

# The Anglican Tradition

A Journal of Theology and Devotion

## *Celebrating Pentecost*

*“O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who livest and reignest with thee, in the unity of the same Spirit, one God, world without end. Amen.”*

*Collect for Pentecost, Book of Common Prayer, 1928, pg. 180*

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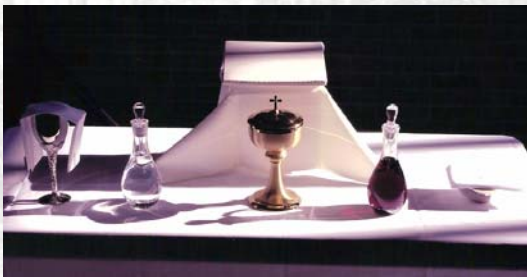
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# Our Publisher



## St. Paul's Church



St. Paul's Reformed Episcopal Church in Baton Rouge, LA is a member of the Reformed Episcopal Church in the United States. Amid growing concerns that the Protestant Episcopal Church was departing from some of the foundational principles of the English Reformation, a group led by The Rt. Rev'd George David Cummins, D.D., a duly consecrated bishop of the Protestant Episcopal Church, formed this new denomination (though not a new church) in New York City on December 2, 1873. The Reformed Episcopal Church has maintained a continuous existence for over 130 years during which it has maintained Biblical orthodoxy while upholding both Evangelical Truth and Apostolic Order. For more information concerning the history and mission of the REC, visit [www.recus.org](http://www.recus.org).

*The mission of St. Paul's Church is to proclaim the gospel of Jesus Christ, to reverently worship God and to love others as God loved us. We do this through Scriptural preaching and Sacramental worship in the tradition of the English Reformation and the use of the 1928 Book of Common Prayer.*

*St. Paul's strives to balance the beauty of a high, liturgical reverential worship with expository preaching and a vibrant congregational life. Our other ministries include weekly Holy Communion services, men's fellowships and Bible studies, altar and acolyte ministries, women's fellowship, fellowships for our children, Morning Prayer, congregational breakfasts, book publishing and pastoral services. If you are in the Baton Rouge area, come visit us. Please visit our website at [www.stpaulsbr.org](http://www.stpaulsbr.org)*

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## The Anglican Tradition

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## OUR VISION

*The vision of 'The Anglican Tradition' is to revive an interest in true churchmanship, promote the historic Anglican faith, its biblical heritage, traditions, and long-forgotten, out of print, literature.*

## Special Thanks/Credits

- Thanks to Mr. Harold Birkett, from our church congregation, for the picture of our altar on the front cover.
- Thanks to the vestry, families and individuals at St. Paul's REC, who have joyously and enthusiastically supported this ministry, participated in its growth, and contributed with talents and gifts to its creation.
- Pictures – Front Cover: Ely Cathedral, Ely, Norfolk, England. Back cover: Ruins of St. John's, from the Grosvenor Park, Chester, Cheshire, England.



# ‘Men and Brethren, What Shall We Do?’



After the apostle Peter preached his sermon on the Day of Pentecost, his hearers cried out, “*Men and brethren, what shall we do?*” (Acts 2:37). Three thousand people were added to the Church

in a single day. In the United States, people are no longer begging the Church for instruction concerning what to do to be saved. The order has been reversed. We are begging the people, but few are listening.

What is the difference between the Day of Pentecost and now? On the Day of Pentecost, the Holy Spirit attended the preaching of the apostles with such convicting power, the people were desperate to know the way of salvation. When we think of the message the apostles delivered, we might wonder why anyone believed it.

A few unlearned and ignorant men claimed that their teacher who had been crucified had been raised from the dead. Why did people believe their testimony? In our present time, we also proclaim that Jesus has been raised from the dead and ascended into

heaven. We preach that he is King of kings and Lord of lords. Why should anyone believe us?

No one will believe us unless the power of the Holy Spirit attends our preaching and testimony. In the Collect for Tuesday in Whitsun week, we pray,

*“Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by the Holy Spirit, may manifest thy power among all peoples, to the glory of thy name...”*

In a day when even clergy doubt the resurrection, and more and more people are becoming bolder in their denial of the resurrection, we need the power of the Holy Spirit to convince people of the truth that we preach.

Let us pray, especially during this season of Pentecost, that our preaching would not be in word only, but “in demonstration of the Spirit and of power” (I Cor. 2:4).

A handwritten signature in dark ink, reading 'Father Toms'.

Father Toms  
[stpaulsbr@aol.com](mailto:stpaulsbr@aol.com)



The Rev. Dr. S. Randall Toms is the Vicar of St. Paul's Reformed Episcopal Church. With over 30 years of pastoral experience, he has served several congregations in Louisiana. He holds a B. A. from Louisiana Tech University, a Master of Divinity from the New Orleans Baptist Theological Seminary, and a Ph.D. in English from Louisiana State University. His doctoral dissertation, *Ambivalent Idylls*, compared the novels of Ellen Glasgow, William Faulkner, and Thomas Hardy. He and his wife, Bettyna, have one daughter, Rebekah, and two grandchildren, Rachel and Bobby.

# The Wind of the Spirit

A Sermon by the Rev. Dr. S. Randall Toms  
Vicar of St. Paul's Reformed Episcopal Church, Baton Rouge, Louisiana

*"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."*

Acts 2:2



Pentecost, Dore

**W**hen I was a boy, growing up in the Baptist Church, one of the events I looked forward to each year was called the Kepler Men's Rally.

Kepler is a lake just outside of the town where I grew up, and each year, the men and boys from the Baptist churches in Bienville Parish would go to Kepler, Cobb's Bar-B-Q from Shreveport would cater the event, we would enjoy the mal, and then hear some great preaching afterwards. Some of the best preaching I heard as a boy was at the Kepler's Men's Rally. I remember hearing a sermon when I was 11 years old that I still rank as one of the best sermons I've ever heard. One year, just before the preacher began his sermon, the song leader led us in prayer and asked that God would send the Holy Spirit like a rushing mighty wind upon us. The preacher got a few minutes into his sermon, and we looked out across the lake and saw one of those dark clouds form suddenly. All at once the wind started blowing off that lake and rain came at us horizontally. Just before the preacher jumped from the stage to run for cover, he looked at the song leader and said, *"Brother, your prayer has been answered."*

**I**'m not sure the Spirit came that night, but the rushing mighty wind certainly did. On the day of Pentecost, which we celebrate today, there were various physical manifestations. Cloven tongues of fire sat upon the disciples. The disciples spoke in other languages. In Acts 4:31, we are told that the disciples prayed and the place where they assembled was shaken, something like an earthquake or earth tremor, and they were all filled with the Holy Ghost. It seems that on certain occasions in the book of Acts, when the Holy Spirit descended in a powerful way, there were some kinds of physical manifestations. Unfortunately, some people have read the book of Acts and have come to the conclusion that if the Holy Spirit comes, then there will always be the same kinds of physical manifestations. But as we read the book of Acts, we find people who are filled with the Holy Spirit, and there are no physical manifestations in the environment. But when the physical manifestations do occur, they have a purpose. I would like for us to concentrate on the sound that came from heaven, as of a rushing mighty wind on

the day of Pentecost. Why would there be such a sound?

## Endued with Power from on High

Remember that our Lord had promised His disciples that after He ascended, He would send the Comforter, the Holy Spirit to them. Just before His ascension, He told them to go to all the world to preach the gospel to every creature. But He told them that before they went into the world, He wanted them to *"go to Jerusalem and wait until you have been endued with power from on high."* In other words, your mission is to go into the world and make disciples of all the nations, but you are not going to be able to accomplish this purpose unless you have supernatural power, a power that will come when the Holy Ghost will come upon you. In Acts 1:8, our Lord said, *"But you shall receive power after that the Holy Ghost has come upon you, and you shall be my witnesses...."* The gift of the Spirit on the day of Pentecost was primarily to empower the Church so that it might proclaim the Gospel with power and authority. The disciples obeyed our Lord, went to

Jerusalem, and waited for the promised Holy Spirit. On the day of Pentecost, just as the Spirit is about to be poured out, they hear this sound, as of a rushing, mighty wind. Why would there be that kind of physical manifestation? Keep in mind that the sound that they heard was not wind, but it was *like* the sound of wind. But again we might ask, “*Why did God accompany the outpouring of the Holy Spirit with this sound?*” The word for “spirit” and the word for “wind” in the Greek language are the same—“pneuma.” Throughout Scripture we have this play on words, this connection between the wind and the spirit. Jesus said in John 3:8, “*The wind [pneuma] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [pneuma].*”



## The Dead Bones of Ezekiel

One of the best examples we have of this similarity between wind and spirit is found in Ezekiel’s vision of the valley of the dry bones. Remember that Ezekiel sees a vision of bones that represent the dead nation of Israel. God asks Ezekiel, “*Son of man, Can these bones live?*” Ezekiel replies, “*Thou knowest.*” Then, God tells Ezekiel to do a very interesting thing. He says, “*Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.*” How could these bones come to life when they have no life in them? We don’t even have corpses here, much less people who are able to listen. But God says to prophecy to the bones. One of the lessons we can learn from this passage is that when we preach the gospel to people, we are preaching to dead, dry bones. The Scripture says that people without Christ are spiritually dead, “*dead in trespasses and sins.*” (Eph. 2:1,5). They can no more hear the word of the Lord and understand it than these dry bones. But God commands us to do the impossible: preach to the bones. Ezekiel preached to the bones, and notice what happens, “*So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone*” (Ezek. 3:7). God brings all the bones together, then put muscles on the bones and then flesh over the muscles. Now Ezekiel can see some dead bodies, much like the people who are in our churches. We have congregations filled with nice beautiful corpses, but there is no life in them. The missing element in these corpses is spirit, or life.

Then God tells Ezekiel, “*Prophecy unto the wind, prophecy son of man, and say to the wind. Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain that they may live*” (Ezek. 3:9).

Notice once again, even in the Hebrew language, the word for “wind,” “breath,” and “spirit,” is the same word—“ruach.”

Though our translation renders these words breath, wind, spirit, in Hebrew it is like this, “*Then said He unto me, ‘Prophecy unto the ruach, prophecy son of man, and say to the ruach, Thus saith the Lord; Come from the four ruachs, O ruach, and breathe upon the slain, that they may live. So I prophesied as He commanded be, and the ruach came into them, and they lived, and stood up upon their feet, an exceeding great army.’*”

## Movements of the Spirit

The sound of the rushing mighty wind that came on the day of Pentecost was fitting, for it symbolized the coming of the life giving Spirit who would impart power to the disciples and life to those who heard their preaching. This power filled the room where they were sitting. The Spirit was not given so that we could sit around having nice, comfortable feelings. Jesus said, “*You shall receive power when the Holy Ghost is come upon you.*” The Spirit came like a powerful rushing, mighty wind. How we need that power today! How we need that power to take away our hatred, and give us love! How we need that power to take away our sadness and give us joy! How we need that power to take away our worry, anxiety, and discontent and replace it with the peace that passes all understanding! We need to recapture the idea that what the Spirit gives us, He gives us in power. He doesn’t just give us love; He gives us powerful love. He doesn’t just give us joy; He gives us powerful joy. He doesn’t just give us peace; He gives us powerful peace—love, joy, and peace such as this world knows nothing of. Above all, He gives us power to make disciples of all the nations. I see so many parallels today between what Ezekiel saw in the valley of dry bones and the condition of the Church. The church is dead, especially traditional Protestantism. Everywhere I look in the Protestant church I see liberalism, gimmicks, games, and the silliest perversions of the gospel of Christ, trying to make it fit with our contemporary needs and desires. The so called “*movements of the Spirit*” that we have seen in the last 50 years have proved themselves to

be void of life-giving power in a lost world. We are as dead as Israel was when Israel was in captivity. Sure, we're going to church, kneeling at prayer, and listening to sermons, but the pall of death covers our faces.

## **An Exceeding Great Army**

What we need is the Spirit of life to come to us again. God caused the life to come into these bones. Ezekiel says that they stood upon their feet, an exceeding great army. They went from being a bunch of scattered dry bones to being an exceeding great army. The one thing that the contemporary church is not today, is an exceeding great army. Islam is an exceeding great army, but the Church is in the mode of treat, hiding behind its four walls in a condition of death and despair. God told Ezekiel that *"these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost."* When we look at the current condition of the Church, it is easy to come to the same conclusion. Our hope is lost. But God tells Ezekiel to prophesy and say, *"O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel... And I shall put my spirit in you, and ye shall live..."* That is the only hope for the church at the present time. We are dead and our bones have been scattered. We need to realize our true condition and stop pretending that we are alive. We need to pray that God would send the Holy Spirit, the Spirit of life, to release us from our graves, and put His spirit within us that we might live. We have been satisfied with false substitutes for spiritual life for centuries now, and we need to realize our state and pray for the wind, pray for the Spirit, so that we might be an exceeding great army.

On the day of Pentecost, though there were only 120 people in the upper room, after the Holy Spirit came, they were an exceeding great army. They walked out of that room in the power of the Holy Spirit, 120 strong, and at the end of that day, they were 3,120 strong. Now that's power. That's life! That's the result of a mighty, rushing wind. Just a few days later, we read in Acts 5 that they were 5,000 strong, not counting women and children. That's spiritual power. That's the rushing mighty wind. We have settled for so much less in our generation than the real power of the Holy Ghost who is God Almighty, the third person of the Trinity. Our translation has it that when the Holy Spirit came, there was the sound of a rushing wind. The wind was coming like a storm, like a hurricane, like a tornado, and when the Holy Spirit came, like a tornado, this wind of the Spirit came sweeping everything before

it. When the Spirit comes in power like this, the work of God, which we would think would take hundreds of years of effort, is sometimes accomplished in a day.

The symbol of the Spirit's coming was of a rushing wind, a mighty wind. The main emphasis of this rushing and mighty wind is one of power. Have you ever been in a very strong wind? If you have, then what is so overwhelming is the sense of power. The Lord had promised His disciples power, and the sound they hear is one of power. Some translate the word "mighty" as "violent." It was a symbol of the power that God would give His church. At various stages in the history of the Church, we have had this power and we conquered nations with it. But now, we find ourselves being defeated by the same spiritual enemies that we used to conquer. This defeat has been the result of the Church having grieved the Holy Spirit so that we have no power. False religions, atheism, liberalism, and secularism are no match for the Church when she is endued with power from on high. But without this power, we are doomed to defeat, for we will be dead and lifeless in the face of these very active and powerful enemies of Christ and His Church.

## **Turning the World Upside Down**

But with the rushing, mighty wind of the Spirit, we could see nations born in a day. Who knows, perhaps the spirit of God will descend upon some small church such as ours, and what looks so impossible for a small church to accomplish can be done in a matter of days. Who knows? Perhaps there is a young man, a young woman, a boy or a girl in this room that the Holy Spirit is going to come to as the rushing, mighty wind, and this boy or girl is going to turn the world upside down for Christ. Our Lord told the disciples to go to Jerusalem and wait there until they had been endued with power from on high. Can you imagine the sense of expectation they had? Just think, at any moment our Lord is going to send His Spirit to us and we are going to have power to spread His gospel and change the lives of men and women all over the world. It is this desire and expectancy that is missing in the Church now. We are totally indifferent as to whether the Holy Spirit would empower our lives to do His work. Do we really want this rushing, mighty wind of the Spirit? We are not asking for the sound, but we are asking for the reality, and the reality is the power to proclaim this gospel with life-changing power. On this day of Pentecost, may we hear the sound of the rushing mighty wind, and know that we have the power to conquer the world for Christ's sake. Amen.



# A Companion to Festivals and Feasts

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA  
PRINCIPALLY SELECTED AND ALTERED FROM NESLON'S COMPANION TO THE FESTIVALS  
AND FAST OF THE CHURCH OF ENGLAND WITH *FORMS OF DEVOTION* BY

JOHN HENRY HOBART, D.D.

*Bishop of the Protestant Episcopal Church in the State of New York Twelfth Edition • New York: Stanford and Swords  
1848*

## Whitsunday

A FESTIVAL

### **Q. What Event Does The Church This Day Commemorate?**

A. The Church, in the festival of this day, commemorates the gift of the Holy Ghost, who this day visibly descended upon the apostles.

### **Q. Does Not This Festival Correspond To The Feast Of Pentecost Among The Jews?**

A. The feast of Pentecost among the Jews, instituted in memory of the delivery of the law on Mount Sinai, became afterwards distinguished by the descent of the Holy Ghost on the apostles, enabling them to promulgate that spiritual law, which was the perfection and consummation of the law delivered on Mount Sinai. This festival, therefore, corresponds to the feast of Pentecost among the Jews; and it has been observed from the very first ages of Christianity.

### **Q. Why Was This Festival Styled Whitsunday?**

A. This festival was, perhaps, styled metaphorically *Whitsunday*, that is *White-Sunday*, from the diffusion of light which on this day fell on the apostles, and enabled them to become "lights to lighten the world;" or it was so called, from its being one of the two principal seasons of baptism when all who were baptized wore white garments, in token of the spiritual purity which baptism designated, and the innocence of life to which they then bound themselves.

### **Q. Why Were Easter And Whitsuntide Fixed Upon As Stated Seasons Of Baptism?**

A. Easter was appointed as a season for the administration of baptism, in memory of Christ's death and resurrection; corresponding to which are the two parts of the Christian life represented in baptism, dying unto sin, and rising again to newness of life: and Whitsuntide was appointed for this purpose, in memory of the baptism of the apostles with "the Holy Ghost and with fire, and of their having at that time baptized themselves three thousand souls."

### **Q. Were Infants Baptized Only At These Stated Times?**

A. Infants and sick persons received baptism at all times; the baptism of adults alone was deferred to these stated periods.

### **Q. Why Were Adults Baptized Only At These Stated Periods?**

A. These stated times were appointed for the baptism of adult converts, in order that they might be prepared by

catechetical instruction, and by the examination of the bishop or presbyter, for receiving this holy sacrament; for which also they prepared themselves by prayer and fasting in the season of Lent.

### **Q. Explain the psalms appointed for the morning service.**

A. The psalms for the morning service, are the 48th and 68th. The 48th psalm, under images taken from the earthly Jerusalem, celebrates God's mercy to his spiritual Zion, the Church; which mercy was powerfully displayed this day in the miraculous descent of the Holy Ghost upon the Church, and the conversion of three thousand souls who were added to the Church. The 68th psalm, under the emblem of the removal of the ark to mount Zion, describes Christ's ascension and exaltation, with their blessed consequences, his "giving gifts to men;" and also describes the conversion of the nations, and the collection and preservation of the Church, by "the company of preachers," who were this day invested with the supernatural powers which enabled them to accomplish this mighty work.

### **Q. Explain the psalms appointed for the evening service.**

A. The psalms for the evening service are the 104th and 145th. The 104th psalm, which celebrates the wisdom and power of God in the creation and preservation of the world, is appointed for this day, because many of its expressions refer to the powerful operations of the Holy Ghost, who made "the clouds his chariot, and walketh upon the wings of the wind." "The earth," at first, "trembled at the look of him; but it was afterwards renewed by his breath, and filled with the fruits of his works." The 145th is a Eucharistic psalm, celebrating the goodness of God, and "the glory of that kingdom" which was this day established in the world by the power of the Holy Ghost.



John Henry Hobart  
1775 - 1830



**Q. Explain the lessons, epistle, and gospel for the day.**

A. The first lesson for the morning (Deut xvi. to verse 18.) records the appointment of the Jewish Pentecost, which was a type of the Christian Pentecost; for as the law was at this time given to the Jews from mount Sinai, so also was the new evangelical law this day promulgated by the administration of the Holy Ghost. The first lesson for the evening (Isaiah xi.) contains a striking prophecy of the establishment of Christ's kingdom, and the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the apostles by the power of the Holy Ghost. The second lessons (Acts iv. to verse 36 and Acts xix. to verse 21.) record the accomplishment of this prophecy, in the miraculous cures which were wrought by the apostles by the power of the Holy Ghost, and in the descent of the Holy Ghost upon the Christian converts. The gospel records our Lord's promise of sending the Comforter, and the epistle describes the miraculous descent of the Holy Ghost and its consequences.

**Q. What are we to believe concerning the Holy Ghost?**

A. The Holy Ghost is the third person in the adorable Trinity, distinct from the Father and the Son, and eternally proceeding from both; being called the Spirit of Christ, and the Spirit of the Son, as well as of the Father.

**Q. What are the various gifts of the Holy Spirit?**

A. All the gifts of the Holy Ghost may be ranged under the following: the *apostolical*, the *ecclesiastical*, and the *ordinary* gifts.

**Q. What were those gifts of the Spirit styled apostolical?**

A. The gifts of the Spirit styled *apostolical*, were those conferred by God on the apostles, in order that they might proclaim and establish the Christian faith. For this purpose, they had conferred on them "the word of wisdom," the revelation of the wisdom of God in the redemption. They had "the word of knowledge," or the gift of understanding the Scriptures which contain and describe this wisdom. They had "faith," to remove all obstacles by miracles, and to give them an invincible confidence and courage. They had the gift of "healing" all diseases by a single word, and the power of working all "miracles," of controlling the agency of created nature. They had the gift of "prophecy," to explain things past, and to foretell things future; to preach and pray at all times by the Spirit, till all things were put in order, and the Church services framed and established. They could "discern spirits," and see through all the devices and disguises of Satan at a glance. And they had the gift of "tongues, and their interpretation," by which the same persons were enabled to speak and understand all the languages under heaven, without a moment's labour.

**Q. When were these miraculous gifts conferred on the apostles?**

A. These miraculous gifts were conferred upon the apostles on the day of Pentecost; when there came suddenly a sound from heaven as of a rushing mighty wind, and it filled all the place where they were sitting; and there

appeared unto them cloven tongues, like as of fire, which sat upon each of them.



**Q. What doth this sound from heaven represent to us?**

A. This sound from heaven, as of a rushing mighty wind, was a fit emblem of the divine Spirit, by whose efficacy the Gospel was to have a speedy and unexpected success: and it signifies to us, that the promulgation of the Gospel was attended with the same divine presence and power that the giving of the law was, but not with the same circumstances of terror.

**Q. What do the cloven tongues represent to us?**

A. The cloven tongues, as it were of fire, represent to us not only the gift of various languages conferred, on the apostles, to enable them to preach to divers nations, but also the quick and piercing efficacy of their speech.

**Q. What evidence is there that this miracle was real, and that there was no deception in it?**

A. The gift of tongues was conferred on the apostles before many witnesses who were enemies to them; and they gave proof of this miraculous power in the presence of great multitudes of several nations, and in all places where they went preaching the Gospel.

**Q. What is the measure of grace styled ecclesiastical?**

A. The measure of grace styled *ecclesiastical*, is that which is given to the ordinary ministry, for the standing government and edification of the Church. This is different, both from the apostolical and from the ordinary gifts of the Holy Spirit. The end of the apostolical gifts was the establishment of the Church; the end of the ecclesiastical is the preservation of it, by the exercise of discipline, the preaching of the word, and the administration of the sacraments. As to its nature, it is a commission, or an office, concerning which it is a rule established, that "no man taketh it unto himself." This ecclesiastical gift, therefore, is also distinct from the ordinary gifts of the Holy Spirit, which all Christians enjoy; for internal gifts and graces may qualify a man for an office, but they cannot put him into one. No man, however righteous and holy through faith and the sanctifying grace of the Holy Spirit, can have authority to act in the name of Christ, till Christ, by those whom he has appointed for the purpose, gives him that authority. Holiness of office is as distinct from holiness of life, as the cause is from the effect; one is given to the ministry, that the other may be produced in the people: and, though all men that are in holy offices ought to lead holy lives, and it should be a part of our daily

prayers to God to enable them to do so, yet a failure in duty is not a forfeiture of authority. If this necessary distinction between holiness of office and holiness of person be not kept up, the end for which a ministry was appointed will not be attained; all will be teachers, and no hearers; all governors, and no subjects; the Church, as a society, will be dissolved, and confusion introduced into the spiritual system.



***Q. What are the ordinary gifts of the Holy Spirit?***

A. The ordinary gifts of the Holy Spirit are those which are given for the personal sanctification of individuals. Man, as a fallen creature, stands in need of deliverance from the guilt and power of sins past, and emancipation from the power of

sin, present and future. He needs to be justified, and to be sanctified. Man is justified by the blood of Christ effectually offered and pleaded for him in the presence of God, upon his repentance and faith: and Christ having made atonement for sin by the shedding of his blood, ascended to plead it; and then sent his Spirit to sanctify the soul of every sinner who, by repentance and faith, through the ministration of the Church, lays hold on the benefits of Christ's intercession.

***Q. What is the necessity of the sanctification of our nature, and wherein does it consist?***

A. Since without holiness it is impossible to please God, or attain that happiness which consists in the enjoyment of him; and since the frailty and corruption of our nature are so great, that we cannot of ourselves attain this holiness; God hath sent to us his Holy Spirit to sanctify us, to be the author of all internal, holiness, and the principle of our spiritual life; and, therefore, this blessed Spirit gives clearness to our faith, zeal to our charity, and strength and power to all our graces.

***Q. When may the Holy Spirit be said to give clearness to our faith?***

A. The Holy Spirit gives clearness to our faith, when he internally illuminates our minds, and inclines them to obedience to the will of God, externally revealed in the Holy Scriptures; so that our faith becomes strong enough to govern our practice, and influence our lives.

***Q. When does the Holy Spirit give zeal to our charity?***

A. The Holy Spirit gives zeal to our charity, when the love of God, which he sheds abroad in our hearts, leads us earnestly to discharge our duty, and to seek to promote the

spiritual welfare and happiness of our fellow men; recommending religion by our holy conversation and example, and enforcing it by our prayers, our benefactions, and our instructions to all those over whom we may have influence, and particularly to our families and dependents.

***Q. When does the Holy Spirit give strength and power to all our graces?***

A. The Holy Spirit gives strength and power to all our graces, when he subdues within us the power of sinful passions, and raises us above the vain allurements and corrupting pleasures of the world; when the difficulties and dangers that assail us in our religious course, serve only, through his inspirations, to enkindle our ardour, and animate our resolution; and when the duties of self-denial, patience, and forbearance, which, to worldly minds, appear so difficult, are embraced with joy and satisfaction, through the power of that divine grace to which "nothing is impossible."

***Q. It will be proper to explain more particularly the office of the Holy Spirit towards us. Is it not his office to illuminate our minds?***

A. It is the office of the Holy Spirit to illuminate our minds with the knowledge of divine truth. All supernatural light and wisdom have ever proceeded from him. He has revealed, by the inspiration of prophets and apostles, the objects of faith; and he enlightens our minds, naturally ignorant and prone to error, to apprehend divine truth; and, by the representation of proper arguments, persuades our reason to embrace it.

***Q. Is it not the office of the Holy Ghost to purify and renew us?***

A. It is the office of the Holy Ghost to purify and renew us; to set our wills and affections free from all sinful inclinations and desires: and when he has reduced our wills and affections to a sincere compliance with the laws of God, he confirms and strengthens us; so that, while we are diligent and watchful, no examples or temptations, no sinful pleasures or allurements, no afflictions or persecutions, shall shake or overcome our constancy.

***Q. Is it not the office of the Holy Ghost to excite and quicken us?***

A. It is the office of the Holy Ghost to excite and quicken us in the ways of piety and virtue. As by his sanctifying, influence he first inspired us with spiritual life, so he still proceeds to cherish and invigorate it; prompting us forward to all good actions, strengthening us in the discharge of duty, and inflaming our resolution and zeal.

***Q. Is it not the office of the Holy Ghost to comfort and sustain us?***

A. It is the office of the Holy Ghost to comfort and sustain us in our Christian course; to inspire our minds with such joys and consolations as are necessary to support us under the difficulties and temptations to which we are exposed; to give us a foretaste of that happiness prepared us, which raises us above all the sorrows and trials of life.

***Q. Is it not the office of the Holy Spirit to direct and assist our devotions by his powerful intercession?***

A. It is the office of the Holy Spirit to direct and assist our devotions by his powerful intercession. We are not able of ourselves so much as to think a good thought, much less to withdraw our minds from sensible things to divine and spiritual truths. The Holy Spirit warms our cold affections, and inflames our hearts with devotion towards God, and excites in us those dispositions and affections which qualify us to approach the throne of grace.

**Q. How may we obtain these ordinary influences of the Holy Spirit?**

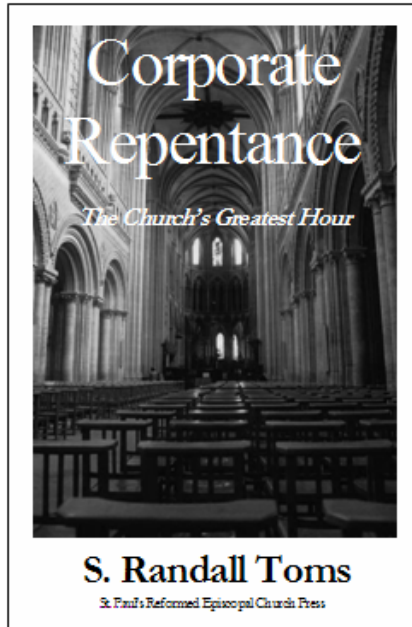
A. We may obtain these ordinary influences of the Holy Spirit, by the use of those means which God hath appointed for the purpose, and which are therefore called the *means of grace*; by humble, sincere, and earnest prayer; by frequently reading and hearing God's holy word; and especially by a devout and uniform attendance on the ordinances of the Church: for to the Church, as his body, Christ has given his Holy Spirit; and, by union with the Church, by the participation of its ordinances, we derive the influences of this Spirit.

**Q. What useful consideration does this festival suggest to us?**

A. This festival should teach us devoutly to thank God for those miraculous gifts by which he qualified and enabled his apostles to promulgate and establish the Gospel in the world. Above all, we should gratefully adore and acknowledge the Holy Spirit, as the author of our spiritual life, of all good dispositions and all good works; we should earnestly desire and pray for his purifying and consoling influences; we should hearken attentively to his holy suggestions, and carefully obey them, not quenching his divine light, not resisting his gracious persuasions, not grieving or vexing him; but, on the contrary, in dependence on his aids, we should endeavour to cleanse ourselves from all filthiness of the flesh and spirit, that we may be temples in which he will delight to dwell. If we will faithfully apply ourselves to him, we shall be able, through his strengthening power, to discharge the most severe duties, and to overcome the most powerful temptations.

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# April 2007

| Sunday  | Monday   | Tuesday   | Wednesday   | Thursday        | Friday      | Saturday  |
|---|--|---|---|-----------------|-------------|---|
| <p><i>“O God, Who for our redemption didst give thine only-begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same thy Son our Lord. Amen.”</i></p> <p style="text-align: right;"><i>Collect for Easter Day, Book of Common Prayer, 1928</i></p> |  |   |   |                 |             |   |
| 1   | 2  | 3   | 4   | 5               | 6           | 7   |
| HOLY WEEK   |  |   |   |                 |             |   |
| Palm Sunday   |  |   | Ambrose (340-397)   | Maundy Thursday | Good Friday |   |
| 8   | 9  | 10  | 11  | 12              | 13          | 14  |
| Easter  | <p><i>“Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by the special grace preventing us though dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord...Amen”</i></p> <p style="text-align: right;"><i>Collect for Easter, Book of Common Prayer, 1928</i></p> |   |   |                 |             | Justin Martyr (100-165)   |
| 15  | 16   | 17  | 18  | 19              | 20          | 21  |
| 1 <sup>st</sup> Sunday after Easter   |  |   |   |                 |             |  <p>Anselm<br/>Archbishop of<br/>Canterbury, 1109</p> |
| 22  | 23   | 24  | 25  | 26              | 27          | 28  |
| 2 <sup>nd</sup> Sunday after Easter   |  |   |  <p>St. Mark<br/>the Evangelist</p> |                 |             |   |
| 29  | 30   | <p><i>“Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.”</i></p> <p style="text-align: right;"><i>Collect for Good Friday, Book of Common Prayer, 1928</i></p> |   |                 |             |   |
| 3 <sup>rd</sup> Sunday after Easter   |  |   |   |                 |             |   |

# Scripture Readings for April

*"Open Thou Mine Eyes that I May Behold Wondrous Things out thy Law."*

**Psalms 119:18**

| Day | DATE | MORNING READINGS   | EVENING READINGS  |
|-----|------|--|---|
| Sun | 1    | (Palm)Ps.24;97;22;Zech.9:9-12;Isa.52:13-53:12;Mrk11:1-11;Matt.26                   | Ps.130;138;77;Jer.8:9-15,18-9:1;Isa.59:1-3,9-21;ICor.1:17;Jn12:20-36              |
| Mon | 2    | (MonB4Easter)Ps.71;Isa.42:1-7;Jn14:1-14  | Ps.42;43;Lam.1:7-12;Jn14:15-31  |
| Tue | 3    | (TueB4Easter)Ps.6;12;Hosea14;Jn15:1-16   | Ps.51;Lam.2:10,13-19;Jn15:17-27   |
| Wed | 4    | (WedB4Easter)Ps.94;Zech.12:9-10;13:1,7-9;Jn16:1-15                                 | Ps.74;Lam.3:1,14-33;Jn16:15-33  |
| Thr | 5    | (MaundyThr)Ps.116;Jer.31:31-34;Jn13:18-38  | Ps.142;143;Lam.3:40-58;Jn17   |
| Fri | 6    | (GoodFri)Ps.22;40:1-16;54;Gen.22:1-18orWis.2:1,12-24;Jn18                          | Ps.69:1-22;88;Isa.52:13-53:12;IPet.2:11-25  |
| Sat | 7    | (EasterEven)Ps.14;16;Job14:1-14;Jn19:38-42orHeb.4                                  | Ps.27;Job19:21-27;Rom.6:3-11  |
| Sun | 8    | (EasterDay)Ps.93;111;57;Isa.25:1-9;Exd.12:1-14;Matt.28:1-10,16-20;Rev.14:1-7,12-13 | Ps.98;114;118;Isa.51:9-16;Isa.12;Lk.24:13-35;Jn20:11-18                           |
| Mon | 9    | (EasterMon)Ps.2;Isa.61:1-3;10-11;Lk.24:1-12  | Ps.103;Exd.15:1-13;Jn20:1-10  |
| Tue | 10   | (EasterTue)Ps.30;Dan.12:1-14,13;IThess.4:13-18                                     | Ps.115;Isa.30:18-21;Jn20:11-18  |
| Wed | 11   | Ps.97;99;Micah7:7-9,18-20;ITim.6:11-19   | Ps.148;Isa.26:12-16,19;Jn20:19-23   |
| Thr | 12   | Ps.149;150;Ezk.37:1-14;Phil3:7-21  | Ps.147;Isa.52:1-10;Jn20:24-31   |
| Fri | 13   | Ps.124;125;126;Isa.65:17-25;Rev.1:4-18   | Ps.110;114;ZEph.3:14-20;Jn21:1-14   |
| Sat | 14   | Ps.145;Isa.25:1-9;Rev.7:9-17   | Ps.18:1-20;Jer.31:10-14;Jn21:15-25  |
| Sun | 15   | Ps.66;103;Wis.2:23-3:9;Isa.43:1-12;Rom.1:1-12;Lk.24:36-49                          | Ps.33;30;121;ZEph.3:14;IIEsdras2:33-48;Jn20:19-31;Rev.1:4-18                      |
| Mon | 16   | Ps.1;3;Exd.13:3-16;Heb.1   | Ps.4;11;Isa.40:1-11;IPet.1:1-12   |
| Tue | 17   | Ps.5;Exd.13:17-14:4;Heb.2:1-8  | Ps.15;24;Isa.40:12-17;IPet.1:13-25  |
| Wed | 18   | Ps.22;23;Exd.14:5-14;19-21;24-28,30;Heb.2:9-18                                     | Ps.25;Isa.40:18,21-31;IPet.2:1-10   |
| Thr | 19   | Ps.28;Exd.15:20-27;Heb.3   | Ps.29;46;Isa.42:1-9;IPet.2:11-17  |
| Fri | 20   | Ps.40:1-16;Exd.16:1-7,13-15;Heb.4:1-13   | Ps.39;Isa.42:10-17;IPet.2:18-25   |
| Sat | 21   | Ps.42;43;Exd.17:1-7;Heb.4:14-5:14  | Ps.93;111;Isa.43:1-7;IPet.3:1-12  |
| Sun | 22   | Ps.23;146;34;Isa.40:1-11;Bar.4:21-50;Jn10:1-10;Phil.3:7-16                         | Ps.145;16;100;Ezk.34:11-16,30-31;IIEsdras8:20-30,46,51-54;Jn21:1-19;ICor.15:12-23 |
| Mon | 23   | Ps.49;Exd.17:8-16;Heb.6:1-12   | Ps.47;48;Isa.43:8-13;IPet.3:13-22   |
| Tue | 24   | Ps.50;Exd.18:1-12;Heb.6:13-20  | Ps.61;62;Isa.43:15-21;44:1-3;IPet.4:1-6   |
| Wed | 25   | (St.MrktheEvangelist)Ps.102:15-28;Isa.62:6-12;Rom.15:4-13                          | Ps.67;96;19;112;Eccle.51:13-22;2:1-11;Acts12:25-13:3;ITim.4:1-11,16-18            |
| Thr | 26   | Ps.66;Exd.19:1-17,16-20;Heb.7:12-28  | Ps.71;Isa.44:9-20;IPet.4:12-19  |
| Fri | 27   | Ps.51;Exd.20:1-21;Heb.8  | Ps.73;Isa.44:24-45:4;IPet.5:1-7   |
| Sat | 28   | Ps.72;Exd.24:1-11,16-18;Heb.9:1-14   | Ps.33;Isa.45:5-12,15-19;IPet.5:8  |
| Sun | 29   | Ps.36:5;138;113;124;IISam.12:15-23;ISam.2:1-10;Jn14:1-14;Acts2:22-36               | Ps.68:1-20;115;Isa.26:12-16,19;Wis.5:1-6,14-16;ICor.5;Lk.20:27-39                 |
| Mon | 30   | Ps.85;Exd.25:1-11,17-22;Heb.9:15-28  | Ps.77;Isa.45:20;Eph.1:1-14  |
|     |      |  |   |



*"Thy Word is a Lamp Unto My Feet, and a Light Unto My Path."*



# Special Days & People to Remember in April

You can celebrate these days in your private and family devotion, or even in small groups who may like to join together to celebrate these special days. Below, I have listed some of these days for this month, what they are about, and some tips on how to make them memorable. On special days, I have given you a little help to explain the emphasis of the days, proper collects, and appropriate Scripture readings. The days with an asterisk (\*) are those that the 1928 Prayer Book lists as those that should be observed. The other days are those observed by various parts of the church to be used at your own discretion. Here is a good model to follow for family and private devotions. It is short, with those people “on-the-go” in mind. It can be used morning and/or evening: Short Scripture Reading, Hymn, Apostle’s Creed, Prayers for ourselves and others, The Lord’s Prayer, The Collect.



## April 1—Palm Sunday

On this Sunday we celebrate the triumphal entry of our Lord into Jerusalem when people strewed palm branches in his path, and exclaimed, “Blessed is that cometh in the name of the Lord.” Palm Sunday is the beginning of Holy Week. While it is wonderful to remember how our Lord was greeted by the great throng, we must also remember how the crowds would soon turn against him and shout, “Crucify Him!” We want to be counted among the people who truly receive Jesus Christ as the King of kings and Lord of Lords. As Morgan Dix writes, “*but as he came in sight of Jerusalem He wept over it; and when He arrived at the city, many were angry with those who sang His praises. Therefore think with thyself, if Jesus were to come, would He weep over thee, finding thee in hopeless sin? Wouldst thou be glad to receive Him? Art thou ready to receive Him? On this day He came as a man, but soon He will come in the clouds, with all His holy Angels, Judge of quick and dead; hast thou received Him now that thou canst meet Him then?*”; **Scripture Reading** - Philippians 2:5-11; Matthew 27; **Collect** - ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.



## April 4 – Ambrose (340-397)

Ambrose was the Bishop of Milan. Along with Augustine, Jerome, and Gregory the Great, he is called one of the “four doctors of the Church.” Born in Germany to a religious family, he was educated in Rome where he studied rhetoric, law, and literature. Until Augustine heard Ambrose preach, he had been unimpressed with Christian preaching, but Ambrose demonstrated to Augustine that Christians could have oratorical skills as well. Ambrose is remembered for his persuasive arguments against Arianism, a heresy that doubted the eternal existence of the Son of God; **Scripture Reading** - Luke 12:42-44; **Collect** - *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Ambrose, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*

## April 5-- Maundy Thursday

Maundy Thursday, called Holy Thursday in some Christian traditions, is the Thursday before Easter. On that Thursday, the Church remembers especially the events that occurred on that night before his death; Jesus washing the feet of the disciples; the institution of Holy Communion; Christ’s agony in the Garden of Gethsemane; and the betrayal by Judas Iscariot. The word “Maundy” comes from a Latin word “mandatum.” In the Latin version of the Bible, when Jesus said, *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another*” (John 13:34), the word for “commandment” is the word “mandatum.”; **Scripture Reading** - John 13; I Cor. 11:23-26; **Collect** - *ALMIGHTY Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.*



## April 6-- Good Friday

While Good Friday can be looked upon as one of the saddest days of the year as we remember the cruel atrocities perpetrated against the Son of God, Christians call it “good,” because it was on that day that our Lord Jesus Christ paid the price for our eternal redemption. The day is observed by remembering the agonies of the cross through the reading of those passages in the gospels that describe the sufferings and death of our Lord. It is also a day of poignant self-examination as we remember our sins that made it necessary for him to go to the cross; **Scripture Reading** - Hebrews 10; John 19; **Collects for the Day** - *ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen. ALMIGHTY and*

*everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen. MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.*



## April 8-- Easter Day

On this day we celebrate the resurrection of our Lord Jesus Christ from the dead. His body that was crucified, dead, and buried, rose again in newness of life. Every Sunday, the first day of the week, is a celebration of this glorious event, but especially do we commemorate this event on this holy day. Morgan Dix writes, “*This is the day of days; this is the great Feast of the whole year. This is the Morning of Salvation, and the Queen of all times and seasons. On this day, shortly past midnight, Jesus Christ, the Lord of Glory, rose from the dead. He rose because it was not possible for Him to be held of Death. He rose, because God the Father had said that His Soul should not be left in the place of departed spirits, and that His Body should not see corruption. He*

*rose to give life to the world, and to make it sure that they who believe in Him, and truly serve Him, shall at last rise from their graves, and like Him have the victory over Death and Hell.... Therefore rejoice on Easter-day more than at any other time of the year. Rejoice in pardon. Rejoice in being freed from the power of sin. Rejoice in the hope of your resurrection. Let no earthly care be on your brow this day. Let no angry, restless thought be in your mind. Go to the House of God, and lift up your heart. Above all, be sure to join with all your soul and with all your strength in the service of the Holy Sacrament by which the Lord makes us sharers in His Resurrection and gives immortality to our souls and bodies. For the Body and Blood of Christ, which we then eat and drink, are not those of one who is dead, but of Him who lives for evermore.”; **Scripture Reading** - John 20:1-10; **Collect** - *ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.**



## April 14--Justin Martyr (100-165)

Though born a pagan, Justin became one of the great apologists, or defenders, of the Christian faith. He was born in Palestine and became a student of philosophy. He searched for the truth among the various philosophies, especially those of the Stoics and the Pythagoreans. Finally, Justin was convinced that Christianity was the true philosophy. In his *First Apology*, addressed to Antonius Pius and Marcus Aurelius, he defends the Christian faith against false accusations and points to the superiority of Christian morality. He also points to the cruel injustices done to Christian during the times of persecution. In his *Dialogue with Trypho the Jew*, he argues against the charge that Christianity had distorted the Old Testament Scriptures. Justin was martyred during the reign of Marcus Aurelius; **Scripture Reading** - I Peter 3:14-18, 22; John 12:44-50; **Collect** - *O Almighty God, who hast called us to faith in thee, and hast compassed us*

*about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Justin, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## April 21--Anselm (1034-1109)

Anselm was born in northern Italy and was strongly influenced by his Christian mother. He entered a monastery and eventually became an abbot. Anselm was the Archbishop of Canterbury from 1093-1109. He is called, "the founder of scholasticism," a medieval method of education that tried to reconcile Christian theology with classical philosophy. Anselm is best known for his system of proving the existence of God by what is called "the ontological argument." The ontological argument seeks to prove God's existence on the basis of reason. For Anselm, denying the existence of God leads to a logical absurdity. Anselm's argument proceeds from the basic presupposition, "*Now we believe that [the Lord] is something than which nothing greater can be imagined.*" From this basic assumption, Anselm believes the existence of God is a logical necessity. While Anselm did believe that the existence of God

could be proved rationally, he also recognized the necessity of faith. He said, "*Nor do I seek to understand that I may believe, but I believe that I may understand. For this, too, I believe, that unless I first believe, I shall not understand.*" Thus, faith is necessary, but after a person has faith, it can be demonstrated rationally that God exists. Anselm is also known for his view of the atonement as satisfaction. In Anselm's system of theology, God is a just God who must punish sin. Therefore, man must be punished with eternal death for his sin. But God is also merciful, and out of his loving kindness, he sent his only Son to die for us on the cross, thus making satisfaction to the justice of God. Since Christ is God, his satisfaction was infinite, and therefore, a proper satisfaction for our sin which is also infinite in its heinousness and consequences; **Scripture Reading** - Romans 1:16-20; John 7:16-18; John 8:12; **Collect** - *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Anselm, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*









## April 25--St. Mark the Evangelist

Today we celebrate the life of the writer of the second synoptic gospel, the Gospel according to St. Mark. It is believed that St. Mark was a companion of St. Peter, who imparted to him many of the teachings and historical events in the life of Christ. In I Peter 5:13, the apostle refers to him as "my son, Mark." It is generally held that St. Mark is the John Mark that we find mentioned in the book of Acts. If so, Mark was the cousin of Barnabas who caused the separation between Paul and Barnabas. Later, the Apostle Paul seems to have forgiven Mark and looks forward to his companionship. Eastern Orthodoxy teaches that St. Mark was the first Patriarch of Alexandria, thus, the founder of African Christianity. According to tradition, he was martyred in Egypt in 67 A. D. for his opposition to idolatry; **Scripture Reading** - Eph. 4:7-16; John 15:1-11; **Collect** - *O*

*ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.*



# May 2007

| Sunday  | Monday   | Tuesday  | Wednesday  | Thursday   | Friday  | Saturday   |
|---|--|--|--|--|---|--|
| <p><i>"Grant, we beseech Thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell... Amen."</i></p> <p><i>Collect for Ascension Day, Book of Common Prayer, 1928</i></p> |  | <p><b>1</b></p>  <p><i>St. Phillip &amp;<br/>St. James<br/>Apostles</i></p> | <p><b>2</b></p>  <p><i>Athanasius<br/>Bishop of<br/>Alexandria, 373</i></p>                        | <b>3</b>   | <b>4</b>  | <b>5</b>   |
| <p><b>6</b></p> <p><i>4<sup>th</sup> Sunday after Easter</i></p>  | <b>7</b>   | <b>8</b>   | <p><b>9</b></p>  <p><i>Gregory of<br/>Nazianzus,<br/>Bishop of<br/>Constantinople,<br/>389</i></p> | <b>10</b>  | <b>11</b>   | <b>12</b>  |
| <p><b>13</b></p> <p><i>5<sup>th</sup> Sunday after Easter<br/>Rogation Sunday</i></p>   | <p><b>14</b></p> <p><i>"O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen."</i></p> <p><i>Collect for Rogation Sunday, Book of Common Prayer, 1928</i></p> | <b>15</b>  | <b>16</b>  | <p><b>17</b></p> <p><i>Ascension Day</i></p>     | <b>18</b>   | <p><b>19</b></p> <p><i>Dunstan (909-988)</i></p>   |
| <p><b>20</b></p>  <p><i>Rogation Days and<br/>Ascension Day</i></p> <p><i>Alcuin, Deacon<br/>And Abbot of Tours, 804</i></p>   | <b>21</b>  | <b>22</b>  | <b>23</b>  | <p><b>24</b></p> <p><i>Vincent of Lerins</i></p> | <b>25</b>   | <p><b>26</b></p> <p><i>Augustine, First<br/>Archbishop of 605<br/>Canterbury,</i></p>  |
| <p><b>27</b></p>  <p><i>Pentecost<br/>Sunday</i></p> <p><i>Bede the Venerable</i></p>  | <p><b>28</b></p> <p><i>Monday in<br/>Whitsun Week</i></p>  | <p><b>29</b></p> <p><i>Tuesday in<br/>Whitsun Week</i></p>   | <b>30</b>  | <b>31</b>  | <p><i>"O God... Grant us by the same Spirit to have right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus... Amen"</i></p> <p><i>Collect for Passover<br/>Book of Common Prayer, 1928</i></p> |  |

# Scripture Readings for May

*“Open Thou Mine Eyes that I May Behold Wondrous Things out thy Law.”*

**Psalm 119:18**

| Day | DATE | MORNING READINGS  | EVENING READINGS  |
|-----|------|---|---|
| Tue | 1    | (St.PhilipandSt.James,Apostles)Ps.139;Job23:3-12;Jn1:43-51  | Ps.27;117;Isa.30:18-21;Jn17:1-8   |
| Wed | 2    | Ps.89:1-19;Exd.32:1-7,15-20;Heb.10:15-25  | Ps.90;Isa.48:12-21;Eph.2:1-10   |
| Thr | 3    | Ps.91;Exd.32:21-24,30-34;Heb.10:26-39   | Ps.97;98;Isa.49:1-12;Eph.2:11-22  |
| Fri | 4    | Ps.94;Exd.33:7-35;Heb.11:1-16   | Ps.103;Isa.49:13-23;Eph.3:1-12  |
| Sat | 5    | Ps.99;100;Exd.34:1-10,29-35;Heb.11:17-31  | Ps.23;30;Isa.50:4-10;Eph.3:13-21  |
| Sun | 6    | Ps.116;107:1-16;Job19:21-27;Ezk.37:1-14;Jn12:44;Acts3:1-21  | Ps.18:1-20;27;Dan.12:1-4,13;Isa.60:13-22;IThess.4:13-18;Jn8:12-30                           |
| Mon | 7    | Ps.110;114;Num.10:29-36;Heb.11:32-40  | Ps.111;113;Isa.51:1-11;Eph.4:1-16   |
| Tue | 8    | Ps.124;125;Num.11:4-6,10-15,23,32-32;Heb.12:1-17  | Ps.121;122;Isa.51:12-16;Eph.4:17-32   |
| Wed | 9    | Ps.128;129;Num.12;Heb.12:18-29  | Ps.135;Isa.52:1-2;7-12;Eph.5:1-14   |
| Thr | 10   | Ps.132;Num.13:17-26,30-33;Heb.13:1-8  | Ps.145;Isa.54:1-10;Eph.5:15-33  |
| Fri | 11   | Ps.143;Num.14:1-10;Heb.13:9-16  | Ps.130;138;Isa.54:11-17;Eph.6:1-9   |
| Sat | 12   | Ps.146;149;Num.14:11-25;Heb.13:17-25  | Ps.148;150;Isa.55;Eph.6:10-13   |
| Sun | 13   | Ps.65;67;118;Ezk.34:25-31;IIEsdras14:27-35;Lk.11:1-13;Acts4:1-13,33                                       | Ps.147;144;Isa.48:12-21;Ezk.36:25-38;Rev.5;Mrk11:22-26                                      |
| Mon | 14   | (RogationMon)Ps.104;Deut.8:1-11,17-20;Matt.6:5-15   | Ps.34;Deut.28:1-14;James1:1-17  |
| Tue | 15   | (RogationTue)Ps.80;Deut.11:10-17;Matt.6:24-34   | Ps.65;67;IKings8:22-30;James4:8-17  |
| Wed | 16   | (RogationWed)Ps.144;Jer.14:1-9;IJn5:5-15  | Ps.93;99;ThreeChildren29-37;Lk.24:44-53   |
| Thr | 17   | (AscensionDay)Ps.96;Dan.7:9-10;13-14;Eph.4:1-16   | Ps.24;47;Isa.33:5-6,17,20-22;Heb.4:14-5:10  |
| Fri | 18   | Ps.15;108:1-5;Micah4:1-7;Rom.8:31-39  | Ps.29;29;Isa.12;Acts1:12-26   |
| Sat | 19   | Ps.45;Gen.49:1-2,8-10;IThess.2:13-17  | Ps.8;93;Jer.23:5-8;Acts2:1-21   |
| Sun | 20   | Ps.21:1-6;24;8;108:1-5;72;Isa.33:5-6,17,20-22;Isa.4:2-6;Isa.65:17-25;Jn17;Heb.4:14-5:10;Rev.21:1-14,21-27 | Ps.93;96;46;47;97;110;Wisd.9;Isa.32:1-4,15-20;Dan.7:9-10,13-14;Eph.1;Jn3:16-21,31-36;Rev.22 |
| Mon | 21   | Ps.2;ISam.2:1-10;Rev.5  | Ps.147;Isa.66:1-2,10-13;Acts2:22-36   |
| Tue | 22   | Ps.92;IISam.7:18-29;Rev.11:15-19  | Ps.57;138;Isa.26:1-7;Acts2:37-47  |
| Wed | 23   | Ps.21:1-6;23;Isa4:2-6;Rev.19:11-16  | Ps.33;Isa.25:1-9;Acts3:-10  |
| Thr | 24   | Ps.66;IIKings2:1-15;Rev.21:1-8  | Ps.72;Isa.9:2-7;Acts3:11-26   |
| Fri | 25   | Ps.115;Isa.35;Rev.21:9-27   | Ps.116;117;IISam.22:32-34,44-51;Acts4:1-12  |
| Sat | 26   | (WhitsunEve)Ps.81;Zech.8:1-8,20-23;Rev.22:1-17  | Ps.46;133;Deut.16:9-12;Rom.8:12-18  |
| Sun | 27   | (WhitSun)Ps.68or18:1-20;145;Wisd.1:1-7;Joel2:28-32;Jn4:19-26;Rom.8:1-11                                   | Ps.104;48;122;Wisd.7:22-8:1;Isa.11:1-9;ICor.2;Jn6:53-69                                     |
| Mon | 28   | (WhitMon)Ps.139;Wisd.9:1-6;ICor.3:9-17  | Ps.103;Jer.31:31-34;Acts4:13-22   |
| Tue | 29   | (WhitTue)Ps.148;Ezk.36:22-28;ICor.12:1-13   | Ps.145;Num.11:16-17,24-30;Acts4:23-37   |
| Wed | 30   | (EmberWed)Ps.132;Eccle.39:1-8;ICor.2  | Ps.84;Wisd.9:9-11,17-18;Acts5:12-28   |
| Thr | 31   | Ps.48;Isa.44:1-8,21-23;Gal.5:16-25  | Ps.18:1-20;Wisd.11:21-12:2;Acts5:29-42  |
|     |      |   |   |



*“Thy Word is a Lamp Unto My Feet, and a Light Unto My Path.”*

# Special Days & People to Remember in May



## May 1 - Saint Philip and Saint James, Apostles

St. James is sometimes referred to as “James the less.” We know almost nothing about him except that he is always mentioned in the list of the twelve disciples. Many attempts have been made to identify this James with James, the brother of our Lord, and James, the son of Mary (Mark 15:40). All we can say for sure from Scripture is that he was one of the twelve. St. Philip is also one of the twelve. He was the friend of Nathanael whom he brought to meet Jesus (John 1:44). When some Greeks wanted to meet Jesus, they approached Him through Philip (John 12:20). Philip was also the disciple who, at the feeding of the 5,000, wondered how they were going to feed so many people. Philip is the disciple who asked Jesus to show them the Father. Jesus replied, “*Have I been so long time with you, and yet hast thou not known me, Philip?*” (John 14:9). According to Church tradition, Philip was a missionary to Greece, Syrian, and Phrygia, and was crucified in the city of Hierapolis for his opposition to

the worship of false gods; **Scripture Reading** – John 14:1-14; **Collect** – *O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.*



## May 2–Athanasius, Bishop of Alexandria (293-373)

Athanasius was one of the great theological champions of the Church in its battle against the heresy of Arianism, the idea that Christ did not always exist. Born in Alexandria, Egypt, he studied under Bishop Alexander. He would later succeed Alexander as Bishop of Alexandria. He wrote, “*Against the Gentiles: On the Incarnation*,” a work that proved that Jesus Christ was both God and man. He also wrote, “*Three Discourses against the Arians*,” in which he established the doctrine of the eternal existence of Christ. Athanasius was also present at the council of Nicaea that produced the Nicene Creed, another statement against the heresy of Arianism. Athanasius was the first person to list a canon of the 27 books of the New Testament that we currently recognize as authoritative. Athanasius was exiled by Constantine I because of his strong stand against Arianism. He was later restored, but exiled again. As a matter of fact,

Athanasius was exiled at least five times, which led to the popular saying, “*Athanasius against the world*” The Athanasian Creed, which is still recited in some church on Trinity Sunday, is also attributed to him, containing his detailed description of the Trinity; **Scripture Reading** – II Cor. 4: 5-14; Matthew 10:23-32; **Collect**-- *O ALMIGHTY God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant Athanasius, may persevere in running the race that is set before us, until at length, through thy mercy, we with them attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## May 9 – Gregory of Nazianzus (329-389)

Gregory of Nazianzus was one of the most important theologians of the Church. A great poet and orator, who studied in Nazianzus, Caesarea Cappadocia, Alexandria, and Athens, he defended orthodox Christianity in its struggles against Arianism and Apollonianism, a heresy that cast doubt on the full divinity and full humanity of Christ. Gregory contended that Christ was both fully human and fully divine, the view of Christ that was established by the second ecumenical council, the First Council of Constantinople, 381; **Scripture Reading** – John 8:25-32; **Collect**-- *O ALMIGHTY God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of*

*thy Saints, and especially of thy servant Gregory, may persevere in running the race that is set before us, until at length, through thy mercy, we with them attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## May 13-16 – Rogation Days

Rogation Days are the Sunday, Monday, Tuesday, and Wednesday before Ascension Thursday. In earlier times, people used these days as a period of fasting before the great celebration of Ascension Day. The word “rogation” comes from the Latin word “rogare,” meaning “to ask.” The Gospel reading for Rogation contains the verse, “*Hitherto have ye asked nothing in my name: ask, and ye shall be receive, that you joy may be full.*” In the Latin version of the Bible,

the word for “ask” is a form of the word “rogare.” One of the customs that developed around Rogation days was for farmers to have their crops blessed by a priest. Also, in a custom known as “*beating the bounds*,” clergy and parishioners would march around the boundaries of the parish asking for God’s protection of the parish; **Scripture Reading** – John 16:23; **Collect**--ALMIGHTY God, Lord of heaven and earth; We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. Amen.



## May 17 – Ascension Day

On this day we celebrate the Ascension of our Lord Jesus Christ to the right hand of the Father as described in Luke 24:50-51 and Acts 1:9-11. In Ephesians 4:8, St. Paul writes, “*When he ascended up on high, he led captivity captive, and gave gifts unto men.*” Our Lord ascended to Heaven, dragging at his chariot wheels all our spiritual enemies, sin, Satan, and death, having triumphed over them. Then, from his position in heaven, he showered gifts upon the waiting Church, especially the power of the Holy Spirit to accomplish our mission of world evangelization. Morgan Dix gives us good advice concerning how to celebrate this day: “*After spending forty days on the earth with His people, the Lord went up to Heaven, when He had come. He descended when He was*

*God only. But when He went up again, He was Man also. In Him, this very nature of ours went up to Heaven, and is even now at God’s Right Hand. Heaven is opened to us: and now our risen and ascended Lord prays for us there, and, having all power in Heaven and earth, He gives us all things for the good of His Church. Lift up thy thoughts to Heaven on Holy Thursday, or Ascension Day, and if it be possible, lift them up in God’s House; and in that highest service in which it is said: Lift up your hearts. And we reply: We lift them up unto the Lord. Think not of earth, for Heaven is thine. Long for it, pant after it. There, is no more pain nor sorrow. There, is no more sin. There, thou shalt see the saints, and the Holy Angels, and thy Blessed Saviour, yea, God the Father, God the Son, and God the Holy Ghost. What is all earth to this? Strive only after Heaven. Reach up to it. Ascend thither now in heart and mind, that hereafter thou mayest ascend in body and soul, and dwell therein forever*”; **Scripture Reading** – I Peter 4:7; John 15:26-16:4; **Collect**-- GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.



## May 19 – Dunstan (909-988)

Dunstan was the Archbishop of Canterbury from 960-988. Before becoming the Archbishop, he had lived the life of a religious hermit at Glastonbury Abbey, where he copied manuscripts and worked as a silversmith. After having been exiled to France, he came back to England and instituted many reforms in monastic life. Many legends are connected with Dunstan, especially concerning his battles with the devil. One of the legends states that Dunstan put a horseshoe on the devil’s hoof. Dunstan agreed to take the shoe off only if the devil promised to never enter a home where there was a horseshoe. For this reason, horseshoes are considered to be lucky; **Scripture Reading** – John 17:18-23;

**Collect**-- O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Dunstan, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.





## May 20, Alcuin, Deacon and Abbot of Tours (735-809)

(735-809). It is doubtful that Alcuin was ever ordained as a monk or priest, but he was a famous scholar, poet, theologian, and teacher from York, England, who used his vast learning in the service of the Church. Much of his life was spent in France, where he taught Charlemagne and his two sons, Pepin and Louis. In both England and France, Alcuin wanted to revive the tradition of learning, especially among the clergy, emphasizing the trivium and the quadrivium. Alcuin was also influential in the fight against the revival of the ancient heresy of Adoptionism which taught that Jesus was not divine at his birth, but became divine at some later point in his life, such as his baptism, at which point he became an “adopted” son of God, thus the name “adoptionism.” Writing to one of the famous adoptionists, Felix, Bishop of Urgell, he said, “*As the Nestorian impiety divided Christ into two persons because of the two natures, so your unlearned*

*temerity divided Him into two sons, one natural and one adoptive.*”; **Scripture Reading** – John 1:1-14; **Collect**-- *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Alcuin, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*

## May 24 – Vincent of Lerins

Though many people may accept the Bible as the inspired, inerrant, and infallible word of God, we know that people differ in their interpretations of the Bible. How are we to know whose interpretation is correct? Vincent of Lerins offered a solution to this problem in his Commonitory (434 A. D.). In interpreting Scripture, we must accept that interpretation which “*has been believed everywhere, always, and by all.*” This maxim is often called “*the Vincentian canon.*” According to Vincent, the Church must use the principle of universality, antiquity, and consent. In other words, “*Is this the interpretation that is most universally accepted by the Church.*” “*Do we find this interpretation held in the ancient Church?*” “*Have the great councils and the majority of the fathers and theologians of the church consented to this interpretation?*” Vincent explains his position in Chapter 4 of the Commonitory: “*Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always and by all. That is truly and properly 'Catholic,' as is shown by the very force and meaning of the word, which comprehends everything almost universally. We shall hold to this rule if we follow universality [i.e. oecumenicity], antiquity, and consent. We shall follow universality if we acknowledge that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is clear that our ancestors and fathers proclaimed; consent, if in antiquity itself we keep following the definitions and opinions of all, or certainly nearly all, bishops and doctors alike.*” The Vincentian canon helps to preserve us from ancient heresies and novel teachings that often corrupt the teachings of the Church; **Scripture Reading** – Ephesians 4:1-6; **Collect**-- *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Vincent, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## May 26 – Augustine of Canterbury (?-604)

This Augustine, not to be confused with the famous theologian, St. Augustin of Hippo, was the first Archbishop of Canterbury, appointed by Pope Gregory the Great in 597. Augustine is famous for a mass conversion of people under the reign of King Ethelbert. According to the New Schaff-Herzog Encyclopedia of Religious Knowledge: “*Ethelbert permitted the missionaries to settle and preach in his town of Canterbury and before the end of the year he was converted and Augustine was consecrated bishop at Arles. At Christmas 10,000 of the king’s subjects were baptized. In 601 Mellitus (q.v.) and others brought the pope’s replies, with the pallium for*

*Augustine and a present of sacred vessels, vestments, relics, books, and the like. Gregory directed the new archbishop to ordain as soon as possible twelve suffragan bishops and to send a bishop to York, who should also have twelve suffragans, – a plan which was not carried out, nor was the primatial see established at London as Gregory intended. More practicable were the pope’s mandates concerning heathen temples and usages; the former were to be consecrated to Christian service and the latter, so far as possible, to be transformed into dedication ceremonies or feasts of martyrs, since “he who would climb to a lofty height must go up by steps, not leaps” (letter of Gregory to Mellitus, in Bede, i, 30). Augustine reconsecrated and rebuilt an old church at Canterbury as his cathedral and founded a monastery in connection with it. He also restored a church and founded the monastery of St. Peter and St. Paul outside the walls.”* **Scripture Reading** – II Cor. 5:17-20; Matthew 13:31-33; **Collect**-- O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Augustine, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.



## May 27 – Pentecost

On this day, we celebrate that wonderful moment in the life of the Church when the Holy Spirit was poured out upon the waiting Church. The word Pentecost comes from a word meaning “fifty,” thus Pentecost occurs 50 days after Easter. The Old Testament feast of Pentecost, or Shavuot, was a time of counting the days to the celebration of the giving of the Law to Moses on Mount Sinai. On the day of Pentecost, a new era was ushered in as the Gospel began to be proclaimed to the world in the power of the Holy Spirit.

Pentecost is often called “Whitsunday,” or “White Sunday.” This day is associated with “white” because baptismal candidates, often baptized on the day of Pentecost wore white robes. Some have held that “whit” is not to be equated with “white” but with “wit,” or “wisdom,” which the Apostles received when they were filled with the Holy Spirit. Pentecost is a wonderful day that we should remember because of the all the blessings the Holy Spirit has bestowed upon his Church. Morgan Dix writes: “*The Lord had promised that after He was ascended into Heaven, He would send down the Comforter to dwell in His Church, so that it should not lose His Blessed Presence, but possess Him even more nearly and fully than when He was upon earth. For now He dwelleth unseen by us because within us; He is present in every Sacrament and means of grace, and in these He gives us by His Holy Spirit pardon of sin, and holiness, the seven-fold graces, the fruits of the Spirit. Yea, we are the temples of the Holy Ghost. We may we be full of fear, for he that defileth the temple of God, him shall God destroy. Well may we be full of joy also, and of hope, for we have Him in our hearts who will make us to triumph over every affliction and temptation if only we follow His gracious influence, Who will conform us to the image of the Son of God, and make us fit for His everlasting kingdom. One the eve of Whitsunday, that it to say, on the Saturday before, think over your many sins against the Holy Ghost; by what evil tempters you have grieved Him; by what thoughts, by what words, by what deeds; how holy you might have been and are not. Be sure, if you can, to communicate upon Whitsunday, that being joined to your Saviour by receiving His body and Blood, His Spirit may flow into you, and fill you with holy desires and resolutions, and grace to fulfill the same.”*; **Scripture Reading** – Acts 2:1-11; John 14:15-31; **Collect**--O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.



## May 27 Bede the Venerable Priest and Monk of Jarrow (673-753)

Bede is recognized as one of the first great English scholars. He is referred to as “*the father of English history*,” in recognition of his great work, “*The Ecclesiastical History of the English People*.” This volume recounts the English people from the time of Caesar to his own day. Born in 673, he entered the monastery when he was only seven years old. He was ordained a deacon when he was 19, and a priest when he was 30. He was a man of broad learning, familiar with Ovid, Horace, Lucretius, and other classical writers. He wrote about music, time, and the Scriptures. He wrote, “*I spent all my life in this monastery, applying myself entirely to the study of Scripture.*”; **Scripture Reading** –

Malachi 3:16-18; Matthew 13:47-52; **Collect**-- *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Bede, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*

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# June 2007

| Sunday  | Monday   | Tuesday | Wednesday | Thursday                                 | Friday                         | Saturday                      |
|---|--|---------|-----------|--|--------------------------------|-------------------------------|
| “Almighty and everlasting God, who hast given unto us they servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen”<br>Collect for Trinity Sunday, Book of Common Prayer, 1928, pg. 186 |  |         |           |  | 1                              | 2                             |
| 3<br><br>Trinity Sunday   | 4  | 5       | 6         | 7<br><br>Corpus Christi                  | 8                              | 9<br><br>Columba<br>(521-597) |
| 10<br><br>First Book of Common<br>Prayer (1549)<br><br>1 <sup>st</sup> Sunday after Trinity   | 11<br><br>St. Barnabbas  | 12      | 13        | 14<br><br>Basil of Caesarea<br>(330-391) | 15                             | 16                            |
|   | “O God...mercifully accept our prayers...and grant us the help of thy grace that...we may please thee, both will and deed;...Amen.”<br>Collect for 1 <sup>st</sup> Sunday After Trinity Sunday, Book of Common Prayer, 1928, pg. 188   |         |           |  |                                |                               |
|   |  |         |           |  |                                |                               |
| 17<br><br>2 <sup>nd</sup> Sunday after Trinity  | 18   | 19      | 20        | 21                                       | 22<br><br>St. Alban<br>(?-304) | 23                            |
|   | “O Lord, who never failest to help and govern (us)...keep us, we beseech thee, under the protection of thy good providence, and make us to have perpetual fear and love of thy Holy Name...Amen.”<br>Collect for 2 <sup>nd</sup> Sunday After Trinity Sunday, Book of Common Prayer, 1928, pg. 191 |         |           |  |                                |                               |
|   |  |         |           |  |                                |                               |
| 24<br><br>3 <sup>rd</sup> Sunday after Trinity  | 25   | 26      | 27        | 28<br><br>Irenaeus<br>(130-200)          | 29<br><br>St. Peter            | 30                            |
| “O Lord, we beseech thee mercifully to hear us; and to grant that we, too, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.”  |  |         |           |  |                                |                               |



# Scripture Readings for June

*“Open Thou Mine Eyes that I May Behold Wondrous Things out thy Law.”*

**Psalm 119:18**

| Day | DATE | MORNING READINGS   | EVENING READINGS   |
|-----|------|--|--|
| Fri | 1    | (EmberFri)Ps.122;125;Isa.61:1-9;IICor.3  | Ps.43;134;Isa.52:1-10;Acts6  |
| Sat | 2    | (EmberSat)Ps.19;Micah3:5-8;IITim.1:1-14  | Ps.11;113;Num.6:22-27;IICor.13:5   |
| Sun | 3    | (TrinitySun)Ps.29;99;33;Isa.6:1-8;Gen.1:1-2:3;IPet.1:1-12;Jn1:1-18                         | Ps.98;100;148;150;Eccle.43:1-12,27-33;Job38:1-11,16-18;42:1-6;Eph.4:1-16;Jn1:29-34                   |
| Mon | 4    | Ps.2;3;Num.16:1-14;Lk.1:1-25   | Ps.4;8;Ezra1:1-8;Acts7:1-16  |
| Tue | 5    | Ps.5;Num.16:15-35;Lk.1:26-38   | Ps.16;20;Ezra7:7,11-24;Acts7:17-34   |
| Wed | 6    | Ps.7;Num.17:1-11;Lk.1:39-56  | Ps.25;Haggai1:1-8,12-15;Acts7:35-53  |
| Thr | 7    | Ps.9;Num.20:1-13;Lk.1:57-66  | Ps.27;Haggai2:1-9;Acts7:54-8:4   |
| Fri | 8    | Ps.10;Num.20:14-29;Lk.1:67-80  | Ps.6;26;Zech.1:7-17;Acts8:5-25   |
| Sat | 9    | Ps.13;14;Num.21:4-9;Lk.2:1-20  | Ps.29;30;Zech.2;Acts8:26-40  |
| Sun | 10   | Ps.73;89:1-19;90;Jer.23:23-32;Isa.5:8-12,18-24;Gen.3;Matt.7:13-14,21-29;James5;Rom.5       | Ps.119:33-48;49;85;Deut.30:11-20;Job21:17-33;ISam.1:1-11,19-20;Jn13:1-17,34-35;Luk316:19;Acts6       |
| Mon | 11   | (St.Barnabas)<br>Ps.1;15;Job29:11-16;Acts9:26-31;Lk.14:25-35                               | Ps.97;100;Isa.42:5-12;Acts14:8-28  |
| Tue | 12   | Ps.32;Num.22:15-21,36-40;Lk.2:41-52  | Ps.33;Ezra6:1-12;Acts9:20-31   |
| Wed | 13   | Ps.37:1-24;Num.22:41-23:12;Lk.3:1-22   | Ps.34;Ezra6:13-18;Acts9:32-43  |
| Thr | 14   | Ps.37:26-;Num.23:13-26;Lk.4:1-13   | Ps.39;Zech.7:8-14;Acts10:1-23  |
| Fri | 15   | Ps.40:1-16;Num.23:27-24:13,25;Lk.4:14-30   | Ps.41;54;Zech.8:1-13;Acts10:24-33  |
| Sat | 16   | Ps.44;Deut.34;Lk.4:31-41   | Ps.46;47;Zech8:14-23;Acts10:34-48  |
| Sun | 17   | Ps.15;19;6;125;11;12;Job31:13-28;Deut.20:1-9;Gen.6:5-8,13-22;ICor.13;Lk.9:57;Matt.24:32-42 | Ps.112;113;138;146;ISam.20:1-7,12-42;IIKings4:8-17;ISam.3:1-18;IPet.1:17-25;Lk.14:12-24;Acts7:44-8:4 |
| Mon | 18   | Ps.48;Joshua1;Lk.4:42-5:11   | Ps.42;43;Ezra7:1,6-16,25-28;Acts11:1-18  |
| Tue | 19   | Ps.49;Joshua3:1-6,13-17;Lk.5:12-26   | Ps.50;Ezra8:15,21-23,31-36;Acts11:19-30  |
| Wed | 20   | Ps.57;Joshua4:1-8;Lk.5:27-39   | Ps.61;62;Neh.1;Acts12:1-24   |
| Thr | 21   | Ps.63;Joshua6:1-7,11,14-20;Lk.6:1-11   | Ps.65;Neh.2:1-8;Acts12:25-13:12  |
| Fri | 22   | Ps.71;Joshua14:6;Lk.6:12-26  | Ps.77;Neh.2:9;Acts13:13-25   |
| Sat | 23   | Ps.73;Joshua23:1-3,11-16;Lk.6:27-38  | Ps.66;Neh.4:6-23;Acts13:26-43  |
| Sun | 24   | (St.JntheBaptist)Ps.82;98;Mal.3:1-6;Matt.3   | Ps.24;96;Malachi4;Matt.11:2-19   |
| Mon | 25   | Ps.86;Judges5:1-18;Lk.6:39-49  | Ps.84;85;Neh.5:1-13;Acts13:44-14:7   |
| Tue | 26   | Ps.89:1-19;Judges5:19-31;Lk.7:1-10   | Ps.90;Neh.8:1-13,5-6,9-12;Acts14:8-18  |
| Wed | 27   | Ps.92;Judges6:1,11-16,33-35;Lk.7:11-17   | Ps.104;Neh.9:5-15;Acts14:19-28   |
| Thr | 28   | Ps.94;Judges7:1-8;Lk.7:18-35   | Ps.111;114;Neh.9:32-38;Acts15:1-12   |
| Fri | 29   | (St.PetertheApostle)Ps.22:23-31;67;Ezekiel2:1-7;Acts11:1-18                                | Ps.23;146;Ezk.34:11-16;Jn21:15-22  |
| Sat | 30   | Ps.107:1-16;Judges10:17,11:29-40;Lk.8:1-15   | Ps.93;99;IMacc.1:1,7-15;Acts15:22-35   |



*“Thy Word is a Lamp Unto My Feet, and a Light Unto My Path.”*

# Special Days & People to Remember in June



## June 3 – Trinity Sunday

On this day we celebrate the glorious truth of the Trinity: “*God in three persons, blessed Trinity.*” Though there is a great deal of mystery surrounding the doctrine of the Trinity, the Church through the ages has taught us what we need to know concerning the persons and relationships within the Trinity. Article I of the Thirty-nine Articles summarizes our belief in this manner: “*There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.*” John Henry Hobart describes how the Scriptures affirm this doctrine: “*The Holy Scriptures, in speaking of the Father, the Son, and the Holy Ghost, distinguish them from one another, as we would in common speech distinguish three several persons. They are thus distinguished in the form of administering baptism, which is “in the name of the Father, and of the Son, and of the Holy Ghost; also in the Apostolic benediction, ‘the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost’” (II Cor.*

*13:14).... The names, attributes, and act of God are, in various places, attributed unto the Son, manifested in the flesh, as Jesus Christ the Saviour. St. John says, “the word was made flesh” (John 1:14); St. Paul, that “God was manifested in the flesh” (I Tim. 3:16); that “Christ is overall, God blessed for ever” (Rom. 9:5). Eternity is attributed to Jesus Christ the Son; “the Son hath life in himself. He is the same, and his years shall not fail” (John 5:26; Heb. 1:12). Perfection of knowledge is attributed to him; “as the Father knoweth me, so know I the Father” (John 10:15); as also the creation of all things; “all things were made by him, and without him was not any thing made that was made” (John 1:3). We are commanded to “honour the Son, as we honour the Father” (John 5:23). The glorified Saints sing Hallelujahs, as to God the Father, so also to “the Lamb for ever and ever” (Rev. 7:10) And Jesus himself is introduced, saying, “I am alpha and omega, the beginning and the end, the first and the last” (Rev. 22:13)... That the Holy Ghost is a divine person, is evident from many passages of Scripture. “Lying to the Holy Ghost” is called “lying unto God” (Acts 5:3-4). And because Christians are “the temples of the Holy Ghost,” they are said too be “the temples of God” (I Cor. 3:16).... He is joined also with God the Father, “who will not give his glory to another,” as an object of faith and worship, in baptism, and in the Apostolical benediction (Matthew 28:19-20; II Cor. 13:14)” **Scripture Reading** – Rev. 4; John 3:1-14; **Collect**--ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.*



## June 7 – Corpus Christi –

“Corpus Christi” is Latin for “body of Christ.” On this day we celebrate the giving of the Lord’s Supper to his church to be observed until he come comes again. It is observed on Thursday to correspond to Maundy Thursday, the night in which the Lord instituted the sacrament of Holy Communion; **Scripture Reading** – I Cor. 11:23-29; John 6:55-58; **Collect** – ALMIGHTY Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.



## June 9 – Columba (521-597)

Columba is one of the patron saints of Ireland, credited with introducing Christianity to Scotland. Born in Ireland, he became a monk and a priest. In 563, he left Ireland to become a missionary in Scotland. Through his leadership, monasticism became a powerful force in Ireland and Scotland. He ministered to the Picts and established churches in the Hebrides. He was given land in Iona where he eventually died. He established a school for missionaries to further the evangelization of the pagan tribes; **Scripture Reading** – I Cor. 3:11-23; Luke 10:17-20; **Collect** – *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Columba, may persevere in running the race that*

*is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## June 10 – First Book of Common Prayer (1549)

The Book of Common Prayer is the primary liturgical book of the Anglican faith. During the time of the Reformation, efforts were being made to issue a liturgy in the language of the people, rather than Latin. Serious efforts toward this end were made during the reign of Henry VIII, but after Henry's death, Thomas Cranmer, Archbishop of Canterbury, worked diligently to produce this first Book of Common Prayer. It was first used on Pentecost Sunday, June 9, 1549, during the reign of Edward VI. In the production of this liturgical work, Cranmer relied on earlier Latin, Greek, Gallican, and German liturgies. Though the Prayer Book has been revised since this initial issue in 1549, it provided the basis for the Book of Common Prayer as it is still used today. Anglicans still find within it the best method for the public worship of God and an invaluable aid in our private devotions;

**Scripture Reading** – Acts 2:38-42; Matthew 6:5-15; **Collect** – *O GOD, who hast brought us near to an innumerable company of Angels, and to the spirits of just men made perfect:*

*Grant us during our pilgrimage to abide in their fellowship, and in our Country to become partakers of their joy; through Jesus Christ our Lord. Amen.*

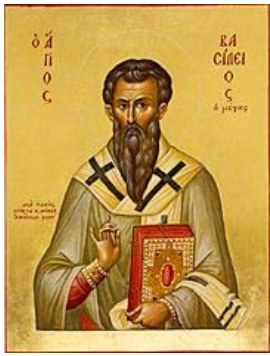


## June 11 – St. Barnabas

Barnabas was the missionary companion of the Apostle Paul. In Acts 13 we read of the gathering of the church in Antioch, at which time, the Holy Ghost said, “*Separate me Barnabas and Saul for the work whereunto I have called them*” (2). The name “Barnabas” means “*son of encouragement*”, and he proved worthy of his name by introducing Saul to the church in Antioch at a time when Saul was still regarded with some suspicion by the early Christian communities. Barnabas was described as “a good man, and full of the Holy Ghost and of faith” (Acts 11:24). Barnabas and Paul served together until they had a dispute concerning whether to take John Mark with them. John Mark had previously left them on one their journeys, and Paul felt that he was unreliable. According to Church tradition,

Barnabas was stoned to death by the Jews at Salamis on the east coast of Cyprus; **Scripture Reading** – Acts 11:22-30; John 15:12-16; **Collect** – *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Barnabas, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*

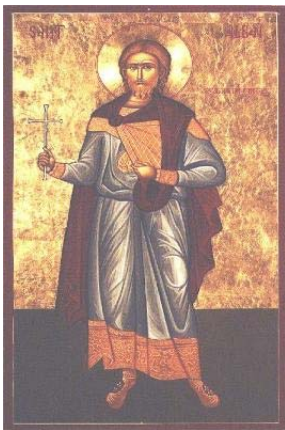




## June 14 – Basil of Caesarea (330-391)

Basil, the older brother of Gregory of Nyssa, was another defender of the Church against the heresy of Arianism. He was educated in Constantinople and Athens. He decided to seek the counsel of some of the desert saints, being attracted by their rigorous asceticism. He became the head of a convent in Pontus, and eventually became the Bishop of Caesarea. Basil not only defended the Church against Arianism, but also against the Macedonian heresy, especially in his work, *De Spiritu Sancto*. The Macedonian heresy denied the divinity of the Holy Spirit, a heresy that was condemned at the First Council of Constantinople (381); **Scripture Reading** – I Cor. 2:6-13; Luke 10:22-24; **Collect**-- *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints,*

*and especially of thy servant, Basil, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## June 22 – Alban (?-304)

Alban is considered to be the first Christian martyr in Britain. He was born a pagan, but was converted by the life and witness of a very godly Christian priest. On one occasion, he was hiding a priest from Roman authorities. When the authorities arrived to search his home, he exchanged clothes with the priest and allowed himself to be arrested. When he was asked what he believed, he replied, “*I worship and adore the true and living God who created all things.*” He was beheaded as a sacrifice to the Roman gods. The Cathedral of St. Alban’s is located near the spot where Alban was martyred; **Scripture Reading** – I John 3:13-16; Matthew 10:34-42; **Collect**-- *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Alban, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and*

*finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## June 24 – St. John the Baptist

John the Baptist was the cousin of our Lord Jesus, born to preach to the people and prepare them for the coming of the Messiah. He was born to Zacharias and Elizabeth, who was thought to be barren. After his birth, Zacharias prophesied of the future work of his son in the hymn that we now call the Benedictus (Luke 1:68-79). Though he felt unworthy, John baptized Jesus as our Lord began his public ministry. John was beheaded as a result of his opposition to the marriage of Herod Antipas to Herodias, the former wife of his brother, Herod Philip I. Jesus extolled the virtues of John the Baptist by saying “*Among them that are born of women there hath not risen a greater than John the Baptist*” (Matt. 11:11); **Scripture Reading** – Isaiah 40:1-11; Luke 1:57-80. **Collect** – *ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so*

*to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. Amen.*





## June 28 – Irenaeus (130?-200)

Irenaeus was an early Christian apologist who defended the Church against the heresies of Gnosticism. He was a disciple of Polycarp, who had been a disciple of the Apostle John. He became a priest, and later the bishop of Lyon in Gaul. Irenaeus defended our current belief that only the four gospels, Matthew, Mark, Luke, and John were authoritative. He rejected the many other gospel versions, especially those of the Gnostic variety such as the Gospel of Judas. One of the primary teachings of the Gnostics was that Jesus did not have a real body of flesh and blood, but only appeared to have one. His famous work, *Against Heresies*, was of the first great treatises against the heresy of Gnosticism; **Scripture Reading** – Malachi 2:5-7; Luke 11:33-36; **Collect**- *O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that*

*we, encouraged by the good examples of thy Saints, and especially of thy servant, Irenaeus, may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. Amen.*



## June 29 – St. Peter

The Apostle Peter is one of the key figures in the Gospels and the history of the early Church. He is always listed first in the lists of the apostles that we have in the Gospels. He is the one who made the great confession, “*Thou art the Christ, the Son of the living God.*” Though he denied Christ three times on the eve of the crucifixion, Peter repented and was given the commission of our Lord Jesus after his resurrection to “*feed my lambs.*” On the day of Pentecost, Peter preached a sermon that resulted in the conversion of 3,000. He was instrumental in breaking down the barriers that existed between Jew and Gentile when he preached in the home of Cornelius, the centurion. According to Church tradition,

Peter was crucified, head downward, in 64 A. D. during the reign of Nero; **Scripture Reading** – Acts 12:1-11; Matthew 16:13-19; **Collect**-- *O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. Amen.*

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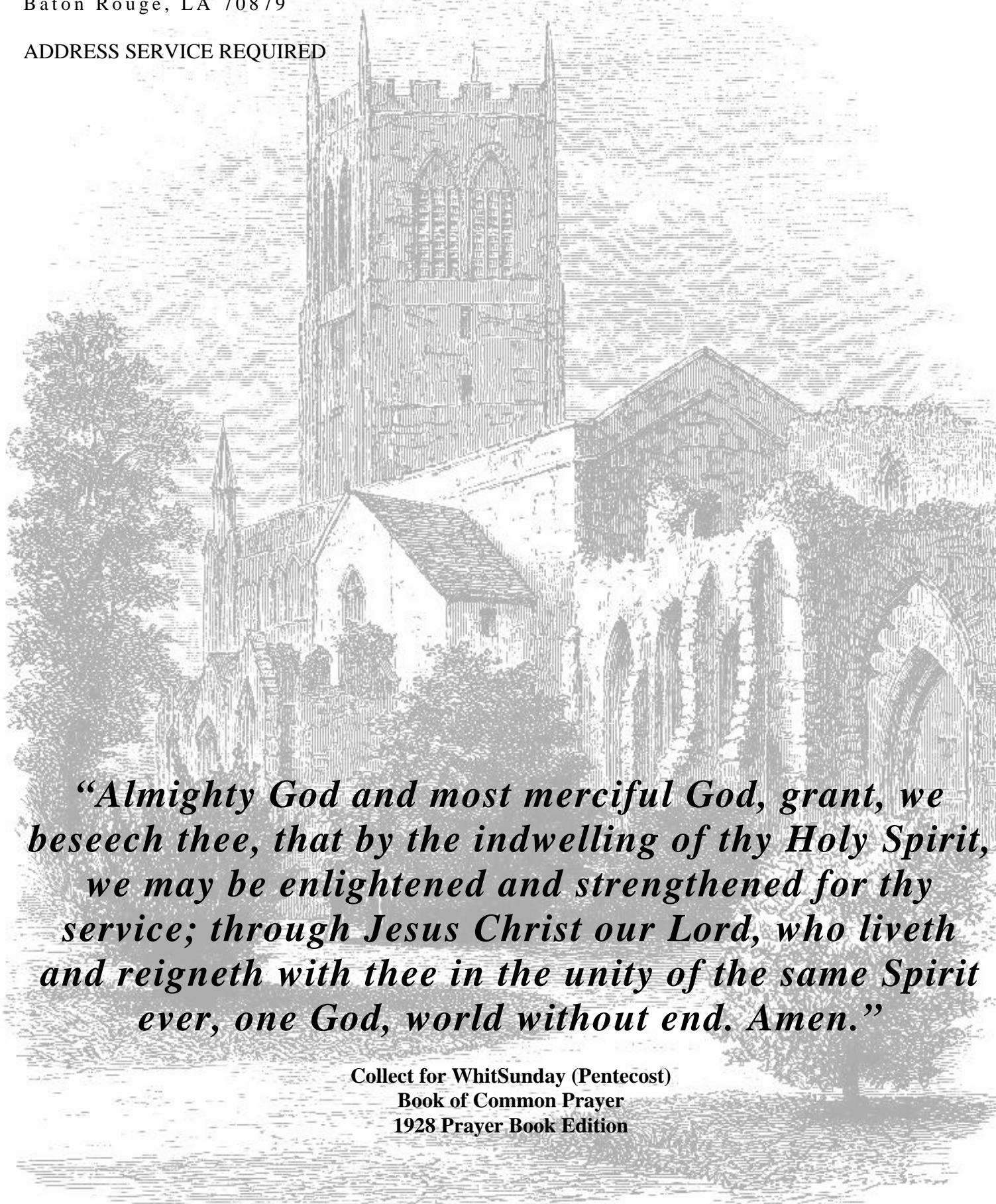
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*“Almighty God and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. Amen.”*

Collect for WhitSunday (Pentecost)

Book of Common Prayer

1928 Prayer Book Edition