



Robert Gallagher <ragodct@gmail.com>

arlier e-newsletters

Thu, May 15, 2014 at 11:34 AM

Here are some of the earlier e-newsletters

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An Anglo-Catholic parish an African-American heritage

An occasional e-newsletter

Common Prayer

Wednesday 5:30 pm Mass

TODAY: April 9 - Dietrich Bonhoeffer, [Theologian and Martyr], 1945



A Lutheran pastor and theologian. Part of the plot to overthrow Hitler. He was arrested, impressed, and hanged by the Nazis.
A hymn wrote by Bonhoeffer in the concentration camp. Done shortly before being executed.
[By Grateful Powers so Wonderfully Sheltered](#) Hymn 695 in the Hymnal

HOLY WEEK

- April 16 - [Wednesday in Holy Week](#)
MLK writes "Letter from Birmingham Jail"
- April 17 - Maundy Thursday Liturgy 6:30 pm
- April 18 - Good Friday Liturgy 6:30 pm
- April 19 - Easter Vigil 8:00 pm
- April 20 - Easter Day - 8:00 and 10:00 am

- April 23 - [Wednesday in Easter Week](#)
- April 30 - [Catherine of Siena, 1380](#)
- May 7 - [Dame Julian of Norwich, c. 1417 Mystic](#)
- May 14 - [Frances Perkins, Public Servant and Prophetic Witness, 1965](#)
- May 21 - [John Eliot, Missionary among the Algonquin, 1690](#)
- May 28 - Eve of [Ascension Day](#)

The Daily Prayers of the Church

[Daily Office](#) (the Daily Common Prayers of the Church)

This Sunday - Propers for [Sunday of the Passion \(Palm Sunday\)](#)

Anglo Catholic & African American: Reflections

waiting only for the inner vision to bring it to light - Saint Ambrose

That we stubbornly refuse to disappear into the past or into the trash is little less than miraculous. God, it would seem, is not done with Anglo-Catholics. There is something he still wants us to do. But what can it possibly be?

We have heard this question before; we have asked it of ourselves. But in our zeal to answer it we fall again and again into temptation. We form committees, hire consultants, develop parish profiles, and gaze intently into our navels: all in the hope of assembling enough bits of information so that we can issue what contemporary jargon calls a "goals statement." But vocation is a mystery and, as Saint Ambrose once observed, "God does not save his people with arguments. To face the future we do not need facts about what we are, but the wisdom which comes from knowing who we are. Our destiny, and that of the whole Church, is already planted in our hearts, waiting only for the inner vision to bring it to light." Words like these may seem to further compound our dilemma, wrapping mystery in the miasma of paradox. If the Catholic faith holds the future, why not simply define our beliefs, deduce their consequences, and proclaim our mission to the world?

The outward signs of Anglo-Catholicism are obvious enough: the creeds, the apostolic ministry, the Mass, eucharistic vestments, the whole panoply of smells and bells. But how do we explain their inward and spiritual grace? Not simply by expounding their doctrinal significance. Of course, we must speak of dogma, for underlying our Catholic religion are beliefs about God, the sacraments, the Church, and the world. But this not where grace begins nor where faith ends. Orthodox Christianity is a way of life and a vision of heaven on earth. As the divisions among Anglo-Catholics make painfully clear, doctrine by itself tells us very little. Only when it is placed in the soil of Christian living, nourished by the Church's corporate experience, and illumined by prayer does it point to the unspeakable things of God. From "The Anglo-Catholic Vision" by John Orens

Holy Years: 1963 - 1965

April 1964 Mississippi Freedom Democratic Party (MFDP) Founded

See the page about the [founding of the MFDP](#) on the web site of the Veterans of the Civil Rights Movement



1964 also included ...

Jan. 23 -- The 24th Amendment abolishes the poll tax, which originally had been instituted in 11 southern states after Reconstruction to make it difficult for poor blacks to vote.

Freedom Summer -- The Council of Federated Organizations (COFO), a network of civil rights groups that includes CORE and SNCC, launches a massive effort to register black voters during what becomes known as the Freedom Summer. It also sends delegates to the Democratic National Convention to protest—and attempt to unseat—the official all-white Mississippi contingent.

July 2 -- President Johnson signs the Civil Rights Act of 1964. The most sweeping civil rights legislation since Reconstruction, the Civil Rights Act prohibits discrimination of all kinds based on race, color, religion, or national origin. The law also provides the federal government with the powers to enforce desegregation.

Aug. 4 -- (Neshoba County, Miss.) The bodies of three civil-rights workers—two white, one black—are found in an earthen dam, six weeks into a federal investigation backed by President Johnson. James E. Chaney, 21; Andrew Goodman, 21; and Michael Schwerner, 24, had been working to register black voters in Mississippi, and, on June 21, had gone to investigate

the burning of a black church. They were arrested by the police on speeding charges, incarcerated for several hours, and then released after dark into the hands of the Ku Klux Klan, who murdered them.

Eucharistic Spirituality

THE PRAYER BOOK AND THE EUCHARIST

The path was not always synonymous with the high road of principle. But in the end Catholic truth was vindicated, as providence plucked faith from politics. The dispute over how to administer the Eucharist is a perfect example. The First Book of Common Prayer, issued in 1549 when the Henrician Catholics were still powerful, instructed the priest to address communicants as follows: "The body of our Lord Jesus Christ preserve thy body and soul unto everlasting life." Three years later, determined to expunge both the Roman and Lutheran conceptions of the real presence, Cranmer removed the offending sentence, substituting: "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

When Elizabeth became Queen in 1558, (Reigned 1558-1605) she tried to reconcile her Catholic and Protestant subjects by commanding yet another revision of the Prayer Book. Unwilling to go back to 1549 as the Queen herself desired, yet unable to stand by the bare words of 1552, the bishops simply combined the two sentences, thereby taxing the tongues of the clergy and muddling the minds of the faithful. But in so doing these Elizabethan prelates unwittingly planted the seeds of Catholic devotion. Writing at the end of the Elizabethan age, Richard Hooker drew from our much maligned Anglican ambiguity the summons to turn from theological speculation to sacramental adoration.

"What these elements are in themselves," he confessed, "it skilleth not. It is enough that to me which takes them they are the body and blood of Christ Why should any cogitation possess the mind of a faithful communicant than this, o my God thou art true. o my soul thou art happy?"

From "The Anglo-Catholic Vision" by John Orens

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An Anglo-Catholic parish an African-American heritage

An occasional e-newsletter

Common Prayer

Wednesday 5:30 pm Mass

- Feb 5 [The Martyrs of Japan](#)
- Feb 12 [Absalom Jones](#)
- Feb 19 [Frederick Douglass](#)
- Feb 27 [George Herbert](#)

March 5 Ash Wednesday - Times to be announced

The Daily Prayers of the Church

[Daily Office](#) (the Daily Common Prayers of the Church)

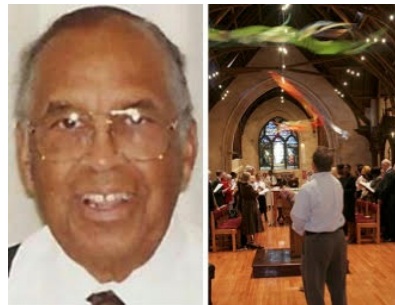
This Sunday - February 2 [propers](#)

The day is also known as Candlemas celebrating Christ as the light of the world. The name Candlemas comes from a tradition followed in some parishes of blessing candles (always beeswax) that will be used in the church in the coming year.

Here is a poem by Robert Herrick. It notes a tradition for the eve of Candlemas. All Christmas decorations of greenery were removed from homes because traces of berries, holly and so forth will bring death in the parish that year.

"Down with the rosemary, and so
 Down with the bays and mistletoe;
 Down with the holly, ivy, all,
 Wherewith ye dress'd the Christmas Hall"
 —Robert Herrick (1591–1674), "Ceremony upon Candlemas Eve"

Anglo Catholic & African American: Reflections



Clarence Farmer Saint Paul's Church

Clarence Farmer was a presence. A quiet, in the background presence. He died this past week at 98 years. I don't recall whether I ever met him. What I do remember is the role he played in Philadelphia decade after decade. He was on the Philadelphia Police Advisory Board dealing with investigations of police brutality in the black community. For many years he was the leader of the Philadelphia Commission on Human Relations dealing with issues of housing, jobs, community empowerment, and development; enforcing the city's civil rights laws and at times serving as a mediator.

What I didn't know was that he was an Episcopalian. I'm nor surprised. When I lived in that city I came to know many Episcopalians who served, as he did, in that quiet, in the background manner. I think it's part of the spirituality nurtured in our tradition. There were these attorneys and bankers, business executives and social workers, who worked for a better, more just city. Decade after decade. On February 8 There will be a burial liturgy at St. Paul's Episcopal Church in Elkins Park, PA.

[For more](#)

To be an Anglo-Catholic

To be an Anglo-Catholic, then, is to set one's face to the future and to live in hope. But to understand that future we must first travel to the past, for if there is one lesson we need to learn, especially in these troubled times, it is that openness has been woven into our vocation from the beginning. The Catholic faith did not drop down from heaven on the apostles' heads nor was it deduced once and for all by the Church fathers. It grew out of the worship, the doubts, and even the disputes of God's people, just as it continues to grow here, in this parish, in your hearts and in mine. It is always certain yet ever incomplete. In other words, the story of faith is the story of sanctified ambiguity. Our task is to enter into this strange and liberating saga, and as befits a passionate people who have been taught to look for the extraordinary in the ordinary.

From -- LIBERATING ORTHODOXY: THE ADVENTURE OF ANGLO-CATHOLICISM By John Orens

Holy Years: 1963 - 1965

Freedom Summer 1964

In June the college students came for basic training at the Western College for Woman in Oxford, Ohio. Six hundred of them came from all areas of the country. They were all middle class kids, about 85% of them were white. Up until then it was mostly the black college students that had carried the battle in the South. As they gathered they talked in small groups about what they would be doing--voter registration, teaching in Freedom Schools, staffing community centers, changing the South, struggling for justice and liberty.

[Fannie Lou Hamer](#) was there from the [Mississippi Freedom Democratic Party](#). She told them, "We need you. Help us communicate with white people. Regardless of what they act like, there's some good there. How can we say we love God, and hate our brothers and sisters? We got to reach them; if only the people coming down can help us reach them."

Many in the group felt as though they were being sent to Mississippi as sacrificial lambs. They all knew--students, trainers, veterans of the struggles and leaders of the civil rights groups--they all knew that the needed publicity and federal

involvement was only going to come if there where white victims. It was simply a truth. And the feelings had to be worked through. That was part of what the week of training was about. [Bob Moses](#) was the director of the summer project.

He spoke to the students,

"When you come South you will bring with you the concerns of the country--because the people of the country don't identify with Negroes." He told them about how because whites where involved a team of FBI agents was going to Mississippi to investigate. "We have been asking for them for three years. Now the federal government is concerned; there will be more protection for us, and hopefully for the Negroes who live there." Moses went on speaking about the task at hand--no worker could carry guns, and what if a gun was the only way to protect people, arrest and jail, the lack of money. He then moved in another direction. "There is an analogy to the Plague, by Camus. The country isn't willing yet to admit it has the plague, but it pervades the whole society. Everyone must come to grips with this, because it affects us all. We must discuss it openly and honestly, even with the danger that we get too analytical and tangled up. If we ignore it, its going to blow up in our faces."

There was an interruption in the back of the room. Bob Moses bent down to listen. "In a moment he was alone again. Still crouched, he gazed at the floor at his feet, unconscious of us. Time passed. When he stood and spoke, he was somewhere else; it was simply that he was obliged to say something, but his voice was automatic. 'Yesterday morning, three of our people left Meridian, Mississippi, to investigate a church-burning in Neshoba County. They haven't come back yet, and we haven't any word from them.'" The missing workers were James Chaney (CORE), Michael Schwerner (CORE) and Andrew Goodman (Summer Project).



Fannie Lou Hamer



Bob Moses



Andrew Goodman James Chaney Michael Schwerner

Source [Freedom Summer](#), Sally Belfrage.

I'll share more about Freedom Summer in the months ahead.

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An Anglo-Catholic parish an African-American heritage

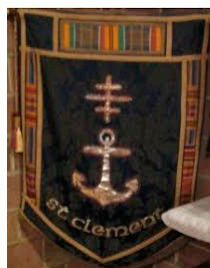
*An e-newsletter sent out most weeks
This will be the last issue until after the holidays*

The Feast of Clement of Rome

On Sunday November 24 we will celebrate our patronal feast day.

Clement of Rome was the third or maybe the fourth Bishop of Rome. There is a tradition that he was ordained by Saint Peter but scholars think it uncertain. He's known to be the writer of a letter to the church at Corinth. It was in response to church conflict in which priests of that church had been deposed by some in the congregation.

He appeals to that church's heritage of piety, hospitality, obedience and discipline. He notes that jealousy had caused the conflict and he urges to humility. His letter, which is one of the oldest Christian documents and was read along with other letters in the churches. His letter was among the first to affirm the apostolic authority of the clergy.



The tradition of Saint Clement's death is that he had been banished from Rome during the reign of the Emperor Trajan and sent to work in a stone quarry. The prisoners there were suffering from lack of water. Clement prayed, looked up and saw a lamb on a hill. He went to that place on the hill, struck the ground with his pickaxe, and water gushing from the opening. The miracle brought about the conversion of many local pagans and including other prisoners. Saint Clement was martyred for this offense by being tied to an anchor and thrown from a boat into the Black Sea.

The propers for the day

[Psalm 78:3-7](#)

[1 Chronicles 23:28-32](#)

[2 Timothy 2:1-7](#)

[Luke 6:37-45](#)

Common Prayer

Wednesday 5:30 pm Mass

November 20 [Edmund](#), King of East Anglia, 870

November 27 Thanksgiving Eve

December 4 [John of Damascus](#), Priest, c. 760

December 11 [Thomas Merton](#), Contemplative and Writer, 1968] (Tr)

December 18 [William Lloyd Garrison](#), 1879, and [Maria Stewart](#), 1879, Prophetic Witnesses

December 25 - No 5:30 mass

January 1 - No 5:30 mass

January 8 [Harriet Bedell](#), Deaconess and Missionary, 1969

The Daily Prayers of the Church

[Daily Office](#) (the Daily Common Prayers of the Church)

This Sunday - November 17 [propers](#)

Anglo Catholic & African American: Reflections

To be an Anglo-Catholic, then, is to set one's face to the future and to live in hope. But to understand that future we must first travel to the past, for if there is one lesson we need to learn, especially in these troubled times, it is that openness has been woven into our vocation from the beginning. The Catholic faith did not drop down from heaven on the apostles' heads nor was it deduced once and for all by the Church fathers. It grew out of the worship, the doubts, and even the disputes of God's people, just as it continues to grow here, in this parish, in your hearts and in mine. It is always certain yet ever incomplete. In other words, the story of faith is the story of sanctified ambiguity. Our task is to enter into this strange and liberating saga, and as befits a passionate people who have been taught to look for the extraordinary in the ordinary.

From -- LIBERATING ORTHODOXY: THE ADVENTURE OF ANGLO-CATHOLICISM By John Orens

Holy Years: 1963 - 1965

I was vicar of Saint Elizabeth's Church in South Philadelphia from 1975 - 1981. The parish buildings sat on the dividing line between the black and white neighborhoods. The parish was a mix of African Americans, whites (mostly Italian Americans), and a few Asians. It was straight and gay, singles and families. The homes of the black members typically had three pictures hung near each other--Jesus, Martin Luther King, and John Kennedy.

November 22 is the 50th anniversary of the assassination of President Kennedy.



John Lewis, congressman from Georgia, then the leader of SNCC (the Student Non-Violent Coordinating Committee) was in Nashville when the assassination took place. He was with a local SNCC leader traveling from Fisk University to the airport when the news came over the radio. In his book "Walking with the Wind" he writes, "For all his reticence in terms of civil rights, I believe John Kennedy was the best hope we had for the White House. I criticized him, yes, and he deserved that criticism. He needed it. Every politician needs to be pushed and prodded by the people he represents. ...I liked John Kennedy ... He was a symbol of hope, of change. He represented a period of great expectations for the entire country, including us--most of us--in the movement."

On the day before Thanksgiving [President Johnson addressed](#) a joint session of Congress.

This is our challenge--not to hesitate, not to pause, not to turn about and linger over this evil moment, but to continue on our course so that we may fulfill the destiny that history has set for us. Our most immediate tasks are here on this Hill.

First, no memorial oration or eulogy could more eloquently honor President Kennedy's memory than the earliest possible passage of the civil rights bill for which he fought so long. We have talked long enough in this country about equal rights. We have talked for one hundred years or more. It is time now to write the next chapter, and to write it in the books of law.

I urge you again, as I did in 1957 and again in 1960, to enact a civil rights law so that we can move forward to eliminate from this Nation every trace of discrimination and oppression that is based upon race or color. There could be no greater source of strength to this Nation both at home and abroad.

The Civil Rights bill finally passed in the summer of 1964 during what has become known as [Freedom Summer](#). [Schwerner, Goodman and Chaney](#) had been killed two weeks before. Their bodies were still not found when the bill passed Congress.

Here is [Morning Prayer](#) and [Evening Prayer](#) for November 22.

The death of the President that day overshadowed the death of [C.S Lewis](#) (1898-1963) .



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.*

Eucharistic Spirituality

A reminder -- We are trying to learn a new liturgical pattern. As we respond to the priest's invitation to communion by beginning the People's Procession to Communion.

A bit of guidance

When the priest says, "The gifts of God for the People of God"

1. Remain standing. Do not sit down. In just a moment you will be moving forward in the communion procession.
2. For a few weeks we will have an usher/greeter continue offering a signal. In time we will discontinue that.
3. If the people in the front pews are visitors or forget what to do, that's OK. Just go ahead yourself. They can follow behind.

Below is from last week's posting.

The Gifts of God for the People of God

Those words are the invitation to communion. They are the call by the celebrant for the People's Procession to Communion to begin.

Let the celebrant's invitation to Communion ("Gifts of God, for People of God") be "the" invitation. With that invitation we move forward on. It's very odd for the celebrant to invite the congregation to communion and the next thing that happens in some parishes is -- we all sit down -- it's the wrong energy.

With the invitation one usher moves to the steps to assist people needing such. The second turns around and walks to the rear of the church -- no gestures, no nudging. We want to avoid a second set of invitations beyond what the celebrant has done.

The instructions of the Book of Common Prayer are clear. It specifies that the priest is to receive communion "while the people are coming forward." Another instruction says that the "ministers are to receive the Sacrament in both kinds, and then immediately deliver it to the people."

The People's Procession to Communion

The approach of the people is properly understood as a kind of procession: those in the front of the church going forward first, followed by those in the seats behind them in a steady stream. It is far better that there should be many people waiting in the aisle than to create the impression that the communicants are approaching in "groups" or "blocks" of individuals.

Howard Galley, in *The Ceremonies of the Eucharist*, 1989

This is one of four, or maybe five, liturgical processions in the Eucharist-- the entrance, the gospel procession, the procession of the gifts of bread and wine, the people's communion procession, and the final recessional (in some parishes that is done as a short exit to emphasize the primary nature of the other four). We misunderstand the action if we think of it, or enact it, in a manner that suggests we are simply waiting in line.

This is the Body of Christ in microcosm, the parish community, moving forward to participate in the Heavenly Banquet. The one body of Christ goes to the altar to be restored to itself as one body, "The cup of blessing that we bless, is it not sharing in the blood of Christ? The bread that we break. is it not sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread." (1 Cor. 10: 17, 17) We receive the body and blood of Christ as both a sign of and the means of our unity.

This procession also gives emphasis's to the collective nature of the Eucharistic life. It places the stress on communion as something we do together; an act of communion and community with one another, "Angles and Archangels and the whole company of Heaven, and with God. We see this in Jesus words at the Last Supper, "So that they may be one, as we are one... that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." (John 17)

The Eucharist is our sharing in the presence of the risen Christ. The People of God are sharing this holy food in anticipation of a more complete sharing in God's eternal banquet. It is secondarily about our personal encounter with Christ in the liturgy.

This sense of reverent unity can be expressed in several ways -- by moving in silence with dignity, by singing a communion hymn while moving forward (therefore a hymn that is known by heart, possibly the refrain), and in some parishes by the people all remaining standing until the last person has received (done in reverence for the Blessed Sacrament and in respect for the other members of the Body of Christ.

This communion procession is an act of our oneness in Christ. We go forward together in response to the invitation of Christ given through the celebrant. The movement is one of joyful solemnity. Our stance is reverence.

In parishes where the procession is properly observed people report a shift in the congregation's energy. It is from passive to active. Instead of waiting for a second invitation and someone to give permission to move forward it is done as an act of Eucharistic spirituality. It is an act of Christian proficiency.

The other image that seems connected with the procession is that of the Pilgrim Church. We are on our way to the Heavenly Jerusalem, to the City of God. And there are others also on the journey. People of other times and other places. As we move forward together we are doing so with all the baptized who have gone before us, with all we have loved and have loved us, and with the saints and martyrs.

Q & A

But what if people somehow get it wrong?

We take a deep breath and ignore it. A few mistakes are unlikely to do much harm.

It's not the way I'm use to doing it? Why can't things just stay as they were?

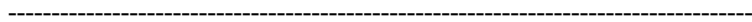
Take another deep breath. Given all the things in your life that you've changed, this is surely one of the smaller things. And as you can see, there's good reason to do it.

But visitors might get confused

Some visitors get confused now. We might as well do it as the Prayer Book instructs. Once the practice is the parish norm visitors seem to pick up on the custom and follow the lead of the sacramental community.

Why did some parishes developed the habit of waiting for the usher's invitation?

It's probably a hold over from the Victorian practice of only having communion four times per year. We would have forgotten what we were suppose to do.



A blog posting on [The People's Procession to Communion](#) by Michelle Heyne

A blog posting on [Changes in the Liturgy](#)





An Anglo-Catholic parish an African-American heritage

An e-newsletter sent out most weeks

Common Prayer

Wednesday October 16 Mass 5:30 pm



Feast of [Hugh Latimer](#) and [Nicholas Ridley](#), Bishops, 1555, Bishops and Martyrs

[Daily Office](#) (the Daily Common Prayers of the Church)

Sunday Eucharist 10:00 am [Propers for October 13](#)

Anglo Catholic & African American: Reflections

In Boston -

This summer, 42 Episcopal business representatives offered summer jobs to urban teens; the diocese is hoping to boost that number to 100 next summer. The diocese is also fostering partnerships between suburban parishes and urban public schools, training clergy and lay people to help respond to families traumatized by violence and campaigning around the state for stricter gun control laws.

The thing to note in this is that the impact is the result of the organic nature of the Body of Christ. This wasn't a parish running another program but the baptized scattered in positions throughout the society that allowed them to be good stewards of their city and the influence they have. And it was the diocese that helped coordinate efforts. All done because Merita Hopkins, an Episcopalian, then serving in the office of the mayor was outraged over the church's lack of action.



This was in response to the killing of a 19 year old connected to St. Stephen's in South Boston

[The story in the Boston Globe](#)

[On the diocesan web site](#)

[The Anglo Catholic Inner City Experience](#) - A PDF on that history

Holy Years: 1963 - 1965

The Fight for Voting Rights, 50 Years Later August 27, 2013 The New York Times

On the 50th anniversary of the March on Washington, the country can take pride in progress made toward the guarantee of equal rights for all. Yet it is disheartening to watch the continuing battles over the right to vote, a core goal of the civil rights movement and the foundation of any functioning democracy.

The latest fights, over harsh new voting restrictions in Texas and North Carolina, have only made the need for comprehensive and lasting protection of voting rights that much clearer. In June, the Supreme Court hobbled the Voting Rights Act of 1965, one of the most effective civil rights laws in American history. A central element of that law required certain states and jurisdictions with a history of discrimination to obtain federal permission before making changes to their election laws. Finding that “things have changed dramatically,” the court struck down that part of the act.

Within hours, it became clear that things had not changed as much as the court seemed to think. Texas, one of the states covered by the act, was first out of the gate, announcing it would immediately begin enforcing a photo-identification requirement for voters that a federal court had blocked last year. Defenders of that state law — which accepts a concealed-handgun license for identification but not a student ID card — said it was necessary to prevent in-person voter fraud, even though state officials have identified only a handful of such cases. The new North Carolina voter ID law, enacted earlier this month, is similarly disconnected from reality.

These laws, supported by Republican lawmakers trying to suppress Democratic votes, may not be uniquely targeted at racial minorities — they also burden the poor, the elderly, students and others — but that does not change their racial effect. Either way, what reason is there to keep eligible citizens from voting unless you are afraid of the outcome?

Last week, the Justice Department sued Texas over the voter ID law, arguing that it discriminated against minority voters. In a separate case last month, the department joined a lawsuit seeking to place Texas back under federal oversight, because of its discriminatory state-redistricting maps. Both actions relied on surviving sections of the Voting Rights Act, and Attorney General Eric Holder Jr. promised that the administration would “take action against jurisdictions that attempt to hinder access to the ballot box, no matter where it occurs.” Given a Supreme Court that appears increasingly antagonistic to claims of voting discrimination, maintaining rights in practice will require more than just aggressive and persistent lawsuits by the Justice Department or aggrieved voters.

A more robust and lasting solution would include Congress requiring states to improve the accuracy of voter registration databases. Federal laws began this process in the 1990s and early 2000s, but many states’ voting rolls remain woefully unreliable. Making registration easier — for example, by obligating states to identify and register eligible voters or by allowing voters to update their registrations online — would also make a real difference.

As the marchers who converged on Washington 50 years ago understood, it will take a people’s movement to beat back state laws that disenfranchise the most vulnerable Americans. Congress and the courts heard the voice of the people then; it is up to this generation to make sure they hear it now.

Eucharistic Spirituality

Look toward the liturgical action

It's one of the underlying principles in the liturgical participation of the congregation

Paying attention to the drama of the Liturgy is likely to increase your awareness of the meaning of what’s happening as well as your awareness of being part of an assembly, the People of God, the Body of Christ.

Most people in most parishes know about this in relation to the reading of the Gospel when there is a procession into the midst of the congregation. As the procession passes the front seats people turn and look in the direction of the procession. All eyes are facing the action as the deacon begins the reading.

If there are people who have their back to the Gospel reading at this point we think it seems odd. It’s not just that the person doesn’t know to follow the liturgical action but that in some more basic way they are insensitive to the norms of social exchange.

More parishes have learned to not print out the entire rite in a leaflet but only as much as is needed to facilitate participation. So, they don’t print the readings or the Great Thanksgiving. It’s a way to encourage the congregation to look toward the liturgical action. Some parishes came to this after noticing the absurdity of having half the congregation facing the reading of the Gospel but doing so while holding the leaflet in front of them during the reading. It makes the dramatic action ridiculous.

Parishes with worship that truly sweeps people up in the experience tend to have more such occasions in which the congregation looks toward the action. So, it’s becoming more common when there is a procession coming from the rear of

the church for people to turn in that direction and adjust their body so as to follow the movement. The same is done as the procession leaves at the end of the liturgy. People look at the person doing a reading. During the Great Thanksgiving they are aware of the community they are part of and the ceremonial actions at the altar.

A note regarding practice at St. Clement of Rome -- It may be time to tell the people in the first few pews that for about a year now the rest of the congregation has taken to the practice of turning toward the center as the procession passes and following that as it moves to the rear of the church. It's a lovely act of engagement and liturgical energy. Parishes that observe that custom usually also have the practice of turning toward the rear when the bell rings before the procession to the altar. They then follow the procession as it comes down the aisle; turning to the front as the celebrant passes.

Copyright Robert A. Gallagher, *Eucharistic Spirituality*, 2011.

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An Anglo-Catholic parish an African-American heritage

General announcements

Wednesday September 25 Mass 5:30 pm [Lancelot Andrewes](#), Bishop of Winchester, 1626



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.

T.S Eliot thought that Andrewes spoke with the authority of the past in the context of the new. "He is the first great preacher of the English Catholic Church."

[T.S Eliot on Lancelot Andrewes](#)

Anglo Catholic & African American: Reflections

What kind of social vision emerges from the Anglo-Catholic tradition?

First, it is a corporate vision. It is a social vision, a vision of a cooperative society, a community bonded together by a fundamental and unbreakable solidarity, a community of equals....

Secondly, it is a materialist vision. It is a vision which is deeply and unashamedly materialistic, which values the creation, which rejoices in the physical, in the flesh, in human sexuality, and which is rooted in the principle that matter is the vehicle of spirit, not its enemy. When [William] Temple said that Christianity was the most materialistic of all religions, he stood within a long tradition of incarnational and materialism....

Thirdly, it is a vision of transformation, of a transformed society, not simply an improved one. At the heart of Anglo-Catholic spirituality is the eucharistic offering with its two-fold emphasis on offering and consecration. Bread and wine, fruits of the earth and work of human hands, products not only of nature but of the industrial process, are, at the eucharistic offertory, brought within the redemptive process....

Fourthly, this tradition is a rebel tradition. The Tractarian movement began as a critique of the church/Tory alliance and as a protest against state control of the church.... And this culture of dissent was intensified by the fact that ritualism became a criminal offence in the second phase of the movement. So Anglo-Catholicism and a rebellious spirit became allies....

Finally, the Anglo-Catholic social vision is one which moves beyond the Christian community and is concerned with the

working out of God's purposes in the upheavals and crises of world history. It is a Kingdom theology rather than a church theology

....Source: Kenneth Leech, *The Renewal of Social Vision: A Dissident Anglo-Catholic Perspective*, in *The Anglo-Catholic Social Conscience: Two Critical Essays* (Croyden: Jubilee Group, [1991]), 1-11.

Holy Years: 1963 - 1965

Justice and holiness today

The Birmingham church where the bombing happened 50 years ago

The Rev. Arthur Price Jr., is pastor of the 16th Street Baptist Church in Birmingham, Alabama. Speaking about when he arrived to become the pastor, he said, "The church had an urgent need, a spiritual need ... The church had lost her identity as being part of the civil-rights movement ... A lot of people didn't know the church was an active church... The church wanted to be identified as not only an icon of the civil-rights movement, but as a place where God's presence dwelled."

Arts Education & Social Justice Institute

A two day institute in Seattle geared toward arts teachers, teaching artists, and creative facilitators seeking to deepen their practice of teaching the arts through a social justice lens.

Labor, then and now

Today's minimum wage is \$7.25 an hour — which is actually lower, adjusted for inflation, than it was 50 long years ago when we marched on Washington for freedom and jobs.

A. Philip Randolph Institute

Philip Randolph and Bayard Rustin were two of the leaders of the March on Washington. They played mayor roles in initiating and organizing the march. They also were largely responsible for the strong participation of organized labor in the March. For them the fight for workers' rights and civil rights were inseparable. They recognized that blacks and working people of all colors share the same goals: political and social freedom and economic justice. Randolph and Rustin founded A. Philip Randolph Institute in 1965 to continue the struggle for social, political and economic justice for all working Americans. APRI is an Organization of Black Trade Unionist to Fight for Racial Equality and Economic Justice.

Eucharistic Spirituality

Receiving Communion

"The Body of Christ, the bread of heaven" - The tradition of receiving the bread is to place the right hand over the left (the other way around is also fine). The bread is then placed in the palm of the right hand. The person receiving then raises his or her hands to the mouth and reverently consumes the bread. Before consuming the bread the person says "Amen" in response to the words of administration: "The Body of Christ, the bread of heaven." It is also permissible to receive the bread directly on the tongue. Indicate that preference by tipping the head back slightly and extending the tongue.

"The Blood of Christ, the cup of salvation" - When receiving the cup, take hold of the base of the chalice and guide it to the lips. The tradition is to say "Amen" in response to the words of administration. Some find it easier to say this "amen" after they have consumed the wine. There is also permission to receive by intinction (see below) or to simply receive in one kind, just the bread, knowing that you have fully received Christ.

Other Related Practices

What if you cannot receive the bread or the wine for some reason of health, alcoholism, etc.? The Church's tradition is that in receiving either the bread or the wine, the person receiving fully receives Christ. Simply cross the arms over the chest or give a slight shake of the head.

The practice of saying "Amen" in response to the words of administration has been restored in our current Prayer Book. This is an act of faith; the saying of "So be it!" St. Cyprian said *"Remember that it is not idly that you say 'Amen.' You are praying that you receive the Body of Christ ...You answer 'Amen', that is 'It is true!' Thus keep in your heart what you profess with your lips."*

Intinction is the practice of the bread being dipped into the wine and then consumed. The practice is primarily a 19th century development based on spiritual confusion, some false assumptions about hygiene, and frequently bigotry toward the poor, other races and gay men.

A preferable practice is to receive only the bread; leaving the rail before the cup is administered or giving a slight shake of the head as the minister of communion approaches.

In dioceses where it is a permitted practice the best way is, for reasons of both hygiene and spirituality, is to leave the bread (the host) in the palm of the hand; this signals the minister of communion about your intentions; the priest or chalice-bearer can then take the host from your fingers, dip it slightly into the wine and place it on the tongue. Intinction should never be used with baked bread as it may leave crumbs in the chalice, something that interferes with most people's sense of the dignity and beauty of the common cup experience.

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An Anglo-Catholic parish an African-American heritage

General announcements

Wednesday Evening Prayer at 5:30 pm. No mass this week

Anglo Catholic & African American: Reflections

Albert Murray died this past Sunday in Harlem. He was 97 years old. He saw the black experience as essential to American culture and as completely intertwined with it.

In an [article in the New York Times](#), Mel Watkins wrote, "to those — blacks and whites alike — who would have isolated "black culture" from the American mainstream, he answered that it couldn't be done. To him the currents of the black experience — expressed in language and music and rooted in slavery — run through American culture, blending with European and American Indian traditions and helping to give it its very shape and sound."

I like the way he put it. What Saint Clement of Rome carries forward is in part an awareness of Lincoln's "unfinished work." The "unfinished work" has to do with freedom and justice; with voting rights, jobs, and freedom from fear. Murray's life illustrates another side, though one totally bound up with the unfinished work, to what is carried forward.

Parish web page on [Anglo Catholic](#)

Parish web page on [African American](#)

Episcopal Church pages [African Americans and the Struggle for Justice](#)

Holy Years: 1963 - 1965

Wednesday August 28 5:30 pm Evening Prayer --Feasts of Saints Augustine and Moses the Black



Moses the Black



Saint Augustine of Hippo

This is the date of the [March on Washington](#) in 1963. The Office will be said. There will be a hymn. There will be three short reflective readings using the speeches of that day.

[Parish Website pages on these years](#) Related: Episcopal Church pages [African Americans and the Struggle for Justice Events in the South 1963](#)

[President Obama will speak](#) at the 50th Anniversary March on Washington

Also this week

Awe & Wonder Give thanks, reflect upon, and allow yourself to be in awe and wonder for the civil rights foot-soldiers of 1963 and those who gathered for the March on Washington. Today's sermon -

 [Sunday August 25, 2013.pdf](#)



Diane Nash

Martin Luther King

Rosa Parks



James Farmer

John Lewis

Daisy Bates

Do something for jobs and freedom Write a letter to the governor of Texas about voting rights (copy our senators) OR join a group opposing voter suppression efforts (see [parish web page](#)) OR send money to a group working on those issues OR launch your own investigation--into jury selection processes or at-large voting processes and the actual impact on Black political power.

Women's Equality Day Monday August 26 is [Women's Equality Day](#). It's the anniversary of the 19th Amendment and women's right to vote passed in 1920.

Eucharistic Spirituality

A few Core Principles regarding Liturgy

During the Eucharist you are invited

There are three ways to engage the Holy Eucharist: be present, participate, and engage.

Be present

It matters that you are present. There are the community-oriented reasons this is true--enjoying each others companionship in the Liturgy, loving one another, and missing people when they are absent. At a more profound level there's this – the worship of God in the Eucharist is the reason we exist. We exist to participate in the life and glory of God and in the Eucharist that life is focused and actualized.

In the Liturgy, we the baptized participate in the worship of God in union with Christ, the church throughout the world, and with “angels and archangels and the whole company of heaven.”

Just be present. Follow along as well as you are able that day. Let go of all the judgments about how you may not be paying enough attention or how you're not feeling especially pious. To accept that the essential act is being there is an act of humility. It is also a statement that you have grown up enough to realize that it is foolish to allow your passing feelings to control your spiritual life.

Because we give ourselves by being present we receive, on occasion, the gift of being touched by deep joy, awe, and a sense of the harmony that exists within all things.

We begin with obedience and humility not passion and devotion. The Eucharist is first an act of God and of the Body of Christ of which you and I are members.

Participate

The parish can do a great deal to assist people become competent participants in the Eucharist. The role of the baptized member is to cooperate with that process. The starting place is the simplest. Learn the sequence and the common responses. Develop the habit of setting the book aside and allow your attention to be on the liturgical action – look at the reader not the readings in a leaflet; during the Great Thanksgiving allow yourself to be aware of the community you are with and the actions at the altar.

Our tradition makes much of the use of the body in liturgy. We stand, knee and sit; some cross themselves, bow and genuflect. We see, smell, hear, touch, and taste. Don't start by explaining the meaning of actions. Let it be more experiential. Try things on. Do it and then reflect on it.

Here are a few examples of practices that connect people to sound Eucharistic practice. Try them out:

- Look toward the liturgical action. Look at the reading of the readings and the Gospel and look at the actions at the altar during the Great Thanksgiving; rather than down at a printed sheet. The parish can make that more likely by not printing the readings and the text of the Great Thanksgiving in a bulletin. An awareness of the liturgical action both expresses and fosters the unity of the church.
- Move forward at the "Invitation." When the celebrant says "The Gifts of God for the People of God" the congregation is to move toward the places where communion is distributed. There should be none of the Victorian nonsense of ushers guiding or controlling this movement. As the ministers of the altar are receiving communion the whole congregation needs to be gathering so it may also receive. This is the People's Procession to Communion.
- Receive both bread and wine; including receiving from the common cup.

Engage

The particulars will vary from person to person, temperament to temperament. Because the purpose of the Eucharist is to worship God in union with the whole church and Christ the head of the church, these forms of engagement are secondary to simply being present and participating.

Here are a few methods of engagement that can be taught.

- Intercession during the Eucharist. One tradition is to have a special intention in mind. Carry someone or a concern on your heart before God. If you think of it at the time, offer it during the Offertory; as though you were laying it upon the altar, pouring it into the chalice.
- Review the readings of the day before the Eucharist begins. That may be on arrival but could also be days in advance. Using a form of meditative reading may add to the experience.
- Focus on one of the readings. Find a phrase or word that touches you.
- Take a receptive stance during the sermon. Assume that God has a word for you. Set aside for the moment judgments about how well the preacher is doing.
- Make use of a type of affective meditative engagement. Seek a stance within yourself that fits with the part of the Eucharist happening at any given time. Maybe humility and faith during the readings and sermon; self-offering during the Offertory; unity with the whole church and with "Angels and Archangels and with all the company of heaven;" adoration during the Great Thanksgiving; communion and harmony at communion.

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