



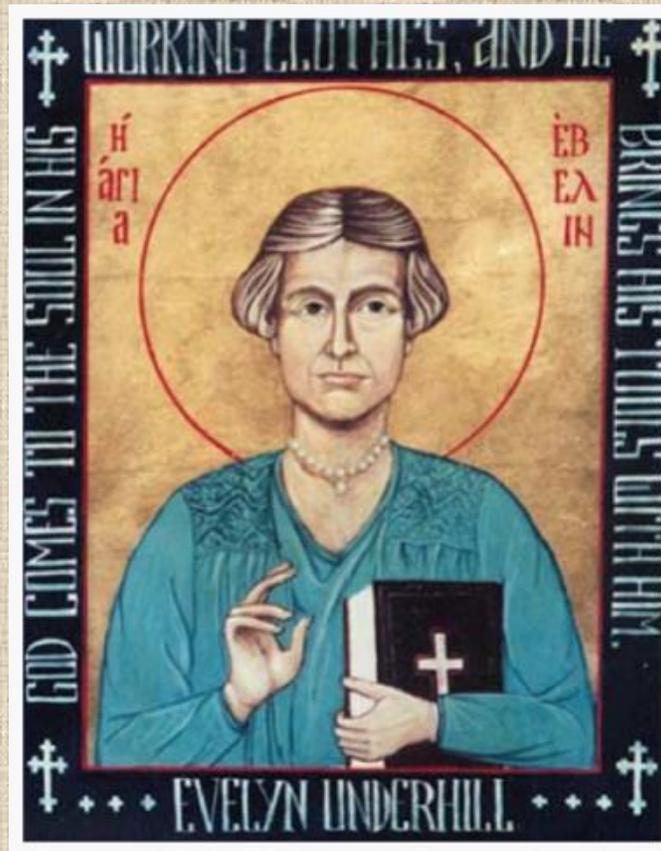
The New Epistle

a newsletter of

The Progressive Episcopal Church

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EVELYN UNDERHILL

- JUNE 15 -

JUNE NEWS



Consecration of Ven. Francesca Fortunato as First Bishop of the Northeast

The Consecration of Mother Francesca was held May 28. Her primary consecrator was the Most Rev. Timothy M. Cravens, Presiding Bishop of the Independent Catholic Christian Church on behalf of The Progressive Episcopal Church. The Co-consecrator was Rt. Rev. Mark Ælred. The service was held at Our Savior's Atonement Lutheran Church in New York City.



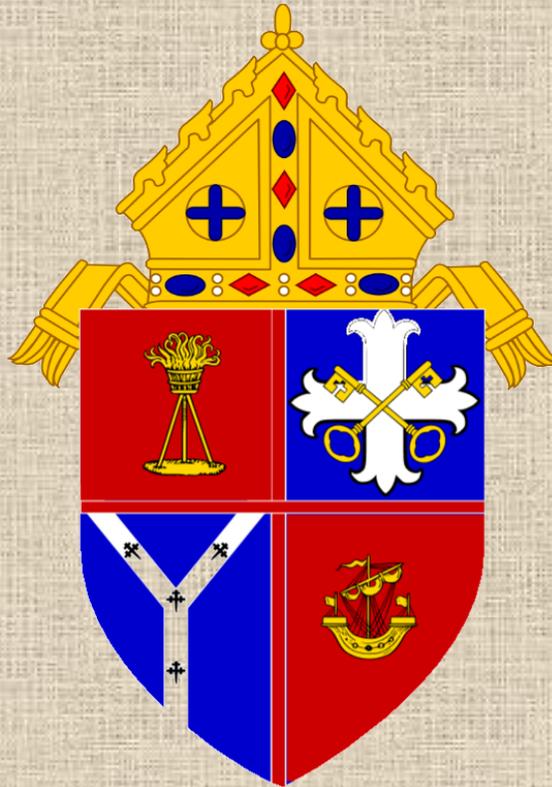
From left: Rt. Rev. Mark Ælred, Rev. Eric Vetter, Bishop Theresa, Rt. Rev. Tim Cravens, Rt. Rev. Lynn Walker, Rev. Giles Spoonhour.



Bishop Theresa & Rev. Dcn. Lyngine Calizo



SHIELD OF THE DIOCESE OF THE NORTHEAST



The shield is quartered by the Cross of St. George. In the upper left a Flaming Torch, reminding that we are called to be a Light in the world, a beacon of God's/Christ's hope & love to the tired, the poor, the hungry; it is also a nod to the famous New York lighthouse known as the Statue of Liberty and the message she carries. The lower right is a Ship, the Barque of St. Peter. It is an ancient symbol of the Church tossed on the sea of disbelief, worldliness, and persecution but finally reaching safe harbor with its cargo of human souls. These symbols also acknowledge the maritime and immigrant history of the geographic area of this diocese.

Both the Beacon and the Barque of St. Peter are on a background of red, symbolic both of Christ's blood, and also the colour also associated with the Holy Spirit and God's love. The placement of the Beacon & Barque on the red field represents that the work of the church is to be built upon and surrounded by God's Love revealed in Christ, and guided by the Holy Spirit.

The upper right is a Fleury Cross with the crossed Keys of St. Peter. The arms of the Fleury Cross are fleur-de-lis, or lilies. The lily, from the retired situation in which it grows, denotes Peace. In the lower-left is the traditional Pallium as a symbol of episcopal authority, and it appears in the shields of many dioceses in both Anglicanism and Roman Catholicism. The backgrounds of these two quarters is blue, representative of the Waters of Baptism; blue is also the colour of healing.

Portraits - Evelyn Underhill

Evelyn Underhill is recognised by the Church as a mystic and spiritual writer, and is commemorated on June 15.



Underhill was born in Wolverhampton. She was a poet and novelist, as well as a pacifist and mystic. An only child, she described her early mystical insights as "abrupt experiences of the peaceful, undifferentiated plane of reality—like the 'still desert' of the mystic—

in which there was no multiplicity nor need of explanation". The meaning of these experiences became a lifelong quest and a source of private angst, provoking her to research and write.

Both her father and her husband were writers (on the law), London barristers, and yachtsmen. She and her husband, Hubert Stuart Moore, grew up together and were married on 3 July 1907. The couple had no children. She travelled regularly within Europe, primarily Switzerland, France and Italy, where she pursued her interests in art and Catholicism, visiting numerous churches and monasteries. Neither her husband (a Protestant) nor her parents shared her interest in spiritual matters.

Underhill was called simply "Mrs Moore" by many of her friends, but was not without her detractors. She was a prolific author and published over 30 books either under her maiden name, Underhill, or under the pseudonym "John Cordelier", as was the case for the 1912 book *The Spiral Way*. Initially an agnostic, she gradually began to acquire an interest in Neoplatonism and from there was increasingly drawn to Catholicism against the

objections of her husband, eventually becoming a prominent Anglo-Catholic. Her spiritual mentor from 1921 to 1924 was Baron Friedrich von Hügel, who was appreciative of her writing yet concerned with her focus on mysticism and who encouraged her to adopt a much more Christocentric view as opposed to the theistic and intellectual one she had previously held. She described him as "the most wonderful personality ... so saintly, truthful, sane and tolerant" and was influenced by him toward more charitable, down-to-earth activities. After his death in 1925, her writings became more focused on the Holy Spirit and she became prominent in the Anglican Church as a lay leader of spiritual retreats, a spiritual director for hundreds of individuals, guest speaker, radio lecturer, and proponent of contemplative prayer.

Underhill came of age in the Edwardian era, at the turn of the 20th century and, like most of her contemporaries, had a decided romantic bent. The enormous excitement in those days was mysteriously compounded of the psychic, the psychological, the occult, the mystical, the medieval, the advance of science, the apotheosis of art, the re-discovery of the feminine and an unashamedly sensuous and the most ethereally "spiritual" (Armstrong, p. xiii–xiv). Anglicanism seemed to her out-of-key with this, her world. She sought the centre of life as she and many of her generation conceived it, not in the state religion, but in experience and the heart. This age of "the soul" was one of those periods when a sudden easing of social taboos brings on a great sense of personal emancipation and desire for an *El Dorado*

despised by an older, more morose and insensitive generation.

As an only child, she was devoted to her parents and, later, to her husband. She was fully engaged in the life of a barrister's daughter and wife, including the entertainment and charitable work that entailed, and pursued a daily regimen that included writing, research, worship, prayer and meditation. It was a fundamental axiom of hers that all of life was sacred, as that was what "incarnation" was about.

She was a cousin of Francis Underhill, Bishop of Bath and Wells.

She is the author of some 45 works including poetry, novels, and anthologies, but her most significant are her religious works.

Underhill's greatest book, *Mysticism: A Study of the Nature and Development of Man's Spiritual Consciousness*, was published in 1911, and is distinguished by the very qualities which make it ill-suited as a straightforward textbook. The spirit of the book is romantic, engaged, and theoretical rather than historical or scientific. Underhill has little use for theoretical explanations and the traditional religious experience, formal classifications or analysis. She dismisses William James' pioneering study, *The Varieties of Religious Experience* (1902), and his "four marks of the mystic state" (ineffability, noetic quality, transience, and passivity). James had admitted that his own constitution shut him off almost entirely from the enjoyment of mystical states, thus his treatment was purely objective. Underhill substituted (1) mysticism is practical, not theoretical, (2) mysticism is an entirely spiritual activity, (3) the business and method of mysticism is love, and (4) mysticism entails a definite psychological experience. Her insistence on the psychological approach was that it was the glamorous science of the pre-war period, offering the potential key to the secrets of human advances in intelligence, creativity,

and genius, and already psychological findings were being applied in theology (i.e., William Sanday's *Christologies Ancient and Modern*).

She concludes with a chapter to the unitive life, the sum of the mystic way:

"When love has carried us above all things into the Divine Dark, there we are transformed by the Eternal Word Who is the image of the Father; and as the air is penetrated by the sun, thus we receive in peace the Incomprehensible Light, enfolding us, and penetrating us."

It is one of her most simple observations that is perhaps the most profound: *"If God were small enough to be understood, He would not be big enough to be worshiped."*

Evelyn Underhill's most valuable contribution to spiritual literature must surely be her conviction that the mystical life is not only open to a saintly few, but to anyone who cares to nurture it and weave it into everyday experience, and also (at the time, a startling idea) that modern psychological theories and discoveries, far from hindering or negating spirituality, can actually enhance and transform it.

Readings for the Commemoration of Evelyn Underwood:

Wisdom 7:24–8:1, 1 Corinthians 4:1–5
John 4:19–24, Psalm 37:3–6, 32–33

O God, Origin, Sustainer, and End of all your creatures: Grant that your Church, taught by your servant Evelyn Underhill, guarded evermore by your power, and guided by your Spirit into the light of truth, may continually offer to you all glory and thanksgiving and attain with your saints to the blessed hope of everlasting life, which you have promised by our Savior Jesus Christ; who with you and the Holy Spirit, lives and reigns, one God, now and for ever. Amen.

- from Wikipedia and other sources



June 2016



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Churchman's Ordo Edition

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|--|---|--|---|---|
| <p>READINGS Mass — Year C Office — Year Two</p> <p>Weekday Eucharistic Readings for use throughout the year are found in LFF, pages 498-528.</p> <p>See Notes on Reverse</p> <p>[] - In some Places</p> | <p>Days of Special Devotion are noted with ✕</p> | <p>✕</p> | <p>Justin, Martyr at Rome, c. 167</p> <p>1</p> <p>Glo.Prf.St.3</p> | <p>The Martyrs of Lyons, 177</p> <p>2</p> <p>Glo.Prf.St.3</p> | <p>The Martyrs of Uganda, 1886 [The Most Sacred Heart of Jesus - W]</p> <p>3</p> <p>Glo.Prf.H.Wk. [Glo.Cr.Prf.H.Wk.]</p> | <p>BVM on Saturday</p> <p>4</p> <p>Propers for May 31 Glo.Prf.Inc. or BVM (TASB)</p> |
| <p>The Third Sunday after Pentecost</p> <p>5</p> <p>Proper 5 Glo.Cr.Prf.L.D.</p> | <p>[Norbert, Archbishop of Magdeburg, Founder of the Premonstratensians, 1134]</p> <p>6</p> <p>[Common of a Pastor I, Glo.Prf.St.1]</p> | <p>Feria</p> <p>7</p> | <p>[William, Archbishop of York, 1154]</p> <p>8</p> <p>[Common of a Pastor II, Prf.St.2]</p> | <p>Columba, Abbot of Iona, 597</p> <p>9</p> <p>Glo.Prf.Ap.</p> | <p>Ephrem of Edessa, Deacon, 373</p> <p>10</p> <p>Glo.Cr.Prf.St.1</p> | <p>SAINT BARNABAS, THE APOSTLE</p> <p>11</p> <p>Glo.Cr.Prf.Ap.</p> |
| <p>The Fourth Sunday after Pentecost</p> <p>12</p> <p>Proper 6 Glo.Cr.Prf.L.D.</p> | <p>[Anthony of Padua, Priest, Confessor, Doctor, 1231]</p> <p>13</p> <p>[Common of a Theologian II, Glo.Cr.Prf.Tri.]</p> | <p>Basil the Great, Bishop of Caesarea, 379</p> <p>14</p> <p>Glo.Cr.Prf.Tri.</p> | <p>Evelyn Underhill, 1941</p> <p>15</p> <p>Glo.Prf.Ded.</p> | <p>Joseph Butler, Bishop of Durham, 1752</p> <p>16</p> <p>Glo.Prf.St.1</p> | <p>Feria</p> <p>17</p> | <p>Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896</p> <p>18</p> <p>Glo.Prf.H.Wk.</p> |
| <p>The Fifth Sunday after Pentecost (Father's Day)</p> <p>19</p> <p>Proper 7 Glo.Cr.Prf.L.D.</p> | <p>[Trans. of Edward, King and Martyr, 980]</p> <p>20</p> <p>[Common of Martyrs II, Prf.St.3]</p> | <p>Feria</p> <p>21</p> | <p>Alban, First Martyr of Britain, c. 304</p> <p>22</p> <p>Glo.Cr.Prf.St.3</p> | <p>[Etheldreda, Queen, Foundress and Abbess of Ely, 679]</p> <p>23</p> <p>[Common of a Monastic II, Glo.Prf.St.2]</p> | <p>THE NATIVITY OF SAINT JOHN THE BAPTIST</p> <p>24</p> <p>Glo.Cr.Prf.Adv.</p> | <p>BVM on Saturday</p> <p>25</p> <p>Propers for May 31 Glo.Prf.Inc. or BVM (TASB)</p> |
| <p>The Sixth Sunday after Pentecost</p> <p>26</p> <p>Proper 8 Glo.Cr.Prf.L.D.</p> | <p>[Cyril of Alexandria, Bishop, 444]</p> <p>27</p> <p>[Common of a Theologian I, Glo.Cr.Prf.Tri.]</p> | <p>Irenaeus, Bishop of Lyons, Martyr, c. 202</p> <p>28</p> <p>Glo.Cr.Prf.Epi.</p> | <p>SAINT PETER AND SAINT PAUL, APOSTLES</p> <p>29</p> <p>Glo.Cr.Prf.Ap.</p> | <p>[Protomartyrs of the Church of Rome, 1st Century]</p> <p>30</p> <p>[Glo.Prf.H.Wk.]</p> | <p>Glo.—Gloria Cr.—Creed Prf.—Proper Preface of Adv.—Advent Inc.—Incarnation Epi.—Epiphany H.Wk.—Holy Week Eas.—Easter Asc.—Ascension</p> | <p>Pen.—Pentecost Tri.—Trinity Sunday A.S.—All Saints St.—Saint Ap.—Apostles Ded.—Dedication Bap.—Baptism L.D.—Lord's Day</p> |

June Birthdays

| | |
|---------------------------|----|
| Rt. Rev. Michael Sherbert | 4 |
| Rev. Tommie Spain | 14 |
| Rev. Sheldon Alley | 21 |