.

Bell wrote a biography of Archbishop Davidson (1935), and a number of works on Christian unity and ecumenism from an Anglican perspective.

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[George Kennedy Allen Bell]

Bishop of Chichester, and Ecumenist, 1958

I God of peace, who didst sustain thy bishop George Bell with the courage to proclaim thy truth and justice in the face of disapproval in his own nation: As he taught that we, along with our enemies, are all children of God, may we stand with Christ in his hour of grieving, that at length we may enter thy country where there is no sorrow nor sighing, but fullness of joy in thee; through Jesus Christ our Redeemer, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II God of peace, you sustained your bishop George Bell with the courage to proclaim your truth and justice in the face of disapproval in his own nation: As he taught that we, along with our enemies, are all children of God, may we stand with Christ in his hour of grieving, that at length we may enter your country where there is no sorrow nor sighing, but fullness of joy in you; through Jesus Christ our Redeemer, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
46:4–11	Amos 7:10–15 Revelation 11:15–18 Mark 13:1–13

Preface of Holy Week

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John Mott was born in Livingston Manor, New York in 1865, and moved with family to Iowa in September of that same year. After graduating from Cornell University in 1888, Mott became student secretary of the International Committee of the YMCA and chairman of the executive committee of the Student Volunteer Movement. In 1895 he became General Secretary of the World Student Christian Federation, and in1901 he was appointed the Assistant General Secretary of the YMCA.

During World War I, President Woodrow Wilson appointed him to the National War Work Council, for which he received the Distinguished Service Medal.

His ecumenical work was rooted in the missionary slogan "The Evangelization of the World in this Generation." Convinced of the need for better cooperation among Christian communions in the global mission field, he served as chairman of the committee that organized the International Missionary Conference in Edinburgh in 1910, over which he also presided. Considered to be the broadest gathering of Christians up to that point, it is from this Conference that the modern ecumenical movement began. Speaking before that Conference, Mott summed up his view of Christian missions: "It is a startling and solemnizing fact that even as late as the twentieth century, the Great Command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled … The church is confronted today, as in no preceding generation, with a literally worldwide opportunity to make Christ known."

Mott continued his involvement in the developing ecumenical movement, participating in the Faith and Order Conference at Lausanne in 1927, and was Vice-President of the Second World Conference on Faith and Order in Edinburgh (1937). He also served as Chairman of the Life and Work Conference in Oxford, also held in 1937.

In 1946 he received the Nobel Peace Prize for his work in establishing and strengthening international organizations which worked for peace. The World Council of Churches, the founding of which was largely driven by Mott's efforts, elected him its life-long Honorary President in 1948. Mott died in 1955.

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[John Raleigh Mott]

Evangelist and Ecumenical Pioneer, 1955

I O God, the shepherd of all, we offer thanks for the lifelong commitment of thy servant John Raleigh Mott to the Christian nurture of students in many parts of the world; and we pray that, after his example, we may strive for the weaving together of all peoples in friendship, fellowship and cooperation, and while life lasts be evangelists for Jesus Christ, in whom alone is our peace; and who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II O God, the shepherd of all, we give you thanks for the lifelong commitment of your servant John Raleigh Mott to the Christian nurture of students in many parts of the world; and we pray that, after his example, we may strive for the weaving together of all peoples in friendship, fellowship and cooperation, and while life lasts be evangelists for Jesus Christ, in whom alone is our peace; and who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
71:17–24	Isaiah 60:1–5 1 John 2:12–14 Luke 7:11–17

Preface of All Saints

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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 III confirmed the simple Rule for the Order of Friars Minor, a name Francis chose to emphasize his desire to be numbered among the "least" of God's servants.

The order grew rapidly all over Europe. But by 1221 Francis had lost control of it, since his ideal of strict and absolute poverty, both for the individual friars and for the order as a whole, was found to be too difficult to maintain. His last years were spent in much suffering of body and spirit, but his unconquerable joy never failed.

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 wounds, the stigmata, in his own hands and feet and side. Pope Gregory IX, a former patron of the Franciscans, canonized Francis in 1228, and began the erection of the great basilica in Assisi where Francis is buried.

Of all the saints, Francis is the most popular and admired, but probably the least imitated; few have attained to his total identification with the poverty and suffering of Christ. Francis left few writings; but, of these, his spirit of joyous faith comes through most truly in the "Canticle of the Sun," which he composed at Clare's convent of St. Damian's. The Hymnal version begins:

> Most High, omnipotent, good Lord,
> To thee be ceaseless praise outpoured,
> And blessing without measure.
> Let creatures all give thanks to thee
> And serve in great humility

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Francis of Assisi

Friar, 1226

I Most high, omnipotent, good Lord, grant unto thy people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of thee delight in thy whole creation with perfectness of joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
148:7–14	Jeremiah 22:13–16 Galatians 6:14–18 Matthew 11:25–30

Preface of a Saint (3)

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William Tyndale was born about 1495 near the Welsh border. He received bachelors and masters degrees from Oxford and also studied at Cambridge. Ordained about 1521, he spent his early ministry as a domestic chaplain and tutor in Gloucestershire and London.

Tyndale was a man with a single passion—to translate the Holy Scriptures into English. Lacking official sanction, he went to Germany in 1524. Strongly opposed to his work, King Henry VIII, Cardinal Wolsey, and others, sought to destroy his work and put him to death. He was betrayed by a friend and was strangled and burned at the stake on October 6, 1536, in Brussels.

By the time of Tyndale's death, he had completed his translation of the New Testament and major parts of the Old Testament, particularly the Pentateuch. It is estimated that about eighty percent of Tyndale's work found its way into later translations, notably the Authorized Version of 1611 (King James).

Miles Coverdale was born in Yorkshire around 1488. He studied at Cambridge and was ordained in 1514 and soon thereafter joined the Augustinian Friars. Passionate about scriptural translation, he left the monastery in 1526 and eventually went to the Continent where the work of translation enjoyed strong support.

He completed the first translation into English of the whole Bible in 1535, which was issued as "The Great Bible" in 1539. Archbishop Cranmer adopted Coverdale's translation of the Psalter for the Book of Common Prayer.

Between times of unrest and relative calm, Coverdale shuttled between England and the Continent. He served as a Lutheran pastor while in exile from 1543-1547. He became Bishop of Exeter in 1551 but was deprived of that office at the accession of Queen Mary due to his Protestant convictions. He again escaped to the Continent where he lived until the accession to the throne of Elizabeth I in 1559. He is remembered as an outstanding preacher, an uncommonly gifted linguist and translator, and a leader of the Puritan wing of the Church of England.

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William Tyndale [and Miles Coverdale]

Translators of the Bible, 1536, 1568

I Almighty God, who didst plant in the heart of thy servants William Tyndale and Miles Coverdale a consuming passion to bring the Scriptures to people in their native tongue, and didst endow them with the gift of powerful and graceful expression and with strength to persevere against all obstacles: Reveal to us, we pray thee, thy saving Word, as we read and study the Scriptures, and hear them calling us to repentance and life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you planted in the heart of your servants William Tyndale and Miles Coverdale a consuming passion to bring the Scriptures to people in their native tongue, and endowed them with the gift of powerful and graceful expression and with strength to persevere against all obstacles: Reveal to us your saving Word, as we read and study the Scriptures, and hear them calling us to repentance and life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:89–96	Proverbs 8:10–17 1 Corinthians 15:1–11 John 12:44–50

Preface of a Saint (2)

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Henry Melchior Muhlenberg is regarded as the patriarch of Lutheranism in North America.

Muhlenberg, born near Hannover, Germany, in 1711, received his education in Göttingen and Halle before immigrating to the American colonies in 1742. Lutherans came to the colonies from a variety of regional and ethnic backgrounds and tended to build churches wherever they settled, sometimes with Lutherans of different origins settling in closer proximity to each other. There was little organization among these disparate groups until the arrival of Muhlenberg.

Upon his arrival, Muhlenberg visited Lutherans in coastal Carolina and Georgia before making his way to Philadelphia. With enormous energy and unflagging patience, Muhlenberg began to call together the Lutherans, first the Germans, then the Swedes, until the formation of the first Lutheran synod in America in 1748, the Ministerium of Pennsylvania. At the inaugural synod, Muhlenberg offered a common liturgy for use among Lutherans. The liturgy was adopted and became the essential element in unifying the Lutherans in America for several generations. Muhlenberg's axiom, "one book, one church," has been a benchmark for liturgical revision among North American Lutherans to the present day.

Muhlenberg also recognized the pastoral challenges of organizing a new church in the new world. In the old countries, the church was closely allied with the state. Taxes to support of the churches were collected by the state and Christian education was part of the curriculum in every school. In the new world, the churches were to be voluntary, self-supporting associations and education in matters of Christian faith was to be the concern of church and home.

Muhlenberg's family played prominent roles in the birth of the new nation. One of his sons served as a brigadier general in the Revolution while another was a member of the Continental Congress and later the first speaker of the House of Representatives. His great-grandson, William Augustus Muhlenberg, was a priest who shaped the Episcopal Church in the mid-nineteenth century (see April 8).

Henry Melchior Muhlenberg died on October 7, 1787.

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[Henry Melchior Muhlenberg]

Lutheran Pastor in North America, 1787

I Loving God, Shepherd of thy people, we offer thanks for the ministry of Henry Melchior Muhlenberg, who left his native land to care for the German and Scandinavian pioneers in North America; and we pray that, following the teaching and example of his life, we may grow into the full stature of Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Loving God, Shepherd of your people, we thank you for the ministry of Henry Melchior Muhlenberg, who left his native land to care for the German and Scandinavian pioneers in North America; and we pray that, following the teaching and example of his life, we may grow into the full stature of Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
111	Isaiah 60:1–5 Galatians 5:22–6:10 Matthew 18:15–20

Preface of a Saint (2)

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Richard Theodore Ely was born in 1854 in Ripley, New York. The son of Presbyterians, he became an Episcopalian while working on his undergraduate degree at Columbia. After receiving his doctorate in economics at the University of Heidelberg, Germany, he taught at Johns Hopkins University and then at the University of Wisconsin, Madison.

In 1894, Ely was accused of teaching socialist principles and effort was made to remove him from this professorship. Ely, who rejected the extremes of both capitalism and socialism, stated in his defense, "I condemn alike that individualism that would allow the state no room for industrial activity, and that socialism which would absorb in the state the functions of the individual." What was needed instead, he argued, was a proper and healthy balance between public and private enterprise. Ely favored competition with regulation that would raise the moral and ethical level of economic practice.

Ely claimed that the Gospel was social rather than individualistic in nature, and he consistently called the Episcopal Church to work toward the reform of capitalism for the sake of the rights and dignity of the American worker. Ely's principles were highly influential on his friend Walter Rauschenbusch, one of the major figures in the Social Gospel Movement.

Like R.T. Ely, William Dwight Porter Bliss believed that the church was called to work for economic justice, the principles of which were grounded in the Gospel. Originally ordained a Congregationalist minister, in 1886 he became an Episcopal deacon and was ordained to the priesthood the next year. He served parishes in Massachusetts, California, and New York before organizing the first Christian Socialist Society in the United States in 1899. Bliss consistently claimed that economic justice, for which all Christians were responsible, was "rooted and grounded in Christ, the liberator, the head of humanity." Among his written works are *The Encyclopedia of Social Reform* (1898) and *The Hand-Book of Socialism* (1895).

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[William Dwight Porter Bliss and Richard Theodore Ely]

Priest, 1926 Economist, 1943

I Blessed God, whose Son Jesus came as servant to all: We offer thanks for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of thy reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of your reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
18:21–31	Isaiah 61:1–4 Acts 2:41–47 Luke 16:19–31

Preface of a Saint (2)

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Sir Wilfred Thomason Grenfell was born in Cheshire, England in 1865, the second of four sons of the Reverend Algernon Sidney Grenfell, headmaster of Mostyn House School, Parkgate, and his wife Jane Georgina Hutchinson. While studying medicine at the London Hospital Medical School, he came under the influence of American revivalist Dwight L. Moody. An athlete skilled in boxing, cricket, rugby, and rowing, he was an early exponent of the "muscular Christianity" made famous by Charles Kingsley.

In 1887, following his medical qualification, he joined the Royal National Mission to Deep-Sea Fisherman as a medical missionary, serving in Iceland and the Bay of Biscay. During a visit to Labrador in 1892, Grenfell was appalled by the near-starvation, poverty, and ill health of the British workers there. Devoting himself to their nurture and improvement, be built the first hospital of the Labrador Medical Mission in 1893, eventually opening boarding schools, hospital ships, clothing distribution centers, and the Seaman's Institute at St. John's, Newfoundland, often with money he raised himself with speaking tours and books. Several of his books about Labrador and his religious books appealed to those with whom he worked due to his modest and simple style.

In 1912, he organized the International Grenfell Association, with branches in Newfoundland, the United States, and Canada, and this organization supported his work and ministry for the remainder of his career.

Grenfell retired from his work in 1935 due to ill health. He died in Vermont in October of 1940.

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[Wilfred Thomason Grenfell]

Medical Missionary, 1940

I Compassionate God, whose Son Jesus Christ taught that by ministering to the least of our brothers and sisters, we minister to him: Make us ever ready to respond to the needs of others, that, inspired by the ministry of Wilfred Grenfell to the sick and to seafarers in Labrador and northern Newfoundland, our actions may witness to the love of our Savior Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Compassionate God, whose Son Jesus Christ taught that by ministering to the least of our brothers and sisters, we minister to him: Make us ever ready to respond to the needs of others, that, inspired by the ministry of Wilfred Grenfell to the sick and to seafarers in Labrador and northern Newfoundland, our actions may witness to the love of our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
107:23–32	2 Kings 2:19–22 1 Corinthians 12:1–11 Mark 6:45–56

Preface of a Saint (1)

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Vida Dutton Scudder was born on December 15, 1861, the child of Congregationalist missionaries in India. In the 1870s, Vida and her mother were confirmed in the Episcopal Church by Bishop Phillips Brooks. After studying English literature at Smith College and Oxford University, Scudder began teaching at Wellesley College. Her love of scholarship was matched by her social conscience and deep spirituality. As a young woman, Scudder founded the College Settlements Association, joined the Society of Christian Socialists, and began her lifelong association with the Society of the Companions of the Holy Cross in 1889, a community living in the world and devoted to intercessory prayer.

In 1893, Scudder took a leave of absence from Wellesley to work with Helena Stuart Dudley to found Denison House in Boston. Stresses from teaching and her activism led to a breakdown in 1901. After two years' recuperation in Italy, she returned renewed and became even more active in church and socialist groups; she started a group for Italian immigrants at Denison House and took an active part in organizing the Women's Trade Union League. In 1911, Scudder founded the Episcopal Church Socialist League, and formally joined the Socialist party. Her support of the Lawrence, Massachusetts, textile workers' strike in 1912 drew a great deal of criticism and threatened her teaching position. Though she initially supported World War I, she joined the Fellowship of Reconciliation in 1923, and by the 1930s was a firm pacifist.

Throughout her life Scudder's primary relationships and support network were women. After retirement, she authored 16 books on religious and political subjects, combining her intense activism with an equally vibrant spirituality. "If prayer is the deep secret creative force that Jesus tells us it is, we should be very busy with it," she wrote characteristically, adding that there was one sure way "of directly helping on the Kingdom of God. That way is prayer. Social intercession may be the mightiest force in the world." Vida Scudder died on October 9, 1954.

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Vida Dutton Scudder

Educator and Witness for Peace, 1954

I Most gracious God, who didst send thy beloved Son to preach peace to those who are far off and to those who are near: Raise up in thy Church witnesses who, after the example of thy servant Vida Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Most gracious God, who sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in thy Church witnesses who, after the example of thy servant Vida Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
25:1–14	Isaiah 42:5–9 Romans 12:1–2,14–21 John 6:37–51

Preface of a Saint (3)

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Philip, who has been traditionally referred to as a Deacon and an Evangelist, was one of seven honest men appointed, some sources say ordained, by the apostles to distribute bread and alms to the widows and the poor in Jerusalem.

After the martyrdom of Stephen, Philip went to Samaria to preach the gospel. In his travels south to Gaza he encountered an Ethiopian eunuch, a servant of the Ethiopian queen, reading the Isaiah text on the Suffering Servant. They traveled together, and in the course of their journey the Ethiopian was converted and baptized by Philip.

Subsequently, Philip traveled as a missionary from Ashdod northwards and settled in Caesarea. It was in Caesarea that he hosted St. Paul. Philip's activities at the end of his life are the subject of speculation, but some sources place him as a bishop at Lydia in Asia Minor. His feast day in the Eastern Church is October 11, and in the West usually June 6. Other provinces of the Anglican Communion also keep his feast on October 11.

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Philip

Deacon and Evangelist

I Holy God, no one is excluded from thy love, and thy truth transformeth the minds of all who seek thee: As thy servant Philip was led to embrace the fullness of thy salvation and to bring the stranger to Baptism, so grant unto us all the grace to be heralds of the Gospel, proclaiming thy love in Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Holy God, no one is excluded from your love, and your truth transforms the minds of all who seek you: As your servant Philip was led to embrace the fullness of your salvation and to bring the stranger to Baptism, so give us all the grace to be heralds of the Gospel, proclaiming your love in Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
67	Isaiah 53:7–11 Acts 8:26–40 Matthew 28:18–20

Preface of Apostles and Ordinations

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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 immigrated to America and entered the Western Theological Seminary in Pittsburgh to train for the ministry of the Presbyterian Church. After two years, he decided to become an Episcopalian, and to finish his theological studies at the General Theological Seminary in New York City, from which he graduated in 1859.

After ordination, and in response to Bishop Boone's call for helpers in China, Schereschewsky left for Shanghai. 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 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.

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Samuel Isaac Joseph Schereschewsky

Bishop of Shanghai, 1906

I O God, who in thy providence didst call Joseph Schereschewsky from his home in Eastern Europe to the ministry of this Church, and didst send him as a missionary to China, upholding him in his infirmity, that he might translate the Holy Scriptures into languages of that land: Lead us, we pray thee, to commit our lives and talents to thee, in the confidence that when thou givest unto thy servants any work to do, thou dost also supply the strength to do it; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, in your providence you called Joseph Schereschewsky from his home in Eastern Europe to the ministry of this Church, and sent him as a missionary to China, upholding him in his infirmity, that he might translate the Holy Scriptures into languages of that land. Lead us, we pray, to commit our lives and talents to you, in the confidence that when you give your servants any work to do, you also supply the strength to do it; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
84:1–6	Isaiah 12:1–6 2 Corinthians 4:11–18 Luke 24:44–48

Preface of Pentecost

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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 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."

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Teresa of Avila

Nun, 1582

I O God, who by the Holy Spirit didst move Teresa of Avila to manifest to thy Church the way of perfection: Grant us, we beseech thee, to be nourished by her excellent teaching, and enkindle within us a lively and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with thee and the same Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O God, by your Holy Spirit you moved Teresa of Avila to manifest to your Church the way of perfection: Grant us, we pray, to be nourished by her excellent teaching, and enkindle within us a keen and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
42:1–7	Song of Songs 4:12–16 Romans 8:22–27 Matthew 5:13–16

Preface of Baptism

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Hugh Latimer was the outstanding English preacher of the Reformation. His sermons against ecclesiastical abuses led to several trials for heresy, but no proof could be established against his orthodoxy. Latimer was little interested in the refinements of doctrine; his zeal was concentrated on the moral life of Christian clergy and people.

Born of yeoman stock about 1490 in Leicestershire, Latimer graduated from Clare College, Cambridge, and became a Fellow in 1510. Though a conservative, he was attracted to the new currents of reform stemming from the Continental Reformation of the 1520's. King Henry VIII made him a royal chaplain in 1530, and five years later appointed him to the See of Worcester, a position he relinquished in 1539 in opposition to the king's reactionary policies against the progress of the Reformation.

In the reign of Edward VI, Latimer became prominent again as a preacher, but he refused to resume his see. With the accession of Queen Mary in 1553 he was imprisoned, and on October 16, 1555, he was burned at the stake in Oxford alongside Bishop Nicholas Ridley.

Nicholas Ridley was born in Northumberland, and was educated at Pembroke College, Cambridge. While there he belonged to a circle of young men deeply attracted to the currents of reform inspired by the Continental Reformation.

A supporter of Archbishop Cranmer's reforming agenda, Ridley became the Archbishop's Chaplain in 1537, and vicar of Herne, Kent, in 1538. He was chosen Master of Pembroke in 1540, and chaplain to Henry VIII and Canon of Canterbury in 1541. Two years later he was acquitted of a charge of heresy.

Early in the reign of Edward VI, Ridley was made Bishop of Rochester and participated with Cranmer in the preparation of the first Book of Common Prayer. He was translated to the See of London in 1550, where he was a strong advocate for and administrator of the principles of the Reformation. His unwillingness to recant of his Protestant theology and his opposition to the accession of Queen Mary led to his condemnation and his execution at the side of Bishop Latimer.

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Hugh Latimer and Nicholas Ridley

Bishops and Martyrs, 1555

I Keep us, O Lord, constant in faith and zealous in witness, that, like thy servants Hugh Latimer and Nicholas Ridley, we may live in thy fear, die in thy favor, and rest in thy peace; for the sake of Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

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

Psalm	**Lessons**
142	Zephaniah 3:1–5 1 Corinthians 3:9–14 John 15:20–16:1

Preface of a Saint (1)

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Ignatius of Antioch, martyred in 115, had a profound sense of two ends—his own, and the consummation of history in Jesus Christ. In ecstasy, he saw his impending martyrdom as the fitting conclusion to a long episcopate. He was accounted the second Bishop of Antioch in Syria.

Seven authentic letters which Ignatius wrote to Churches while he journeyed across Asia Minor in the custody of ten soldiers ("my leopards," he called them), give valuable insights into the life of the early Church. Of certain Gnostic teachings that exalted the divinity of Jesus at the expense of his humanity, Ignatius wrote: "Be deaf ... to any talk that ignores Jesus Christ, of David's lineage, of Mary; who was really born, ate, and drank; was really persecuted under Pontius Pilate; was really crucified and died in the sight of heaven and earth and the underworld. He was really raised from the dead."

In another, he condemned a form of biblicism espoused by some as the method of historical interpretation and the only rule of Church practice. He wrote: "When I heard some people saying, 'If I don't find it in the ancient documents, I don't believe it in the Gospel,' I answered them, 'But it is written there.' They retorted, 'That has got to be proved.' But to my mind it is Jesus Christ who is the ancient documents."

Ignatius maintained that the Church's unity would always spring from that liturgy by which all are initiated into Christ through Baptism. He exhorted: "Try to gather more frequently to celebrate God's Eucharist and to praise him ... At these meetings you should heed the bishop and presbytery attentively and break one loaf, which is the medicine of immortality ... "

Ignatius regarded the Church as God's holy order in the world. He was, therefore, concerned for the proper ordering of the Church's teaching and worship. He wrote: "Flee from schism as the source of mischief. You should all follow the bishop as Jesus Christ did the Father. Follow, too, the presbytery as you would the apostles; and respect the deacons as you would God's law ... Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the Catholic Church."

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Ignatius

Bishop of Antioch, and Martyr, c. 115

I Almighty God, we praise thy Name for thy bishop and martyr Ignatius of Antioch, who offered himself as grain to be ground by the teeth of wild beasts that he might present unto thee the pure bread of sacrifice. Accept, we pray thee, the willing tribute of our lives, and give us a share in the pure and spotless offering of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, we praise your Name for your bishop and martyr Ignatius of Antioch, who offered himself as grain to be ground by the teeth of wild beasts that he might present to you the pure bread of sacrifice. Accept, we pray, the willing tribute of our lives and give us a share in the pure and spotless offering of your Son Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
31:1–5	Isaiah 43:16–21 Romans 8:35–39 John 12:23–26

Preface of a Saint (3)

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Luke was a Gentile, a physician, and one of Paul's fellow missionaries in the early spread of Christianity through the Roman world. He has been identified as the writer of both the Gospel which bears his name, and its sequel, the Acts of the Apostles. He had apparently not known Jesus, but was clearly much inspired by hearing about him from those who had known him.

Luke wrote in Greek, so that Gentiles might learn about the Lord, whose life and deeds so impressed him. In the first chapter of his Gospel, he makes clear that he is offering authentic knowledge about Jesus' birth, ministry, death, and resurrection. The Gospel is not a full biography—none of the Gospels are—but a history of salvation.

Only Luke provides the very familiar stories of the annunciation to Mary, of her visit to Elizabeth, of the child in the manger, the angelic host appearing to shepherds, and the meeting with the aged Simeon. Luke includes in his work six miracles and eighteen parables not recorded in the other Gospels. In Acts he tells about the coming of the Holy Spirit, the struggles of the apostles and their triumphs over persecution, of their preaching of the Good News, and the conversion and baptism of other disciples, who would extend the Church in future years.

Luke was with Paul apparently until the latter's martyrdom in Rome. What happened to Luke after Paul's death is unknown. Early tradition has it that he wrote his Gospel in Greece, and that he died at the age of eighty-four in Boeotia. Gregory of Nazianzus says that Luke was martyred, but this testimony is doubted by most scholars. In the fourth century, the Emperor Constantius ordered the supposed relics of Luke to be removed from Boeotia to Constantinople, where they could be venerated by pilgrims.

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Saint Luke the Evangelist

I Almighty God, who didst inspire thy servant Luke the physician to set forth in the Gospel the love and healing power of thy Son: Graciously continue in thy Church the like love and power to heal, to the praise and glory of thy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, who inspired your servant Luke the physician to set forth in the Gospel the love and healing power of your Son: Graciously continue in your Church this love and power to heal, to the praise and glory of your Name; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
147 *or* 147:1–7	Sirach (Ecclesiasticus) 38:1–4,6–10,12–14 2 Timothy 4:5–13 Luke 4:14–21

Preface of All Saints

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Translator of the Scriptures and Prayer Book into Hindi and Persian, Henry Martyn, an English missionary in India, died in Armenia when he was thirty-one years old. Though his life was brief, it was a remarkable one.

Like most English clergymen of the time, he was educated at one of the two ancient universities, Cambridge in his case. He had intended to become a lawyer, but Charles Simeon (November 12), the notable Evangelical rector of Holy Trinity, Cambridge, inspired him to go to India as a missionary. After serving as Simeon's curate for a short time, Martyn traveled to Calcutta in 1806 as chaplain of the East India Company.

During his five years in India, Martyn preached the Gospel, organized private schools, and founded churches. In addition to his work as a missionary, Martyn translated the New Testament and the Book of Common Prayer into Hindi, a valuable missionary aid to the young Anglican Church in India. He also began the study of Persian, and translated the New Testament into Persian.

Martyn longed to go to Persia; in 1811, his persistence brought him to Shirmas, to become the first English clergyman in that city. He engaged in theological discussions with learned Muslims and had time to correct his Persian translations. Obviously gifted with a remarkable facility for languages, Martyn hoped eventually to visit Arabia, and to translate the New Testament into Arabic.

While on his way to Constantinople in 1812, however, he died in the city of Tokat. The Armenians of the city recognized his greatness and buried him with the honors usually accorded to one of their own bishops. Very soon afterwards, his life of energetic devotion and remarkable accomplishment became widely known. He is remembered as one of the founders of the modern Christian Church in India and Iran.

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Henry Martyn

Priest, and Missionary to India and Persia, 1812

I O God of the nations, who didst give to thy faithful servant Henry Martyn a brilliant mind, a loving heart, and a gift for languages, that he might translate the Scriptures and other holy writings for the peoples of India and Persia: Inspire in us, we beseech thee, a love like his, eager to commit both life and talents to thee who gavest them; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God of the nations, you gave your faithful servant Henry Martyn a brilliant mind, a loving heart, and a gift for languages, that he might translate the Scriptures and other holy writings for the peoples of India and Persia: Inspire in us a love like his, eager to commit both life and talents to you who gave them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
56:8–12	Isaiah 49:1–6 Romans 1:8–15 John 4:22–26

Preface of a Saint (2)

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William Carey was an English Baptist missionary and was a major figure in developing the Protestant missionary movement of the nineteenth century.

Born a son of the Church of England in 1761, Carey took an early interest in his studies and excelled at languages, a gift that would serve him in his ministry. After his village schooling, Carey apprenticed as a cobbler where he came into contact with a fellow worker who was a Nonconformist. Carey was challenged by this relationship and he eventually left the Church of England and became a Congregationalist. Carey developed into a master cobbler, married, and with his wife, Dorothy, had six children, only three of which survived childhood. During his years as a master cobbler, Carey's interest in languages became a passionate avocation; he learned Italian, French, Dutch, and Hebrew, while increasing his mastery of Latin, a language he had taught himself as a youngster.

Carey's spiritual quest continued. He was re-baptized in 1783 and was a Baptist for the remainder of his life. He became a schoolmaster and served as a Baptist pastor while struggling with his responsibility to foreign missions. He was among the founders in 1792 of what would become the Baptist Missionary Society. Finally, in 1793, Carey and company set out for India.

After transitional periods in Calcutta and Midnapore, Carey and his fellow missionaries settled in Serampore in 1800 where Carey would spend the rest of his life. He was appointed a professor at Fort Williams College, which had been founded to educate the children of civil servants. While teaching, Carey translated the Bible into Bengali and Sanskrit and the New Testament into other Indian languages and dialects, in addition to providing translations of other Christian literature. Carey also completed a Bengali-English dictionary and other linguistic tools to support missionary work.

In 1818, Carey's mission established Serampore College for the dual purpose of training indigenous ministers and providing a classical education to anyone regardless of caste or national origin.

William Carey died on June 9, 1834, and was buried in Serampore.

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[William Carey]

Missionary to India, 1834

I Merciful God, who didst call William Carey to missionary work in India and didst endue him with a zeal for thy Word that led him to translate Scripture into many local languages and dialects: Give us a heart for the spreading of thy Gospel and a thirst for justice among all the peoples of the world; through Jesus Christ our Savior, who sheds thy light and peace throughout humanity, and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Merciful God, you called William Carey to missionary work in India and gave him a zeal for your Word that led him to translate Scripture into many local languages and dialects: Give us a heart for the spreading of your Gospel and a thirst for justice among all the peoples of the world; through Jesus Christ our Savior, who sheds your light and peace throughout humanity, and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:25–32	Jeremiah 1:4–8 Romans 10:14–17 Matthew 17:14–20

Preface of a Saint (1)

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In the Gospel according to Matthew and in the Epistle to the Galatians, the James whom we commemorate today is called the Lord's brother. Other writers, following Mark's tradition, believe him to have been a cousin of Jesus. Certain apocryphal writings speak of him as a son of Joseph's first wife. Whatever his relationship to Jesus—brother, half-brother, or cousin—James was converted after the resurrection. Eventually, he became Bishop of Jerusalem.

In the first letter to the Corinthians (15:7), Paul says that James was favored with a special appearance of the Lord before the ascension. Later, James dealt cordially with Paul at Jerusalem, when the latter came there to meet Peter and the other apostles. During the Council of Jerusalem, when there was disagreement about whether Gentile converts should be circumcised, James summed up the momentous decision with these words: "My judgment is that we should impose no irksome restrictions on those Gentiles who are turning to God" (Acts 15:19).

Eusebius, quoting from an earlier church history by Hegesippus, declares that James was surnamed "the Just." He was holy, abstemious, did not cut his hair nor oil his body, and was continually on his knees in prayer, interceding for his people. "As many as came to believe did so through James," says Hegesippus.

James' success in converting many to Christ greatly perturbed some factions in Jerusalem. According to Hegesippus, they begged him to "restrain the people, for they have gone astray to Jesus, thinking him to be the Messiah ... we bear you witness that you are just ... Persuade the people that they do not go astray ... we put our trust in you." They then set James on the pinnacle of the temple, bidding him to preach to the multitude and turn them from Jesus. James, however, testified for the Lord. Thereupon, they hurled him from the roof to the pavement, and cudgeled him to death.

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Saint James of Jerusalem

Brother of Our Lord Jesus Christ, and Martyr, c. 62

I Grant, we beseech thee, O God, that after the example of thy servant James the Just, brother of our Lord, thy Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Grant, O God, that, following the example of your servant James the Just, brother of our Lord, your Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
1	Acts 15:12–22a 1 Corinthians 15:1–11 Matthew 13:54–58

Preface of All Saints

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Alfred, alone of all English rulers, has been called "the Great," because of his courage and Christian virtues. Born in 849 at Wantage, Berkshire, the youngest of five sons of King Aethelwulf, Alfred spent his life in a time of "battle, murder, and sudden death" during the Viking invasions and settlement in Britain. He was deeply impressed when, on a visit to Rome at the age of four, he was blessed by Pope Leo IV, and two years later when he witnessed the marriage of Aethelwulf to a young princess of the Frankish court. Following his father's death and the short reigns of his brothers, Alfred became King in 871.

In heroic battles and by stratagems against the Danes, Alfred halted the tide of their invasion, and secured control of the southern, and part of the midland regions, of England for the English. After a decisive victory in 878 at Edington over the Danish leader Guthrum, he persuaded his foe to accept baptism. Alfred died on October 26, 899, and was buried in the old Minster at Winchester.

In his later years, Alfred sought to repair the damage that the Viking invasions had inflicted on culture and learning, especially among the parish clergy. With the help of scholars from Wales and the Continent, he supervised translations into English of important classics of theology and history, including works of Pope Gregory the Great, Augustine of Hippo, and the Venerable Bede. In one of them he commented: "He seemed to me a very foolish man, and very wretched, who will not increase his understanding while he is in the world, and ever wish and long to reach that endless life where all shall be made clear."

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Alfred the Great

King of the West Saxons, 899

I O Sovereign Lord, who didst bring thy servant Alfred to a troubled throne that he might establish peace in a ravaged land and revive learning and the arts among the people: Awake in us also, we beseech thee, a keen desire to increase our understanding while we are in this world, and an eager longing to reach that endless life where all will be made clear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Sovereign Lord, you brought your servant Alfred to a troubled throne that he might establish peace in a ravaged land and revive learning and the arts among the people: Awake in us also a keen desire to increase our understanding while we are in this world, and an eager longing to reach that endless life where all will be made clear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
21:1–7	Wisdom 6:1–3,9–12,24–25 2 Thessalonians 2:13–17 Luke 6:43–49

Preface of Baptism

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The only thing the Gospels tell us about Simon is that he was one of the disciples, and that he was called "the Zealot" (Zelotes). John mentions Jude in his description of the Last Supper. The Epistle of Jude may be the work of the disciple Jude, who is the man mentioned by John as the brother of James the Greater.

Tradition has consistently associated Simon and Jude as apostles to Persia. Some accounts state that they were martyrs, a tradition generally accepted by the Western Church. The Monology of Basil, however, says that Simon died a peaceful death at Edessa. Jude, who was surnamed Thaddeus, has been confused with another Thaddeus, who was also said to have died a quiet death, either in Beirut or Edessa. Whatever the facts, accounts conflict and reliable data are lacking.

There are other scholarly questions about both men. One involves Simon's appellation "Zelotes." Whether in fact he had been a member before his conversion of one of the several factions called "Zealots," or whether this title refers to his zeal for the Jewish law, is not known, but he has consistently been identified by it. For some centuries, and even to this day, Jude has been regarded in popular devotion as the "patron of desperate or lost causes," but the basis of this tradition is obscure.

The Epistle of Jude concludes with this striking doxology: "Now to him who is able to keep you from falling, and to present you without blemish before the presence of his glory with rejoicing, to the only God our Savior, be glory, majesty, dominion, and authority, through Jesus Christ our Lord, before all time and now and for ever" (Jude 24–25).

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Saint Simon and Saint Jude, Apostles

I O God, we thank thee for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, we thank you for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:89–96	Deuteronomy 32:1–4 Ephesians 2:13–22 John 15:17–27

Preface of Apostles

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James Hannington was born at Hurstpierpoint, Sussex, September 3, 1847, and was educated at Temple School, Brighton. For six years, he assisted his father in the warehouse business. The family became members of the Church of England in 1867, and the following year Hannington entered St. Mary Hall, Oxford, where he obtained his B.A. and M.A. degrees.

Following his ordination at Exeter, Hannington served as a curate in his native town until, in 1882, he offered himself to the Church Missionary Society for its mission in Victoria, Nyanza, Africa. Serious illness soon required his return to England, but he went out again to Africa in 1884 as Bishop of Eastern Equatorial Africa.

Hannington's mission field was the shores of Lake Victoria. On a difficult venture towards Uganda, he and his party were apprehended by emissaries of King Mwanga, who feared this foreign penetration into his territory. After a week of cruel privations and suffering, he and the remaining members of his company were martyred on October 29, 1885.

Hannington's last words were: "Go, tell Mwanga I have purchased the road to Uganda with my blood." Other martyrs of Uganda shared his fate before the Gospel was firmly planted in this heartland of Africa, where today the Church has a vigorous life under an indigenous ministry.

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James Hannington and his Companions

Bishop of Eastern Equatorial Africa, Martyrs, 1885

I Precious in thy sight, O Lord, is the death of thy saints, whose faithful witness, by thy providence, has its great reward: We give thee thanks for thy martyrs James Hannington and his companions, who purchased with their blood a road into Uganda for the proclamation of the Gospel; and we pray that with them we also may obtain the crown of righteousness which is laid up for all who love the appearing of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Precious in your sight, O Lord, is the death of your saints, whose faithful witness, by your providence, has its great reward: We give you thanks for your martyrs James Hannington and his companions, who purchased with their blood a road into Uganda for the proclamation of the Gospel; and we pray that with them we also may obtain the crown of righteousness which is laid up for all who love the appearing of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
124	Job 23:10–17 1 Peter 3:14–18,22 Matthew 10:16–22

Preface of Holy Week

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John Wyclif is remembered as a forerunner of the Protestant Reformation.

Born in Yorkshire, England, around 1330, Wyclif was educated at Oxford. Although he served as a parish priest, he spent most of his vocation teaching theology and philosophy at Oxford and was celebrated for his academic achievements.

In 1374, Wyclif defended the position of the Crown during a dispute with the papacy over finances. Because of this newfound notoriety, Wyclif gathered around him a group of powerful patrons who were able to provide a reasonable level of safe haven and security for him. This meant that Wyclif could begin to test some of his theological views that were at odds with and critical of the positions of the medieval church. Without the support of such powerful allies, Wyclif, a priest and university professor, could never have withstood the discipline that would have come his way.

A number of Wyclif's radical ideas got worked out in the centuries that followed as the movement toward reformation gained momentum. Wyclif believed that believers could have a direct, unmediated relationship with God, not requiring the intervention of the church or its priesthood. He held that a national church could be fully and completely the church and not have to tolerate the interference and abuse of international, i.e. papal, authority. Believing that the Scriptures should be available to all who could read them, and not mediated through the instruction of the church, Wyclif translated the Vulgate—the Latin edition of the Bible—into English.

The tables turned dramatically when Wyclif questioned the eucharistic doctrine of transubstantiation. He believed that the underlying philosophy was problematic and that the popular piety flowing from it led inevitable to superstitious behaviors. He was condemned for his eucharistic views in 1381. Although Wyclif had nothing to do with inciting the Peasants' Revolt of the same year, he was an easy target for blame. He retired, left Oxford, and died three years later in Leicestershire.

Later reformers, John Hus (July 6) and Martin Luther (February 18) acknowledged their debt to Wyclif.

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[John Wyclif]

Priest and Prophetic Witness, 1384

I O God, whose justice continually challenges thy Church to live according to its calling: Grant us who now remember the work of John Wyclif contrition for the wounds which our sins inflict on thy Church, and such love for Christ that we may seek to heal the divisions which afflict his Body; through the same Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II O God, your justice continually challenges your Church to live according to its calling: Grant us who now remember the work of John Wyclif contrition for the wounds which our sins inflict on your Church, and such love for Christ that we may seek to heal the divisions which afflict his Body; through the same Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
33:4–11	Sirach (Ecclesiasticus) 43:26–33 Hebrews 4:12–16 Mark 4:13–20

Preface of God the Holy Spirit

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Paul Sasaki was a bishop of Nippon Sei Ko Kei (a member church of the Anglican Communion), who was persecuted and imprisoned for his support of the independence of his church during the Second World War. Lindel Tsen was the principal leader of Chinese Anglicanism in the middle of the 20th century.

Nippon Sei Ko Kei had been established by missionaries from the Episcopal Church in 1859, with support following from the Church of England and the Anglican Church of Canada. Its founding was a turning point in the development of the Anglican Communion, as it was the first church not to be composed primarily of British expatriates. Because of its desire to be a national church devoted to Japan, it found the polity of the Episcopal Church to be an appropriate model. Its first bishops were elected in 1923.

Navigating its Christian mission in the Japanese context became more difficult as the Second World War approached and it became clear that Japan would be at war with the West. The Japanese government ordered all Christians into a "united church" regardless of differences in doctrine or polity. Roughly one third of the dioceses of Nippon Sei Ko Kei joined the new church, but Bishop Paul Sasaki, Bishop of Tokyo and later Primate, refused and inspired most of the church to stay together and faithful to their Anglican heritage. Sasaki was tortured and imprisoned for his actions, but after the war his witness was an inspiring rallying point for the rebuilding of the church. Many of the dioceses that had departed during the war returned.

Lindel Tsen was raised by Episcopal Church missionaries and after his ordination worked closely with Canadian missionaries in China. During the Sino-Japanese War he worked to sustain the people of his area and at the end of the war became the leader of the Chinese Anglican Church. Upon his return from the 1948 Lambeth Conference he was put under house arrest by the Communist authorities.

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[Paul Shinji Sasaki and Philip Lindel Tsen]

Bishop of Mid-Japan, and of Tokyo, 1946 Bishop of Honan, China, 1954

I Almighty God, we offer thanks for the faith and witness of Paul Sasaki, bishop in the Nippon Sei Ko Kai, tortured and imprisoned by his government, and Philip Tsen, leader of the Chinese Anglican Church, arrested for his faith. We pray that all Church leaders oppressed by hostile governments may be delivered by thy mercy, and that by the power of the Holy Spirit we may be faithful to the Gospel of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, we thank you for the faith and witness of Paul Sasaki, bishop in the Nippon Sei Ko Kai, tortured and imprisoned by his government, and Philip Tsen, leader of the Chinese Anglican Church, arrested for his faith. We pray that all Church leaders oppressed by hostile governments may be delivered by your mercy, and that by the power of the Holy Spirit we may be faithful to the Gospel of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
20	Ezekiel 34:22–31 1 Thessalonians 2:1–8 Mark 4:26–32

Preface of All Saints

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It is believed by many scholars that the commemoration of all the saints on November first originated in Ireland, spread from there to England, and then to the continent of Europe. That it had reached Rome and had been adopted there early in the ninth century is attested by a letter of Pope Gregory IV, who reigned from 828 to 844, to Emperor Louis "the Pious," urging that such a festival be observed throughout the Holy Roman Empire.

However, the desire of Christian people to express the intercommunion of the living and the dead in the Body of Christ by a commemoration of those who, having professed faith in the living Christ in days past, had entered into the nearer presence of their Lord, and especially of those who had crowned their profession with heroic deaths, was far older than the early Middle Ages. Gregory Thaumaturgus (the "Wonder Worker"), writing before the year 270, refers to the observance of a festival of all martyrs, though he does not date it. A hundred years later, Ephrem the Deacon mentions such an observance in Edessa on May 13; and the patriarch John Chrysostom, who died in 407, says that a festival of All Saints was observed on the first Sunday after Pentecost in Constantinople at the time of his episcopate. The contemporary lectionary of the East Syrians set a commemoration of all the saints on Friday in Easter week. On May 13, in the year 610, the Pantheon in Rome—originally a pagan temple dedicated to "all the gods"—was dedicated as the Church of St. Mary and All Martyrs.

All Saints' Day is classed, in the Prayer Book of 1979, as a Principal Feast, taking precedence of any other day or observance. Among the seven so classified, All Saints' Day alone may be observed on the following Sunday, in addition to its observance on its fixed date. It is one of the four days recommended in the Prayer Book (page 312) for the administration of Holy Baptism.

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All Saints

I O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those ineffable joys which thou hast prepared for those who unfeignedly love thee; through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
Year A: 34:1–10,22	Revelation 7:9–17 1 John 3:1–3 Matthew 5:1–12
Year B: 24	Wisdom 3:1–9 *or* Isaiah 25:6–9 Revelation 21:1–6a John 11:32–44
Year C: 149	Daniel 7:1–3,15–18 Ephesians 1:11–23 Luke 6:20–31

Preface of All Saints

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In the New Testament, the word "saints" is used to describe the entire membership of the Christian community, and in the Collect for All Saints' Day the word "elect" is used in a similar sense. From very early times, however, the word "saint" came to be applied primarily to persons of heroic sanctity, whose deeds were recalled with gratitude by later generations.

Beginning in the tenth century, it became customary to set aside another day—as a sort of extension of All Saints—on which the Church remembered that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the Church. It was also a day for particular remembrance of family members and friends.

Though the observance of the day was abolished at the Reformation because of abuses connected with Masses for the dead, a renewed understanding of its meaning has led to a widespread acceptance of this commemoration among Anglicans, and to its inclusion as an optional observance in the calendar of the Episcopal Church.

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All Faithful Departed

I O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of thy Son; that on the day of his appearing they may be manifested as thy children; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
130 *or* 116:10–17	Wisdom 3:1–9 *or* Isaiah 25:6–9 1 Thessalonians 4:13–18 *or* 1 Corinthians 15:50–58 John 5:24–27

Preface of the Commemoration of the Dead

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In any list of Anglican theologians, Richard Hooker's name would stand high, if not first. He was born in 1553 at Heavitree, near Exeter, and was admitted in 1567 to Corpus Christi College, Oxford, of which he became a Fellow ten years later. After ordination and marriage in 1581, he held a living in Buckinghamshire. In 1586 he became Master of the Temple, in London. Later, he served country parishes in Boscombe, Salisbury, and Bishopsbourne near Canterbury.

A controversy with a noted Puritan led Hooker to prepare a comprehensive defense of the Reformation settlement under Queen Elizabeth I. This work, his masterpiece, was entitled *Laws of Ecclesiastical Polity.* Its philosophical base is Aristotelian, with a strong emphasis upon natural law eternally planted by God in creation. On this foundation, all positive laws of Church and State are grounded—from Scriptural revelation, ancient tradition, reason, and experience.

Book Five of the *Laws* is a massive defense of the Book of Common Prayer, directed primarily against Puritan detractors. Hooker's arguments are buttressed by enormous patristic learning, but the needs of the contemporary worshiper are paramount, and he draws effectively on his twenty-year experience of using the Book. Hooker's vast learning, and the quality of his style, reveal him to be a man of moderate, patient, and serene character.

Concerning the nature of the Church, Hooker wrote: "The Church is always a visible society of men; not an assembly, but a Society. For although the name of the Church be given unto Christian assemblies, although any multitude of Christian men congregated may be termed by the name of a Church, yet assemblies properly are rather things that belong to a Church. Men are assembled for performance of public actions; which actions being ended, the assembly dissolveth itself and is no longer in being, whereas the Church which was assembled doth no less continue afterwards than before."

Pope Clement VIII is reported to have said that Hooker's work "had in it such seeds of eternity that it would abide until the last fire shall consume all learning."

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Richard Hooker

Priest, 1600

I O God of truth and peace, who didst raise up thy servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God of truth and peace, you raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
19:1–11	Sirach (Ecclesiasticus) 44:10–15 1 Corinthians 2:6–10,13–16 John 17:18–23

Preface of Baptism

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William Temple was born October 15, 1881, and baptized three weeks later, on November 6, in Exeter Cathedral. His father, Dr. Frederick Temple, Bishop of Exeter and then of London, became Archbishop of Canterbury when William was fifteen. Growing up at the heart of the Church of England, William's love for it was deep and lifelong.

Endowed with a brilliant mind, Temple took a first-class honors degree in classics and philosophy at Oxford, where he was then elected Fellow of Queen's College. At the age of twenty-nine he became headmaster of Repton School, and then in quick succession rector of St. James's Church, Piccadilly, Bishop of Manchester, and Archbishop of York.

Though he never experienced poverty of any kind, he developed a passion for social justice which shaped his words and his actions. He owed this passion to a profound belief in the Incarnation. He wrote that in Jesus Christ God took flesh and dwelt among us, and as a consequence "the personality of every man and woman is sacred."

In 1917 Temple resigned from St. James's, Piccadilly, to devote his energies to the "Life and Liberty" movement for reform within the Church of England. Two years later an Act of Parliament led to the setting up of the Church Assembly, which for the first time gave the laity a voice in Church matters.

As bishop and later as archbishop, Temple committed himself to seeking "the things which pertain to the Kingdom of God." He understood the Incarnation as giving worth and meaning not only to individuals but to all of life. He therefore took the lead in establishing the Conference on Christian Politics, Economics and Citizenship (COPEC), held 1924. In 1940 he convened the great Malvern Conference to reflect on the social reconstruction that would be needed in Britain once the Second World War was over.

At the same time he was a prolific writer on theological, ecumenical, and social topics, and his two-volume *Readings in St. John's Gospel,* written in the early days of the war, rapidly became a spiritual classic.

In 1942 Temple was appointed Archbishop of Canterbury and reached an even wider audience through his wartime radio addresses and newspaper articles. However, the scope of his responsibilities and the pace he set himself took their toll. On October 26, 1944, he died after only two and a half years at Canterbury.

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William Temple

Archbishop of Canterbury, 1944

I O God of light and love, who illumined thy Church through the witness of thy servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence, and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God of light and love, who illumined your Church through the witness of your servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence, and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
119:97–104	Exodus 22:21–27 Ephesians 3:7–12 John 1:9–18

Preface of the Epiphany

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We know about Willibrord's life and missionary labors through a notice in the Venerable Bede's *Ecclesiastical History* and a biography by his younger kinsman, Alcuin. He was born in Northumbria about 658, and from the age of seven was brought up and educated at Bishop Wilfrid's monastery at Ripon. For twelve years, 678–690, he studied in Ireland, where he acquired his thirst for missionary work.

In 690, with twelve companions, he set out for Frisia (the Netherlands), a pagan area that was increasingly coming under the domination of the Christian Franks. There Bishop Wilfrid and a few other Englishmen had made short missionary visits, but with little success. With the aid of the Frankish rulers, Willibrord established his base at Utrecht, and in 695 Pope Sergius ordained him a bishop and gave him the name of Clement.

In 698 he founded the monastery of Echternach, near Trier. His work was frequently disturbed by the conflict of the pagan Frisians with the Franks, and for a time he left the area to work among the Danes. For three years, 719–722, he was assisted by Boniface, who at a later time came back to Frisia to strengthen the mission. In a very real sense, Willibrord prepared the way for Boniface's more successful achievements by his relations with the Frankish rulers and the papacy, who thus became joint sponsors of missionary work. He died at Echternach, November 7, 739.

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Willibrord

Archbishop of Utrecht, Missionary to Frisia, 739

I O Lord our God, who dost call whom thou willest and send them where thou choosest: We thank thee for sending thy servant Willibrord to be an apostle to the Low Countries, to turn them from the worship of idols to serve thee, the living God; and we entreat thee to preserve us from the temptation to exchange the perfect freedom of thy service for servitude to false gods and to idols of our own devising; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O Lord our God, you call whom you will and send them where you choose: We thank you for sending your servant Willibrord to be an apostle to the Low Countries, to turn them from the worship of idols to serve you, the living God; and we entreat you to preserve us from the temptation to exchange the perfect freedom of your service for servitude to false gods and to idols of our own devising; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
115:9–15	Isaiah 55:1–5 Acts 1:1–9 Luke 10:1–9

Preface of Apostles

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When Leo was born, about the year 400, the Western Roman Empire was almost in shambles. Weakened by barbarian invasions and by a totally inefficient economic and political system, the structure that had been carefully built by Augustus had become a chaos of internal warfare, subversion, and corruption.

The social and political situation notwithstanding, Leo received a good education, and was ordained deacon, with the responsibility of looking after Church possessions, managing the grain dole, and generally administering finances. He won considerable respect for his abilities, and a contemporary of his, Cassian, described him as "the ornament of the Roman Church and the divine ministry."

In 440, Leo was unanimously elected Pope, despite the fact that he was absent at the time on a mission in Gaul. His ability as a preacher shows clearly in the 96 sermons still extant, in which he expounds doctrine, encourages almsgiving, and deals with various heresies, including the Pelagian and the Manichean systems.

In Gaul, Africa, and Spain, Leo's strong hand was felt as he issued orders to limit the powers of one over-presumptuous bishop, confirmed the rights of another bishop over his vicars, and selected candidates for holy orders. Leo's letter to the Council of Chalcedon in 451 dealt so effectively with the doctrine of the human and divine natures of the One Person of Christ that the assembled bishops declared, "Peter has spoken by Leo," and affirmed his definition as orthodox teaching. (See page 864 of the Prayer Book.)

With similar strength of spirit and wisdom, Leo negotiated with Attila when the Huns were about to sack Rome. He persuaded them to withdraw from Italy and to accept an annual tribute. Three years later, Genseric led the Vandals against Rome. Again Leo negotiated. Unable to prevent pillaging by the barbarians, he did dissuade them from burning the city and slaughtering its inhabitants. He worked, thereafter, to repair the damage, to replace the holy vessels in the desecrated churches, and to restore the morale of the Roman people.

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Leo the Great

Bishop of Rome, 461

I O Lord our God, grant that thy Church, following the teaching of thy servant Leo of Rome, may hold fast the great mystery of our redemption, and adore the one Christ, true God and true Man, neither divided from our human nature nor separate from thy divine Being; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O Lord our God, grant that your Church, following the teaching of your servant Leo of Rome, may hold fast the great mystery of our redemption, and adore the one Christ, true God and true Man, neither divided from our human nature nor separate from your divine Being; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
77:11–15	Lamentations 3:22–33 2 Timothy 1:6–14 Matthew 5:13–19

Preface of the Epiphany

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Martin, one of the patron saints of France, was born about 330 at Sabaria, the modern Szombathely in Hungary. His early years were spent in Pavia in Italy. After a term of service in the Roman army, he traveled about Europe, and finally settled in Poitiers, whose bishop, Hilary, he had come to admire.

According to an old legend, while Martin was still a catechumen, he was approached by a poor man, who asked for alms in the name of Christ. Martin, drawing his sword, cut off part of his military cloak and gave it to the beggar. On the following night, Jesus appeared to Martin, clothed in half a cloak, and said to him, "Martin, a simple catechumen, covered me with this garment."

Hilary ordained Martin to the presbyterate sometime between 350 and 353, and Martin, inspired by the new monastic movement stemming from Egypt, established a hermitage at nearby Ligugé. To his dismay, he was elected Bishop of Tours in 372. He agreed to serve only if he were allowed to continue his strict, ascetic habit of life. His monastery of Marmoutier, near Tours, had a great influence on the development of Celtic monasticism in Britain, where Ninian, among others, promoted Martin's ascetic and missionary ideals. The oldest church in Canterbury, which antedates the Anglo-Saxon invasions, is dedicated to St. Martin.

Martin was unpopular with many of his episcopal colleagues, both because of his manner of life and because of his strong opposition to their violent repression of heresy. He was a diligent missionary to the pagan folk of the countryside near his hermitage, and was always a staunch defender of the poor and the helpless.

Martin died on November 11, 397. His shrine at Tours became a popular site for pilgrimages, and a secure sanctuary for those seeking protection and justice.

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Martin

Bishop of Tours, 397

I Lord God of hosts, who didst clothe thy servant Martin the soldier with the spirit of sacrifice, and didst set him as a bishop in thy Church to be a defender of the catholic faith: Give us grace to follow in his holy steps, that at the last we may be found clothed with righteousness in the dwellings of peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Lord God of hosts, you clothed your servant Martin the soldier with the spirit of sacrifice, and set him as a bishop in your Church to be a defender of the catholic faith: Give us grace to follow in his holy steps, that at the last we may be found clothed with righteousness in the dwellings of peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
15	Isaiah 58:6–12 Galatians 6:1–2 Luke 18:18–30

Preface of a Saint (2)

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The historian Thomas Macaulay said about Charles Simeon, "If you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway in the Church was far greater than that of any primate."

Simeon's conversion, in 1779, while still a student, occurred as he was preparing himself to receive Holy Communion, an act required of undergraduates at the University. His first Communion had been a deeply depressing and discouraging experience, because of his use of the popular devotional tract, *The Whole Duty of Man,* which emphasized law and obedience as the means of receiving the Sacrament worthily. When he was again preparing for Communion before Easter, he was given a copy of Bishop Thomas Wilson's *Instructions for the Lord's Supper.* Here was a quite different approach, which recognized that the law could not make one righteous, and that only the sacrifice of Christ, perceived by faith, could enable one to communicate worthily. This time, the experience of Holy Communion was one of peace and exhilaration, a new beginning of a Christian life whose influence is difficult to exaggerate.

Simeon's influence and authority developed slowly, but he soon became the recognized leader of the evangelical movement in the Church of England. He helped to found the Church Missionary Society, and was active in recruiting and supporting missionaries, including Henry Martyn (October 19). As a preacher, he ranks high in the history of Anglicanism. His sermons were unfailingly biblical, simple, and passionate.

The influence of Simeon and his friends was thus described by the historian William Edward Hartpole Lecky: "They gradually changed the whole spirit of the English Church. They infused into it a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers."

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Charles Simeon

Priest, 1836

I O loving God, we know that all things are ordered by thine unerring wisdom and unbounded love: Grant us in all things to see thy hand; that, following the example and teaching of thy servant Charles Simeon, we may walk with Christ in all simplicity, and serve thee with a quiet and contented mind; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O loving God, we know that all things are ordered by your unerring wisdom and unbounded love: Grant us in all things to see your hand; that, following the example and teaching of your servant Charles Simeon, we may walk with Christ in all simplicity, and serve you with a quiet and contented mind; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145:8–13	Isaiah 12:1–6 Romans 10:8b–17 John 21:15–17

Preface of a Saint (1)

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Samuel Seabury, the first Bishop of the Episcopal Church, was born in Groton, Connecticut, November 30, 1729. After ordination in England in 1753, he was assigned, as a missionary of the Society for the Propagation of the Gospel, to Christ Church, New Brunswick, New Jersey. In 1757, he became rector of Grace Church, Jamaica, Long Island, and in 1766 rector of St. Peter's, Westchester County. During the American Revolution, he remained loyal to the British crown, and served as a chaplain in the British army.

After the Revolution, a secret meeting of Connecticut clergymen in Woodbury, on March 25, 1783, named Seabury or the Rev. Jeremiah Leaming, whichever would be able or willing, to seek episcopal consecration in England. Leaming declined; Seabury accepted, and sailed for England.

After a year of negotiation, Seabury found it impossible to obtain episcopal orders from the Church of England because, as an American citizen, he could not swear allegiance to the crown. He then turned to the Non–juring bishops of the Episcopal Church in Scotland. On November 14, 1784, in Aberdeen, he was consecrated by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness, in the presence of a number of the clergy and laity.

On his return home, Seabury was recognized as Bishop of Connecticut in Convocation on August 3, 1785, at Middletown. With Bishop William White, he was active in the organization of the Episcopal Church at the General Convention of 1789. With the support of William Smith of Maryland, William Smith of Rhode Island, William White of Pennsylvania, and Samuel Parker of Boston, Seabury kept his promise, made in a concordat with the Scottish bishops, to persuade the American Church to adopt the Scottish form for the celebration of the Holy Eucharist.

In 1790 Seabury became responsible for episcopal oversight of the churches in Rhode Island; and at the General Convention of 1792 he participated in the first consecration of a bishop on American soil, that of John Claggett of Maryland. Seabury died on February 25, 1796, and is buried beneath St. James' Church, New London.

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Samuel Seabury

First American Bishop, 1796

I Eternal God, who didst bless thy servant Samuel Seabury with the gift of perseverance to renew the Anglican inheritance in North America; Grant that, joined together in unity with our bishops and nourished by thy holy Sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Eternal God, you blessed your servant Samuel Seabury with the gift of perseverance to renew the Anglican inheritance in North America: Grant that, joined together in unity with our bishops and nourished by your holy Sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
133	Isaiah 63:7–9 Acts 20:28–32 Matthew 9:35–38

Preface of Apostles

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Two of the great figures to emerge from out of the religious fervor of colonial and post-revolutionary America, George Whitefield and Francis Asbury, shared a common tie to the Methodist movement of John Wesley.

George Whitefield entered Pembroke College, Oxford as a servitor, one unable to pay tuition and who thus served higher ranked students in exchange for free tuition. There he came under the influence of John and Charles Wesley and was a member of the "Holy Club." In 1736, he was ordained a deacon, and in 1738, he followed John Wesley to Savannah, Georgia. He returned to England in 1739 to obtain priest's orders to raise funds for his Bethesda orphanage in Georgia. His preaching attracted a wide following in England, Wales, and Scotland. Whitefield, who subscribed to the Calvinist position then prevalent in the Church of England, broke with the Wesleys, the latter being theologically drawn to Arminianism. Whitefield formed and was president of the first Methodist conference, but left that position after a short time to focus on evangelistic efforts.

Whitefield returned to America several times, and his preaching sparked the Great Awakening of 1740. Whitefield preached to thousands throughout the colonies, riding from New York to Charleston on horseback.

Like Whitefield, Francis Asbury was also renowned for his preaching, and also like Whitefield, he rode many miles on horseback each year and preached throughout the colonies. Asbury was sent to America by John Wesley in 1771 and was the only Methodist minister to remain in America when the War for Independence broke out. When the newly independent Methodist Episcopal Church was formed, he and Thomas Coke served as its first two bishops.

Like his mentor John Wesley, Asbury preached in courthouses, public houses, tobacco fields, or wherever a large crowd could be gathered to hear him. Among those he ordained was Richard Allen (March 26), the former slave and founder of the African Methodist Episcopal Church.

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[Francis Asbury and George Whitefield]

Evangelists, 1816, 1770

I Holy God, who didst so inspire Francis Asbury and George Whitefield with evangelical zeal that their faithful proclamation of the Gospel caused a Great Awakening among those who heard them: Inspire us, we pray, by thy Holy Spirit, that, like them, we may be eager to share thy Good News and lead many to Jesus Christ, in whom is eternal life and peace; and who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Holy God, you so inspired Francis Asbury and George Whitefield with evangelical zeal that their faithful proclamation of the Gospel caused a Great Awakening among those who heard them: Inspire us, we pray, by your Holy Spirit, that, like them, we may be eager to share your Good News and lead many to Jesus Christ, in whom is eternal life and peace; and who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
97:8–12	Numbers 11:24–30 1 Thessalonians 5:13b–24 John 17:5–13

Preface of the Epiphany

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Shakespeare made familiar the names of Macbeth and Macduff, Duncan and Malcolm; but it is not always remembered that Malcolm married an English princess, Margaret, about 1070.

With considerable zeal, Margaret sought to change what she considered to be old-fashioned and careless practices among the Scottish clergy. She insisted that the observance of Lent, for example, was to begin on Ash Wednesday, rather than on the following Monday, and that the Mass should be celebrated according to the accepted Roman rite of the Church, and not in barbarous form and language. The Lord's Day was to be a day when, she said, "we apply ourselves only to prayers." She argued vigorously, though not always with success, against the exaggerated sense of unworthiness that made many of the pious Scots unwilling to receive Communion regularly.

Margaret's energies were not limited to reformation of formal Church practices. She encouraged the founding of schools, hospitals, and orphanages, and used her influence with King Malcolm to help her improve the quality of life among the isolated Scottish clans. Together, Margaret and her husband rebuilt the monastery of Iona and founded Dunfermline Abbey, under the direction of Benedictine monks.

In addition to her zeal for Church and people, Margaret was a conscientious wife and the mother of eight children. Malcolm, a strong-willed man, came to trust her judgment even in matters of State. She saw also to the spiritual welfare of her large household, providing servants with opportunity for regular worship and prayer.

Margaret was not as successful as she wished to be in creating greater unity in faith and works between her own native England and the Scots. She was unable, for example, to bring an end to the bloody warfare among the highland clans, and after her death in 1093, there was a brief return to the earlier isolation of Scotland from England. Nevertheless, her work among the people, and her reforms in the Church, made her Scotland's most beloved saint. She died on November 16, and was buried at Dunfermline Abbey.

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Margaret

Queen of Scotland, 1093

I O God, who didst call thy servant Margaret to an earthly throne that she might advance thy heavenly kingdom, and didst give her zeal for thy Church and love for thy people: Mercifully grant that we who commemorate her this day may be fruitful in good works, and attain to the glorious crown of thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God, you called your servant Margaret to an earthly throne that she might advance your heavenly kingdom, and gave her zeal for your Church and love for your people: Mercifully grant that we who commemorate her this day may be fruitful in good works, and attain to the glorious crown of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
112:1–9	Deuteronomy 15:7–11 2 John 1–9 Luke 4:16–22a

Preface of Baptism

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Hugh was born into a noble family at Avalon in Burgundy (France). He became a canon regular at Villard-Benoit near Grenoble. About 1160 he joined the Carthusians, the strictest contemplative religious order, becoming the procurator of their major house, the Grande Chartreuse. With reluctance, he accepted the invitation of King Henry II to become prior of a new foundation of Carthusians in England at Witham, Somerset. With even greater hesitation, Hugh accepted the King's appointment to the See of Lincoln in 1186. He died in London, November 16, 1200, and is buried in Lincoln Cathedral, of which he laid the foundation.

As a bishop, Hugh continued to live as much as possible under the strict discipline of his order. His humility and tact, his total lack of self-regard, and his cheerful disposition made it difficult to oppose him. His people loved him for his unrelenting care of the poor and oppressed. Steadfastly independent of secular influences, he was never afraid to reprove his king for unjust treatment of the people. Hugh refused to raise money for King Richard's foreign wars. Yet Richard said of him, "If all bishops were like my Lord of Lincoln, not a prince among us could lift his head against them."

Robert Grosseteste was a distinguished scholar of law, medicine, languages, sciences, and theology, having risen to prominence from humble beginnings. He was a commentator and translator of Aristotle, but sought to refute many of Aristotle's ideas in favor of those of Augustine. Because of Grosseteste's influence, Oxford began to give greater weight to the study of science, particularly geometry, physics, and mathematics. Roger Bacon, an important progenitor of scientific method, was a pupil of Grosseteste, and John Wycliffe was strongly influenced by him as well.

He became Bishop of Lincoln in 1235. He is remembered for the diligence with which he visited the clergy and people of his diocese, teaching, preaching, and celebrating the sacraments, thus refusing to be isolated from the lives of those under his care. He was a steadfast defender of diocesan prerogatives whether against the papacy or the state.

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Hugh, and Robert Grosseteste

Bishops of Lincoln, 1200, 1253

I Holy God, our greatest treasure, who didst bless Hugh and Robert, Bishops of Lincoln, with wise and cheerful boldness for the proclamation of thy Word to rich and poor alike: Grant that all who minister in thy Name may serve with diligence, discipline and humility, fearing nothing but the loss of thee and drawing all to thee through Jesus Christ our Savior; who liveth and reigneth with thee in the communion of the Holy Spirit, one God, for ever and ever. *Amen.*

II Holy God, our greatest treasure, you blessed Hugh and Robert, Bishops of Lincoln, with wise and cheerful boldness for the proclamation of your Word to rich and poor alike: Grant that all who minister in your Name may serve with diligence, discipline and humility, fearing nothing but the loss of you and drawing all to you through Jesus Christ our Savior; who lives and reigns with you in the communion of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
61	Micah 4:1–4 Titus 2:7–8,11–14 Luke 12:35–44

Preface of a Saint (2)

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"Hilda's career falls into two equal parts," says the Venerable Bede, "for she spent thirty-three years nobly in secular habit, while she dedicated an equal number of years still more nobly to the Lord, in the monastic life."

Hilda, born in 614, was the grandniece of King Edwin. She was instructed by Paulinus (one of the companions of Augustine of Canterbury) in the doctrines of Christianity in preparation for her baptism at the age of thirteen. She lived, chaste and respected, at the King's court for twenty years, and then decided to enter the monastic life. She had hoped to join the convent of Chelles in Gaul, but Bishop Aidan was so impressed by her holiness of life that he recalled her to her home country, in East Anglia, to live in a small monastic settlement.

One year after her return, Aidan appointed her Abbess of Hartlepool. There, Hilda established the rule of life that she had been taught by Paulinus and Aidan. She became renowned for her wisdom, eagerness for learning, and devotion to God's service.

Some years later, she founded the abbey at Whitby, where both nuns and monks lived in strict obedience to Hilda's rule of justice, devotion, chastity, peace, and charity. Known for her prudence and good sense, Hilda was sought out by kings and other public men for advice and counsel. Those living under her rule devoted so much time to the study of Scripture and to works of righteousness that many were found qualified for ordination. Several of her monks became bishops; at least one pursued further studies in Rome. She encouraged the poet Caedmon, a servant at Whitby, to become a monk and to continue his inspired writing. All who were her subjects or knew her, Bede remarks, called her "mother."

In 663, Whitby was the site of the famous synod convened to decide divisive questions involved in the differing traditions of Celtic Christians and the followers of Roman order. Hilda favored the Celtic position, but when the Roman position prevailed she was obedient to the synod's decision. Hilda died on November 17, 680, surrounded by her monastics, whom, in her last hour, she urged to preserve the gospel of peace.

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Hilda

Abbess of Whitby, 680

I O God of peace, by whose grace the abbess Hilda was endowed with gifts of justice, prudence, and strength to rule as a wise mother over the nuns and monks of her household, and to become a trusted and reconciling friend to leaders of the Church: Give us the grace to recognize and accept the varied gifts thou dost bestow on men and women, that our common life may be enriched and thy gracious will be done; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God of peace, by whose grace the abbess Hilda was endowed with gifts of justice, prudence, and strength to rule as a wise mother over the nuns and monks of her household, and to become a trusted and reconciling friend to leaders of the Church: Give us the grace to recognize and accept the varied gifts you bestow on men and women, that our common life may be enriched and your gracious will be done; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm
113

Lessons
Proverbs 6:20–23
Ephesians 4:1–6
Matthew 19:27–29

Preface of a Saint (1)

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Elizabeth's charity is remembered in numerous hospitals that bear her name throughout the world. She was born in 1207 at Pressburg (now Bratislava), daughter of King Andrew II of Hungary, and was married in 1221 to Louis IV, Landgrave of Thuringia, to whom she bore three children. At an early age she showed concern for the poor and the sick, and was thus attracted to the Franciscans who came to the Wartburg in 1223. From them she received spiritual direction. Her husband was sympathetic to her almsgiving and allowed her to use her dowry for this purpose. During a famine and epidemic in 1226, when her husband was in Italy, she sold her jewels and established a hospital where she cared for the sick and the poor. To supply their needs, she opened the royal granaries. After her husband's death in 1227, the opposition of the court to her "extravagances" compelled her to leave the Wartburg with her children.

For some time Elizabeth lived in great distress. She then courageously took the habit of the Franciscans—the first of the Franciscan Tertiaries, or Third Order, in Germany. Finally, arrangements with her family gave her a subsistence, and she spent her remaining years in Marburg, living in self-denial, caring for the sick and needy. She died from exhaustion, November 16, 1231, and was canonized by Pope Gregory IX four years later. With Louis of France she shares the title of patron of the Third Order of St. Francis.

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Elizabeth

Princess of Hungary, 1231

I Almighty God, by whose grace thy servant Elizabeth of Hungary recognized and honored Jesus in the poor of this world: Grant that we, following her example, may with love and gladness serve those in any need or trouble, in the name and for the sake of Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, by your grace your servant Elizabeth of Hungary recognized and honored Jesus in the poor of this world: Grant that we, following her example, may with love and gladness serve those in any need or trouble, in the name and for the sake of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
109:20–25	Tobit 12:6b–9 2 Corinthians 8:7–15 Luke 6:35–38

Preface of a Saint (2)

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Edmund ascended the throne of East Anglia at the age of fifteen, one of several monarchs who ruled various parts of England at that period in her history. The principal source of information about the martyrdom of the young king is an account by Dunstan, who became Archbishop of Canterbury ninety years after Edmund's death. Dunstan had heard the story many years before from a man who claimed to have been Edmund's armor bearer.

Edmund had reigned as a Christian king for nearly fifteen years when Danish armies invaded England in 870. Led by two brothers, Hinguar and Hubba, the Danes moved south, burning monasteries and churches, plundering and destroying entire villages, and killing hundreds. Upon reaching East Anglia, the brothers confronted Edmund and offered to share their treasure with him if he would acknowledge their supremacy, forbid all practice of the Christian faith, and become a figurehead ruler. Edmund's bishops advised him to accept the terms and avoid further bloodshed, but the king refused. He declared that he would not forsake Christ by surrendering to pagan rule, nor would he betray his people by consorting with the enemy.

Edmund's small army fought bravely against the Danes, but the king was eventually captured. According to Dunstan's account, Edmund was tortured, beaten, shot through with arrows, and finally beheaded. By tradition, the date of his death is November 20, 870.

The cult of the twenty-nine-year-old martyr grew very rapidly, and his remains were eventually enshrined in a Benedictine monastery in Bedericesworth—now called Bury St. Edmunds. Through the centuries Edmund's shrine became a traditional place of pilgrimage for England's kings, who came to pray at the grave of a man who remained steadfast in the Christian faith and loyal to the integrity of the English people.

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Edmund

King of East Anglia, 870

I O God of ineffable mercy, thou didst give grace and fortitude to blessed Edmund the king to triumph over the enemy of his people by nobly dying for thy Name: Bestow on us thy servants, we beseech thee, the shield of faith, wherewith we may withstand the assaults of our ancient enemy; through Jesus Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God of ineffable mercy, you gave grace and fortitude to blessed Edmund the king to triumph over the enemy of his people by nobly dying for your Name: Bestow on us your servants the shield of faith with which we can withstand the assaults of our ancient enemy; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
21:1–7 2	Samuel 1:17–27 1 Peter 3:14–18 Matthew 10:16–22

Preface of Baptism

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John Merbecke was born in 1505 and nothing is known of his childhood. As a young man he was a chorister at St. George's Chapel, Windsor, and from 1541 until near the time of his death in 1585, he served as chapel organist.

Only a small handful of works by Merbecke have survived, most notably the *Booke of Common Praier Noted, 1550,* composed to accompany the 1549 Book. The appearance of the 1552 Prayer Book made it obsolete, but more recently, Merbecke's musical setting has been widely used.

Thomas Tallis was born near the beginning of the fifteenth century and very little is known of his early life. After a succession of appointments as a church musician, he spent most of his vocation in service to the Crown as musician to the Chapels Royal under four successive monarchs, both Catholic and Protestant. Although always a Roman Catholic, Tallis had the political savvy to survive the shifts in ecclesial loyalties and the musical acumen to respond to the changing needs of the Church of England. He is regarded as the father of English Church music since the Reformation.

William Byrd was a student, colleague, business partner, and successor of Thomas Tallis. Most likely born in Lincolnshire in 1543, he was appointed organist and choirmaster of Lincoln Cathedral in 1563 and served until he joined Tallis as a gentleman of the Chapels Royal in 1572. Like Tallis, he was a lifelong Roman Catholic but was successful in winning the support for his music among Anglicans of Puritan tendencies, though not without occasional difficulties. His liturgical compositions cover a variety of musical forms: mass settings, motets, graduals, psalm settings, English anthems, and occasional music for the great feasts of the church. Byrd composed for the keyboard and wrote works perhaps best described as consort music for the more popular enjoyment of the court.

Tallis and Byrd collaborated on a number of projects and together held the Crown Patent for the printing of music and lined music paper for twenty-one years.

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[William Byrd, John Merbecke, and Thomas Tallis]

Musicians, 1623, 1585, 1585

I O God most glorious, whose praises art sung night and day by thy saints and angels in heaven: We offer thanks for William Byrd, John Merbecke and Thomas Tallis, whose music hath enriched the praise that thy Church offers thee here on earth. Grant, we pray thee, to all who are touched by the power of music such glimpses of eternity that we may be made ready to join thy saints in heaven and behold thy glory unveiled for evermore; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II O God most glorious, whose praises are sung night and day by your saints and angels in heaven: We give you thanks for William Byrd, John Merbecke and Thomas Tallis, whose music has enriched the praise that your Church offers you here on earth. Grant, we pray, to all who are touched by the power of music such glimpses of eternity that we may be made ready to join your saints in heaven and behold your glory unveiled for evermore; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
47	1 Chronicles 15:16,19–25,28 Revelation 15:1–4 John 15:1–8

Preface of a Saint (3)

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Cecilia is the patron saint of singers, organ builders, musicians and poets. She is venerated as a martyr. Many of the details of her life are unknown and much of what we do know comes from later periods. She is among the women named in the Roman Canon of the Mass.

According to fifth century sources, Cecilia was of noble birth and was betrothed to a pagan who bore the name Valerian. Cecilia's witness resulted in the conversion of Valerian and his brother, Tiburtius. Because of their conversion, the brothers were martyred and while Cecilia was burying them, she too was arrested. After several failed attempts to put her to death, she died from injuries sustained by the ordeal. The date of her martyrdom is generally believed to be 230 during the Roman persecution of Christians under Alexander Severus, although some scholars have dated it earlier.

Remembered for the passion with which she sang the praises of God, Cecilia is first depicted in Christian art as a martyr, but since the fourteenth century she is often shown playing the organ, a theme picked up my Raphael in his famous altarpiece for San Giovanni-in-Monte, Bologna, painted around 1516. Her story has inspired centuries of artistic representations in paintings, sculptures, mosaics, and stained glass. Composers such as Handel, Purcell, Howells, and Britten have written choral works and mass settings in her honor. Many music schools, choral societies, and concert series bear her name.

In the ninth century, during the pontificate of Pope Paschal I, the remains of Cecilia were uncovered in the catacombs of Callixtus. On orders from the pope, the sarcophagus containing her remains was transferred to the new basilica in the Trastevere region of Rome. Built on what was believed to be the site of Cecilia's home, a church named in her honor had existed on the site since at least the fifth century, and perhaps as early as the late third century, one of the original churches of the City of Rome.

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[Cecilia]

Martyr at Rome, c. 280

I Most gracious God, whose blessed martyr Cecilia didst sing in her heart to strengthen her witness to thee: We thank thee for the makers of music whom thou hast gifted with Pentecostal fire; and we pray that we may join with them in creation's song of praise until at the last, with Cecelia and all thy saints, we come to share in the song of those redeemed by our Savior Jesus Christ; who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

II Most gracious God, whose blessed martyr Cecilia sang in her heart to strengthen her witness to you: We give you thanks for the makers of music whom you have gifted with Pentecostal fire; and we pray that we may join with them in creation's song of praise until at the last, with Cecelia and all your saints, we come to share in the song of those redeemed by our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Psalm	**Lessons**
150	Azariah 1:28–34,52–59,68 Revelation 15:1–4 Luke 10:38–42

Preface of All Saints

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"You must make your choice," C. S. Lewis wrote in *Mere Christianity.* "Either this man was, and is, the Son of God, or else a madman or something worse. You can shut Him up as a fool, you can spit at Him and kill Him as a demon, or you can fall at His feet and call Him Lord and God."

Lewis did not always believe this. Born in Belfast on November 29, 1898, Lewis was raised as an Anglican but rejected Christianity during his adolescent years. After serving in World War I, he started a long academic career as a scholar in medieval and renaissance literature at both Oxford and Cambridge. He also began an inner journey that led him from atheism to agnosticism to theism and finally to faith in Jesus Christ.

"Really, a young Atheist cannot guard his faith too carefully," he later wrote of his conversion to theism in *Surprised by Joy.* "Dangers lie in wait for him on every side ... Amiable agnostics will talk cheerfully about 'man's search for God'. To me, as I then was, they might as well have talked about the mouse's search for the cat. You must picture me all alone in that room at Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England." Two years later, his conversion was completed: "I know very well when, but hardly how, the final step was taken. I was driven to Whipsnade one sunny morning. When we set out, I did not believe that Jesus Christ is the Son of God, and when we reached the zoo, I did."

Lewis's conversion inaugurated a wonderful outpouring of Christian apologetics in media as varied as popular theology, children's literature, fantasy and science fiction, and correspondence on spiritual matters with friends and strangers alike.

In 1956 Lewis married Joy Davidman, a recent convert to Christianity. Her death four years later led him to a transforming encounter with the Mystery of which he had written so eloquently before. Lewis died at his home in Oxford on November 22, 1963. The inscription on his grave reads: "Men must endure their going hence".

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Clive Staples Lewis

Apologist and Spiritual Writer, 1963

I O God of searing truth and surpassing beauty, we give thee thanks for Clive Staples Lewis, whose sanctified imagination lighteth fires of faith in young and old alike. Surprise us also with thy joy and draw us into that new and abundant life which is ours in Christ Jesus, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God of searing truth and surpassing beauty, we give you thanks for Clive Staples Lewis, whose sanctified imagination lights fires of faith in young and old alike. Surprise us also with your joy and draw us into that new and abundant life which is ours in Christ Jesus, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
139:1–9	Proverbs 23:15–18 1 Peter 1:3–9 John 16:7–15

Preface of a Saint (3)

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According to early traditions, Clement was a disciple of the Apostles and the third Bishop of Rome. He is generally regarded as the author of a letter written about the year 96 from the Church in Rome to the Church in Corinth, and known as "First Clement" in the collection of early documents called "The Apostolic Fathers."

The occasion of the letter was the action of a younger group at Corinth who had deposed the elder clergy because of dissatisfaction with their ministrations. The unity of the Church was being jeopardized by a dispute over its ministry. Clement's letter sets forth a hierarchical view of Church authority. It insists that God requires due order in all things, that the deposed clergy must be reinstated, and that the legitimate superiors must be obeyed.

The letter used the terms "bishop" and "presbyter" interchangeably to describe the higher ranks of clergy, but refers to some of them as "rulers" of the Church. It is they who lead its worship and "offer the gifts" of the Eucharist, just as the duly appointed priests of the Old Testament performed the various sacrifices and liturgies in their time.

Many congregations of the early Church read this letter in their worship, and several ancient manuscripts include it in the canonical books of the New Testament, along with a second letter, which is actually an early homily of unknown authorship. The text of First Clement was lost to the western Church in the Middle Ages, and was not rediscovered until 1628.

Clement writes: "The apostles received the Gospel for us from the Lord Jesus Christ; Jesus the Christ was sent from God. Thus Christ is from God and the apostles from Christ. In both instances, the orderly procedure depends on God's will. So thereafter, when the apostles had been given their instructions, and all their doubts had been set at rest by the resurrection of our Lord Jesus Christ, they went forth in the confidence of the Holy Spirit to preach the good news of the coming of God's kingdom. They preached in country and city, and appointed their first converts, after testing them by the Spirit, to be the bishops and deacons of future believers."

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Clement

Bishop of Rome, c. 100

I Almighty God, who didst choose thy servant Clement of Rome to recall the Church in Corinth to obedience and stability: Grant that thy Church may be grounded and settled in thy truth by the indwelling of the Holy Spirit; reveal to it what is not yet known; fill up what is lacking; confirm what hath already been revealed; and keep it blameless in thy service; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you chose your servant Clement of Rome to recall the Church in Corinth to obedience and stability: Grant that your Church may be grounded and settled in your truth by the indwelling of the Holy Spirit; reveal to it what is not yet known; fill up what is lacking; confirm what has already been revealed; and keep it blameless in your service; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
78:3–7	1 Chronicles 23:28–32 2 Timothy 2:1–7 Luke 6:37–45

Preface of a Saint (2)

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Agricultural festivals are of great antiquity, and common to many religions. Among the Jews, the three pilgrimage feasts, Passover, Pentecost, and Tabernacles, each had agricultural significance. Medieval Christianity also developed a number of such observances, none of which, however, were incorporated into the Prayer Book.

Our own Thanksgiving Day finds its roots in observances begun by colonists in Massachusetts and Virginia, a tradition later taken up and extended to the whole of the new American nation by action of the Continental Congress.

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Thanksgiving Day

I Almighty and gracious Father, we give thee thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we beseech thee, faithful stewards of thy great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
65	Deuteronomy 8:1–3,6–10(17–20)
or 65:9–14	James 1:17–18,21–27
	Matthew 6:25–33

Preface of Trinity Sunday

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In the Rule for the Order of the Holy Cross, James Huntington wrote: "Holiness is the brightness of divine love, and love is never idle; it must accomplish great things." Commitment to active ministry rooted in the spiritual life was the guiding principle for the founder of the first permanent Episcopal monastic community for men in the United States.

James Otis Sargent Huntington was born in Boston in 1854. After graduation from Harvard, he studied theology at St. Andrew's Divinity School in Syracuse, New York, and was ordained deacon and priest by his father, the first Bishop of Central New York. In 1880 and 1881 he ministered in a working-class congregation at Calvary Mission, Syracuse.

While attending a retreat at St. Clement's Church, Philadelphia, Huntington received a call to the religious life. He considered joining the Society of St. John the Evangelist, which had by that time established a province in the United States, but he resolved to found an indigenous American community.

Huntington and two other priests began their common life at Holy Cross Mission on New York's Lower East Side, ministering with the Sisters of St. John Baptist among poor immigrants. The taxing daily regimen of Eucharist, prayer, and long hours of pastoral work soon forced one priest to leave for reason of health. The other dropped out for lack of a vocation. Huntington went on alone; and on November 25, 1884, his life vow was received by Bishop Potter of New York.

As Huntington continued his work among the immigrants, with emphasis on helping young people, he became increasingly committed to the social witness of the Church. His early involvements in the single-tax movement and the labor union movement were instrumental in the eventual commitment of the Episcopal Church to social ministries.

The Order attracted vocations, and as it grew in the ensuing years the community moved, first to Maryland, and, in 1902, to West Park, New York, where it established the monastery which is its mother house. Huntington served as Superior on several occasions, continuing his energetic round of preaching, teaching and spiritual counsel until his death on June 28, 1935.

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James Otis Sargent Huntington

Priest and Monk, 1935

I O loving God, by thy grace thy servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send thy blessing upon all who proclaim Christ crucified, and move the hearts of many to look unto him and be saved; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O loving God, by your grace your servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send your blessing on all who proclaim Christ crucified, and move the hearts of many to look upon him and be saved; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:161–168	Nehemiah 5:1–12 Galatians 6:14–18 John 6:34–38

Preface of a Saint (2)

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Isaac Watts is remembered as the father of English hymnody. He was born in Southampton, England, in 1674, the eldest child of a devout Nonconformist family. His academic capabilities and particularly his ability with the English language were recognized at an early age. He was offered the resources to enroll at Oxford or Cambridge and pursue ordination in the Church of England, but Watts remained faithful to his background and in 1690 enrolled in a Nonconformist academy at Stoke Newington. In 1702, Watts was ordained and served the Mark Lane independent congregation in London for a decade before his health made it impossible to continue.

As a hymn writer, Watts wrote more than six hundred hymns, about a quarter of which continue in popular use. Among his works was his *Psalms of David,* a metrical psalter that versified the psalms in English for hymnic use. Perhaps his most enduring contribution in this genre is *O God, our help in ages past,* based upon the opening verses of Psalm 90.

Watts also wrote a wide variety of other hymns and spiritual songs that are well beloved. The attractiveness of his texts is often said to be reflective of Watts' own personal faith: gentle, quiet, sturdy, and deeply devout. This can easily be seen in the final stanza of *When I survey the wondrous cross:*

> Were the whole realm of nature mine,
> That were an offering far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all!

Among his more enduring hymns are *Jesus shall reign, Joy to the world,* and *I sing the mighty power of God*.

Due to ill health, Watts spent the last decades of his life in semi-seclusion, rarely preaching, but devoted his time to writing, as he was able. During this period, his writings take a new turn and he completed books on logic, human nature, and the English language, in addition to sermons, devotional literature, works for children, and more poetry and hymns.

Watts died in 1748. He is honored with a memorial in Westminster Abbey.

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[Isaac Watts]

Hymnwriter, 1748

I God of truth and grace, who didst give Isaac Watts singular gifts to present thy praise in verse, that he might write psalms, hymns and spiritual songs for thy Church: Give us grace joyfully to sing thy praises now and in the life to come; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II God of truth and grace, you gave Isaac Watts singular gifts to present your praise in verse, that he might write psalms, hymns and spiritual songs for your Church: Give us grace joyfully to sing your praises now and in the life to come; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
108:1–6	1 Chronicles 16:1–6 Colossians 3:12–17 Luke 18:35–43

Preface of a Saint (3)

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Within a year of ascending the throne in 1855, the twenty-year-old King Kamehameha IV and his bride, Emma Rooke, embarked on the path of altruism and unassuming humility for which they have been revered by their people. The year before, Honolulu, and especially its native Hawaiians, had been horribly afflicted by smallpox. The people, accustomed to a royalty which ruled with pomp and power, were confronted instead by a king and queen who went about, "with notebook in hand," soliciting from rich and poor the funds to build a hospital. Queen's Hospital, named for Emma, is now the largest civilian hospital in Hawaii.

In 1860, the king and queen petitioned the Bishop of Oxford to send missionaries to establish the Anglican Church in Hawaii. The king's interest came through a boyhood tour of England where he had seen, in the stately beauty of Anglican liturgy, a quality that seemed attuned to the gentle beauty of the Hawaiian spirit. England responded by sending the Rt. Rev. Thomas N. Staley and two priests. They arrived on October 11, 1862, and the king and queen were confirmed a month later, on November 28, 1862. They then began preparations for a cathedral and school, and the king set about to translate the Book of Common Prayer and much of the Hymnal.

Kamehameha's life was marred by the tragic death of his four-year-old son and only child, in 1863. He seemed unable to survive his sadness, although a sermon he preached after his son's death expresses a hope and faith that is eloquent and profound. His own death took place only a year after his son's, in 1864. Emma declined to rule; instead, she committed her life to good works. She was responsible for schools, churches, and efforts on behalf of the poor and sick. She traveled several times to England and the Continent to raise funds, and became a favorite of Queen Victoria's. Archbishop Longley of Canterbury, remarked upon her visit to Lambeth: "I was much struck by the cultivation of her mind ... But what excited my interest most was her almost saintly piety."

The Cathedral was completed after Emma died. It was named St. Andrew's in memory of the king, who died on that saint's day. Among the Hawaiian people, Emma is still referred to as "our beloved Queen."

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Kamehameha and Emma

King and Queen of Hawaii, 1864, 1885

I O Sovereign God, who raisedst up (King) Kamehameha (IV) and (Queen) Emma to be rulers in Hawaii, and didst inspire and enable them to be diligent in good works for the welfare of their people and the good of thy Church: Receive our thanks for their witness to the Gospel; and grant that we, with them, may attain to the crown of glory that fadeth not away; through Jesus Christ our Savior and Redeemer, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O Sovereign God, who raised up (King) Kamehameha (IV) and (Queen) Emma to be rulers in Hawaii, and inspired and enabled them to be diligent in good works for the welfare of their people and the good of your Church: Receive our thanks for their witness to the Gospel; and grant that we, with them, may attain to the crown of glory that never fades away; through Jesus Christ our Savior and Redeemer, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
97:1–2,7–12	Proverbs 21:1–3 Acts 17:22–31 Matthew 25:31–40

Preface of Baptism

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Appendix

There are people worthy of commemoration who do not qualify under the "fifty-year rule" previously concurred by General Convention (see "Guidelines and Procedures for Continuing Alteration of the Calendar of the Episcopal Church," p. 743). The method of appointing General Convention Legislative Committees and Interim Bodies tends to encourage short-term corporate memory. We believe that these people should remain in the Church's memory even though they do not meet all of the criteria of "Guidelines and Procedures" at this time. We hope that they will be given serious consideration in the future, and we encourage local and regional commemorations to continue (it has been the Church's custom, since the second century, to commemorate Christians on the anniversary of their death). The following list is intended to be representative rather than exhaustive.

Date of Death	Commemoration
January 3, 1970	Gladys Aylward, missionary
January 23, 1993	Thomas A. Dorsey, composer/musician
March 2, 1985	William Stringfellow, lawyer
April 23, 1993	Caesar Chavez, labor leader
July 1, 1985	Pauli Murray, educator/priest
August 16, 2005	Frere Roger Schutz, Founder of Taizé
August 21, 1994	Tan Sri John Savarimuthu, Bishop of Western Malaysia
September 6, 2007	Allen Crite, artist
September 10, 1976	Mordecai Johnson, educator
October 3, 2006	Alberto Ramento, Obispo Maximo, Philippine Independent Church
October 23, 1983	Cyril Lakshman Wickremesinghe, Bishop of Kuranagala, Sri Lanka
October 29, 1967	Clarence Jordan, evangelist
November 29, 1980	Dorothy Day, journalist
December 13, 1986	Ella J. Baker, NAACP, SCLC, SNCC
December 29, 1968	Austin Farrer, theologian
1971	Isabelo de los Reyes, Jr., Obispo Maximo, Philippine Independent Church
1975	Laurence Clifton Jones, educator
1990	Benito Cabanban, first Prime Bishop, Episcopal Church in the Philippines

The Calendar Committee
Standing Commission on Liturgy and Music
2008

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The Commons

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The Common of Saints from the Book of Common Prayer

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Concerning the Common of Saints

The festival of a saint is observed in accordance with the rules of precedence set forth in the Calendar of the Church Year, pages 3–6.

At the discretion of the Celebrant, and as appropriate, one of the following Commons may be used

a) at the commemoration of a saint listed in the Calendar, in place of the Proper for Lesser Feasts appointed in this book

b) at the patronal festival or commemoration of a saint not listed in the Calendar.

Any of the sets of Lessons assigned to a given Common may be used with any of the Collects.

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Common of a Martyr I

I O Almighty God, who didst give to thy servant *N.* boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, who gave to your servant *N.* boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
126	2 Esdras 2:42–48
or 121	1 Peter 3:14–18,22
	Matthew 10:16–22

Preface of a Saint

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Common of a Martyr II

I O Almighty God, by whose grace and power thy holy martyr *N.* triumphed over suffering and was faithful even unto death: Grant us, who now remember *him* with thanksgiving, to be so faithful in our witness to thee in this world, that we may receive with *him* the crown of life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, by whose grace and power your holy martyr *N.* triumphed over suffering and was faithful even to death: Grant us, who now remember *him* in thanksgiving, to be so faithful in our witness to you in this world, that we may receive with *him* the crown of life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
116	Sirach (Ecclesiasticus) 51:1–12
or 116:1–8	Revelation 7:13–17
	Luke 12:2–12

Preface of a Saint

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Common of a Martyr III

I Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy martyr *N.*: Grant to us, thy humble servants, a like faith and power of love, that we who rejoice in *her* triumph may profit by *her* example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Psalm	**Lessons**
124 *or* 31:1–5	Jeremiah 15:15–21 1 Peter 4:12–19 Mark 8:34–38

Preface of a Saint

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Common of a Missionary I

I Almighty and everlasting God, we thank thee for thy servant *N.*, whom thou didst call to preach the Gospel to the people of_____ (or to the_____ people). Raise up, we beseech thee, in this and every land evangelists and heralds of thy kingdom, that thy Church may proclaim the unsearchable riches of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty and everlasting God, we thank you for your servant *N.*, whom you called to preach the Gospel to the people of_____ (or to the_____ people). Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
96	Isaiah 52:7–10
or 96:1–7	Acts 1:1–9
	Luke 10:1–9

Preface of Pentecost

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Common of a Missionary II

I Almighty God, who willest to be glorified in thy saints, and didst raise up thy servant *N.* to be a light in the world: Shine, we pray thee, in our hearts, that we also in our generation may show forth thy praise, who hast called us out of darkness into thy marvelous light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II Almighty God, whose will it is to be glorified in your saints, and who raised up your servant *N.* to be a light in the world: Shine, we pray, in our hearts, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
98	Isaiah 49:1–6
or 98:1–4	Acts 17:22–31
	Matthew 28:16–20

Preface of Pentecost

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Common of a Pastor I

I O heavenly Father, Shepherd of thy people, we give thee thanks for thy servant *N.*, who was faithful in the care and nurture of thy flock; and we pray that, following *his* example and the teaching of *his* holy life, we may by thy grace grow into the stature of the fullness of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Heavenly Father, Shepherd of your people, we thank you for your servant *N.*, who was faithful in the care and nurture of your flock; and we pray that, following *his* example and the teaching of *his* holy life, we may by your grace grow into the stature of the fullness of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
23	Ezekiel 34:11–16 1 Peter 5:1–4 John 21:15–17

Preface of a Saint

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Common of a Pastor II

I O God, our heavenly Father, who didst raise up thy faithful servant *N.* to be a [bishop and] pastor in thy Church and to feed thy flock: Give abundantly to all pastors the gifts of thy Holy Spirit, that they may minister in thy household as true servants of Christ and stewards of thy divine mysteries; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

II O God, our heavenly Father, who raised up your faithful servant *N.,* to be a [bishop and] pastor in your Church and to feed your flock: Give abundantly to all pastors the gifts of your Holy Spirit, that they may minister in your household as true servants of Christ and stewards of your divine mysteries; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
84	Acts 20:17–35
or 84:7–11	Ephesians 3:14–21
	Matthew 24:42–47

Preface of a Saint

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Common of a Theologian and Teacher I

I O God, who by thy Holy Spirit dost give to some the word of wisdom, to others the word of knowledge, and to others the word of faith: We praise thy Name for the gifts of grace manifested in thy servant *N.,* and we pray that thy Church may never be destitute of such gifts; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II O God, by your Holy Spirit you give to some the word of wisdom, to others the word of knowledge, and to others the word of faith: We praise your Name for the gifts of grace manifested in your servant *N.,* and we pray that your Church may never be destitute of such gifts; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:97–104	Wisdom 7:7–14 1 Corinthians 2:6–10,13–16 John 17:18–23

Preface of a Saint, or of Trinity Sunday

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Common of a Theologian and Teacher II

I O Almighty God, who didst give to thy servant *N.* special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant, we beseech thee, that by this teaching we may know thee, the one true God, and Jesus Christ whom thou hast sent; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you gave to your servant *N.* special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant that by this teaching we may know you, the one true God, and Jesus Christ whom you have sent; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
119:89–96	Proverbs 3:1–7 1 Corinthians 3:5–11 Matthew 13:47–52

Preface of a Saint, or of Trinity Sunday

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Common of a Monastic I

I O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us, we pray thee, from an inordinate love of this world, that, inspired by the devotion of thy servant *N.*, we may serve thee with singleness of heart, and attain to the riches of the age to come; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

II O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant *N.*, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
34	Song of Songs 8:6–7 Philippians 3:7–15 Luke 12:33–37 *or* Luke 9:57–62

Preface of a Saint

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Common of a Monastic II

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

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

Psalm	**Lessons**
133	Acts 2:42–47a
or 34:1–8	2 Corinthians 6:1–10
or 119:161–168	Matthew 6:24–33

Preface of a Saint

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Common of a Saint I

I O Almighty God, who hast compassed us about with so great a cloud of witnesses: Grant that we, encouraged by the good example of thy servant *N.*, may persevere in running the race that is set before us, until at length, through thy mercy, we may with *him* attain to thine eternal joy; through Jesus Christ, the author and perfecter of our faith, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Almighty God, you have surrounded us with a great cloud of witnesses: Grant that we, encouraged by the good example of your servant *N.*, may persevere in running the race that is set before us, until at last we may with *him* attain to your eternal joy; through Jesus Christ, the pioneer and perfecter of our faith, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
15	Micah 6:6–8 Hebrews 12:1–2 Matthew 25:31–40

Preface of a Saint

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Common of a Saint II

I O God, who hast brought us near to an innumerable company of angels and to the spirits of just men made perfect: Grant us during our earthly pilgrimage to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II O God, you have brought us near to an innumerable company of angels, and to the spirits of just men made perfect: Grant us during our earthly pilgrimage to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
34 *or* 34:15–22	Wisdom 3:1–9 Philippians 4:4–9 Luke 6:17–23

Preface of a Saint

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Common of a Saint III

I O Almighty God, who by thy Holy Spirit hast made us one with thy saints in heaven and on earth: Grant that in our earthly pilgrimage we may ever be supported by this fellowship of love and prayer, and may know ourselves to be surrounded by their witness to thy power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who liveth and reigneth for ever and ever. *Amen.*

II Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. *Amen.*

Psalm	**Lessons**
1	Sirach (Ecclesiasticus) 2:7–11 1 Corinthians 1:26–31 Matthew 25:1–13

Preface of a Saint

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New Commons for Various Occasions

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Artists & Writers

I Eternal God, light of the world and Creator of all that is good and lovely: We bless thy name for inspiring [*N.* and] all those who, with images and words, hath filled us with desire and love for thee; through Jesus Christ our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Eternal God, light of the world and Creator of all that is good and lovely: We bless your name for inspiring [*N.* and] all those who with images and words have filled us with desire and love for you; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
90: 14-17	1 Chronicles 29:14b-19 2 Corinthians 3:1-3 John 21:15-17,24-25

Preface

I Because in the beauty of holiness thou hast called us to worship thee; and hast given faithful artists and writers to illumine our prayer from age to age.

II Because in the beauty of holiness you call us to worship you, and you have given faithful artists and writers to illumine our prayer from age to age.

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Common of The Blessed Virgin Mary, Godbearer

I Almighty God, by thy saving grace thou didst call Mary of Nazareth to be the mother of thine only Son: inspire us by the same grace to follow her example of bearing God to the world. We pray through Jesus Christ her son our Savior. *Amen.*

II Almighty God, of your saving grace you called Mary of Nazareth to be the mother of your only begotten Son: Inspire us by the same grace to follow her example of bearing God to the world. We pray through Jesus Christ her son our Savior. *Amen.*

or

I Holy God, we magnify thy Name for calling the blessed Virgin Mary to bear thy Word of hope to the poor, the hungry, and those who have no voice: Give unto us thy grace and strength, that we might proclaim thy Good News in every age, with every tongue; through Jesus Christ our Savior, in the power of thy Holy Spirit. *Amen.*

II Holy God, we magnify your Name for calling the blessed Virgin Mary to bear your Word of hope to the poor, the hungry, and those who have no voice: Give us grace and strength to proclaim your Good News in every age, with every tongue; through Jesus Christ our Savior, in the power of your Holy Spirit. *Amen.*

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Psalm	Lessons
34:1-8	Isaiah 43:9-13,19a 1 Corinthians 1:26-31 Luke 1:42-55

Preface

I Because even as blessed Mary did consent to become God-bearer for the world, thou hast called us to bear thy Word to all whom our lives touch.

II Because as blessed Mary consented to become God-bearer for the world you call us to bear your Word to all whom our lives touch.

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Care of God's Creation

I Bountiful Creator, thou openest thy hand to satisfy the needs of every living creature: Make us continually thankful for thy loving providence, and grant that we, remembering the account we must one day give, may be faithful stewards of thine abundance, for the benefit of the whole creation; through Jesus Christ our Lord, through whom all things are made, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II Bountiful Creator, you open your hand to satisfy the needs of every living creature: Make us always thankful for your loving providence, and grant that we, remembering the account we must one day give, may be faithful stewards of your abundance, for the benefit of the whole creation; through Jesus Christ our Lord, through whom all things were made, and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
145:1-7,22	1 Kings 4:29-30,33-34 Acts 17:24-31 John 1:1-5,9-14

Preface

I For thou hast brought us into being and called us to care for the earth.

II Because you have brought us into being and called us to care for the earth.

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Goodness of God's Creation

I God of creation, we thank thee for all that thou hast made and called good: Grant that we may rightly serve and conserve the earth, and live at peace with all thy creatures; through Jesus Christ, the firstborn of all creation, in whom thou art reconciling the whole world unto thyself. *Amen.*

II God of creation, we thank you for all that you have made and called good: Grant that we may rightly serve and conserve the earth, and live at peace with all your creatures; through Jesus Christ, the firstborn of all creation, in whom you are reconciling the whole world to yourself. *Amen.*

Psalm	**Lessons**
104: 24-31	Job 14:7-9 Romans 1:20-23 Mark 16:14-15

Preface

I Because in thy loving kindness, thou hast brought the whole creation into being and blessed its goodness.

II Instead of a Preface, Prayer D is recommended for use with this Proper.

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On the Occasion of a Disaster

I Compassionate God, whose Son Jesus wept at the grave of his friend Lazarus: Draw near to us in this time of sorrow and anguish, comfort those who mourn, strengthen those who are weary, encourage those in despair, and lead us all to fullness of life; through the same Jesus Christ, our Savior and Redeemer, who liveth and reigneth with thee, in the unity of the Holy Spirit, God for ever and ever. *Amen.*

II Compassionate God, whose Son Jesus wept at the grave of his friend Lazarus: Draw near to us in this time of sorrow and anguish, comfort those who mourn, strengthen those who are weary, encourage those in despair, and lead us all to fullness of life; through the same Jesus Christ, our Savior and Redeemer, who lives and reigns with you, in the unity of the Holy Spirit, God for ever and ever. *Amen.*

Psalm	**Lessons**
60:1-5	Job 14:7-13
or 130	*or* Jeremiah 31:15-20
or 80:1-7	Romans 8:35-38
or 23	*or* Revelation 21:1-7
	or Romans 8:18-25
	Luke 6:20-26
	or Mark 13:14-27

Preface of God the Son
Or *Preface of the Commemoration of the Dead*

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On the Anniversary of a Disaster

I God of steadfast love, who didst lead thy people through the wilderness: Be with us as we remember [and grieve]. By thy grace, lead us, we pray, in the path of new life, in the company of thy saints and angels; through Jesus Christ, the Savior and Redeemer of the world. *Amen.*

II God of steadfast love, who led your people through the wilderness: Be with us as we remember [and grieve]. By your grace, lead us in the path of new life, in the company of your saints and angels; through Jesus Christ, the Savior and Redeemer of the world. *Amen.*

Psalm	**Lessons**
60:1-5	Job 14:7-13
or 130	*or* Jeremiah 31:15-20
or 80:1-7	Romans 8:35-38
or 23	*or* Revelation 21:1-7
	or Romans 8:18-25
	Luke 6:20-26
	or Mark 13:14-27

Preface of God the Son
or *Preface of the Commemoration of the Dead*

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Prophetic Witness in the Church

I Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

II Gracious Father, we pray for your holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Son our Savior, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Psalm	**Lessons**
12:1-7	Ezekiel 34:1-6,20-22 Acts 22:30-23:10 Matthew 21:12-16

Preface

I For thou dost cleanse and renew thy Church by the witness of thy saints, calling people in every age to holiness of life through the indwelling of thy Holy Spirit.

II For you cleanse and renew your Church by the witness of your saints, calling people in every age to holiness of life through the indwelling of your Holy Spirit.

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Prophetic Witness in Society

I Almighty God, whose prophets hath taught us righteousness in the care of thy poor: By the guidance of thy Holy Spirit, grant that we may do justice, love mercy, and walk humbly in thy sight; through Jesus Christ, our Judge and Redeemer, who liveth and reigneth, with thee and the same Spirit ever one God. *Amen.*

II Almighty God, whose prophets taught us righteousness in the care of your poor: By the guidance of your Holy Spirit, grant that we may do justice, love mercy, and walk humbly in your sight; through Jesus Christ, our Judge and Redeemer, who lives and reigns with you and the same Spirit, one God, now and for ever. *Amen.*

Psalm	**Lessons**
2:1-2,10-12	Isaiah 55:11-56:1 Acts 14:14-17,21-23 Mark 4:21-29

Preface

I Because in every age thou hast called brave souls to proclaim righteousness for the transformation of the world, that all may welcome the coming of thy holy reign.

II Because in every age you have called brave souls to proclaim righteousness for the transformation of the world, that all may welcome the coming of your holy reign.

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Reconciliation and Forgiveness

I God of compassion, thou hast reconciled us in Jesus Christ who is our peace: Enable us to live as Jesus lived, breaking down walls of hostility and healing enmity. Give us grace to make peace with those from whom we are divided, that, forgiven and forgiving, we may ever be one in Christ; who with thee and the Holy Spirit reigneth for ever, one holy and undivided Trinity. *Amen.*

II God of compassion, you have reconciled us in Jesus Christ who is our peace: Enable us to live as Jesus lived, breaking down walls of hostility and healing enmity. Give us grace to make peace with those from whom we are divided, that, forgiven and forgiving, we may ever be one in Christ; who with you and the Holy Spirit reigns for ever, one holy and undivided Trinity. *Amen.*

Psalm	**Lessons**
51:1-17	Genesis 8:12-17,20-22 Hebrews 4:12-16 Luke 23:32-43

Preface

I Because by the cross of our Lord Jesus Christ thou hast reconciled all things to thyself, not counting our sins against us and renewing our hearts to forgive as we have been forgiven.

II Because by the cross of our Lord Jesus Christ you have reconciled all things to yourself, not counting our sins against us and renewing our hearts to forgive as we have been forgiven.

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Scientists and Environmentalists

I God of grace and glory, thou didst create and sustain the universe in majesty and beauty: We thank you for [*N.* and] all in whom thou hast planted the desire to know thy creation and to explore thy work and wisdom. Lead us, like them, to understand better the wonder and mystery of creation; through Christ thine eternal Word, through whom all things were made. *Amen.*

II God of grace and glory, you create and sustain the universe in majesty and beauty: We thank you for [*N.* and] all in whom you have planted the desire to know your creation and to explore your work and wisdom. Lead us, like them, to understand better the wonder and mystery of creation; through Christ your eternal Word, through whom all things were made. *Amen.*

Psalm	**Lessons**
34:8-14	Genesis 2:9-20 2 Corinthians 13:1-6 John 20:24-27

Preface

I Because thou dost inspire us to seek thy face in the wonders of thy creation, and revealest thy work, that thy people may rejoice in thy many gifts.

II Because you inspire us to seek your face in the wonders of your creation, and you reveal your work, so that your people may rejoice in your many gifts.

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Space Exploration

I Creator of the universe, whose dominion extends through the immensity of space: guide and guard those who seek to fathom its mysteries [especially *N.N*]. Save us from arrogance lest we forget that our achievements are grounded in thee, and, by the grace of thy Holy Spirit, protect our travels beyond the reaches of earth, that we may glory ever more in the wonder of thy creation: through Jesus Christ, thy Word, by whom all things came to be, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

II Creator of the universe, your dominion extends through the immensity of space: guide and guard those who seek to fathom its mysteries [especially *N.N.*]. Save us from arrogance lest we forget that our achievements are grounded in you, and, by the grace of your Holy Spirit, protect our travels beyond the reaches of earth, that we may glory ever more in the wonder of your creation: through Jesus Christ, your Word, by whom all things came to be, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Psalm	**Lessons**
19:1-6	Job 38: 4-12,16-18
or Canticle 12	Revelation 1:7-8,12-16
	John 15:5-9

Preface of God the Father
or *Preface of the Epiphany*

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Guidelines and Procedures for Continuing Alteration of the Calendar of the Episcopal Church

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"There the Lord will permit us, so far as possible, to gather together in joy and gladness to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter."

(Martyrdom of Polycarp, Bishop of Smyrna, A.D.156)

Introduction

The Church is "the communion of Saints," that is, a people made holy through their mutual participation in the mystery of Christ. This communion exists through history, continues in the present, and endures beyond the grave and gate of death into heaven, for God is not a God of the dead but of the living, and those still on their earthly pilgrimage continue to have fellowship with those whose work is done. The pilgrim Church and the Church at rest join in watching and praying for that great day when Christ shall come again to change and make perfect our common humanity in the image of Christ's risen glory.

The pilgrim Church rejoices to recognize and commemorate those faithful departed who were extraordinary or even heroic servants of God and of God's people for the sake, and after the example, of their Savior Jesus Christ. By this recognition and commemoration, their service endures in the Spirit, as their examples and fellowship continue to nurture the pilgrim Church on its way to God.

Principles of Revision

1. *Historicity:* Christianity is a radically historical religion, so in almost every instance it is not theological realities or spiritual movements but exemplary witness to the Gospel of Christ in lives actually lived that is commemorated in the Calendar.

2. *Christian Discipleship:* The death of the saints, precious in God's sight, is the ultimate witness to the power of the Resurrection. What is being commemorated, therefore, is the completion in death of a particular Christian's living out of the promises of baptism. Baptism is, therefore, a necessary prerequisite for inclusion in the Calendar.

3. *Significance:* Those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God's people

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for the sake, and after the example, of Jesus Christ. They may also be people whose creative work or whose manner of life has glorified God, enriched the life of the Church, or led others to a deeper understanding of God. In their varied ways, those commemorated have revealed Christ's presence in, and Lordship over, all of history; and continue to inspire us as we carry forward God's mission in the world.

4. *Memorability:* The Calendar should include those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by the Episcopal Church today. However, in order to celebrate the whole history of salvation, it is important also to include those "whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church" (Thomas Talley).

5. *Range of Inclusion:* Particular attention should be paid to Episcopalians and other members of the Anglican Communion. Attention should also be paid to gender and race, to the inclusion of lay people (witnessing in this way to our baptismal understanding of the Church), and to ecumenical representation. In this way the Calendar will reflect the reality of our time: that instant communication and extensive travel are leading to an ever deeper international and ecumenical consciousness among Christian people.

6. *Local Observance:* Similarly, it should normatively be the case that significant commemoration of a particular person already exists at the local and regional levels before that person is included in the Calendar of the Episcopal Church as a whole.

7. *Perspective:* It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person's death.

8. *Levels of Commemoration:* Principal Feasts, Sundays and Holy Days have primacy of place in the Church's liturgical observance. It does not seem appropriate to distinguish between the various other commemorations by regarding some as having either a greater or a lesser claim on our observance of them. Each commemoration should be given equal weight as far as the provision of liturgical propers is concerned (including the listing of three lessons).

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9. *Combined Commemorations:* Not all those included in the Calendar need to be commemorated "in isolation." Where there are close and natural links between persons to be remembered, a joint commemoration would make excellent sense (e.g., the Reformation martyrs—Latimer and Ridley; bishops of Lincoln, Robert Grosseteste and Hugh).

Procedures: Local Calendars and Memorials

Local and regional commemoration normally occurs for many years prior to national recognition.

The Book of Common Prayer (pp. 13, 18, 195, and 246) permits memorials not listed in the Calendar, provides collects and readings for them (the Common of Saints), and recognizes the bishop's authority to set forth devotions for occasions for which no prayer or service has been provided by the Prayer Book. Although the Prayer Book does not require the bishop's permission to use the Common of Saints for memorials not included in the Calendar, it would seem appropriate that the bishop's consent be requested.

While these Guidelines cannot provide procedures for initiating local, diocesan, or regional memorials that would govern all such commemorations, this process is suggested:

A. A congregation, diocese, or other community or organization establishes a memorial for a specific day, using the above Principles of Revision to guide the decision.

B. A collect is appointed from the Common of Saints or composed, perhaps in consultation with the Standing Commission on Liturgy and Music or the diocesan or parish liturgical commission. Readings and a proper preface may also be appointed if desired. A brief description of the person or group is written, in accord with these Guidelines and Procedures.

C. The congregation, diocese, province, or organization proceeds to keep the memorial.

D. Those interested in promoting a wider commemoration begin to share these materials with others, suggesting that they also adopt the memorial. If at some time it is desired to propose a local

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commemoration for national recognition, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the Standing Commission on Liturgy and Music.

Some commemorations, perhaps many, will remain local, diocesan, or regional in character. This in no way reduces their importance to those who revere and seek to keep alive the memory of beloved and faithful witnesses to Christ.

Procedures for National Recognition

All requests for consideration of individuals or groups to be included in the Calendar of the church year shall be submitted to the Standing Commission on Liturgy and Music for evaluation and subsequent recommendation to the next General Convention for acceptance or rejection (cf. Resolution A119s of the 1991 General Convention).

Each proposal must include:

a) a detailed rationale for commemoration based on the Principles of Revision (above) and demonstrating how this person manifests Christ and would enhance the devotional life of the Church;

b) an inspirational 350-word biographical sketch of the person to be commemorated, preferably including some of the person's own words;

c) information concerning the spread and duration of local or international commemoration of this individual or group;

d) suggested collect and readings.

A. Proposals must be received by the Chair of the Standing Commission on Liturgy and Music no less than 18 months prior to the next General Convention.

B. The chair of the Calendar Committee of the Standing Commission on Liturgy and Music will communicate with

1. organizations submitting proposed commemorations;

2. the Secretary of the General Convention regarding names and

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addresses of any groups applying for exhibit space in order to present to Convention delegates a potential addition to the Calendar;

3. the chairs of the Cognate Committees on Prayer Book, Liturgy, and Music, in order to facilitate the review of submissions.

C. The Calendar Committee of the Standing Commission on Liturgy and Music will arrange for

1. submission of appropriate resolutions to General Convention;

2. publication of same in the *Blue Book*;

3. distribution of pertinent materials to members of the Cognate Committees on Prayer Book, Liturgy, and Music, as may be needed;

4. preparation of materials for *Holy Women, Holy Men*.

Dioceses, bishops, and deputies are always able to submit a proposal for a new commemoration directly to the General Convention. Such proposals are commonly referred to the Standing Commission on Liturgy and Music for evaluation during the following triennium; only on very rare occasions has the General Convention approved a new commemoration that has not first been reviewed by the Standing Commission on Liturgy and Music.

Procedures to Remove Commemorations from the Calendar

A Commemoration may be removed from the Calendar by the same procedure by which one is added, namely, the procedure set forth in Article X of the Constitution of the General Convention concerning Alterations and Additions, which requires concurrence by two consecutive Conventions.

Proposed deletions of commemorations must be forwarded to the Chair of the Standing Commission on Liturgy and Music no less than 18 months prior to the next General Convention.

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A Six-Week Eucharistic Lectionary with Daily Themes and Suggested Collects

(Adapted from **Weekday Readings,** *a daily lectionary authorized by the 1994 General Convention)*

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Concerning the Lectionary

This Lectionary offers thirty-six sets of thematic readings intended for use on the weekdays following the First Sunday after the Epiphany and the Day of Pentecost. These readings may be used in sequence or as a corpus of texts and themes available in whatever order the celebrant and worshiping community wish to use them.

Each Proper includes two brief lessons and a psalm; the psalm reflects the theme of the two lessons. The brevity of the readings invites a brief reflective homily, silence, or the reading of non-biblical meditative material.

The suggested collects, with the page numbers for their traditional and contemporary forms, are from the Book of Common Prayer.

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Week One

***Monday**—The commandment of love*
Collect: Proper 9 (179/230) or 7 Epiphany (164/216)
Rom. 13:8–10 Ps. 85:7–13 Luke 6:32–36

***Tuesday**—The family of God*
Collect: 14. For the Unity of the Church (204/255)
Eph. 4:29–32 Ps. 42:1–7 Matt. 12:46–50

***Wednesday**—The power of prayer*
Collect: 6 Epiphany (164/216)
James 5:13–18 Ps. 111:1–10 Luke 11:9–13

***Thursday**—The commandments of the covenant*
Collect: Proper 9 (179/230)
Deut. 6:4–7 Ps. 119:1–6 Matt. 22:34–40

***Friday**—The promise of the cross*
Collect: 6. Of the Holy Cross (201/252)
Rom. 8:35,37–39 Ps. 23 Mark 8:31–33

***Saturday**—Sabbath celebration; Creation and Word*
Collect: A Collect for Saturdays (56/99) or
First Sunday after Christmas (161/213)
Gen. 1:31–2:3 Ps. 104:25–32 John 1:1–5, 12–14, 16–18

Week Two

***Monday**—Christian humility*
Collect: Proper 18 (181/233)
1 Pet. 5:5b–7 Ps. 147:5–12 Mark 9:33–37

***Tuesday**—God's wisdom, an unfolding mystery*
Collect: 2. Of the Holy Spirit (200/251)
1Cor. 2:6–10a Ps. 49:1–11 Matt. 13:31–33

***Wednesday**—Dress code for the disciple*
Collect: 1 Advent (159/211)
Eph. 6:10–18 Ps. 1 Mark 6:6b–13

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***Thursday**—The power of our baptism*
Collect: 10. At Baptism (203/254)
1 Pet. 1:3–5;2:9–10 Ps. 96:1–9 John 9:1,5–11

***Friday**—The role of the servant/disciple*
Collect: A Collect for Fridays (56/99)
Isa. 53:11–12 Ps. 66:7–11 Luke 9:18–26

***Saturday**—God known in creative power*
Collect: Proper 3 (177/229)
Job 38:1,4–14,16–18 Ps. 33:6–11 Mark 4:35–41

Week Three

***Monday**—Leaving judgment to God*
Collect: 8 Epiphany (165/216)
James 4:11–12 Ps. 24:1–6 John 12:44–50

***Tuesday**—Discipleship seen in justice toward the poor*
Collect: 21. For Social Justice (209/260) or 22. For Social Service (209/260)
Lev. 19:1–2,9–14 Ps. 22:22–26 Luke 14:12–14

***Wednesday**—Standards for the Church*
Collect: Proper 15 (180/232)
Rom. 12:14–21 Ps. 146 John 15:11–17

***Thursday**—Living for the kingdom of God*
Collect: 6 Easter (174/225)
Gal. 6:14–16 Ps. 67 Matt. 13:44–46

***Friday**—The cost of discipleship*
Collect: A Collect for Fridays (56/99)
Jer. 20:7–9 Ps. 13:1–6 Matt. 10:34–39

***Saturday**—The significance of the sabbath*
Collect: A Collect for Saturdays (56/99)
Exod. 20:8–11 Ps. 145:10–18 Mark 2:23–28

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Week Four

***Monday**—Enduring trials for the sake of the gospel*
Collect: 6. Of the Holy Cross (202/252)
2 Cor. 11:21b–33 Ps. 55:1–7 Luke 6:20–26

***Tuesday**—A foretaste of the kingdom of God*
Collect: Proper 20 (182/234)
Rev. 21:1–4 Ps. 47 Matt. 11:2–6

***Wednesday**—The Church sanctified in God's truth*
Collect: Proper 24 (183/235)
Eph. 3:14–19 Ps. 122 John 17:1–8,17–18

***Thursday**—Responding to God's revelation in Christ*
Collect: Proper 17 (181/233)
Rom. 12:1–8 Ps. 34:1–6 John 14:8–14

***Friday**—The power of witness*
Collect: Of a Saint 3 (199/250)
Heb. 12:1–4,12–14 Ps. 27:1–7 Matt. 27:50–51,54

***Saturday**—The sabbath; living as God's new creations*
Collect: A Collect for Saturdays (56/99)
2 Cor. 5:14–21 Ps. 148 Luke 12:22–31

Week Five

***Monday**—Gifts of the gospel*
Collect: 4 Lent (167/219)
Eph. 1:15–23 Ps. 98 John 6:35–40,47–51

***Tuesday**—Christ dwelling in us*
Collect: 4. Of the Incarnation (200/252)
Col. 3:16–17 Ps. 132:8–15 John 17:20–26

***Wednesday**—Living in faith and confidence*
Collect: Proper 2 (177/228)
Exod. 33:12–17 Ps. 25:3–9 Matt. 10:26–31

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Thursday—God's continuing revelation
Collect: 2. Of the Holy Spirit (200/251)
Rom. 16:25–27 Ps. 112 John 16:12–15

Friday—The power of the cross
Collect: A Collect for Fridays (56/99)
Rom. 3:21–26 Ps. 15 Mark 14:22–25

Saturday—Sabbath: a time for discernment
Collect: Proper 10 (179/231)
1 Kings 19:8–13a Ps. 65:9–14 Mark 1:35–39

Week Six

Monday—The Christian calling: reflecting God's justice
Collect: 21. For Social Justice (209/260)
Amos 5:21–24 Ps. 50:7–15 Luke 4:14–21

Tuesday—A woman's offering
Collect: Proper 17 (181/233)
1 Sam. 1:9–11 Ps. 33:12–22 Mark 12:38–44

Wednesday—The Church as window to God's nature
Collect: Proper 21 (182/234)
Exod. 34:6–7 Ps. 130 Luke 6:37–38

Thursday—The gift of baptism
Collect: Collect at the Easter Vigil, following Isa. 55:1–11 (290)
Gal. 3:27–29 Ps. 84:1–8 John 4:13–15

Friday—Dying in order to be born
Collect: A Collect for Fridays (56/99)
Gal. 2:19b–20 Ps. 126 John 12:20–26

Saturday—Sabbath rest
Collect: A Collect for Saturdays (56/99)
Heb. 4:9–11 Ps. 29:1–10 Luke 23:50–56

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A Two-Year Weekday Eucharistic Lectionary

(Adapted from The Book of Alternative Services of the Anglican Church of Canada)

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Concerning the Lectionary

This Weekday Lectionary offers a two-year cycle of sequential readings and is intended for use on the weekdays following the First Sunday after the Epiphany and the Day of Pentecost.

The Lectionary is arranged in a two-year cycle. The Year-1 cycle is used in odd-numbered years, and the Year-2 cycle is used in even-numbered years. The numbered Propers for the weeks following the Day of Pentecost, and for some weeks in Epiphany season, correspond to the numbering and dating system used in the Book of Common Prayer.

Two daily readings are provided. All references to readings are based on the New Revised Standard Version of the Bible. Versification varies among translations; if another translation is being used, the NRSV should be checked.

All references to psalms are based on the Psalter of the Book of Common Prayer. Verse selections are suggested for many psalms, but selections may be lengthened or shortened as appropriate.

The Collect of the previous Sunday may be used on ordinary weekdays.

Key:
1—Year 1
2—Year 2
C—Canticle from the Book of Common Prayer

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Week of the Baptism of Our Lord—1 Epiphany

Mon

1 Heb. 1:1–6	Ps. 97	Mark 1:14–20
2 1 Sam. 1:1–8	Ps. 116:10–17	Mark 1:14–20

Tue

1 Heb. 2:5–12	Ps. 8	Mark 1:21–28
2 1 Sam. 1:9–20	C15 *or* Ps. 123	Mark 1:21–28

Wed

1 Heb. 2:14–18	Ps. 105:1–15	Mark 1:29–39
2 1 Sam. 3:1–20	Ps. 40:1–10	Mark 1:29–39

Thu

1 Heb. 3:1–14	Ps. 95:6–11	Mark 1:40–45
2 1 Sam. 4:1c–11	Ps. 44:7–14,23–26	Mark 1:40–45

Fri

1 Heb. 4:1–5,11	Ps. 78:3–8	Mark 2:1–12
2 1 Sam. 8:4–7,10–22a	Ps. 89:15–18	Mark 2:1–12

Sat

1 Heb. 4:12–16	Ps. 19:7–14	Mark 2:13–17
2 1 Sam. 9:1–4,15–19; 10:1ab (not c)	Ps. 21:1–7	Mark 2:13–17

Week of 2 Epiphany

Mon

1 Heb. 5:1–10	Ps. 110	Mark 2:18–22
2 1 Sam. 15:16–23	Ps. 50:7–15,24	Mark 2:18–22

Tue

1 Heb. 6:10–20	Ps. 111	Mark 2:23–28
2 1 Sam. 16:1–13	Ps. 89:19–27	Mark 2:23–28

Wed

1 Heb. 7:1–3,15–17	Ps. 110	Mark 3:1–6
2 1 Sam. 17:32–51	Ps. 144:1–10	Mark 3:1–6

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Thu

1 Heb. 7:23–8:7	Ps. 40:8–12,17–19	Mark 3:7–12
2 1 Sam. 18:6–9;19:1–8	Ps. 56	Mark 3:7–12

Fri

1 Heb. 8:6–13	Ps. 85:7–13	Mark 3:13–19
2 1 Sam. 24:2–20	Ps. 57	Mark 3:13–19

Sat

1 Heb. 9:2–3,11–14	Ps. 47	John 8:51–59
2 2 Sam. 1:1–4,11–12, 19–27	Ps. 80:1–7	John 8:51–59

Week of 3 Epiphany

Mon

1 Heb. 9:15,24–28	Ps. 98	Mark 3:19b–30
2 2 Sam. 5:1–7,10	Ps. 89:19–28	Mark 3:19b–30

Tue

1 Heb. 10:1–10	Ps. 40:1–11	Mark 3:31–35
2 2 Sam. 6:12b–19	Ps. 24:7–10	Mark 3:31–35

Wed

1 Heb. 10:11–18	Ps. 110:1–4	Mark 4:1–20
2 2 Sam. 7:4–17	Ps. 89:1–4	Mark 4:1–20

Thu

1 Heb. 10:19–25	Ps. 24:1–6	Mark 4:21–25
2 2 Sam. 7:18–19,24–29	Ps. 132:1–5,11–15	Mark 4:21–25

Fri

1 Heb. 10:32–39	Ps. 37:1–7,24–25, 41–42	Mark 4:26–34
2 2 Sam. 11:1–17	Ps. 51:1–10	Mark 4:26–34

Sat

1 Heb. 11:1–2,8–19	C16 *or* Ps. 89:19–29	Mark 4:35–41
2 2 Sam. 12:1–25	Ps. 51:11–18	Mark 4:35–41

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Week of 4 Epiphany

Mon

1 Heb. 11:32–40	Ps. 31:19–24	Mark 5:1–20
2 2 Sam. 15:13–14,30; 16:5–14	Ps. 3	Mark 5:1–20

Tue

1 Heb. 12:1–4	Ps. 22:22–30	Mark 5:21–43
2 2 Sam. 18:9–14, 24–19:3	Ps. 86:1–6	Mark 5:21–43

Wed

1 Heb. 12:4–7,11–15	Ps. 103:1–2,13–18	Mark 6:1–6
2 2 Sam. 24:2,9–17	Ps. 32:1–8	Mark 6:1–6

Thu

1 Heb. 12:18–24	Ps. 48:1–3,7–9	Mark 6:7–13
2 1 Kings 2:1–4,10–12	Ps. 132:10–19	Mark 6:7–13

Fri

1 Heb. 13:1–8	Ps. 27:1–13	Mark 6:14–29
2 Ecclus. 47:2–11	Ps. 18:31–33,46–50	Mark 6:14–29

Sat

1 Heb. 13:9–17,20–21	Ps. 23	Mark 6:30–34
2 1 Kings 3:3–14	Ps. 119:9–16	Mark 6:30–34

Week of 5 Epiphany

Mon

1 Gen. 1:1–19	Ps. 104:1–12,25	Mark 6:53–56
2 1 Kings 8:1–7,9–13	Ps. 132:6–10	Mark 6:53–56

Tue

1 Gen. 1:20–2:4a	Ps. 8	Mark 7:1–13
2 1 Kings 8:22–23,27–30	Ps. 84	Mark 7:1–13

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Wed

1 Gen. 2:4B–9,15–17	Ps. 104:25, 28–31	Mark 7:14–23
2 1 Kings 10:1–10	Ps. 37:1–7,32–33, 41–42	Mark 7:14–23

Thu

1 Gen. 2:18–25	Ps. 128	Mark 7:24–30
2 1 Kings 11:4–13	Ps. 132:11–19	Mark 7:24–30

Fri

1 Gen. 3:1–8	Ps. 32:1–8	Mark 7:31–37
2 1 Kings 11:29–32; 12:19	Ps. 81:8–16	Mark 7:31–37

Sat

1 Gen. 3:9–24	Ps. 90:1–12	Mark 8:1–10
2 1 Kings 12:26–33; 13:33–34	Ps. 106:19–22	Mark 8:1–10

Week of 6 Epiphany (or Proper 1)

Mon

1 Gen. 4:1–15, 25	Ps. 50:7–24	Mark 8:11–13
2 James 1:1–11	Ps. 119:65–72	Mark 8:11–13

Tue

1 Gen. 6:5–8;7:1–5,10	Ps. 29	Mark 8:14–21
2 James 1:12–18	Ps. 94:12–19	Mark 8:14–21

Wed

1 Gen. 8:6–13,20–22	Ps. 116:10–17	Mark 8:22–26
2 James 1:19–27	Ps. 15	Mark 8:22–26

Thu

1 Gen. 9:1–13	Ps. 102:15–22	Mark 8:27–33
2 James 2:1–9	Ps. 72:1–4, 13–14	Mark 8:27–33

Fri

1 Gen. 11:1–9	Ps. 33:6–18	Mark 8:34–9:1
2 James 2:14–26	Ps. 112	Mark 8:34–9:1

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Sat

1 Heb. 11:1–7	Ps. 145:1–4,10–13	Mark 9:2–13
2 James 3:1–10	Ps. 12:1–7	Mark 9:2–13

Week of 7 Epiphany (or Proper 2)

Mon

1 Ecclus. 1:1–10	Ps. 93	Mark 9:14–29
2 James 3:13–18	Ps. 19:7–14	Mark 9:14–29

Tue

1 Ecclus. 2:1–11	Ps. 112	Mark 9:30–37
2 James 4:1–10	Ps. 51:11–18	Mark 9:30–37

Wed

1 Ecclus. 4:11–19	Ps. 119:161–168	Mark 9:38–41
2 James 4:13–17	Ps. 49:1–9, 16–20	Mark 9:38–41

Thu

1 Ecclus. 5:1–8	Ps. 1	Mark 9:42–50
2 James 5:1–6	Ps. 49:12–19	Mark 9:42–50

Fri

1 Ecclus. 6:5–17	Ps. 119:17–24	Mark 10:1–12
2 James 5:9–12	Ps. 103:1–4,8–13	Mark 10:1–12

Sat

1 Ecclus. 17:1–15	Ps. 103:1–4,13–18	Mark 10:13–16
2 James 5:13–20	Ps. 34:1–8	Mark 10:13–16

Week of 8 Epiphany (or Proper 3)

Mon

1 Ecclus. 17:24–29	Ps. 32:1–8	Mark 10:17–27
2 1 Pet. 1:3–9	Ps. 111	Mark 10:17–27

Tue

1 Ecclus. 35:1–12	Ps. 50:7–15	Mark 10:28–31
2 1 Pet. 1:10–16	Ps. 98	Mark 10:28–31

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Wed

1 Ecclus. 36:1–2,5–6, 13–17	Ps. 79:8–13	Mark 10:32–45
2 1 Pet. 1:18–2:1	Ps. 147:13–21	Mark 10:32–45

Thu

1 Ecclus. 42:15–25	Ps. 33:1–9	Mark 10:46–52
2 1 Pet. 2:2–5, 9–12	Ps. 100	Mark 10:46–52

Fri

1 Ecclus. 44:1–13	Ps. 149:1–5	Mark 11:11–26
2 1 Pet. 4:7–13	Ps. 96:7–13	Mark 11:11–26

Sat

1 Ecclus. 51:11B–22	Ps. 19:7–14	Mark 11:27–33
2 Jude 1:17–25	Ps. 63 1–8	Mark 11:27–33

Week of Last Epiphany (or Proper 4)

Note: The lessons for Wednesday through Saturday of this week are used only for Proper 4. When observing the week of Last Epiphany, the Lenten propers are used beginning on Ash Wednesday.

Mon

1 Tobit 1:1–2;2:1–8	Ps. 112:1–6	Mark 12:1–12
2 2 Pet. 1:2–7	Ps. 91	Mark 12:1–12

Tue

1 Tobit 2:9–14	Ps. 112:1–2,7–9	Mark 12:13–17
2 2 Pet. 3:11–18	Ps. 90:1–6,13–17	Mark 12:13–17

Wed

1 Tobit 3:1–11,16–17	Ps. 25:1–8	Mark 12:18–27
2 2 Tim. 1:1–12	Ps. 123	Mark 12:18–27

Thu

1 Tobit 6:9–11;7:1–15	Ps. 128	Mark 12:28–34
2 2 Tim. 2:8–15	Ps. 25:1–12	Mark 12:28–34

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Fri

1 Tobit 11:5–15	Ps. 146	Mark 12:35–37
2 2 Tim. 3:10–17	Ps. 119:161–168	Mark 12:35–37

Sat

1 Tobit 12:1, 5–15,20	Ps. 65:1–4	Mark 12:38–44
2 2 Tim. 4:1–8	Ps. 71:8–17	Mark 12:38–44

The Season after Pentecost

Week of Proper 5

Mon

1 2 Cor. 1:1–7	Ps. 34:1–8	Matt. 5:1–12
2 1 Kings 17:1–6	Ps. 121	Matt. 5:1–12

Tue

1 2 Cor. 1:18–22	Ps. 119:129–136	Matt. 5:13–16
2 1 Kings 17:7–16	Ps. 4	Matt. 5:13–16

Wed

1 2 Cor. 3:4–11	Ps. 99	Matt. 5:17–19
2 1 Kings 18:20–39	Ps. 16:1, 6–11	Matt. 5:17–19

Thu

1 2 Cor. 3:12–4:6	Ps. 85:7–13	Matt. 5:20–26
2 1 Kings 18:41–46	Ps. 65:1,8–14	Matt. 5:20–26

Fri

1 2 Cor. 4:7–15	Ps. 116:9–17	Matt. 5:27–32
2 1 Kings 19:9–16	Ps. 27:10–18	Matt. 5:27–32

Sat

1 2 Cor. 5:14–21	Ps. 103:1–12	Matt. 5:33–37
2 1 Kings 19:19–21	Ps. 16:1–7	Matt. 5:33–37

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Week of Proper 6

Mon

1 2 Cor. 6:1–10	Ps. 98	Matt. 5:38–42
2 1 Kings 21:1–16	Ps. 5:1–6	Matt. 5:38–42

Tue

1 2 Cor. 8:1–9	Ps. 146	Matt. 5:43–48
2 1 Kings 21:17–29	Ps. 51:1–11	Matt. 5:43–48

Wed

1 2 Cor. 9:6–11	Ps. 112:1–9	Matt. 6:1–6,16–18
2 2 Kings 2:1, 6–14	Ps. 31:19–24	Matt. 6:1–6, 16–18

Thu

1 2 Cor. 11:1–11	Ps. 111	Matt. 6:7–15
2 Ecclus. 48:1–14	Ps. 97	Matt. 6:7–15

Fri

1 2 Cor. 11:18, 21b–30	Ps. 34:1–6	Matt. 6:19–23
2 2 Kings 11:1–4, 9–20	Ps. 132:11–19	Matt. 6:19–23

Sat

1 2 Cor. 12:1–10	Ps. 34:7–14	Matt. 6:24–34
2 2 Chron. 24:17–25	Ps. 89:19–33	Matt. 6:24–34

Week of Proper 7

Mon

1 Gen. 12:1–9	Ps. 33:12–22	Matt. 7:1–5
2 2 Kings 17:5–8, 13–18	Ps. 60	Matt. 7:1–5

Tue

1 Gen. 13:2,5–18	Ps. 15	Matt. 7:6,12–14
2 2 Kings 19:9–21,31–36	Ps. 48	Matt. 7:6,12–14

Wed

1 Gen. 15:1–12,17–18	Ps. 47	Matt. 7:15–20
2 2 Kings 22:8–13; 23:1–3	Ps. 119:33–40	Matt. 7:15–20

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Thu

1 Gen. 16:1–12,15–16	Ps. 106:1–5	Matt. 7:21–29
2 2 Kings 24:8–17	Ps. 79	Matt. 7:21–29

Fri

1 Gen. 17:1,9–10,15–22	Ps. 128	Matt. 8:1–4
2 2 Kings 25:1–12	Ps. 137:1–6	Matt. 8:1–4

Sat

1 Gen. 18:1–15	C15 *or* Ps. 123	Matt. 8:5–17
2 Lam. 2:2,10–14,18–19	Ps. 74:1–8,17–20	Matt. 8:5–17

Week of Proper 8

Mon

1 Gen. 18:16–33	Ps. 103:1–10	Matt. 8:18–22
2 Amos 2:6–10,13–16	Ps. 50:14–24	Matt. 8:18–22

Tue

1 Gen. 19:15–29	Ps. 26	Matt. 8:23–27
2 Amos 3:1–8;4:11–12	Ps. 5	Matt. 8:23–27

Wed

1 Gen. 21:5,8–20	Ps. 34:1–8	Matt. 8:28–34
2 Amos 5:14–15,21–24	Ps. 50:7–15	Matt. 8:28–34

Thu

1 Gen. 22:1–14	Ps. 116:1–8	Matt. 9:1–8
2 Amos 7:10–17	Ps. 19:7–10	Matt. 9:1–8

Fri

1 Gen. 23:1–4,19; 24:1–8,62–67	Ps. 78:1–8	Matt. 9:9–13
2 Amos 8:4–6,9–12	Ps. 119:1–8	Matt. 9:9–13

Sat

1 Gen. 27:1–9,15–29	Ps. 135:1–6	Matt. 9:14–17
2 Amos 9:11–15	Ps. 85:7–13	Matt. 9:14–17

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Week of Proper 9

Mon

1 Gen. 28:10–22	Ps. 91:1–6,14–16	Matt. 9:18–26
2 Hosea 2:16–23	Ps. 138	Matt. 9:18–26

Tue

1 Gen. 32:22–32	Ps. 17:1–8	Matt. 9:32–38
2 Hosea 8:4–7,11–13	Ps. 115:1–10	Matt. 9:32–38

Wed

1 Gen. 41:55–57; 42:5–7A,17–24a	Ps. 33:1–4,18–22	Matt. 10:1–7
2 Hosea 10:1–3,7–8, 12	Ps. 105:1–7	Matt. 10:1–7

Thu

1 Gen. 44:18–45:5	Ps. 105:7–21	Matt. 10:7–15
2 Hosea 11:1–9	Ps. 80:1–7	Matt. 10:7–15

Fri

1 Gen. 46:1–7,28–30	Ps. 37:3–4,19–20, 28–29,41–42	Matt. 10:16–23
2 Hosea 14:1–9	Ps. 51:1–12	Matt. 10:16–23

Sat

1 Gen. 49:29–33	Ps. 105:1–7	Matt. 10:24–33
2 Isa. 6:1–8	Ps. 93	Matt. 10:24–33

Week of Proper 10

Mon

1 Exod. 1:8–14,22	Ps. 124	Matt. 10:34–11:1
2 Isa. 1:10–17	Ps. 50:7–15	Matt. 10:34–11:1

Tue

1 Exod. 2:1–15	Ps. 69:1–2,31–38	Matt. 11:20–24
2 Isa. 7:1–9	Ps. 48	Matt. 11:20–24

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Wed

1 Exod. 3:1–12	Ps. 103:1–7	Matt. 11:25–27
2 Isa. 10:5–7,13–16	Ps. 94:5–15	Matt. 11:25–27

Thu

1 Exod. 3:13–20	Ps. 105:1–15	Matt. 11:28–30
2 Isa. 26:7–9,12,16–19	Ps. 102:12–22	Matt. 11:28–30

Fri

1 Exod. 11:10–12:14	Ps. 116:10–17	Matt. 12:1–8
2 Isa. 38:1–6,21	Ps. 6	Matt. 12:1–8

Sat

1 Exod. 12:37–42	Ps. 136:1–3,10–15	Matt. 12:14–21
2 Micah 2:1–5	Ps. 10:1–9,18–19	Matt. 12:14–21

Week of Proper 11

Mon

1 Exod. 14:5–18	C8 *or* Ps. 114	Matt. 12:38–42
2 Micah 6:1–8	Ps. 14	Matt. 12:38–42

Tue

1 Exod. 14:21–15:1	C8 *or* Ps. 114	Matt. 12:46–50
2 Micah 7:14–15,18–20	Ps. 85:1–7	Matt. 12:46–50

Wed

1 Exod. 16:1–5,9–15	Ps. 78:18–29	Matt. 13:1–9
2 Jer. 1:1,4–10	Ps. 71:1–6,15–17	Matt. 13:1–9

Thu

1 Exod. 19:1–20	C13 *or* Ps. 24:1–6	Matt. 13:10–17
2 Jer. 2:1–3,7–13	Ps. 36:5–10	Matt. 13:10–17

Fri

1 Exod. 20:1–17	Ps. 19:7–10	Matt. 13:18–23
2 Jer. 3:14–18	Ps. 121	Matt. 13:18–23

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Sat

1 Exod. 24:3–8	Ps. 51:11–16	Matt. 13:24–30
2 Jer. 7:1–11	Ps. 84	Matt. 13:24–30

Week of Proper 12

Mon

1 Exod. 32:15–24,30–34	Ps. 106:19–23	Matt. 13:31–35
2 Jer. 13:1–11	Ps. 95	Matt. 13:31–35

Tue

1 Exod. 33:7–11; 34:5–10,27–28	Ps. 103:5–13	Matt. 13:36–43
2 Jer. 14:17–22	Ps. 79:9–13	Matt. 13:36–43

Wed

1 Exod. 34:29–35	Ps. 99	Matt. 13:44–46
2 Jer. 15:10,15–21	Ps. 59:1–4,18–20	Matt. 13:44–46

Thu

1 Exod. 40:16–21,34–38	Ps. 84	Matt. 13:47–53
2 Jer. 18:1–6	Ps. 146:1–5	Matt. 13:47–53

Fri

1 Lev. 23:1–11,26–38	Ps. 81:1–10	Matt. 13:54–58
2 Jer. 26:1–9	Ps. 70	Matt. 13:54–58

Sat

1 Lev. 25:1,8–17	Ps. 67	Matt. 14:1–12
2 Jer. 26:11–16,24	Ps. 140:1–5	Matt. 14:1–12

Week of Proper 13

Mon

1 Num. 11:4–15	Ps. 105:37–45	Matt. 14:22–36
2 Jer. 28:1–17	Ps. 119:89–96	Matt. 14:13–21

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Tue

1 Num. 12:1–16	Ps. 51:1–12	Matt. 15:1–2,10–14
2 Jer. 30:1–2,12–22	Ps. 102:16–22	Matt. 14:22–36

Wed

1 Num. 13:1–2, 25–14:1,26–35	Ps. 106:6–14,21–23	Matt. 15:21–28
2 Jer. 31:1–7	Ps. 121	Matt. 15:21–28

Thu

1 Num. 20:1–13	Ps. 95:1–9	Matt. 16:13–23
2 Jer. 31:31–34	Ps. 51:11–18	Matt. 16:13–23

Fri

1 Deut. 4:32–40	Ps. 105:1–6	Matt. 16:24–28
2 Nahum 1:15;2:2; 3:1–3,6–7	Ps. 124	Matt. 16:24–28

Sat

1 Deut. 6:4–13	Ps. 18:1–2,48–50	Matt. 17:14–20
2 Hab. 1:12–2:4	Ps. 9:7–12	Matt. 17:14–20

Week of Proper 14

Mon

1 Deut. 10:12–22	Ps. 148	Matt. 17:22–27
2 Ezek. 1:1–5,24–28	Ps. 148:1–4,13–14	Matt. 17:22–27

Tue

1 Deut. 31:1–8	Ps. 111	Matt. 18:1–5, 10,12–14
2 Ezek. 2:8–3:4	Ps. 119:65–72	Matt. 18:1–5, 10,12–14

Wed

1 Deut. 34:1–12	Ps. 66:1–8	Matt. 18:15–20
2 Ezek. 9:1–7;10:18–22	Ps. 113	Matt. 18:15–20

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Thu

1 Joshua 3:7–17	Ps. 114	Matt. 18:21–19:1
2 Ezek. 12:1–16	Ps. 39:11–15	Matt. 18:21–19:1

Fri

1 Joshua 24:1–13	Ps. 136:1–3,16–22	Matt. 19:3–12
2 Ezek. 16:1–15,59–63	C10 *or* Ps. 11	Matt. 19:3–12

Sat

1 Joshua 24:14–29	Ps. 16:1,5–11	Matt. 19:13–15
2 Ezek. 18:1–13,30–32	Ps. 51:11–18	Matt. 19:13–15

Week of Proper 15

Mon

1 Judges 2:11–19	Ps. 51:1–10	Matt. 19:16–22
2 Ezek. 24:15–24	Ps. 79:1–8	Matt. 19:16–22

Tue

1 Judges 5:11–24a	Ps. 85:8–13	Matt. 19:23–30
2 Ezek. 28:1–10	Ps. 60:1–5	Matt. 19:23–30

Wed

1 Judges 9:6–15	Ps. 21:1–6	Matt. 20:1–16a
2 Ezek. 34:1–11	Ps. 23	Matt. 20:1–16a

Thu

1 Judges 13:1–7	Ps. 139:10–17	Matt. 22:1–14
2 Ezek. 36:22–28	Ps. 51:8–13	Matt. 22:1–14

Fri

1 Ruth 1:1–22	Ps. 146	Matt. 22:34–40
2 Ezek. 37:1–14	Ps. 107:1–8	Matt. 22:34–40

Sat

1 Ruth 2:1–11;4:13–17	Ps. 128	Matt. 23:1–12
2 Ezek. 43:1–7	Ps. 85:8–13	Matt. 23:1–12

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Week of Proper 16

Mon

1	1 Thess. 1:1–10	Ps. 149:1–5	Matt. 23:13–22
2	2 Thess. 1:1–5, 11–12	Ps. 96:1–5	Matt. 23:13–22

Tue

1	1 Thess. 2:1–8	Ps. 139:1–9	Matt. 23:23–26
2	2 Thess. 2:1–17	Ps. 96:7–13	Matt. 23:23–26

Wed

1	1 Thess. 2:9–13	Ps. 126	Matt. 23:27–32
2	2 Thess. 3:6–10,16–18	Ps. 128	Matt. 23:27–32

Thu

1	1 Thess. 3:6–13	Ps. 90:13–17	Matt. 24:42–51
2	1 Cor. 1:1–9	Ps. 145:1–7	Matt. 24:42–51

Fri

1	1 Thess. 4:1–8	Ps. 97	Matt. 25:1–13
2	1 Cor. 1:17–25	Ps. 33:1–11	Matt. 25:1–13

Sat

1	1 Thess. 4:9–12	Ps. 98	Matt. 25:14–30
2	1 Cor. 1:26–31	Ps. 33:12–22	Matt. 25:14–30

Week of Proper 17

Mon

1	1 Thess. 4:13–18	Ps. 96	Luke 4:16–30
2	1 Cor. 2:1–5	Ps. 119:97–103	Luke 4:16–30

Tue

1	1 Thess. 5:1–11	Ps. 27:1–6,17–18	Luke 4:31–37
2	1 Cor. 2:10–16	Ps. 145:8–15	Luke 4:31–37

Wed

1	Col. 1:1–8	Ps. 34:9–22	Luke 4:38–44
2	1 Cor. 3:1–9	Ps. 62	Luke 4:38–44

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Thu

1 Col. 1:9–14	Ps. 98	Luke 5:1–11
2 1 Cor. 3:18–23	Ps. 24:1–6	Luke 5:1–11

Fri

1 Col. 1:15–20	Ps. 100	Luke 5:33–39
2 1 Cor. 4:1–5	Ps. 37:1–12	Luke 5:33–39

Sat

1 Col. 1:21–23	Ps. 54	Luke 6:1–5
2 1 Cor. 4:6–15	Ps. 145:14–22	Luke 6:1–5

Week of Proper 18

Mon

1 Col. 1:24–2:3	Ps. 62:1–7	Luke 6:6–11
2 1 Cor. 5:1–8	Ps. 5	Luke 6:6–11

Tue

1 Col. 2:6–15	Ps. 145:1–9	Luke 6:12–19
2 1 Cor. 6:1–11	Ps. 149:1–5	Luke 6:12–19

Wed

1 Col. 3:1–11	Ps. 145:10–13	Luke 6:20–26
2 1 Cor. 7:25–31	Ps. 47	Luke 6:20–26

Thu

1 Col. 3:12–17	Ps. 150	Luke 6:27–38
2 1 Cor. 8:1–13	Ps. 139:1–9,22–23	Luke 6:27–38

Fri

1 1 Tim. 1:1–2, 12–14	Ps. 16	Luke 6:39–42
2 1 Cor. 9:16–27	Ps. 84	Luke 6:39–42

Sat

1 1 Tim. 1:15–17	Ps. 113	Luke 6:43–49
2 1 Cor. 10:14–22	Ps. 116:10–17	Luke 6:43–49

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Week of Proper 19

Mon

1 1 Tim. 2:1–8	Ps. 28	Luke 7:1–10
2 1 Cor. 11:17–28,33	Ps. 40:8–12	Luke 7:1–10

Tue

1 1 Tim. 3:1–13	Ps. 101	Luke 7:11–17
2 1 Cor. 12:12–14, 27–31	Ps. 100	Luke 7:11–17

Wed

1 1 Tim. 3:14–16	Ps. 111:1–6	Luke 7:31–35
2 1 Cor. 12:31–13:13	Ps. 33:1–12,22	Luke 7:31–35

Thu

1 1 Tim. 4:12–16	Ps. 111:7–10	Luke 7:36–50
2 1 Cor. 15:1–11	Ps. 118:14–29	Luke 7:36–50

Fri

1 1 Tim. 6:1–12	Ps. 49:1–9	Luke 8:1–3
2 1 Cor. 15:12–20	Ps. 17:1–7	Luke 8:1–3

Sat

1 1 Tim. 6:13–16	Ps. 100	Luke 8:4–15
2 1 Cor. 15:35–49	Ps. 30:1–5	Luke 8:4–15

Week of Proper 20

Mon

1 Ezra 1:1–6	Ps. 126	Luke 8:16–18
2 Prov. 3:27–35	Ps. 15	Luke 8:16–18

Tue

1 Ezra 6:1–8,12–19	Ps. 124	Luke 8:19–21
2 Prov. 21:1–6,10–13	Ps. 119:1–8	Luke 8:19–21

Wed

1 Ezra 9:5–9	C11 *or* Ps. 48	Luke 9:1–6
2 Prov. 30:5–9	Ps. 24:1–6	Luke 9:1–6

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Thu

1 Haggai 1:1–8	Ps. 149:1–5	Luke 9:7–9
2 Eccles. 1:1–11	Ps. 90:1–6	Luke 9:7–9

Fri

1 Haggai 1:15B— 2:9	Ps. 43	Luke 9:18–22
2 Eccles. 3:1–11	Ps. 144:1–4	Luke 9:18–22

Sat

1 Zech. 2:1–11	Ps. 121	Luke 9:43B–45
2 Eccles. 11:9–12:8	Ps. 90:1–2,12–17	Luke 9:43B–45

Week of Proper 21

Mon

1 Zech. 8:1–8	Ps. 102:11–22	Luke 9:46–50
2 Job 1:6–22	Ps. 17:1–7	Luke 9:46–50

Tue

1 Zech. 8:20–23	Ps. 87	Luke 9:51–56
2 Job 3:1–3,11–23	Ps. 88:1–8	Luke 9:51–56

Wed

1 Neh. 2:1–8	Ps. 137:1–6	Luke 9:57–62
2 Job 9:1–16	Ps. 88:10–15	Luke 9:57–62

Thu

1 Neh. 8:1–12	Ps. 119:1–8	Luke 10:1–12
2 Job 19:21–27	Ps. 27:10–18	Luke 10:1–12

Fri

1 Baruch 1:15–21	Ps. 79:1–9	Luke 10:13–16
2 Job 38:1,12–21;40:1–5	Ps. 139:1–17	Luke 10:13–16

Sat

1 Baruch 4:5–12,27–29	Ps. 69:34–38	Luke 10:17–24
2 Job 42:1–6,12–17	Ps. 119:169–176	Luke 10:17–24

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Week of Proper 22

Mon

1 Jonah 1:1–17;2:10	Ps. 130	Luke 10:25–37
2 Gal. 1:6–12	Ps. 111:1–6	Luke 10:25–37

Tue

1 Jonah 3:1–10	Ps. 6	Luke 10:38–42
2 Gal. 1:13–24	Ps. 139:1–14	Luke 10:38–42

Wed

1 Jonah 4:1–11	Ps. 86:1–10	Luke 11:1–4
2 Gal. 2:1–2,7–14	Ps. 117	Luke 11:1–4

Thu

1 Mal. 3:13–4:2a	Ps. 1	Luke 11:5–13
2 Gal. 3:1–5	C16 *or* Ps. 89:19–29	Luke 11:5–13

Fri

1 Joel 1:13–15;2:1–2	Ps. 9:1–8	Luke 11:14–26
2 Gal. 3:7–14	Ps. 111:4–10	Luke 11:14–26

Sat

1 Joel 3:12–21	Ps. 97	Luke 11:27–28
2 Gal. 3:21–29	Ps. 105:1–7	Luke 11:27–28

Week of Proper 23

Mon

1 Rom. 1:1–7	Ps. 98	Luke 11:29–32
2 Gal. 4:21–5:1	Ps. 138	Luke 11:29–32

Tue

1 Rom. 1:16–25	Ps. 19:1–4	Luke 11:37–41
2 Gal. 5:1–6	Ps. 119:41–48	Luke 11:37–41

Wed

1 Rom. 2:1–11	Ps. 62:1–9	Luke 11:42–46
2 Gal. 6:1–10	Ps. 32	Luke 11:42–46

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Thu

1 Rom. 3:21–31	Ps. 130	Luke 11:47–54
2 Eph. 1:1–10	Ps. 98	Luke 11:47–54

Fri

1 Rom. 4:1–8	Ps. 32	Luke 12:1–7
2 Eph. 1:11–14	Ps. 33:1–12	Luke 12:1–7

Sat

1 Rom. 4:13–18	Ps. 105:5–10,42–45	Luke 12:8–12
2 Eph. 1:15–23	Ps. 8	Luke 12:8–12

Week of Proper 24

Mon

1 Rom. 4:13,19–25	C16 *or* Ps. 89:19–29	Luke 12:13–21
2 Eph. 2:1–10	Ps. 100	Luke 12:13–21

Tue

1 Rom. 5:6–21	Ps. 40:8–11	Luke 12:35–38
2 Eph. 2:11–22	Ps. 85:8–13	Luke 12:35–38

Wed

1 Rom. 6:12–18	Ps. 124	Luke 12:39–48
2 Eph. 3:4–12	C9 *or* Ps. 113 *or* Ps. 122	Luke 12:39–48

Thu

1 Rom. 6:19–23	Ps. 1	Luke 12:49–53
2 Eph. 3:14–21	Ps. 33:1–11	Luke 12:49–53

Fri

1 Rom. 7:18–25a	Ps. 19:7–14	Luke 12:54–59
2 Eph. 4:1–6	Ps. 24:1–6	Luke 12:54–59

Sat

1 Rom. 8:1–11	Ps. 24:1–6	Luke 13:1–9
2 Eph. 4:7–16	Ps. 122	Luke 13:1–9

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Week of Proper 25

Mon

1 Rom. 8:12–17	Ps. 68:1–6,19–20	Luke 13:10–17
2 Eph. 5:1–8	Ps. 37:27–33	Luke 13:10–17

Tue

1 Rom. 8:18–25	Ps. 126	Luke 13:18–21
2 Eph. 5:21–33	Ps. 128	Luke 13:18–21

Wed

1 Rom. 8:26–30	Ps. 91:9–16	Luke 13:22–30
2 Eph. 6:1–9	Ps. 145:10–19	Luke 13:22–30

Thu

1 Rom. 8:31–39	Ps. 30	Luke 13:31–35
2 Eph. 6:10–20	Ps. 144:1–10	Luke 13:31–35

Fri

1 Rom. 9:1–5	Ps. 147:13–21	Luke 14:1–6
2 Phil. 1:1–11	Ps. 111	Luke 14:1–6

Sat

1 Rom. 11:1–6,11–12, 25–29	Ps. 94:14–19	Luke 14:1, 7–11
2 Phil. 1:12–26	Ps. 42:1–7	Luke 14:1, 7–11

Week of Proper 26

Mon

1 Rom. 11:29–36	Ps. 16:5–11	Luke 14:12–14
2 Phil. 2:1–4	Ps. 131	Luke 14:12–14

Tue

1 Rom. 12:1–16	Ps. 131	Luke 14:15–24
2 Phil. 2:5–11	Ps. 22:22–28	Luke 14:15–24

Wed

1 Rom. 13:8–10	Ps. 112	Luke 14:25–33
2 Phil. 2:12–18	Ps. 62:6–14	Luke 14:25–33

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Thu

1 Rom. 14:7–12	Ps. 27:1–6,17–18	Luke 15:1–10
2 Phil. 3:3–8a	Ps. 105:1–7	Luke 15:1–10

Fri

1 Rom. 15:14–21	Ps. 98	Luke 16:1–8
2 Phil. 3:17–4:1	Ps. 122	Luke 16:1–8

Sat

1 Rom. 16:3–9,16, 22–27	Ps. 145:1–7	Luke 16:9–15
2 Phil. 4:10–19	Ps. 112	Luke 16:9–15

Week of Proper 27

Mon

1 Wisdom 1:1–7	Ps. 139:1–9	Luke 17:1–6
2 Titus 1:1–9	Ps. 24:1–6	Luke 17:1–6

Tue

1 Wisdom 2:23–3:9	Ps. 34:15–22	Luke 17:7–10
2 Titus 2:1–14	Ps. 37:1–6,28–29	Luke 17:7–10

Wed

1 Wisdom 6:1–11	Ps. 2	Luke 17:11–19
2 Titus 3:1–7	Ps. 91:9–16	Luke 17:11–19

Thu

1 Wisdom 7:21–8:1	Ps. 119:89–96	Luke 17:20–25
2 Philemon 1:4–20	Ps. 146	Luke 17:20–25

Fri

1 Wisdom 13:1–9	Ps. 19:1–4	Luke 17:26–37
2 2 John 4–9	Ps. 119:1–8	Luke 17:26–37

Sat

1 Wisdom 18:14–16; 19:6–9	Ps. 105:1–6,37–45	Luke 18:1–8
2 3 John 5–8	Ps. 112	Luke 18:1–8

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Week of Proper 28

Mon		
1	1Macc. 1:1–15,54–57, 62–64	Ps. 79	Luke 18:35–43
2	Rev. 1:1–4;2:1–5	Ps. 1	Luke 18:35–43
Tue		
1	2 Macc. 6:18–31	Ps. 3	Luke 19:1–10
2	Rev. 3:1–6,14–22	Ps. 15	Luke 19:1–10
Wed		
1	2 Macc. 7:1,20–31, 39–42	Ps. 17:1–8	Luke 19:11–28
2	Rev. 4:1–11	Ps. 150	Luke 19:11–28
Thu		
1	1 Macc. 2:15–29	Ps. 129	Luke 19:41–44
2	Rev. 5:1–10	Ps. 149:1–5	Luke 19:41–44
Fri		
1	1 Macc. 4:36–37,52–59	C9 *or* Ps. 113 *or* Ps. 122	Luke 19:45–48
2	Rev. 10:8–11	Ps. 119:65–72	Luke 19:45–48
Sat		
1	1 Macc. 6:1–13	Ps. 124	Luke 20:27–40
2	Rev. 11:1–12	Ps. 144:1–10	Luke 20:27–40

Week of the Last Sunday after Pentecost—Proper 29

Mon		
1	Dan. 1:1–20	C13 *or* Ps. 24:1–6	Luke 21:1–4
2	Rev. 14:1–5	Ps. 24:1–6	Luke 21:1–4
Tue		
1	Dan. 2:31–45	C12 part I *or* Ps. 96	Luke 21:5–9
2	Rev. 14:14–20	Ps. 96	Luke 21:5–9

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Wed			
1	Dan. 5:1–6,13–28	C12 part I *or* Ps. 98	Luke 21:10–19
2	Rev. 15:1–4	Ps. 98	Luke 21:10–19
Thu			
1	Dan. 6:6–27	C12 part I *or* Ps. 99	Luke 21:20–28
2	Rev. 18:1–2,21–19:3,9	Ps. 100	Luke 21:20–28
Fri			
1	Dan. 7:1–14	C12 part II *or* Ps. 97	Luke 21:29–33
2	Rev. 20:1–4,11–21:4	Ps. 84	Luke 21:29–33
Sat			
1	Dan. 7:15–27	C12 part III *or* Ps. 95:1–7	Luke 21:34–36
2	Rev. 22:1–7	Ps. 95:1–7	Luke 21:34–36

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Index

Advent and Christmas, Weekdays of, 23
Aelred, 167
Aglipay, Gregorio, 563
Agnes, 181
Aidan, 553
Alban, 435
Alcuin, 379
Alfred the Great, 653
All Faithful Departed, 665
All Saints, 663
Allen, Richard, 291
Allen, Roland, 415
Alphege, 333
Ambrose, 107
Andrew the Apostle, 91
Andrewes, Lancelot, 603
Andrews, Charles Freer, 219
Angels, Michael and All, 613
Anne, 487
Anniversary of a Disaster, Common of, 734
Annnunciation of Our Lord, 289
Anselm, 335
Anskar, 209
Antony, 173
Appendix, 708
Aquinas, Thomas, 195
Artists and Writers, Common of, 728
Asbury, Francis, 681
Athanasius, 357
Augustine of Canterbury, 389
Augustine of Hippo, 545
Ayers, Anne, 315
Azariah, Vedanayagam Samuel, 153
Bach, Johann Sebastian, 491
Baptist, Nativity of John the, 437
Barnabas the Apostle, 421
Barth, Karl, 111
Bartholomew the Apostle, 539
Bartolomé de las Casas, 469
Basil the Great, 427
Baxter, Richard, 109
Becket, Thomas, 145
Bede, the Venerable, 387
Bedell, Harriet, 161
Bell, George Kennedy Allen, 619
Benedict of Nursia, 457
Benson, Richard Meux, 171
Berkeley, George, 431

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Bernard, 535
Bertha and Ethelbert, 391
Blandina, 403
Bliss, William Dwight Porter, 629
Bloomer, Amelia, 477
Bonhoeffer, Dietrich, 317
Boniface, 409
Book of Common Prayer, First, 399
Bosco, John (Juan), 199
Bragg, George Freeman, Jr., 503
Brant (Konwatsijayenni), Mary (Molly), 331
Bray, Thomas, 225
Breck, James Lloyd, 303
Brent, Charles Henry, 293
Brigid (Bride), 203
Brooks, Phillips, 185
Budd, Henry, 131
Bunyan, John, 549
Burleigh, Harry Thacker, 575
Butler, Joseph, 431
Byrd, William, 693
Calendar of the Church Year, 1
Calvin, John, 393
Candlemas, 205
Cannon, Harriet Starr, 361
Care of God's Creation, Common of, 731
Carey, William, 649
Carlile, Wilson, 605
Case, Adelaide Teague, 473
Cassian, John, 251
Catherine of Siena, 351
Cecelia, 695
Chad, 255
Chandler, Thomas Bradbury, 531
Chase, Philander, 599
Chesterton, Gilbert Keith, 425
Chisholm, James, 585
Christmas Day, 135
Christmas, Weekdays of, 23
Chrysostom, John, 579
Clare of Assisi, 521
Clement of Alexandria, 103
Clement of Rome, 699
Columba, 417
Common of Saints, 712
Commons for Various Occasions, New, 727
Confession of Peter, 175
Consecration of Samuel Seabury, 679
Constance, and her Companions, 571
Conversion of Paul, 189
Cooper, Anna Julia Haywood, 249
Cooper, Anthony Ashley (Lord Shaftesbury), 495
Copernicus, Nicolaus, 383
Cornelius the Centurion, 215
Coverdale, Miles, 625
Cram, Ralph Adams, 123
Cranach, Lucas, the Elder, 507
Crandall, Prudence, 559
Cranmer, Thomas, 281
Crosby, Frances Jane (Fanny) Van Alstyne, 217
Crowther, Samuel Ajayi, 149
Crummell, Alexander, 573
Cuffee, Paul, 259
Cuthbert, 553
Cutler, Timothy, 531
Cyprian, 583
Cyril of Jerusalem, 275
Cyril and Methodias, 223
Damien of Molokai, 329
Daniels, Jonathan Myrick, 527
David, 253

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de Foucauld, Charles, 95
De Koven, James, 283
de la Cruz, Juan, 117
de las Casas, Bartolomé, 469
de Lima, Rosa, 537
de Mogrovejo, Toribio, 537
de Paul, Vincent, 607
de Porres, Martin, 537
Delany, Henry Beard, 327
Demby, Edward Thomas, 327
Departed, Commemoration of All Faithful, 665
Disaster, Common on the Anniversary of, 734
Disaster, Common on the Occasion of, 733
Dominic, 515
Donne, John, 299
Dorcas, 193
Dorchester Chaplains, 207
Douglass, Frederick, 233
DuBois, William Edward Burghardt, 505
DuBose, William Porcher, 533
Dunstan, 377
Dürer, Albrecht, 507
Easter Season, Weekdays of, 67
Edmund of East Anglia, 691
Eliot, John, 381
Elizabeth of Hungary, 689
Ely, Richard Theodore, 629
Emery, Julia Chester, 163
Emma of Hawaii, 707
Enmegahbowh, 423
Environmentalists, Common of, 738
Ephrem of Edessa, 419
Epiphany of Our Lord, 159
Fabian, 179
Faithful Departed, Commemoration of All, 665
Felicitas, 263
Ferguson, Samuel, 501
Ferrar, Nicholas, 93
First Book of Common Prayer, 399
Foreword, vii
Forgiveness, Common of, 737
Francis of Assisi, 623
Francis Xavier, 99
Gallaudet, Thomas, 543
Garrison, William Lloyd, 125
Gaudet, Frances Joseph, 147
Genocide Remembrance, 343
George, 339
Gladden, Washington, 451
Godbearer, Common of the Blessed Virgin, 729
Goodness of God's Creation, Common of, 732
Gore, Charles, 171
Grafton, Charles Chapman, 551
Gregory the Great, 269
Gregory the Illuminator, 285
Gregory of Nazianzus, 365
Gregory of Nyssa, 267
Grenfell, Wilfred Thomason, 631
Grosseteste, Robert, 685
Grünewald, Matthias, 507
Grundtvig, Nikolai, 567
Guidelines and Procedures for Continuing Alteration of the Calendar, 741
Hale, Sarah Josepha Buell, 353
Handel, George Frederick, 491
Hannington, James and his Companions, 657
Hapgood, Isabel Florence, 441
Hare, William Hobart, 373

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Herbert, George, 247
Herman of Alaska, 517
Hilary, 169
Hilda, 687
Hildegard, 589
Hill, Cornelius, 443
Hilton, Walter, 611
Hobart, John Henry, 577
Holly, James Theodore, 271
Holy Cross Day, 581
Holy Innocents, 143
Holy Name of Our Lord, 151
Hooker, Richard, 667
Horden, John, 119
Hugh of Lincoln, 685
Hunt, Robert, 347
Huntington, James Otis Sargent, 703
Huntington, William Reed, 489
Hus, John, 455
Hutchinson, Anne, 211
Ignatius of Antioch, 643
Ignatius of Loyola, 497
Independence Day, 453
Innocent of Alaska, 297
Innocents, Holy, 143
Irenaeus, 445
James (the Greater), 485
James (the Less), 355
James of Jerusalem, 651
James (the Just), 651
Jeanne D'Arc, 395
Jerome, 615
Joachim, 487
Joan of Arc, 395
John XXIII, 407
John, Apostle and Evangelist, 141
John the Baptist, Nativity of, 437
John Chrysostom, 579
John of the Cross, 117
John of Damascus, 101
Johnson, James Weldon, 439
Johnson, Samuel, 531
Jones, Absalom, 221
Jones, Paul, 561
Joseph, 277
Joseph of Arimathaea, 499
Jude the Apostle, 655
Judson, Adoniram, 325
Julian of Norwich, 363
Justin, 401
Kagawa, Toyohiko, 341
Kamehameha and Emma of Hawaii, 707
Keble, John, 295
Kempe, Margery, 611
Kemper, Jackson, 385
Kempis, Thomas à, 483
Ken, Thomas, 279
Kennedy, Geoffrey Anketell Studdert, 265
Kepler, Johannes, 383
Kierkegaard, Søren, 569
King, Martin Luther, Jr., 307
Konwatsijayenni, Mary (Molly) Brant, 331
Kopuria, Ini, 411
La Farge, John, 123
Latimer, Hugh, 641
Laud, William, 165
Laurence, 519
Law, William, 319
Lazarus, 493
Lent, Weekdays of, 31
Leo the Great, 673
Lewis, Clive Staples, 697
Li Tim-Oi, Florence, Ordination of, 187

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Liddell, Eric, 237
Louis of France, 541
Lucy, 115
Luke the Evangelist, 645
Luther, Martin, 231
Luthuli, Albert John, 479
Luwum, Janani, 229
Lydia, 193
Macrina, 471
Margaret of Scotland, 683
Marianne of Molokai, 329
Mark the Evangelist, 345
Marshall, Thurgood, 375
Martha, 493
Martin de Porres, 537
Martin of Tours, 675
Martyn, Henry, 647
Martyr, Common of a, 713
Martyrs of El Salvador, 287
Martyrs of Japan, 213
Martyrs of Lyons, 403
Martyrs of New Guinea, 557
Martyrs of the Sudan, 371
Martyrs of Uganda, 405
Mary Magdalene, 481
Mary, Godbearer, Common of The Blessed Virgin, 729
Mary the Virgin, 529
Mary, Martha and Lazarus of Bethany, 493
Matthew, Apostle and Evangelist, 597
Matthias the Apostle, 241
Maurice, Frederick Denison, 301
Mayo, William W., 261
McDonald, Robert, 121
Menninger, Charles F., 261
Merbecke, John, 693
Merton, Thomas, 113
Methodius, 223
Michael and All Angels, 613
Missionary, Common of a, 717
Mizeki, Bernard, 433
Monastic, Common of a, 722
Monnica, 359
Moon, Charlotte Diggs (Lottie), 133
Morgan, Emily Malbone, 245
Moses the Black, 547
Mott, John Raleigh, 621
Muhlenberg, Henry Melchior, 627
Muhlenberg, William Augustus, 315
Muir, John, 337
Nativity of John the Baptist, 437
Nativity of Our Lord, 135
Naud, Elie, 565
Neale, John Mason, 511
New Commons for Various Occasions, 727
Newman, John Henry, 235
Nicholas of Myra, 105
Nightingale, Florence, 523
Ninian, 587
Oakerhater, David Pendleton, 555
Occasion of Disaster, Common of, 733
Occum, Samson, 463
Ordination of Florence Li Tim-Oi, 187
Parents of the Blessed Virgin Mary, 487
Passavant, William, 155
Pastor, Common of a, 718
Patrick, 273
Patteson, John Coleridge, and his Companions, 595
Paul the Apostle, 447

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Paul, Conversion of, 189
Perkins, Frances, 369
Perpetua and her Companions, 263
Peter, Confession of, 175
Peter and Paul, Apostles, 447
Philip and James, Apostles, 355
Philip, Deacon and Evangelist, 635
Phoebe, 193
Pioneers of the Episcopal Anglican Church of Brazil, 413
Polycarp, 239
Precedence, Rules of, 3
Preface, ix
Presentation of Our Lord, 205
Prophetic Witness in the Church, Common of, 735
Prophetic Witness in Society, Common of, 736
Purcell, Henry, 491
Purification of the Virgin Mary, 205
Pusey, Edward Bouverie, 591
Quintard, Charles Todd, 227
Rambai, Pandita Mary, 309
Rauschenbusch, Walter, 451
Reconciliation and Forgiveness, Common of, 737
Remigius, 617
Richard of Chichester, 305
Ridley, Nicholas, 641
Righteous Gentiles, 465
Riis, Jacob, 451
Roberts, John, 243
Rolle, Richard, 611
Romero, Óscar, 287
Rosa de Lima, 537
Rossetti, Christina, 349
Rublev, Andrei, 197
Rules of Precedence, 3
Saint, Common of a, 724
Sasaki, Paul Shinji, 661
Schereschewsky, Samuel Isaac Joseph, 637
Scientists and Environmentalists, Common of, 738
Scudder, Vida Dutton, 633
Seabury, Samuel, 679
Selwyn, George Augustus, 323
Sergius of Moscow, 601
Seton, Elizabeth, 157
Shoemaker, Samuel, 201
Silas, 191
Simeon, Charles, 677
Simon and Jude, Apostles, 655
Six-Week Eucharistic Lectionary, 747
Söderblom, Nathan, 459
Space Exploration, Common of, 739
Stanton, Elizabeth Cady, 477
Stephen, 139
Stewart, Maria, 125
Stowe, Harriet Beecher, 449
Stuck, Hudson, 337
Syle, Henry Winter, 543
Tallis, Thomas, 693
Taylor, Jeremy, 525
Teacher, Common of a, 721
Teilhard de Chardin, Pierre, 321
Temple, William, 669
Teresa of Avila, 639
Thanksgiving Day, 701
Theodore of Tarsus, 593
Theologian and Teacher, Common of a, 721
Thomas the Apostle, 129
Thomas Aquinas, 195

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Tikhon, 313
Timothy, 191
Titus, 191
Toribio de Mogrovejo, 537
Traherne, Thomas, 609
Transfiguration of Our Lord, 509
Trasher, Lillian, 127
Truth, Sojourner, 477
Tsen, Philip Lindel, 661
Tubman, Harriet Ross, 477
Two-Year Weekday Eucharistic Lectionary, 753
Tyndale, William, 625
Underhill, Evelyn, 429
Upjohn, Richard, 123
Venerable Bede, 387
Vincent of Saragossa, 183
Vincent de Paul, 607
Visitation of the Virgin Mary, 397
Watts, Isaac, 705
Weekday Lectionary, Six-Week, 747
Weekday Lectionary, Two-Year, 753
Weekdays of Advent and Christmas, 23
Weekdays of Easter Season, 67
Weekdays of Lent, 31
Weiser, Conrad, 461
Wesley, Charles and John, 257
White, William, 467
Whitefield, George, 681
Wilberforce, William, 495
Williams, Channing Moore, 97
Williams, Roger, 211
Willibrord, 671
Winkworth, Catherine, 513
Wright, Elizabeth Evelyn, 249
Writers, Common of, 728
Wu, Daniel G. C., 311
Wulfstan, 177
Wyclif, John, 659
Zinzendorf, Nicolaus Ludwig von, 367

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