



James De Koven
image by James Pott & Company, 1879
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**ST. MARY'S
SERVICE OF HOLY EUCHARIST**

Including a Reflection
on the Life and Witness of
**JAMES DE KOVEN,
PRIEST
(1879 C.E.)**

from *Holy Women, Holy Men*

Wednesday, March 22, 2023

7:00-7:30 am Service of Holy Eucharist

7:30-8:00 Fellowship and Conversation

<https://zoom.us/j/584949088>

Meeting ID (recurring): 584 949 088

COLLECT OF THE DAY

Celebrant: God be with you

People: **And also with you.**

Celebrant: Let us pray.

Almighty and everlasting God, the source and perfection of all virtues, you inspired your servant James De Koven to do what is right and to preach what is true: Grant that all ministers and stewards of your mysteries may impart to your faithful people, by word and example, the knowledge of your grace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

PSALM 132:1-7

The St. Helena Psalter

O God, remember David
and all the hardships he endured;

How he swore an oath to God
and vowed a vow to the Mighty One of Jacob:

“I will not come under the roof of my house,
nor climb up into my bed;

I will not allow my eyes to sleep,
nor let my eyelids slumber;

Until I find a place for you, O God,
a dwelling for you, O Mighty One of Jacob.”

“The ark! We heard it was in Ephratah;
we found it in the fields of Jearim.

Let us go to God’s dwelling place;
let us fall upon our knees before God’s footstool.”

THE HOLY GOSPEL

Matthew 13:47-52

A reading from Matthew:

‘Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

‘Have you understood all this?’ They answered, ‘Yes.’ And he said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.’

The Word of the Lord

People: Thanks be to God.

REMEMBERING JAMES DE KOVEN

James De Koven was born in Middletown, Connecticut, in 1831, ordained by Bishop Kemper in 1855, and appointed professor of ecclesiastical history at Nashotah House. In addition, he administered a preparatory school, and assisted at the Church of St. John Chrysostom in Delafield, Wisconsin.

Nashotah House was associated, from the time of its foundation, with many of the principles of the Oxford Movement, above all in its emphasis on the sacramental life of the Church and the expression of devotion to the Eucharist—including such practices as bowing to the Altar, at the name of Jesus, and before receiving Communion. In 1859, De Koven became Warden of the Church college at Racine, Wisconsin, where he emphasized the life of worship. He died there in 1879.

De Koven came to national attention at the General Conventions of 1871 and 1874, when the controversy over “ritualism” was at its height. In 1871, he asserted that the use of candles on the Altar, incense, and genuflections were lawful, because they symbolized “the real, spiritual presence of Christ” which the Episcopal Church upheld, along with the Orthodox and the Lutherans. He cited a recent decision of an ecclesiastical court of the Church of England, which affirmed as the teaching of the Church of England that “the spiritual presence of the Body and Blood of our Lord in the Holy Communion is objective and real.”

Because of his advocacy of the “ritualist” cause, consents were not given to his consecration as Bishop of Wisconsin in 1874, and of Illinois in 1875.

To the General Convention of 1874, De Koven expressed the religious conviction that underlay his Churchmanship: “You may take away from us, if you will, every external ceremony; you may take away altars, and super-altars, lights and incense and vestments; ... and we will submit to you. But, gentlemen ... to adore Christ’s Person in his Sacrament—that is the inalienable privilege of every Christian and Catholic heart. How we do it, the way we do it, the ceremonies with which we do it, are utterly, utterly, indifferent. The thing itself is what we plead for.”

PRAYERS

Prayers may be offered, silently or aloud.

HOLY EUCHARIST

Form A (*Enriching Our Worship*, p. 65)

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Lift up your hearts.

People ***We lift them to the Lord.***

Celebrant Let us give thanks to the Lord our God.

People ***It is right to give God thanks and praise.***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations.

And so we join the saints and angels in proclaiming your glory, as we say,

Celebrant and People

***Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.***

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

And so, Loving God, we who have been redeemed by Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of Jesus Christ our Lord.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me."

The Celebrant then continues

We now celebrate, O God, the memorial of Christ our Savior. By means of this holy bread and cup, we show forth the sacrifice of Christ's death, and proclaim the resurrection, until Christ comes in glory. Gather us by this Holy Communion into one body in the Risen One, and make us a living sacrifice of praise. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

And now, in the words Christ taught us, we are bold to pray, saying,

*Our Father in heaven, hallowed be your name; your kingdom come,
your will be done, on earth as in heaven. Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil,
For the kingdom, the power, and the glory are yours, now and forever. Amen.*

PRAYER AFTER COMMUNION

Let us pray.

Eternal and Life-Giving God, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

BLESSING

May the peace which passes all understanding keep your hearts and minds in the knowledge and love of God, and may the blessing of the loving God, and God's son, risen for us, and the Holy Spirit be with you and remain with you always.

THE PEACE

The peace of the Lord be always with you.
All: And also with you.