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The Choir Tour to Lincoln Cathedral, England

Daily Devotions



August 2019

From Holy Men, Holy Women

Chosen by The Rev. Rod Quainton “to capture the sweep of Anglican/Episcopal/Protestant history through the contributions made by reformers, theologians, thinkers, and activists, who using their talents and passion put their faith into action giving us examples of the Christian calling.”

Daily Devotion of Individuals and Families

(In the Morning – BCP p.137)

From Psalm 51

Open my lips, O Lord, *
and my mouth shall proclaim your praise.
Create in me a clean heart, O God, *
and renew a right spirit within me.
Cast me not away from your presence *
and take not your Holy Spirit from me.
Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

Reading from the Daily Devotions

Prayer for Theologians and Teachers (BCP p.248)

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 Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

Lord's Prayer

Prayer for Church Musicians and Artists (BCP p.819)

O God, whom saints and angels delight to worship in heaven: Be ever present with your servants who seek through art and music to perfect the praises offered by your people on earth; and grant to them even now glimpses of your beauty, and make them worthy at length to behold it unveiled for evermore; through Jesus Christ our Lord. *Amen.*

Food for Thought

Which Holy person inspires you the most? And why?

Where will you put your faith into action today?

Day 1 – Sunday, July 28, 2019

Philander Chase – (*Bishop of Ohio, and of Illinois, 1852*)

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."

Prayer of the day:

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.

Question of the day: Where have travels taken you on your spiritual journey?

Day 2 – Monday, July 29, 2019

John Muir – (*Naturalist and Writer – 1914*)

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

Prayer of the day:

Blessed that, Creator of the earth and all that inhabits it: We thank you for your prophet John Muir , 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.

Question of the day: Where do you find God in nature?

Day 3 – Tuesday, July 30, 2019

Frederick Douglass (*Prophetic Witness*, 1895)

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.

Prayer of the day:

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.

Question of the day: What injustice are you passionate about changing?

Day 4 – Wednesday, July 31, 2019

William W. Mayo & Charles F. Menninger

(Pioneers in Medicine, 1911, 1953)

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.

Prayer of the day:

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.

Question of the day: Where have you found God in the middle of mental and/or physical suffering?

Day 5 – Thursday, August 5, 2020

Sarah Josepha Buell Hale ~~#~~ *Editor and Prophetic Witness, 1879* ~~#~~

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.

Prayer of the day:

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.

Question of the day: What has been the most important part of your moral education?

Day 6 – Friday, August 2, 2019

Elizabeth Cady Stanton (*Liberator and Prophet*, 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."

Prayer for the day:

O God, whose Spirit guides us into all truth and makes us free: Strengthen and sustain us as you did your servant Elizabeth. 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.

Question of the day: For what cause do you put your faith into action?

Day 7 – Saturday, August 3, 2019

Søren Kierkegaard ~~##~~ *Teacher and Philosopher, 1855*)#

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.

Prayer of the day:

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.

Question of the day: When do you find it hard to make a leap of faith?

Day 8 – Sunday, August 5, 2019

Thomas Merton [#]*Contemplative and Writer, 1968)*

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.

Prayer of the day:

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.

*Question of the day: What spiritual discipline/prayer practice brings you
closer to God?*

Day 9 – Monday, August 5, 2019

Hugh, and Robert Grosseteste (*Bishops of Lincoln, 1200, 1253*)#

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.

Prayer of the day:

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.

Question of the day: What is it about Lincoln Cathedral that inspires you?

Day 10 – Tuesday, August 6, 2019

John Calvin[#](Theologian, 1564)#

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.

Prayer of the day:

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.

Question of the day: What is “the true nature” of your Christian life?

Day 11 – Wednesday, August 7, 2019

Martin Luther (#Theologian, 1546)

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.

Prayer of the day:

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.

Question of the day: What church practice would you like to see put up for discussion?

Day 12 – Thursday, August 8, 2019

Dietrich Bonhoeffer - (*Theologian and Martyr, 1945*)

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 Communion*.

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 Flossenbürg 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

Prayer of the day:

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.

Question of the day: What cause are you willing to die for?

Day 13 – Friday, August 9, 2019

Pierre Teilhard de Chardin - (*Scientist and Military Chaplain, 1955*)

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.

Prayer of the day:

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.

Question of the day: What about his theology or story intrigues you?

Day 14 – Saturday, August 10, 2019

George Berkeley and Joseph Butler

(Bishops and Theologians, 1753, 1752)#

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.##

Prayer of the day:

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.

Question of the day: What do you think of the theory of “immaterialism”?

Day 15 – Sunday, August 11, 2019

Karl Barth - (*Pastor and Theologian, 1968*)#

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.

Prayer of the day:

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.

Question of the day: What social injustice is a moral imperative for you to challenge?

Day 16 – Monday, August 12, 2019

Emily Malbone Morgan - (*Prophetic Witness*, 1937)

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.

Prayer of the day:

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.

Question of the day: Who is your spiritual companion?

