

The Anglican Tradition

A Journal of Theology and Devotion

Celebrating the Ascension

We bless thee, heavenly Father, for all thy various and great mercies; for the wonderful work of redemption; and for the hope set before us in the gospel. Give us grace to celebrate, with grateful hearts, the exaltation of thy blessed Son to his eternal throne. May our thoughts also thither ascend, drawing up our affections and desires to heavenly things, and fitting and preparing us for the final enjoyment of thy presence in the mansions of glory. —Harry Crosswell

Volume 3/ Number 1, April 2008

From our Vicar

The Rev. Dr. S. Randall Toms

The Blessings of the Ascension

Sermon by the Rev. Dr. S. Randall Toms

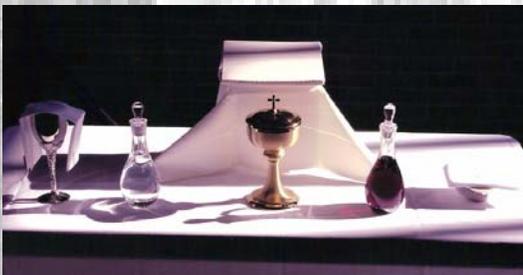
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Anglican Scholar and Hymn Writer
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Our Publisher



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 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.

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 has loved us. We accomplish these goals through Biblical preaching and Sacramental worship in the tradition of the English Reformation by use of the 1928 Book of Common Prayer.

*St. Paul's strives to balance the beauty of high, liturgical, reverential worship with expository preaching and a vibrant congregational life. Our other ministries include Sunday School, men's and women's Bible studies and fellowships, altar and acolyte ministries, a church website, and frequent publications of sermons, booklets, and **The Anglican Tradition**. If you are in the Baton Rouge area, come visit us.*

Please visit our website at www.stpaulsbr.org.

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333 Chimes Street, Baton Rouge, LA (outside the North Gates of the LSU campus) (225) 362-8264

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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.

The Anglican Tradition

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St. Paul's Reformed Episcopal Church
P.O. Box 86866, Baton Rouge, Louisiana, 70897
(225) 362-8264 • stpaulsbr@aol.com
www.stpaulsbr.org

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From Our Vicar

Faith in the Ascended Christ



Churches that belong to conservative Anglican bodies, such as the Reformed Episcopal Church, are often small, struggling congregations. When compared to the mega-churches, it does not appear that we are

successful. When we look at the Anglican world as a whole, torn apart by theological and moral liberalism, it is tempting to become discouraged. When we study the statistics that show false religions on the rise, the tendency to become despondent grips many of us. When we look the United States of America and Europe, we find that secularism is replacing Christianity as the principle on which people build their lives.

During times such as these, the doctrine of the Ascension of Christ becomes of immense comfort. We must remember that though the world may appear to be out of control and that wicked men will triumph, our Lord Jesus Christ is still the sovereign Lord of the universe. He defeated sin, death, and Satan, and he has been exalted to the right hand of his father, given the name above every name.

All things have been put under his feet. These are times when our faith in the exaltation of Christ is tested. Will we

compromise our principles of worship and give into current fads that titillate the emotions of people in order to fill our pews? Will we compromise our beliefs and preach only those things that this current age feels to be inoffensive? Or, will we just ultimately throw in the towel and resign ourselves to the assumption that our beliefs and practices have seen their day and give up the fight?

Before we take any of these actions, let us simply answer the question: “Are we doing that which is in accordance with the word of God?” If we are, then we need not worry about the present situation. The ascended Christ still rules, and he will bless our work, perhaps in ways that are not evident to us at the present time. We are making an impact in people’s lives. We are laying a foundation for future generations to follow. Keep your eyes fixed on the ascended Lord, and your faith will be restored, a faith that will persevere until all his enemies have been made his footstool.



Father Toms

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 Blessings of the Ascension

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

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen (Luke 24:46-53)



During this season of the year, we celebrate the glorious ascension of our risen Lord, when he ascended in splendor through the gates of heaven and took his seat at His Father's right hand. Actually, in the Reformed Episcopal Church, we celebrate his Ascension every Sunday, for in every service of Holy Communion, we pray, "having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension" (BCP 81). In the Nicene Creed we say, "He ascended into heaven, and sitteth on the right hand of the Father."

Though the Ascension is such an important event in the life of our Lord, we actually hear very little teaching about it, but Scripture does emphasize its importance. Luke tells us of the ascension of Christ in both the gospel he wrote and the book of Acts. The importance of the event is taught elsewhere, even where we do not have narrative accounts about it.

In I Tim. 3:16 we have one of the first creeds or confessions of faith: "And without controversy great is the mystery of godliness:

God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The Apostle Peter mentions the Ascension in his first epistle: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:21-2). But as far as a description of how the Ascension actually occurred, we have to go to Luke for that. Luke tells us specifically that it occurred at the Mt. of Olives (Acts 1:12), which is a little outside of Bethany: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:50-51). Jesus gives his parting words of command to them, to go into all the world and preach the gospel. Then, he performs an act of blessing—he lifts his hands and blesses them, and as he is doing so, he is raised up into a cloud.

We have seen a great deal of drama in the life of Jesus, but surely his Ascension was one of the most dramatic moments of all. I have seen movies and stage productions of the Ascension, but no production can ever capture the drama of this moment. It is a moment filled with unspeakable glory for we are told that a cloud received him out of their sight.

The Clouds of Glory

Once again we are confronted with the importance of clouds in Holy Scripture. When it comes to revealing glorious things about God, clouds are often mentioned. Clouds are associated with theophanies--physical appearances of God. When Jesus was on the mount of Transfiguration, Luke tells us, "While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen" (Luke 9:34-36). Peter describes this event again in his second epistle: "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (II Pet. 1:17). In the Old Testament, when the glory of God descended upon the tabernacle, it descended in the form of a cloud. In Ex. 40:34-35 we read, "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."

This cloud that receives our Lord Jesus Christ is a supernatural and symbolic cloud, a cloud that takes our Lord to heaven, a cloud that symbolizes his glory. When the disciples saw him ascending, they knew that he was being lifted up as the glorified, exalted Christ. Jesus was returning to heaven in order to have the glory which he once had with his Father. Just before his crucifixion, our Lord had prayed in 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Acts 1 tells us that

while they were looking on, he is taken up. The words "taken up" are in the passive sense, indicating that God the Father is the one who is bringing him to heaven. The Father is bringing his Son back to himself. The Father was giving him the glory which he shared with him before the world began. When our Lord ascended to heaven, he had a glory, a glory different from the glory than he had from all eternity, for now he sat down at his Father's right hand as man--both God and man, glorified for all eternity.

The Ascension of our Lord was a glorious sight, one never to be forgotten. I hope that by the grace of God we can look upon this cloud and see the glory of the Ascension, and based on Scripture, peer into the cloud as it were and see something of the glory of the Ascension.

After Jesus ascended, to heaven, the disciples returned to Jerusalem with rejoicing. Why were they so excited after the Ascension? The ascension of our Lord Jesus Christ was absolutely necessary in the unfolding drama of redemption. They were rejoicing for the reasons that we should be rejoicing. As a matter of fact, we have more reason to rejoice today than they had, because we know more about the full implications of the ascension than they did at this time. What did happen when our Lord ascended to heaven?

His Ascension and Ours

First, Jesus' entrance into heaven with a glorified human body is our assurance that we likewise shall be glorified, body and soul, and enter into God's presence. If Jesus has ascended to heaven, then that means that our eternal

inheritance is safe and secured for us. Jesus is in possession right now of the heavenly glory, and he has reserved that heavenly glory for us. The only way for us to be deprived of that heavenly glory is for Christ himself to be cast out of



heaven, and since that cannot be, our eternal inheritance is secure. If we sent some man to hold a possession for us, we might fear that it could be lost, but since Jesus Christ himself is the one who is there holding it for us, it can never be lost. He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

When you see this description of the Lord Jesus Christ being raised up in this glorious cloud and taken to the most excellent glory, you see your guarantee that you too will be raised up--you will ascend, and share in that glory with him. Do you know the Lord Jesus Christ? Are you in him? If you are in him, then you can have this same kind of assurance that you too will ascend to the right hand of the Father.

There is another aspect to this truth which I need to mention, which is even more incredible than what I have just said. Jesus' ascension means that in a spiritual sense, we have already ascended with Christ. This is the miracle of our union with Christ, that whatever has happened to him has already happened to us. When he was crucified, we were crucified with Christ. We have died with him, we have been buried with him, and we have risen with him. But I can go even further. We have ascended with Christ. In Ephesians 2:4-6 we read, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Right now, we are seated together with Christ in heavenly places, and we experience that in such a wonderful moment each Sunday during the *sursum corda* when the minister say, "lift up your hearts." At that moment we have an intense awareness that we are seated with Christ in the heavenly places. Right now, in a spiritual sense, we have ascended. Do you experience the joys and raptures of the ascension? Do you have a sense of the heavenly glory being all around you? Do you have this sense that you are seated with Christ at the right hand of the Father? How we need to dwell on the truth that

we have ascended with Christ and are in the heavenly precincts even now.

The bodily ascension of our Lord Jesus Christ is also our guarantee that these physical bodies of ours will also ascend. If the Lord tarries his coming, then all of us will suffer physical death, and these bodies of ours will rot in the ground. From dust we are and to dust we will return. But our Lord Jesus was man. He died a real and true death, and yet, this man who died ascended to heaven, and so shall we. Just as there was an ascension for him, there will be an ascension for us.

It's interesting, that St. Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). The dead in Christ shall be caught up together with them **IN THE CLOUDS**. There we have the cloud again. Jesus went up in a cloud, and we are going to be caught up just as our Lord was caught up, in the clouds, to meet the Lord in the air, and thus we shall ever be with the Lord.

You see, then, why we should rejoice at the thought of the ascension even as the disciples did. We *have* ascended spiritually. We *will* ascend physically. Because our Savior has ascended, we have the guarantee that we will ascend.

Our Ascended Advocate

The Ascension also means that our Lord Jesus is seated at the right hand of the Father as our advocate, to plead our cause. What confidence this should give you when you pray! Do you realize that when you pray, God's own Son is seated at his father's right hand, and when you pray, he presents the petition to his father, as though it had come from him? Do you think the Father will deny the Son anything? To pray in Jesus' name means to pray according to the will of Jesus--to want what Jesus would want. When we pray, Jesus Christ purifies our prayers and presents them to the Father as his own request. This is part of the glory of the ascension. We are told in Heb. 4:14-16, "Seeing then that we

have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The fact of the ascension should give you boldness in prayer. We have a great high priest who passed through the heavens. Our high priest passed through the heavens in his ascension. When you pray, you should think, “I have a high priest. This high priest passed through the heavens and is now seated at the right hand of the father.” What should be the result in your prayer life if you really believe this truth? You should never feel that God might not listen. You should never think that he would be unconcerned about someone as insignificant as you are or your problems. Rather, you are to think, “My high priest is sympathetic, tempted in all points as I was, and he has passed through the heavens and is seated at the Father's right hand. I will have boldness when I approach him.”

The Ascended Conqueror

Then, Jesus' ascension and session at God's right hand mark his royal enthronement. From his royal throne, Jesus rules in this world, even if the world is unwilling to acknowledge Christ's sovereignty. The day of his ascension was a day of triumph. Remember how he had come into this world. He had come to us in much humiliation. He had come as a babe, a poor babe at that. He lived among us, and was cruelly treated and suffered the humiliation of the cross. But all of that is behind him now. He has left his humiliation behind, and now he is exalted in the highest heavenly glory. On the day of Ascension, he returns to heaven as the glorious conqueror, the one who has defeated, Satan, sin, and death. We can go through Scripture and see with what joy his return to the heavenly glory was celebrated. Psalm 68:18 looked forward to this event when it says, “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God

might dwell among them.” We know that that is a description of our Lord Jesus Christ, for St. Paul uses that verse to describe the Ascension in Eph. 4:7-10, “But unto every one of us is given grace according to he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things).” Jesus Christ is the great champion of God, and when he rode back to heaven in the glory of the clouds, he was leading captivity captive. He was dragging sin, Satan, and death at his chariot wheels and proclaiming that he had defeated them all.

We have other descriptions of his triumphal return to the glory of heaven. We read it in Ps. 24:7-10: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory.” Who is this king of glory? We know who it is! It is none other than our Lord Jesus Christ. He is the Lord strong and mighty, the Lord mighty in battle. He proved his might when he entered into conflict with all of our terrible enemies, and he triumphed over them. He defeated the sins of this world. He had entered into the fiercest of temptations, even having been offered the whole world. Sin tried to defile him, and though he took our sins himself, he himself was never defiled by sin in his own mind and spirit. Death was also his captive, so much so that we can say, “O death where is thy sting, O grave, where is thy



victory.” When Christ ascended to heaven, he led sin, Satan, and death, before his Father's throne as defeated enemies. Everything that held us captive can no longer hold us in bondage.

What am I to think of when I see Christ ascending to the Father? I am to think of how all those things that held me captive have been soundly defeated by Christ. He defeated them so decisively and so completely, he made a spectacle of them. This is why Luke tells us that the disciples returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. You see, they didn't sit down and say, “Oh, isn't it aw full...---Jesus is gone.” In our own fleshly way we might have said, “Don't go from, us dear Lord. We need you here to continue to teach us. Lord, please don't leave. You stay among us, and show people all over the world your risen glory. Go to all the nations yourself and show them your hands, feet, and side. You are the one who brought the world into existence. All you need do is go as a missionary, and you will be able to bring the world to yourself. You can go about doing your amazing works of healing.”

But we would have been wrong to have argued in that way. Jesus had told his disciples, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7). It is best for us that he has indeed ascended. It is better for us that he is at the right hand of the Father than that he should be physically present with us in this service right now, for when he ascended, we are told he led captivity captive, AND gave gifts to men. He gave to us the gift of the Holy Spirit and the gifts of the Spirit.

Celebrating the Ascension

That is why we are not sad that the Lord ascended into heaven, because he is still with us in power and authority to comfort, strengthen, and encourage us through the person of the Holy Spirit. We are filled, with the Spirit. We are joined together by the Holy Spirit. He gave gifts to men. He gave the Church pastors and teachers for the perfecting of the saints.

Do you see how important the ascension of Christ is, and how we should celebrate his ascension? We are told that after the Lord ascended, his disciples did two things: they worshiped him, and they rejoiced. We should be doing the same. We should be worshipping this Jesus who has been exalted as a conquering king, this Jesus who is seated at the Father's right hand, this Jesus who is the guarantee of our inheritance in heaven, this Jesus who has given us the Holy Spirit, this Jesus who is the glorious conqueror, this Jesus who has been exalted and given the name above every name, this Jesus who will come again in like manner. Yes, look at him. Look as he ascends in the clouds of glory. Think of the glory that that cloud represents. No, the ascension is not a sad thing where we bemoan his absence. We should be continually praising and blessing God, because our Jesus is not only the crucified and risen Christ, he is the ascended Christ. We should be rejoicing, worshipping, and saying,

Look ye saints, the sight is glorious.
See the man of sorrows now.
From the fight returned victorious
Every Knew to him shall bow.
Crown him. Crown Him.
Crowns become the victor's brow.



A Companion For Festivals and Fasts

Of the Protestant Episcopal Church in the United States of America
**Principally Selected and Altered from Nelson's Companion to the
Festivals and Fasts 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

The ASCENSION of our LORD JESUS CHRIST: A FESTIVAL.

Q. WHAT event does the Church this day commemorate?

A. The Church this day commemorates our blessed Saviour's ascension into heaven, and his sitting at the right hand of God. The commemoration of Christ's ascension at the expiration of forty days after the resurrection has always been observed as a festival in the Church.

Q. Explain the psalms appointed for the morning service.

A. The psalms for the morning service are the 8th, 15th, and 21st. The 8th psalm, which is employed in magnifying God for his wonderful creation of the world, and for his goodness to mankind, may be prophetically applied to the greatest of all mercies, that of exalting our human nature, by the Son of God's assuming our flesh, and ascending with it to heaven." The 15th psalm represents the Saviour, the only person who possessed the perfection of righteousness displayed in the psalm, as ascending "the holy hill," the highest heavens, of which mount Zion was a type; and the character of this our great High Priest must belong derivatively to his followers, who must follow his steps below, if they would reign with him above. In the 21st psalm, which was plainly fulfilled in the Saviour's ascension, the Church celebrates the glory and stability of his kingdom, on whose "head " was set " a crown of pure gold," and to whom was given " long life, even for ever;" his triumphant victory over his "enemies," who were all "put to flight;" and his glorious "exultation in his own strength" as God, who was abased in much weakness as man.

Q. Explain the psalms for the evening service.

A. The psalms for the evening service are the

24th, 47th, and 103d. The 24th psalm was written on occasion of the moving of the ark to the place prepared for it on mount Zion, and is supposed to have been sung as the solemn procession ascended the hill; it is prophetically applied to the establishment of the Christian Church, and to Christ's ascension into heaven. The 47th psalm alludes to the ascent of the ark, which we spiritually apply to the ascent of our Lord; and the Church is excited to rejoice, and to sing praise, because "God is gone up with a merry noise, and the Lord with the sound of the trump." The 103d psalm is an animating act of thanksgiving to God for his mercy and love to mankind; the greatest display of which was this day afforded in the exaltation of our human nature to his right hand, and in his merciful acceptance of the intercession of his Son Jesus, who this day went to heaven, to plead the merits of his blood in our behalf.

Q. Explain the lessons for the day.

A. The first lesson for the morning service (2 Kings ii.) contains the history of the taking up of Elijah into heaven, and his conferring a double portion of his spirit on Elisha; which may prefigure our Saviour's ascension, and the sending down of the fulness of his Spirit on the apostles and disciples. The second lesson for the morning (Luke xxiv. ver. 44.) records our Saviour's last conversation with his disciples on earth, and describes the manner in which he was separated from them and taken up into heaven. The first lesson for the evening (Deut. x.) records the ascent of Moses into the mount, to receive the law from God, in order to deliver it to the Jews; which event was a type of our Saviour's ascension into heaven, to send down the law of faith, the perfection and

consummation of the old law. The second lesson for the evening (Eph. iv. to ver. 17.) is obviously and peculiarly appropriate to the day, displaying the exalted and glorious design of Christ's ascent into heaven, which was the establishment and perfection of his Church.

Q. Explain the epistle and gospel for the day.

A. The epistle (Acts i. 1.) after taking notice of the ascension of Christ, teaches us, that we are not to "stand gazing up into heaven," astonished and confounded at the miraculous ascent of our Lord; but so to prepare ourselves, that we may with joy behold him, who "shall come in like manner as he went into heaven." The gospel, (Mark xvi. 14.) like the second lesson at morning prayer, relates our Lord's last discourse to his disciples, and his reception into heaven. Thus, in the first lessons we have the type, and in the epistle, the gospel, and second lessons, the antitype of the ascension.

Q. What are we to believe concerning our Saviour's ascension?

A. We are to believe, that the only begotten and eternal Son of God, after he rose from the dead, did, with the same soul and body with which he rose, by a true and local translation, convey himself from the earth in which he lived, in the heaven of heavens, the most glorious presence of the majesty of God.

Q. Was not the ascension of Christ typically represented under the law?

A. The high priest was appointed once every year to enter into the holy of holies; by which ceremony it was denoted, that "(Heb. 9:11-12) the High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, was to enter into the holy place, having obtained eternal redemption for us;" for all the Jews believed that the tabernacle did signify this world, and the holy of holies the highest heavens. Wherefore, as the high priest did pass through the tabernacle, and with the blood of the sacrifice enter into the holy of holies; so was the Messiah to offer up himself a sacrifice, to pass through all the courts of this world, and, with his blood, to enter into the highest heavens, the most glorious seat of the majesty of God. The ascension of Christ was also prefigured by the translation of Elijah into heaven.

Q. Was not the ascension of the Messiah prophetically declared?

A. The ascension of Christ was declared prophetically by the psalmist: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men" (Ps. 68:18). The phrase *on high*, in the language of David, signifying heaven, could properly be applied to no other conqueror but the Messiah, who was to conquer sin, and death, and hell, and triumphing over them, to ascend into the highest heaven, and thence to send the precious and glorious gift of the Spirit unto the sons of men. The ascension of Christ was also prophetically declared in those psalms that are appointed for the day, as has been already shown.

Q. When did our Saviour ascend into heaven?

A. The Saviour ascended into heaven forty days after his resurrection. While he was blessing his disciples, he was taken up in a cloud, they all steadfastly looking at him till he was entirely gone out of sight.

Q. What testimony did the angels bear at his ascension?

A. While the apostles were looking after our Saviour, two angels appeared to them, assuring them, that as Jesus was taken from them into heaven, so he should, in as glorious a manner, return again to judge the world.

Q. Why was the ascension of Christ visibly performed in the presence of the apostles?

A. It was not necessary that the apostles should see the resurrection of Christ, because his showing himself to them after he was alive, was a sufficient proof of his resurrection. But since the session of Christ in heaven was not to be visible to them on earth, it was necessary that they should witness the act of his ascension, that they might bear their testimony to it.

Q. What is meant by Christ's sitting at the right hand of God?

A. By Christ's sitting at the right hand of God, is meant the advancement of his human nature to the height of dignity and authority in the presence of God. The right hand denotes the place of greatest honour and favour; and the expression *sitting*, denotes fulness of possession and perpetuity of glory.

Q. What were the ends and effects of Christ's ascension into heaven, and exaltation at God's right hand?

A. Christ ascended into heaven, and sitteth at the right hand of God, that he might there exercise his prophetic office, and impart to us his holy Spirit, for our instruction, assistance, and comfort; that he might there exercise his priestly office, presenting his meritorious blood before God, and interceding with him in our behalf; and, finally, that he might there exercise his kingly office, govern, protect, and deliver us, and at length exalt us to heaven where he has prepared a place for us.

Q. Since Christ hath ascended into heaven, and sitteth at the right hand of God, is not profound adoration due to him?

A. Since Christ has ascended into heaven, and is advanced to glory and power at the right hand of God, we should render him the honour and worship, the fear and reverence, the service and obedience that are suitable to his state; joining with " every creature in heaven, in earth, and under the earth," in sending up acclamations of blessing and praise to him, to whom " all power is given in heaven and in earth."

Q. Should not the ascension of Christ and his session in glory tend to cherish our faith and hope?

A. We cannot certainly distrust the accomplishment of any promises declared by him, who is ascended into heaven, and who sitteth at the right hand of divine wisdom and divine power, there ordering all things for the advantage of those who love and serve him. "Jesus, our forerunner, having entered within the veil,'(Heb. 6:19-20); we can cherish the blessed hope of a joyful and happy rest, after the troubles and sorrows of this wretched life; for "where he is, there we shall be also."

Q. Should not the ascension of Christ and his exaltation to glory, excite our joy, and animate us with confidence in our prayers to God?

A. We have cause for joy that our Redeemer, who laid down his life for us, and was " obedient

unto the death of the cross," has obtained a glorious victory over all his enemies, and is exalted to almighty power and dominion: we have cause for joy that we have so merciful and kind an Intercessor, always ready to do us good offices at the throne of grace; to which, therefore, we should come with boldness, that "we may receive mercy, and find grace to help in time of need."

Q. Should not the ascension and exaltation of Christ animate us in our obedience?

A. It should animate us to zealous and holy obedience, to reflect that our Lord is exalted to everlasting glory and dignity; and that God hath designed the same rewards for us, if we tread in the footsteps of the Saviour, "running the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Q. Should not the consideration of the ascension and exaltation of Christ elevate our affections above the world

A. Since Christ, our divine forerunner and head, hath ascended into the heavens, we should also seek the things that are above. To our divine Head we should evermore be joined, deriving life, strength, and activity from him: where our divine Master is, there should our minds be, constantly attentive to his pleasure, and ready to serve him: where the city is, whose denizens we are, and where our final rest must be, there our thoughts and affections should be placed; by its laws and principles should our conduct be regulated. Though absent from our Lord in the body, we should be present with him in our spirit;" contemplating him with an eye of faith, fixing our love upon him, reposing our confidence in him, and directing to him our prayers and praises; that being thus raised above the world, its vain delights, its sordid interests, its empty glories, we may be prepared for the perfect fruition of the glorious and blissful presence of our God and Saviour.

Scripture Readings for April

Day	Date	Morning Readings	Evening Readings
Tue	1	Exod. 13:17-14:4 Heb. 2:1-8	Ps. 15,24 Isa. 40:12-17 1 Pet. 1:13
Wed	2	Ps. 22:23 Exod. 14:5-14, 19- Heb. 2:9 21, 24-28, 30	Ps. 25 Isa. 40:18, 21-31 1 Pet. 2:1-10
Thur	3	Ps. 28 Exod. 15:20 Heb. 3	Ps. 29, 46 Isa. 42:1-9 1 Pet. 2:11-17
Fri	4	Ps. 40:1-16 Exod. 16:1-7, 13b-15; Heb. 4:1-13	Ps. 39 Isa. 42:10-17 1 Pet. 2:18
Sat	5	Ps. 42, 43 Exod. 17:1-7 Heb. 4:14-5:14	Ps. 93, 111 Isa. 43:1-7 1 Pet. 3:1-12
Sun	6	Ps. 34, 23, 146 *Isa. 40:1-11 John 10:1-10; Baruch 4:21-30 Phil. 3:7-16	Ps. 145, 16, 100; Ezek. 34:11-16, 30-31; John 21:1-19; Esdras 8:20-30, 1 Cor. 15:12-23, 46, 51-54
Mon	7	Ps. 49; Ex. 17:8; Heb. 6:1-12	Ps. 48 Isa. 43:8-13 1 Pet. 3:13
Tue	8	Ps. 50; Ex. 18:1-12; Heb. 6:13	Ps. 61, 62 Isa. 43:15-21 & 1 Pet. 4:1-6 44:1-3
Wed	9	Ps. 63; Ex. 18:13; Heb. 7:1-11	Ps. 65 Isa. 44:6-8, 21-23 1 Pet. 4:7-11
Thur	10	Ps. 66; Exod. 19:1-7, 16-20; Heb. 7:12	Ps. 71 Isa. 44:9-20 1 Pet. 4:12
Fri	11	Ps. 51 Exod. 20:1-21 Heb. 8	Ps. 73 Isa. 44:24-45:4 1 Pet. 5:1-7
Sat	12	Ps. 72 Exod. 24:1-11, 16-18; Heb. 9:1-14	Ps. 33 Isa. 45:5-12, 15-19 1 Pet. 5:8
Sun	13	Ps. 36:5 & 138; 113; 124; 2 Sam. 12:15b-23 John 14:1-14; 1 Sam. 2:1b-10 Acts 2:22-36	Ps. 68:1-20; 115; Isa. 26:12-16, 19 2 Cor. 5 Wisdom 5:1-6, 14-16 Luke 20:27-39
Mon	14	Ps. 85 Exod. 25:1-11, 17-22; Heb. 9:15	Ps. 77 Isa. 45:20 Eph. 1:1-14
Tue	15	Ps. 86 Exod. 28:1-4, 29-38 Heb. 10:1-14	Ps. 84, 117 Isa. 46:3-4, 9-13 Eph. 1:15
Wed	16	Ps. 89:1-19 Exod. 32:1-7, 15-20 Heb. 10:15-25	Ps. 90 Isa. 48:12-21 Eph. 2:1-10
Thur	17	Ps. 91 Exod. 32:21-24, 30- Heb. 10:26 34	Ps. 97, 98 Isa. 49:1-12 Eph. 2:11
Fri	18	Ps. 94 Exod. 33:7 Heb. 11:1-16	Ps. 103 Isa. 49:13-23 Eph. 3:1-12
Sat	19	Ps. 99, 100 Exod. 34:1-10, 29-35; Heb. 11:17-31	Ps. 23, 30 Isa. 50:4-10 Eph. 3:13
Sun	20	Ps. 116; 107:1-16; Job 19:21-27a John 12:44 Ezek. 37:1-14 Acts 3:1-21	Ps. 18:1-20; 27; Dan. 12:1-4, 13 1 Thess. 4:13 Isa. 60:13 John 8:12-30
Mon	21	Ps. 110, 114 Num. 10:29 Heb. 11:32	Ps. 111, 113 Isa. 51:1-11 Eph. 4:1-16
Tue	22	Ps. 124, 126 Num. 11:4-6, 10-15, 23, 31-32; Heb. 12:1-17	Ps. 121, 122 Isa. 51:12-16 Eph. 4:17
Wed	23	Ps. 128, 129 Num. 12 Heb. 12:18	Ps. 135 Isa. 52:1-2, 7-12 Eph. 5:1-14
Thur	24	Ps. 132; Num. 13:17-26, 30-33; Heb. 13:1-8	Ps. 145 Isa. 54:1-10 Eph. 5:15
Fri	25	Ps. 143; Num. 14:1-10; Heb. 13:9-16	Ps. 130, 138 Isa. 54:11 Eph. 6:1-9
Sat	26	Ps. 146, 149; Num. 14:11-25; Heb. 13:17	Ps. 148, 150 Isa. 55 Eph. 6:10
Sun	27	Ps. 65, 67; 118; Ezek. 24:25; 2Esdras 14:27-35; Luke 11:1-13; Acts 4:1-13, 33	Ps. 147, 144 Isa. 48:12-21 Rev. 5 Ezek. 36:25 Mark 11:22-26
Mon	28	Ps. 104; Deut. 8:1-11, 17-20; Matt. 6:5-15	Ps. 34 Deut. 28:1-14 James 1:1-17
Tue	29	Ps. 80; Deut. 11:10-17; Matt. 6:24	Ps. 65, 67 1 Kings 8:22-30 James 4:8
Wed	30	Ps. 144; Jer. 14:1-9; I John 5:5-15	Ps. 99 Three Children 29-37 Luke 24:44



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

Special Days and People to Remember in April

You can celebrate these days in your private and family devotions, or even in small groups who may like to commemorate these special days. Listed below are some of these days for this month, what they are about, and some tips on how to make them memorable. On these days, I have given you a little help to explain the emphasis, 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: Scripture Reading, Hymn, Apostles' Creed, Prayers for ourselves and others, the Lord's Prayer, The Collect.



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 14--Justin Martyr (100-165)

Justin, though born a pagan, became one of the great apologist, 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



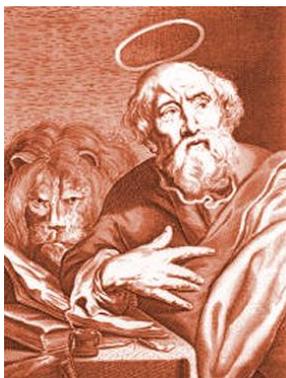
Collect-- O Almighty God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant, Justin, may persevere in running the race that is set before us, until at length, 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.

28-30—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 receive, that your 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 16:23-33

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.

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Scripture Readings for May

Day	Date	Morning Readings	Evening Readings
Thur	1	ASCENSION DAY Ps. 96; Dan. 7:9-10, 13-14; Eph. 4:1-16	ASCENSION DAY Ps. 24, 47 Isa. 33:5-6, 17, 20-22 Heb. 4:14-5:10
Fri	2	Ps. 15, 108:1-5 Micah 4:1-7 Rom. 8:31-39	Ps. 20, 29 Isa. 12 Acts 1:12-26
Sat	3	Ps. 45 Gen. 49:1-2, 8-10 2 Thess. 2:13-17	Ps. 8, 98 Jer. 23:5-8 Acts 2:1-21
Sun	4	Ps. 21:1-6 & 24, 8, 108:1-5, 72; Isa. 33:5, 17, 20-22 John 17; Isa. 4:2-6 Heb. 4:14-5:10; Isa. 65:17-25; Rev. 21:1-14, 21-27	Ps. 46, 47, 93, 96, 97, 110; Wisdom 9 Eph. 1 John 3:16-21, Isa. 32:1-4, 15-20, 31-36a Dan. 7:9-10, 13-14 Rev. 22
Mon	5	Ps. 2 1 Sam. 2:1b-10 Rev. 5	Ps. 147 Isa. 66:1-2, 10-13 Acts 2:22-36
Tue	6	Ps. 92; 2 Sam. 7:18-29; Rev. 11:15-19	Ps. 57, 138 Isa. 26:1-7 Acts 2:37-39
Wed	7	Ps. 21:1-6 & 23 Isa. 4:2-6; Rev. 19:11-16	Ps. 33 Isa. 25:1-9 Acts 3:1-10
Thur	8	Ps. 66; 2 Kings 2:1-15 Rev. 21:1-8	Ps. 72 Isa. 9:2-7 Acts 3:11-26
Fri	9	Ps. 115 Isa. 35 Rev. 21:9-27	Ps. 116, 117 2 Sam. 22:32-34, 44-51; Acts 4:1-12
Sat	10	Ps. 81 Zech. 8:1-8, 20-23 Rev. 22:1-17	Ps. 46, 133 Deut. 16:9-12 Rom. 8:12-18
Sun	11	Ps. . 68, 145 or 18:1-20 Wisdom 1:1-7 John 4:19-26; Joel 2:28-32; Rom. 8:1-11	Ps. 48, 104, 122 Wisdom 7:22-8:1 1 Cor. 2 Isa. 11:1-9 John 6:53-69
Mon	12	Ps. 139 Wisdom 9:1-6 1 Cor. 3:9-17	Ps. 103 Jer. 31:31-34 Acts 4:13-22
Tue	13	Ps. 148 Ezek. 36:22-28 1 Cor. 12:1-13	Ps. 145 Num. 11:16-17, 24-30 Acts 4:23-37
Wed	14	Ps. 132 Ecclesiasticus 39:1-8 1 Cor. 2	Ps. 84 Wisdom 9:9-11, 17-18 Acts 5:12-28
Thur	15	Ps. 48 Isa. 44:1-8, 21-23 Gal. 5:16-25	Ps. 18:1-20 Wisdom 11:21-12:2 Acts 5:29-42
Fri	16	Ps. 122, 125 Isa. 61:1-9 2 Cor. 3	Ps. 43, 134 Isa. 52:1-10 Acts 6
Sat	17	Ps. 19 Micah 3:5-8 2 Tim. 1:1-14	Ps. 111, 113 Num. 6:22 2 Cor. 13:5-14
Sun	18	Ps. 29, 33, 99; Isa. 6:1-8 1 Pet. 1:1-12 Gen. 1:1-2:3 John 1:1-18	Ps., 98, 100, 148, 150 & 42:1-6; ; Ecclesiasticus. 43:1-12, 27-33 Eph. 4:1-16
Mon	19	Ps. 2, 3 Num. 16:1-14 Luke 1:1-25	Ps. 4, 8 Ezra 1:1-8 Acts 7:1-16
Tue	20	Ps. 5 Num. 16:15-35 Luke 1:26-38	Ps. 16, 20 Ezra 4:7, 11-24 Acts 7:17-34
We	21	Ps. 7 Num. 17:1-11 Luke 1:39-56	Ps. 25 Haggai 1:1-8, 12-15 Acts 7:35-53
Thur	22	Ps. 9 Num. 20:1-13 Luke 1:57-66	Ps. 27 Haggai 2:1-9 Acts 7:54-8:4
Fri	23	Ps. 10 Num. 20:14 Luke 1:67	Ps. 6, 26 Zech. 1:7-17 Acts 8:5-25
Sat	24	Ps. 13, 14 Num. 21:4-9 Luke 2:1-20	Ps. 29, 30 Zech. 2 Acts 8:26-40
Sun	25	Ps. 73; 89:1-19; 90; Jer. 23:23-32 Matt. 7:13-14, 21-29; Isa. 5:8-12, 18-24 James 5 Gen. 3, Rom. 5	Ps. 49; 85; 119:33-48 Deut. 30:11 John 13:1-17, 34-35; Job 21:17-33 Luke 16:19 1 Sam. 1:1-11, 19-20 Acts 6
Mon	26	Ps. 28 Num. 22:2-14 Luke 2:21-40	Ps. 31 Ezra 5:1-2, 6-17 Acts 9:1-19
Tue	27	Ps. 32 Num. 22:15-21, 36-40 Luke 2:41-50	Ps. 33 Ezra 6:1-12 Acts 9:20-31
Wed	28	Ps. 37:1-24 Num. 22:41-23:12 Luke 3:1-22	Ps. 34 Ezra 6:13-18 Acts 9:32-43
Thur	29	Ps. 37:26 Num. 23:13-26 Luke 4:1-13	Ps. 39 Zech. 7:8 Acts 10:1-23
Fri	30	Ps. 40:1-16 Num. 23:27-24:13, 25 Luke 4:14-30	Ps. 41, 54 Zech. 8:1-13 Acts 10:24-33
Sat	31	Ps. 44 Deut. 34 Luke 4:31-41	Ps. 46, 47 Zech. 8:14 Acts 10:34-48



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

Special Days and People to Remember in May



1—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.

1—St. James and St. Philip

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 the 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.



2—Athanasius 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.



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 defend orthodox Christianity in its struggles against Arianism and Apollonarianism, heresies that cast doubt on the full divinity and full humanity of Christ. Gregory contended that Christi was but 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 bast 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.



11—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 fulfil 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.

14, 16, 17—Ember Days—Ember Days occur four times in our Church calendar. The word “ember” comes from a word, meaning “circuit” or “revolution,” and refers to the annual progression of the Church Year. These days are days of fasting, usually in connection with one of the great Christian festivals such as Advent, Easter, and Pentecost. These days have traditionally been set aside as appropriate days for the ordination of clergy, and the time for candidates to the ministry to make reports to their responsible parties such as bishops.

Scripture Reading—Acts 13:44-49; Luke 4:16-21

Collect--O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. Amen.



18—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 Fahter, 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 stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

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 the life 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.



20—Alcuin (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 and “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.



22--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.

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 help 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.

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. Augustine sent a report of his success to Gregory with certain rather petty questions concerning his work, which do not indicate a great mind. 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.

27—The Venerable Bede (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.

A Prayer for Ascension Day

O God, the King of glory, who hast exalted thine only Son, Jesus Christ, with great triumph into thy kingdom in heaven; permit us, we beseech thee, to draw near to thee in his all-prevailing name, knowing that he ever liveth make intercession for us miserable sinners. May this great High Priest, who has passed into the heavens, ever be our advocate with thee. Accept, we implore, his mediation in our behalf; and when thou hearest, have mercy upon us. May our sins, though many, be forgiven us, through the riches of thy grace. Excite in us that godly sorrow for sin, which worketh repentance unto salvation, not to be repented of. Give us that living faith with worketh by love, purifying the heart, overcoming the world, and bringing forth the abundant fruits of righteousness.

And, O thou, who has ascended upon high, and hast led captivity captive, and hast received gifts for men, and hast given us apostles, and prophets, and evangelists, and pastors, and teachers, for the perfecting of thy saints, and for the edification of thy Church; grant, we beseech thee, to all the ministers and stewards of thy word, the abundance of thy grace, that they may evermore be ready to spread abroad thy gospel, and preach the glad tidings of salvation; until all men shall come, in the unity of the faith, and knowledge of the Son of God, unto the perfect stature of the fullness of Christ.

We intercede with thee, gracious God, for all who are near and dear to us. Look with pity upon those who have hitherto placed their hopes and affections on the objects of this world, and have neglected the things which belong to their eternal peace. Quicken them from the death of sin, unto a new and holy life. Make them wise unto salvation; and enable them hereafter to seek those things are above, where Christ sitteth at the right hand of God, and to those who have known power of thy word, and have turned their heartss from serving the vain idols of this world, to serve thee the living God, give the abundance of thy grace. Keep them through thine own name, from the evils and temptations of this present life. Sanctify them through thy truth: And grant that, with thee, and all others who shall believe in thy Son Jesus Christ, we may have our perfect consummation and bliss, in thy eternal and everlasting glory, through Jesus Christ our Lord, to whom, with thee, O Father, and the Holy Ghost, be all honor and glory, world without end. Amen. —Harry Crosswell, *Family Prayers for the Christian Year*

Scripture Readings for June

Day	Date	Morning Readings	Evening Readings
Sun	1	Ps. 15, 19, 76, 125, 11, 12; Job 31:13–28; 1 Cor. 13; Deut. 20:1–9 Luke 9:57 Gen. 6:5–8, 13–22 Matt. 24:32–42	Ps. 112, 113, 138, 146, 147; 1 Sam. 20:1–7, 12–42 1 Pet. 1:17; 2 Kings 4:8–17 Luke 14:12–24; 1 Sam. 3:1–18 Acts 7:44–8:4
Mon	2	Ps. 48 Joshua 1 Luke 4:42–5:11	Ps. 42, 43 Ezra 7:1, 6–16, 25–28 Acts 11:1–18
Tue	3	Ps. 49 Joshua 3:1–6, 13–17 Luke 5:12–26	Ps. 50 Ezra 8:15a, 21–23, 31–36; Acts 11:19–30
Wed	4	Ps. 57 Joshua 4:1–8 Luke 5:27–39	Ps. 61, 62 Neh. 1 Acts 12:1–24
Thur	5	Ps. 63 Joshua 6:1–7, 11, 14–20; Luke 6:1–11	Ps. 65 Neh. 2:1–8 Acts 12:25–13:12
Fri	6	Ps. 71 Joshua 14:6 Luke 6:12–26	Ps. 77 Neh. 2:9 Acts 13:13–25
Sat	7	Ps. 73 Joshua 23:1–3, 11–16 Luke 6:27–38	Ps. 66 Neh. 4:6–23; Acts 13:26–43
Sun	8	Ps. 25, 27, 145; Jer 31:1–14 Matt. 9:9–13 Prov. 16:18–24, 32 Phil. 1:27–2:4 Gen. 9:1–17 1 Pet. 3:17–4:6	Ps. 32, 36:5, 72; 103; Jer. 23:1–8 Luke 19:2–10; Ezek. 34:20–24 Luke 15:1–10; 1 Sam. 8 Acts 8:5–25
Mon	9	Ps. 86 Judges 5:1–18 Luke 6:39	Ps. 84, 85 Neh. 5:1–13 Acts 13:44–14:7
Tue	10	Ps. 89:1–19 Judges 5:19 Luke 7:1–10	Ps. 90 Neh. 8:1–3, 5–6, 9–12 Acts 14:8–18
Wed	11	Ps. 92 Judges 6:1, 11–16 33–35; Luke 7:11–17	Ps. 104 Neh. 9:5–15 Acts 14:19
Thur	12	Ps. 94 Judges 7:1–8 Luke 7:18–35	Ps. 111, 114 Neh. 9:32 Acts 15:1–12
Fri	13	Ps. 102 Judges 7:16 Luke 7:36–50	Ps. 116 Neh. 13:15–22 Acts 15:13–21
Sat	14	Ps. 107:1–16 Judges 10:17, 11:29–40; Luke 8:1–15	Ps. 93, 99 <i>I Macc. 1:1, 7–15</i> Acts 15:22–35
Sun	15	Ps. 75, 82, 22:23, 67; Lam 3:22–33 Matt. 10:24–39; Deut. 32:1–4, 34–39 Rom. 2:1–16 Gen. 12:1–9 Gal. 3:1–9	Ps. 51, 80, 139 Isa. 29:9–15 Matt. 15:1–20 Prov. 27:1–6, 10–12 Luke 6:36–42 1 Sam. 9:1–10, 18–19, 26–10:1; Acts 8:26 19, 26–10:1
Mon	16	Ps. 119:49–64 Judges 13:2–14, 24 Luke 8:16–25	Ps. 119:65–80 & 117 <i>I Macc. 1:41–53</i> Acts 15:36–16:5
Tue	17	Ps. 123, 124 Judges 16:4–14 Luke 8:26–39	Ps. 126, 127, 130 <i>I Macc. 1:54</i> Acts 16:6–15
Wed	18	Ps. 125, 138 Judges 16:15–22 Luke 8:40–56	Ps. 132, 134 <i>I Macc. 2:1–14</i> Acts 16:16–24
Thur	19	Ps. 136 Judges 16:23 Luke 9:1–17	Ps. 144 <i>I Macc. 2:15–30</i> Acts 16:25–40
Fri	20	Ps. 142, 143 Ruth 1:1–14 Luke 9:18–27	Ps. 145 <i>I Macc. 2:31–43</i> Acts 17:1–15
Sat	21	Ps. 147 Ruth 1:15 Luke 9:28–45	Ps. 148, 150 <i>I Macc. 2:49–52, 61–70</i> ; Acts 17:16–34
Sun	22	Ps. 62, 63 34, 1, 121; Eccles. 2:1–11, 18–23 Matt. 19:16 Prov. 15:1–10, 26 James 3 Gen. 17:1–8 Heb. 11:1–16	Ps. 66, 65, 97, 98; Prov. 3:1–7, 11–12 Luke 14:25; Judges 6:11–23 Luke 5:1–11; 1 Sam. 11 Acts 9:1–20
Mon	23	Ps. 11, 12 Ruth 2:1–13 Luke 9:46–62	Ps. 8, 19 <i>I Macc. 3:1–9</i> Acts 18:1–11
Tue	24	Ps. 17 Ruth 2:14 Luke 10:1–24	Ps. 13, 14 <i>I Macc. 3:42–54</i> Acts 18:12–23
Wed	25	Ps. 20, 21:1–6 Ruth 3:1–13 Luke 10:25–37	Ps. 27 <i>I Macc. 4:36–51</i> Acts 18:24–19:7
Thur	26	Ps. 25 Ruth 4:1–8 Luke 10:38–11:13	Ps. 30, 31:1–6 <i>I Macc. 4:52</i> Acts 19:8–20
Fri	27	Ps. 26 Ruth 4:9–17 Luke 11:14–28	Ps. 32, 36:5 Dan. 1:1–7, 17–21 Acts 19:21–40
Sat	28	Ps. 28 1 Sam. 1:1–11 Luke 11:29–36	Ps. 47, 48 Dan. 2:1–6, 10–13 Acts 20:1–16
Sun	29	Ps. 85, 16, 111, 71 2 Sam. 19:16–23 Matt. 5:38; Isa. 57:13b–19 2 Tim. 2:7–13 Gen. 18:1–16 Rom. 4:13–25	Ps. 57, 130, 94:1–22; 104; Exod. 24:1–11, 16–18 Heb. 9:18; Gen. 4:1–16 Matt. 5:20–26 1 Sam. 16:1–13; Acts 11:1–18
Mon	30	Ps. 39; 1 Sam. 1:12–20; Luke 11:37	Ps. 42, 43; Dan. 2:14–24; Acts 20:17

Special Days and People to Remember in 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.

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 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.



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 some of the desert saints, being attracted by

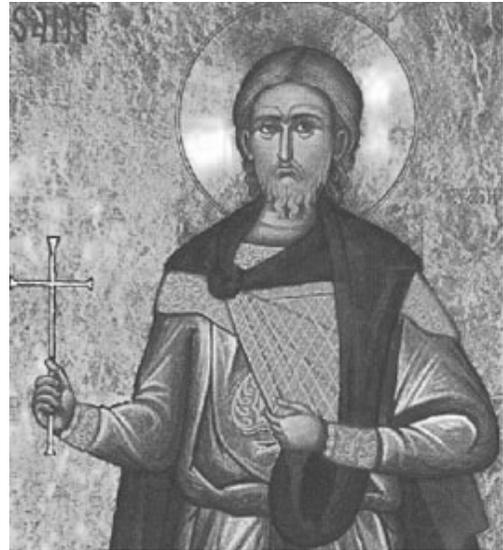


their rigorous asceticism. He became the head of a convent in Pontus, and eventually became the Bishop of Caesarea. Basil not only defended the Church against Arianism, but also against the Macedonian heresy, especially in his work, *De Spiritu Sancto*. The Macedonian heresy denied the divinity of the 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.

22—Alban (?-304)—Alban is considered to be the first Christian martyr in Britain. He was born a pagan, but was converted 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.



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

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.

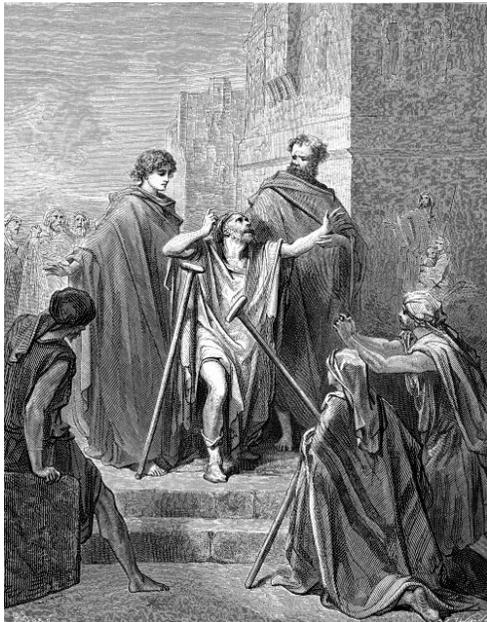
28—Irenaeus (130?-200). Irenaeus was an early Christian apologist who defended the Church against the heresies of Gnosticism. He was a disciple of Polycarp, who had been a disciple of the Apostle John. He became a priest, and later the bishop of Lyon in Gaul. Irenaeus defended our



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.

Christopher Wordsworth, Anglican Scholar and Hymn Writer

Christopher Wordsworth, a nephew of the famous poet, William Wordsworth, was one of those remarkable men who were accomplished in so many fields. As a young man, he was very athletic, excelling in sports such as cricket. He was educated at Trinity College, Cambridge and became a gifted Greek scholar. He wrote works on the classics, history, Bible commentaries, and the Greek language. His *Holy Year, Hymns for Sundays and Holy Days* contains the Ascension hymn, "See, the Conqu'ror Mounts in Triumph." Wordsworth served as a school headmaster, fellow of Trinity College, Canon of Westminster Abbey, and Vicar of Stanford-in-the-Vale-cum-Goosey. In 1869 he was made Bishop of Lincoln. Though known in his own day primarily as a classical and Biblical scholar, we know him chiefly for his hymns. He wrote, "O Day of Rest and Gladness," "Gracious Spirit, Holy Ghost," "O Lord of Heaven and Earth and Sea," "Holy, Holy, Holy Lord," "Hark! The Sound of Holy Voices," "Alleluia! Alleluia! Hearts and Voices Heavenward Raise," "Songs of Thankfulness and Praise," and "Sing, O Sing, This Blessed Morn," all of which are contained in our 1940 hymnal. Even in the 19th century, Wordsworth was concerned that the quality of hymn writing was deteriorating. Believing that hymns had become too man-centered, he wanted hymns to speak of God and His glory. He was also concerned about the absence of good, solid, Biblical content and theology in the hymn writing of his day. He wrote, "Hymnology has been allowed to fall into the hands of persons who had little reverence for the Authority and Teaching of the ancient Christian Church, and little acquaintance with her Literature... The consequence has been that the popular Hymnology of this country has been too often disfigured by many compositions blemished by unsound doctrine, and even by familiar irreverence and rhapsodical fanaticism; or else it too often rambles on in desultory and unmeaning generalities, or sparkles with a glitter of tinsel imagery and verbal prettiness, or endeavors to charm the ear with a mere musical jingle of sweet sounds, not edifying the mind or warming the heart, nor ministering to the glory of Him to whom all Christian worship ought to be paid." What would he say if he were alive today? The hymn that he wrote for Ascension Day shows his emphasis on the Bible and the glory of God. In the 1940 Hymnal, we have the following version of the hymn:



See the Conqu'ror mounts in triumph;
See the King in royal state,
Riding on the clouds, his chariot,
To his heav'nly palace gate!
Hark! The choirs of angel voices
Joyful alleluias sing,
And the portals high are lifted
To receive their heav'nly King.

He who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan;
He by death has spoiled his foes.

While he lifts his hands in blessing,
He is parted from his friends;
While their eager eyes behold him
He upon the clouds ascends.

Thou hast raised our human nature
On the clouds to God's right hand;
There we sit in heav'nly places,
There with thee in glory stand.
Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in thine ascension,
We by faith behold our own.

But Wordsworth's original text also contained the lines:

*Who is this that comes in glory, with the trump of jubilee?
Lord of battles, God of armies, he has gained the victory.*

*He who walked with God, and pleased him, preaching truth and doom to come
He, our Enoch, is translated to his everlasting home.*

*Now our heavenly Aaron enters with his blood, within the veil;
Joshua now is come to Canaan, and the kings before him quail;
Now he plants the tribes of Israel in their promised resting place;
Now our great Elijah offers double portion of his grace.*

*Holy Ghost, Illuminator, shed thy beams upon our eyes,
Help us to look up with Stephen, and to see beyond the skies,
Where the Son of Man in glory standing is at God's right hand,
Beckoning on his martyr army, succouring his faithful band.
See him, who is gone before us, heavenly mansions to prepare,
See him, who is ever pleading for us with prevailing prayer;
See him, who with sound of trumpet and with his angelic train
Summoning the world to judgment on the clouds will come again.*

*Lift us up from earth to heaven; give us wings of faith and love,
Gales of holy aspirations wafting us to realms above;
That with hearts and minds uplifted we with Christ our Lord may dwell,
Where he sits enthroned in glory in his heavenly citadel.*

*So at last, when he appeareth, we from out our graves may spring,
With our youth renewed like eagles, flocking round our heavenly king,
Caught up in the clouds of heaven, and may meet him in the air,
Rise to realms where he is reigning, and may reign over there.*

*Glory be to God the Father, Glory be to the Son,
Dying, risen, ascending for us, who the heavenly realm has won;
Glory to the Holy Spirit; to one God in Persons Three;
Glory both in earth and heaven, glory, endless glory be!*

As you can see, Wordsworth was not only masterful in his use of the English language, but his knowledge of the Bible enabled him to create hymns that will last for many generations. Let us thank God for having given to His Church Christopher Wordsworth, and let us pray that God would raise up another generation of Anglican clergy and lay people, who are scholars and poets, that they, too, might enrich the worship of His people.

A Prayer for Ascension Evening

Accept our thanks, heavenly Father, for the marvelous works which thou hast wrought for the sinful children of men. We bless thee, for sending thy only begotten Son into the world, that whosoever believeth in him, may not perish, but have everlasting life. We praise thee for raising him from the grave, and setting him at thine own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come. We rejoice that thou hast put all things under his feet; that thou hast given him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all; and that thou hast given us assurance, that he has ascended to his Father and our Father, and to his God and our God, to prepare a place for those that love him. Grant that we may all be found at last among this happy number. We pray thee, O God, who art rich in mercy to quicken us who are dead in trespasses and sins, and raise us up together, and make us to sit in heavenly places in Christ Jesus. Send down thy Holy Ghost to comfort us: And finally, exalt us to the same place, whither our Saivour has gone before; that we may be with him where he is, and may behold his glory, which he had with thee before the foundation of the world

Keep us, O God, in continual watchfulness. Let us remember, that the end of all things is at hand; that the time draws near, when the same Jesus who ascended into heaven, will come again in glory, to judge the world in righteousness, and to minister equity and justice to all people. Make us sober, and faithful and diligent, in all the duties of our Christian calling. Above all, give us that fervent charity, which shall cover the multitude of sin. Let us use hospitality one to another without grudging. As ever man hath received the gift, even so let us minister the same one to another, as good stewards of the manifold grace of God; that God may in all things be glorified, through Jesus Christ our Lord. Amen.



—Harry Crosswell, *Family Prayers for the Christian Year*

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SERVICES & ACTIVITIES IN

JULY 2007

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Sunday School (9:30am) Holy Communion (10:30am)	2	3	4	5 Men's Bible Study 7pm Women's Bible Study 7pm	6	7
8	Sunday School (9:30am) Holy Communion (10:30am)	9	10	11	12 Men's Bible Study 7pm Women's Bible Study 7pm	13	14
15	Sunday School (9:30am) Holy Communion (10:30am)	16	17	18	19 Men's Bible Study 7pm Women's Bible Study 7pm	20	21
22	Sunday School (9:30am) Holy Communion (10:30am)	23	24	25	26 Men's Bible Study 7pm Women's Bible Study 7pm	27	28
29	Sunday School (9:30am) Holy Communion (10:30am)	30	31				

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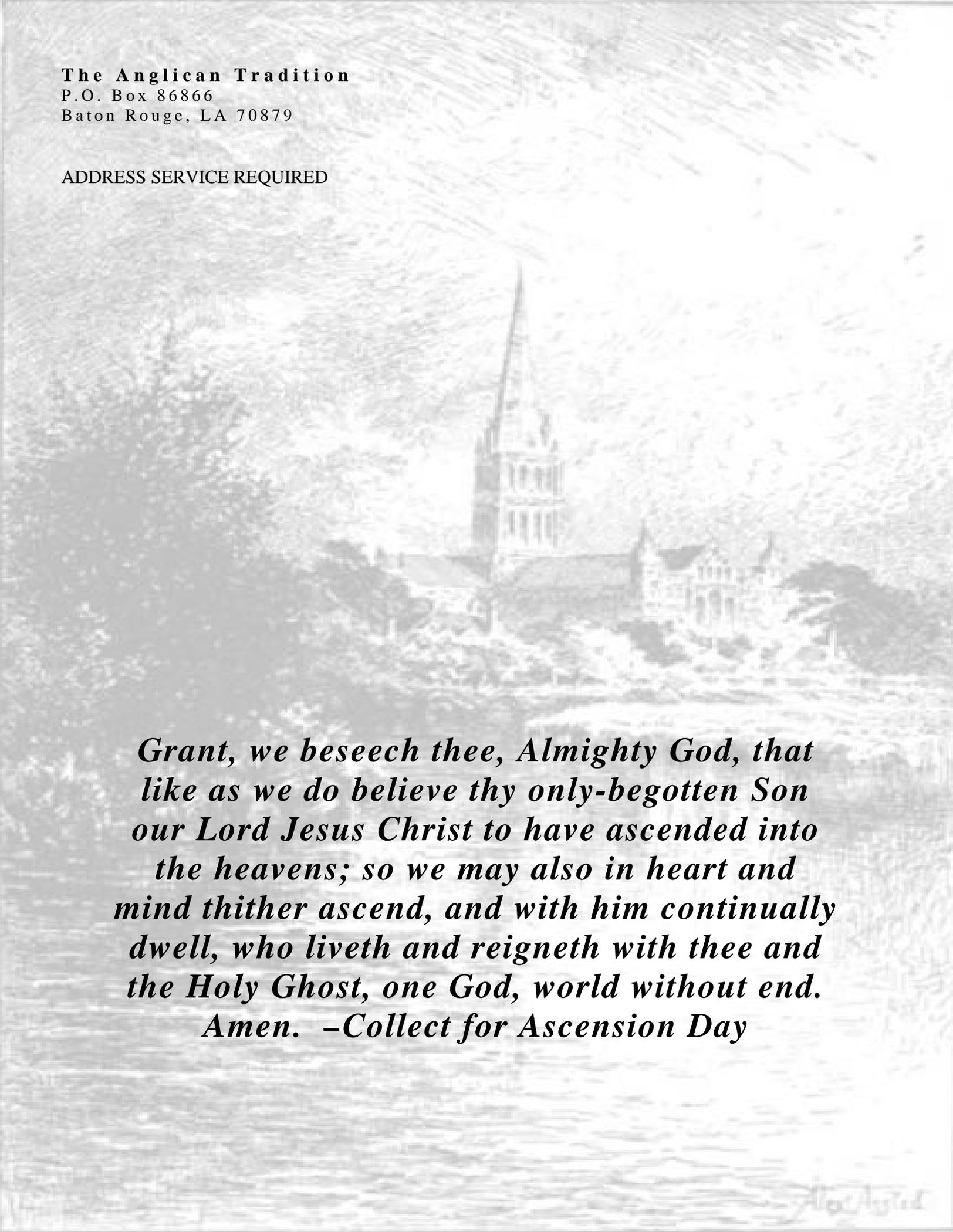
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Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen. –Collect for Ascension Day