

For All the Saints

A Resource for the Commemorations of the Calendar

Full Biography Version Volume 1

edited by Ken Booth
revised edition

Preface to the 1996 Edition

I am happy to commend this publication to the church. Our gratitude goes to so many for their painstaking work in compiling the material, most notably Ken Booth and Margaret Wood. Their investment in this project has been immense from the outset, as Ken's introduction illustrates.

- a) Each commemoration includes a short biographical section, a "liturgical paragraph" suitable to be read out at a service, and the suggested Sentences, Prayers, and Readings for liturgical use.
- b) The Māori material was made available to the appropriate people in the respective tribal areas and not only were they checked by them but their approval was sought and obtained. The material may be the most straightforward source of information about both Māori and other commemorations from Aotearoa / New Zealand and the Pacific.
- c) The book effectively replaces *The New Zealand Calendar 1980* in relation to the sections called (i) Saints' Days and Other Commemorations (updated to fit the Calendar / Te Maramataka of *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa*, (ii) Sentences, Prayers and Readings for Other Special Days (updated to reflect the Prayer Book, page 13, these are formularies), and (iii) Sentences, Prayers and Readings for Various Occasions (see *The New Zealand Calendar*, pages 54-63, 90). For useful resources to replace the weekday and seasonal sections for Advent, Lent, and Eastertide from *The New Zealand Calendar* (pages 64-89), refer Ken Booth's *Advent to Easter* (1992), The Anglican Church in Aotearoa, New Zealand and Polynesia Liturgical Commission's publication, *From Ashes to Fire* (1990), or other Anglican or ecumenical resources.

Bishop George Connor

Chair

Common Life Liturgical Commission

Anglican Church in Aotearoa, New Zealand and Polynesia

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Introduction to the 1996 Edition

When the Provincial Commission on Prayer Book Revision, which produced *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, disbanded on the completion of the Prayer Book, it left in an incomplete state some material intended to serve as a guide to the Calendar. Various members of the Commission had offered to produce the material on various commemorations, or had promised to persuade others to do so. Most of the entries in the Calendar had had some work done on them by the end of 1989. Some had been very carefully prepared, but quite a lot of the material was only in rough note form. Up to that point quite a number of people had been involved in the gathering of material.

The project then languished for a while. Eventually Margaret Wood and I offered to see it through to completion, and the Standing Committee of General Synod gave its approval. Margaret and I committed ourselves to providing a draft version of the work for use by the church during 1991. I undertook the editorial work and the commissioning of some of the remaining material from others, and Margaret saw to the data entry and printing of the hard copy. The incomplete state of the material we took over and the very tight production schedule meant that many of the entries had to be included without detailed checking. The work, published as *For All The Saints*, was very warmly welcomed by the church.

It had always been understood that in due course a thorough revision of the material would be done and a definitive publication arranged. Many of those who subscribed to the trial publication sent in corrections. This volume is the result of the work of checking and correcting the entries. The revision proved to be a very large task, as some of the material hastily put together for inclusion in *For All The Saints* proved to be erroneous or incomplete. Nevertheless,

some of the material prepared for the first edition was of a high standard and needed no modification beyond the requirements of stylistic consistency. While, therefore, I must take due responsibility for the final form of the work, including any remaining errors, and for the parts I wrote myself, I would not want anyone to think that all the work is my own. In the nature of the case, one element calling for original creative writing was the collects, and these owe their form to the particular individuals or groups who produced them.

The task of compiling and editing this publication has been absorbing and rewarding. If at times the commitment required by the task seemed daunting, I have completed it with a profound sense of respect and admiration for the people commemorated by the church. They represent almost every century of the church's history and most corners of the world. Of particular interest are the commemorations marking the history of the church in New Zealand and the Pacific.

Therefore, since we are surrounded by so great a cloud of witnesses, let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. *Hebrews 12:1,2*

Note to the Revised Edition

The decision to make the publication available electronically has provided an opportunity to correct some minor mistakes in the text, make any changes to observances that had been adopted by General Synod/Te Hīnota Whānui since the original publication, and to update the bibliographies where appropriate.

Ken Booth
Theology House
Christchurch
31 December 2005

This printing contains further updates after 2005 as approved by the General Synod / Te Hīnota Whānui.

September 2015

Note about Further Reading

No bibliographies are provided for most of the individual entries in this compilation. However, those interested in exploring further are invited to consult the following scholarly works, each of which provides additional bibliographical information.

On the Feasts and Holy Days of the Church Year:

- Paul F. Bradshaw, ed., *The New SCM Dictionary of Liturgy and Worship*, London, SCM, 2002.
- Cheslyn Jones, et al., *The Study of Liturgy*, revised edition, London, SPCK, 1992.
- A.G. Martimort, ed., *The Church at Prayer: An Introduction to the Liturgy*, vol. 4, *The Liturgy and Time*, Eng trans., Collegeville, The Liturgical Press, 1986.

On the saints of the world-wide church, including figures not formally canonised:

- Donald Attwater with Catherine Rachel John, *The Penguin Dictionary of Saints*, 3rd ed., Harmondsworth, Penguin, 1995.
- *Butler's Lives of the Saints*, new full edition, 12 vols, London, Burns & Oates, 1995-2000.
- F.L. Cross and E.A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed., London, OUP, 1997.
- D.H. Farmer, *The Oxford Dictionary of Saints*, 2nd ed., Oxford, OUP, 1987.
- *New Catholic Encyclopaedia*, 15 vols, New York, McGraw-Hill, 1967.
- *The New Encyclopaedia Britannica*, 15th ed., 32 vols, Chicago, Encyclopaedia Britannica, Inc., 197.

Acknowledgements

On the New Zealand Commemorations:

- *The Dictionary of New Zealand Biography*, Vol. one, 1769-1869. Wellington, Allen & Unwin/Dept. of Internal Affairs, 1990; Vol. two, 1870-1900. Wellington, Bridget Williams Books/Dept. of Internal Affairs, 1993; Vol. three, 1901-1920. Auckland, Auckland University Press/Dept. of Internal Affairs, 1996; Vol. four, 1921-1940. Auckland, Auckland University Press/Dept. of Internal Affairs, 1998; Vol. five, 1941-1960. Auckland, Auckland University Press/Dept. of Internal Affairs, 2000.

Ngā Tāngata Taumata Rau, 1: 1769-1869; 2: 1870-1900; 3: 1901-1920; 4: 1921-1940; 5: 1941-1960.

These biographies are also available on the web in English and Māori at

<http://www.teara.govt.nz/en/teara-biographies>

Other Sources:

- There are a few entries for which no information is available in any of the above reference works. A note on relevant sources is given at the end of such entries.

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It is our hope that the information contained here will enable Anglicans and others to be informed of the ministry of this Church. The Anglican Church in Aotearoa, New Zealand and Polynesia is a constitutionally autonomous member of the worldwide Anglican Communion. The Anglican Church in Aotearoa, New Zealand and Polynesia encompasses the area described by its title. The 1992 Constitution of this Church provides for three partners to order their affairs within their own cultural context. Within Aotearoa New Zealand, Tikanga Pākehā comprises seven Dioceses, Tikanga Māori comprises five Hui Amorangi, the boundaries of which differ from those of the dioceses. Tikanga Pasifika encompasses Fiji, Tonga, Samoa and the Cook Islands, and is known as the Diocese of Polynesia. Publication: '*Anglican Taonga*' (Treasure) is a publication affirming the unity and diversity of the Anglican community in these islands.

*Saints' Days
and Other Commemorations*

“Jesus” represents the Greek (and Latin) form of the Hebrew name Yeshua, a very common name among Jews in antiquity. Until the exile, the longer form Yehoshua was used, which appears in the English Bible as Joshua.

On the eighth day a newborn boy was circumcised. In Judaism this is understood as the sign of the everlasting covenant (Genesis 17:11-13), and the gospel implies no special significance in the case of Jesus. The weight falls on the naming of Jesus, which our Prayer Book celebrates. A child was normally named at birth, but the name may have been linked with this occasion, much as infant baptism is often supposed to include a naming ceremony. Luke makes an explicit connection between naming and circumcision in the cases of both John the Baptist (Luke 1:59) and Jesus (Luke 2:21). Matthew (1:25) seems to imply a naming at birth.

The etymology of the name Jesus is drawn out, not in the story in Luke, but in the account in Matthew of the annunciation to Joseph of Jesus’ birth, “for he will save his people from their sins” (Matthew 1:21). The Hebrew, Yeshua, was thought to mean “The Lord (Yah) saves.” Its significance will have been evident to Jewish Christians, and indeed to those who heard Jesus himself preach salvation. But the angel refers not to political salvation like that gained through the leadership of the first Joshua (cf. Ecclesiasticus 46:1); Jesus will save his people, yes, but he will save them from their sins. It will be in fulfilment of the psalmist’s promise that “the Lord will redeem you from all your many sins” (Psalm 130:8); our relationship with God will be restored. Indeed, at the time of Jesus, it was expected that the Davidic messiah would establish a “holy people”, i.e., the house of Israel set free from its sins. Matthew makes the links of Jesus to the line of David very clear.

In the gospel narratives of his life, the name Jesus of course occurs frequently. In Acts the name is used also of the risen Lord, especially in connection with Stephen and with Paul's conversion. Often, however, it occurs in combinations like "the Lord Jesus", "Christ Jesus", or "Jesus Christ". In the New Testament letters, the simple name "Jesus" is rather rare, and for Paul it usually refers to the historical Jesus. The healing of the cripple near the Temple, recorded in Acts, is a classic demonstration of salvation "in the name of Jesus the Nazarene" (Acts 3:6).

The feast we know as The Naming of Jesus began as the Feast of the Circumcision, celebrated one week, i.e., on the eighth day, after Christmas Day. It appears to have originated in the sixth century and spread gradually throughout the church. The day that celebrated the circumcision has been retained, but the emphasis is now on the naming of Jesus.

FOR LITURGICAL USE

“Jesus” is a version of the Hebrew name Yeshua (Joshua), very common among Jews in antiquity. In the gospel story, the weight falls not on Jesus’ circumcision (the sign of the covenant) but on his naming. The name was thought to mean “The Lord saves”; Jesus is to “save his people from their sins”. The name “Jesus” occurs frequently in the New Testament, often, outside the Gospels, in combinations like “the Lord Jesus”, “Christ Jesus”, or “Jesus Christ”.

SENTENCE

There is salvation in no one else, for there is no other name under heaven given among us by which we must be saved. *Acts 4: 12*

COLLECTS

We thank you, Lord God, for the gift of your Son
whom you commanded to be called Jesus;
grant that we may so honour his name on earth,
that others may be led to him who alone is Lord and Saviour.

Praise to you, Christ our Redeemer
for you were circumcised this day
and given Jesus as your name.
Praise to you, Jesus, well are you named
for you save us from our sins.
Hear this prayer for your name’s sake.

PSALMS 25: 1-11 98

READINGS

Isaiah 45: 15-23	A God who saves
<i>or</i> Philippians 2: 5-11	The name above every name
Luke 2: 15-21	He was called Jesus

POST-COMMUNION SENTENCE

You shall call his name Jesus, for he will save his people from their
sins. *Matthew 1: 21*

Seraphim of Sarov
Mystic, Russia

January 2

Seraphim was born as Prokhor Moshnin in 1759 at Kursk in Russia. He entered the monastery of Sarov near Moscow as a novice in 1779. In 1786, after taking monastic vows, he received the name Seraphim. He was ordained deacon in 1786 and priest in 1793. From 1794 he chose to live in seclusion as a hermit in the forest seven kilometres from the monastery. He looked after a small garden, tended bees, read and meditated on the Bible and the fathers. He shared his food with the wild animals which came to him.

The discipline and severity of his lifestyle was astonishing, with long periods of fasting. He encountered the deepest spiritual conflicts: “He who has chosen the desert and silence must feel himself constantly crucified.” In 1804 he was attacked by robbers and carried the effect of the wounds for the rest of his life. Because of his failing health he returned to the monastery in 1810, and lived there in solitude in his small cell. In 1825 he agreed to share his insights with others and became a staretz (spiritual director, guide and soul-friend) to the people who came to him in their thousands.

Seraphim had outstanding gifts of healing, perception and spiritual discernment, believing intensely in the power of prayer to give healing. He was known for his visions, his prophecies, his radiant joyful faith, and a particular love of children. Despite his personally austere ways he was always gentle-spirited and full of compassion towards others, seeing his priestly ministry as one of bringing comfort to the afflicted. He stressed the importance of joy and cheerfulness in the spiritual life. “Christ, my joy, is risen” was the expression he preferred above all others with which to greet people.

The whole purpose of the Christian life, he taught, was nothing other than the acquisition of the Holy Spirit. It is the infusion of the Spirit which gives life, the penetration of the entire human being by the divine energies.

Among works done for the love of Christ, prayer is the one that most readily obtains the grace of the Holy Spirit, because it is always at hand. . . . Prayer, more than anything else, brings us the grace of the Holy Spirit.

Seraphim practised the unceasing “prayer of the heart” or “Jesus prayer”, which becomes an inner equivalent of the Eucharist, an unending communion with Jesus, who is present when his name is spoken. When Jesus has been drawn into the heart, the kingdom has come, and the soul is at peace. Seraphim emphasised that the offering of the heart to God and the gift of the kingdom to us are complementary to one another. Seraphim died in prayer before an icon of the Virgin in January 1833. His life has been described as “an icon of Orthodox spirituality”.

Seraphim of Sarov
Mystic, Russia

January 2

FOR LITURGICAL USE

Seraphim was a monk and priest of the Russian Church who became, after many years in solitude, a remarkable spiritual director (staretz), with great gifts of healing and insight. He was born in 1759. His life, marked by a radiant joy, was centred on the “prayer of the heart”, or “Jesus prayer”, an unceasing communion with Jesus. He stressed the need to draw Jesus into one’s heart, and that “every soul is brought to life by the Holy Spirit.” The whole aim of the Christian life he defined as the “acquisition of the gifts of the Holy Spirit and of the Holy Spirit himself”. He died in 1833.

SENTENCE

Great is the might of the Lord; yet the Lord is glorified by the humble.
Ecclesiasticus 3: 20 (adapted)

COLLECTS

Everloving God,
you made your servant Seraphim
an icon of prayer and self-denial;
grant to all your people
selfless love and commitment to others;
through the image of God invisible,
Jesus Christ our Lord.

Holy Spirit,
lifeblood to the saints
and to Seraphim the gentle Russian hermit,
absorbed in his prayer,
in his single-minded love for you;
keep our devotion pure, we pray,
and tender-hearted.

PSALMS 119: 145-152 139: 1-18

READINGS

Numbers 6: 1-8	Dedicated to the Lord
Ephesians 5: 8-14	Living in the light
John 17: 20-26	To see God's glory

POST-COMMUNION SENTENCE

God has shone in our hearts to give the light of the knowledge of
the glory of God in the face of Jesus Christ. *2 Corinthians 4: 6*

Gladys Aylward
Missionary, China

January 3

Born in London in 1902, Gladys Aylward left school at fourteen to become a shop assistant and parlour maid. Although her parents were Christian, Gladys' Christianity was purely nominal, until she was converted by the Reverend F.W. Pitt. After reading a newspaper article about China's traditional ways, she became passionately convinced that God had called her to China to preach the gospel to the people there. She applied to the China Inland Mission in 1929, but was eventually declined by them because of her inability to learn Chinese. Despite that, in 1932 she went via Moscow and Japan to China, where she joined a Scottish missionary, Jeannie Lawson, in Yangcheng. Mrs Lawson had been there for half a century, operating from The Inn of the Sixth Happiness, a hostel for muleteers. This was an acceptable way of making contact with the local people in an environment which was hostile to Christian missionaries.

The Chinese had difficulty pronouncing Gladys Aylward's name, and called her "Ai Weh Teh" (The Virtuous One). She identified so closely with the local peasantry that she eventually became naturalised as a Chinese citizen. She was appointed by General Chiang Kai-Shek to serve as an inspector of feet, enforcing the abandonment of the ancient custom of foot-binding.

Following the Manchurian Incident of 1931 and the capture of the Chinese capital Nanking in 1937, the Japanese invaded her area. She cared for the wounded and orphaned, becoming involved (against the advice of other missionaries) with the Chinese Nationalist cause. She became regarded by the Japanese as a dangerous spy.

In April 1940 Gladys Aylward led one hundred Chinese children away from the battle zone in northern Shansi, across the mountains to Sian, where they would be comparatively safe from the Japanese

invaders. The journey was very dangerous, and she became desperately ill for a time. She remained in China until 1949, when she returned to Britain. She was immediately in great demand because of her story, which she told with simplicity, biblical imagery and the certainty of faith.

In 1957 she returned to Asia, first to Hong Kong and then Taiwan, where she continued her work as a missionary among both the peasants and the American servicemen. She died in 1970 and is buried in Taipei.

For further reading:

Alan Burgess, *The Small Woman*, London: Evans Brothers, 1957.

Gladys Aylward
Missionary, China

January 3

FOR LITURGICAL USE

Gladys Aylward was born in London in 1902. She spent her adult life as a missionary to the Chinese people, mainly in Yangcheng. She became a Chinese citizen, and was appointed by Chiang Kai-Shek to assist with the suppression of the custom of foot-binding. She is best remembered for her journey through the mountains in 1940 with Chinese children fleeing from the Japanese invaders. After 1957 she worked in Taiwan. She died there in 1970.

SENTENCE

God is my salvation; I will trust, and will not be afraid, for the Lord
God is my strength and my might. *Isaiah 12: 2*

COLLECTS

Loving God,
you gave your daughter Gladys Aylward
audacity to go into the unknown
and suffer hardship for your children's sake;
give us willingness to face whatever is strange and terrifying;
for the sake of Jesus Christ our Saviour.

Jesus Christ, light of the east as of the west,
you called Gladys the servant girl
to bring your gospel to the end of the earth;
use, we pray, the little that we have.

PSALMS 31: 1-9 71: 1-8

READINGS

Genesis 12: 1-4a	Leave your own country
2 Corinthians 11: 16, 23-31	Labours of an apostle
John 6: 16-21	Do not be afraid

POST-COMMUNION SENTENCE

Jesus said, "Go on your way. See, I am sending you out like lambs
into the midst of wolves." *Luke 10: 3*

Originally, 6 January was the date of the celebration of the birth and baptism of Jesus in those parts of the early church where 6 January was reckoned as the winter solstice. The western church, following a different calendar, observed the feast of the birth on 25 December. By a process of mutual influencing, the east adopted 25 December to celebrate the birth of Jesus and kept 6 January to celebrate the baptism. The western church, by about the fifth century, extended the celebrations of the birth to include “the twelve days of Christmas”, culminating on 6 January with the celebration of the visit of the wise men (Matthew 2:1-12). It is only very recently that the baptism of Jesus has been observed in the west, on the first Sunday after the Epiphany.

In Matthew’s time the major thrust of the church’s mission was directed towards the Gentiles. Jewish Christians were no longer welcome in the synagogues. So a strong indicator near the beginning of Matthew’s Gospel of the future Gentile mission is not surprising. Although many Jews lived in dispersion in the east, the wise men are plainly presented as Gentiles: they ask for the “king of the Jews”. Their pagan wisdom evidently included astrology. As Gentiles, they have received revelation through nature. Like their precursor Balaam, who foresaw in his vision the rising messianic star (Numbers 24:17), they perceive some significance in the star of the Jewish king. But the star alone is not enough; they have to learn the secret of Jesus’ birthplace from the Jewish Scriptures (through Herod and his council), that it is from Bethlehem that the ruler will come (Micah 5:12).

While Herod’s promise to come and worship the child is treacherous, the wise men of the Gentiles pay him true homage, offering gifts of gold, frankincense and myrrh in accordance with Scripture

(cf. Isaiah 60:6; Song of Solomon 3:6). Later it was assumed that the visitors from Sheba (Isaiah 60:6) fulfilled also the words of Psalm 72:10-11, “May the kings of Sheba and Seba bring their gifts. May all kings fall prostrate before him.” The number of their gifts suggested there were three. So three kings from the east become the first to have worshipped the king in whom God was made manifest.

FOR LITURGICAL USE

Today sees the beginning of the end of the Christmas season. We in New Zealand tend to celebrate Christmas from the beginning of December till Christmas Day. Our European ancestors began their celebrations on Christmas Eve, and kept them up till the twelfth day after Christmas. The theme of Epiphany is manifestation or revelation: principally the revelation of God in Christ to the Gentiles.

SENTENCE

Light has dawned for the righteous, and joy for the upright in heart.

Psalm 97: 11

COLLECTS

Gracious and loving God,
the source of all true light,
grant that the gospel of your Son
may enlighten our hearts
and banish the darkness of this world;
through Jesus Christ our Lord.

God of the unexpected,
may we who welcome Christ's revelation
never be threatened by what Christ may reveal.

PSALMS 86: 8-12 117

READINGS

Isaiah 49: 7-13

Titus 3: 4-7

John 8: 12-20

Rulers shall see God's chosen

Our Saviour has appeared

The light of the world

POST-COMMUNION SENTENCE

We have seen his glory, the glory as of a father's only son, full of
grace and truth.

John 1: 14

FOR LITURGICAL USE

Epiphany commemorates the revelation of Christ to the Gentiles, particularly in the persons of the wise men from the east. The story reflects the church's major mission to the Gentiles. Like Balaam of old, these astrologers had seen the rising messianic star; the Jewish Scriptures (through Herod) led them to the place of the Jewish king's birth at Bethlehem. These Scriptures are fulfilled further in their gifts of gold, frankincense and myrrh. They have also suggested that they were three kings who came first to worship our king.

SENTENCE

The Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight is coming, says the Lord of hosts.

COLLECTS

Jesus, as we travel far and fast,
lead our minds back to the wise men following your star,
and forward to the day
when all will see your shining light.

Jesus, light of the world,
let your bright star shine over the place
where the poor have to live;
lead our sages to wisdom and our rulers to reverence.

O God, by the leading of a star
you revealed your Son Jesus Christ to the gentiles;
grant that your Church may be a light to the nations,
so that the whole world may come to see
the splendour of your glory;
through Jesus Christ our Lord.

PSALMS 72

96

READINGS

Isaiah 60: 1-6

Romans 15: 5-13

Matthew 2: 1-12

Nations shall come to your light

The hope of the gentiles

Wise men from the east

Isaiah 49: 5-7

Ephesians 3: 1-12

Luke 13: 22-30

Kings shall see and arise

To preach to the Gentiles

From east and west

Hilary

January 13

Bishop of Poitiers, Teacher of the Faith

Hilary of Poitiers wrote extensively on Scripture and doctrinal issues. He was born in Poitiers of pagan parents in the early fourth century and was given an excellent education in Greek and Latin. He tells of his acceptance of Christianity and eventual baptism at the age of about thirty.

Around 350, by popular choice Hilary was elected bishop of his home town. The church was seriously divided at the time by theological controversy over whether Christ's divinity was full and unqualified, or qualified to some extent. Those favouring the latter interpretation (the Arians) had the backing of the emperor, and their local supporters in Gaul forced Hilary into exile under imperial condemnation from 356 to 360. Hilary made good use of his exile in Phrygia to become familiar with the theology of the eastern part of the church. As a result, he was able to help easterners and westerners understand each other.

Hilary had already been writing extensively on Scripture, using mainly the typological interpretation favoured by Origen (i.e., that the Old Testament contains "types" of the New Testament gospel). He now turned his attention to the defence of the full divinity of Christ, in the tradition of Athanasius, basing his arguments on Scripture. His major work is his *De Trinitate* (On the Trinity).

Hilary wrote from exile to the emperor, pleading for a fair trial and an opportunity of defending his theological position. The emperor ignored him, but, on the emperor's death, Hilary returned to Poitiers to a hero's welcome. He succeeded in rallying like-minded bishops in Gaul to the cause of the defence of the theology espoused at Nicea in 325. He died about 367, before seeing the triumph at Constantinople in 381 of the "orthodoxy" he had defended.

Hilary made a significant contribution to biblical exegesis in the west, was important as an intermediary between eastern and western theology, and was greatly respected as a pastor of his people.

Hilary

January 13

Bishop of Poitiers, Teacher of the Faith

FOR LITURGICAL USE

Hilary was born in Poitiers in the early fourth century and was elected bishop of the city by popular acclaim in 350. He became caught up in the controversies of the day over Jesus' relationship to God, himself defending the full divinity of Christ. He suffered exile for his stand between 356 and 360. His role as intermediary between eastern and western theologies, and his work, *On the Trinity*, gave him a significant place among early theologians. He died about 367.

SENTENCE

The Lord gives wisdom; and from the mouth of the Lord come knowledge and understanding. *Proverbs 2: 6 (adapted)*

COLLECTS

Almighty God,
your servant Hilary stood firm in the faith
and suffered exile for his integrity;
grant that we may never waver from our faith,
but abide steadfast in your Son,
in the fellowship of the Holy Spirit;
for you are one God, now and for ever.

Jesus,
harried by your claim to identify with God,
glorified by Hilary who insisted on it,
you are our Redeemer.

PSALMS 119: 153-160 43

READINGS

Isaiah 28: 23-29

3 John 1-8

John 8: 31-36

Taught by God

Living truth

The truth sets free

POST-COMMUNION SENTENCE

We proclaim Christ crucified, the power of God and the wisdom of
God.

1 Corinthians 1: 23, 24

Sava

January 14

Founder and First Archbishop of the Serbian Church

Sava (or Sabas) was born about 1176, the third son of King Stephen I of Serbia. In 1191 he went secretly to Mount Athos, where he became a monk. Three years later, his father abdicated in favour of his eldest son Stephen II and joined Sava as a monk on Mount Athos. Together they founded the Monastery of Chilandari for Serbian monks. This monastery (which still exists today) in the Middle Ages was a centre for Serbian culture and religion. As an abbot, Sava was famous for his kind yet firm way of training his young monks. While at Chilandari he began the translations of religious books into the Serbo-Croat language, a task which was to be an important part of his life's work.

About 1208, Sava returned to Serbia because of civil unrest and the rivalry of his brothers. Both country and church were in crisis. Clergy were few, and the Christianity of most of the people merely nominal. He established himself as archimandrite of the monastery of Studenitsa, and then set about organising the Serbian church. He used monks who came with him from Mount Athos for missionary and pastoral work. He set up an independent local hierarchy, of which he was elected the first archbishop, being consecrated in 1219. In civil affairs he contributed to the unification of the Serbian state under his brother Stephen II. His translations both of those he made and those he inspired, together with his building and embellishment of churches, integrated the church into the cultural life of the Serbian people.

Always a monk at heart, Sava used to retire from time to time to a hermitage near Studenitsa for spiritual refreshment. He was also greatly interested in pilgrimages to Jerusalem and Mount Sinai. In both places he organised accommodation for Serbian monks and

pilgrims. He himself made two pilgrimages to Jerusalem, and died during the second on 14 January 1235 at Trnovo in Bulgaria while returning from the Middle East.

He is revered by both the Orthodox and Catholics of the Balkan area and is the patron saint of Serbia. The cathedral in Belgrade is dedicated under his name. An icon of the Saviour copied from a Chilandari original is the centre-piece of the ecumenical chapel in the Roman Catholic Cathedral in Christchurch.

Sava

January 14

Founder and First Archbishop of the Serbian Church

FOR LITURGICAL USE

Sava, a younger son of King Stephen I of Serbia, left home in his teens to become a monk on Mount Athos. There his father joined him a few years later. Together they founded the monastery of Chilandari, a centre of Serbian religion and culture, which continues to this day. About 1208, Sava returned to Serbia and helped consolidate the kingdom under his brother Stephen II. He also reformed and reorganised religious life. He established an autonomous Serbian church and became its first archbishop. Sava died in 1235. He is the patron saint of Serbia.

SENTENCE

I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, says the Lord.

Jeremiah 23: 4

COLLECTS

Loving God,
you called your servant Sava
to found and build the Serbian church;
may we who are built on Christ's foundation
be living stones,
effective witnesses to the gospel;
through our Saviour Jesus Christ.

Jesus,
you call on us to choose the better part;
would that we always had the opportunity!
Give us grace
if you call us, as you called Sava,
to sacrifice our peace.

PSALMS 47 111

READINGS

Jeremiah 1: 4-9

1 Corinthians 9: 16-19

Matthew 4: 12-23

To whom I send you, you shall go

All for the sake of the gospel

Fishing for people

POST-COMMUNION SENTENCE

The stone that the builders rejected has become the cornerstone.

Mark 12: 10

Antony of Egypt *Abbot*

January 17

Antony was one of the earliest leaders of the monastic movement in the church, and did much to popularise this style of Christian discipleship in the third and fourth centuries.

He was born in 251 in Egypt. His parents died while he was young, and he and his younger sister inherited the family estates. Six months later, Antony listened to the gospel passage, “Go, sell your possessions, and give the money to the poor” (Matthew 19-21), and determined to do likewise. He made provision for his sister and then became an anchorite (a solitary ascetic). He withdrew to a desert area to live a life of strict prayer, labour, and fasting, providing for his needs by gardening and making mats.

Antony was not the first Christian ascetic, but his lifestyle had a great appeal in the late third and early fourth centuries as a model for the committed Christian. In a world which saw civilisation in terms of the cities, the desert was the haunt of demons. With the growing popularity of Christianity, the earnest zeal of some Christians, which had led to martyrdom under persecution, now found a new outlet in carrying the fight with evil into the desert. Such a movement was enhanced by the growing totalitarianism of society in the Roman Empire, battered down for survival; the desert offered a viable alternative. The ascetic movement also gained favour from the basic Platonism of the age, which valued things of the mind and spirit much more highly than the body. The body and its needs were to be subject to the soul.

Athanasius greatly popularised the ascetic movement in his *Life of Antony*. In this work, he presents the anchorite as a hero of Christian life, in triumphant battle with evil and in the integration of life

brought about when the body is truly disciplined to serve the purposes of the soul devoted to God.

People began journeying out into the desert to see Antony. His first reaction was to go even further into the desert. His advice to people was simple yet profound, direct and to the point, refreshing in its brevity and full of commonsense. Once someone asked him, "What rules must I keep in order to please God?" Antony replied, "Carefully observe what I tell you: Wherever you go, have God always in your mind's eye; whatever you do, do it after the example of the holy Scriptures; in whatever place you live, be in no hurry to leave. If you keep these three rules, you will be saved."

In 305 he agreed to leave his cave and established a "monastery", a group of cells lived in by those who wished to follow his ascetic life. He wrote for them a basic set of rules for personal discipline and for community living. The community aspect lay almost solely in common worship. Antony was described as balanced, gentle, caring, and radiant with God's love. Solitude made him compassionate and gave him a "serenity of manner". "He was a man of grace and urbanity. His speech was seasoned with divine wisdom." His own personal preference for the solitary life led him to withdraw from the community to the desert again from about 310.

He visited Alexandria to encourage those facing persecution at the beginning of the fourth century. Later, in the theological controversies over the Trinity, he again visited Alexandria at the age of ninety to give support to his friend Athanasius in his battle for the Nicene party against the Arians. True to his solitary vocation, he asked to be buried in a place known to no-one. He died peacefully in 356.

Antony of Egypt
Abbot

January 17

FOR LITURGICAL USE

Antony was born about 251. As a young man, he chose to give away his possessions and live an ascetic life in the Egyptian desert. Solitude and manual work, poverty and self-denial, charity and prayer were the hallmarks of his life. He went through great spiritual struggles, which gave him the wisdom to offer rich and sensible counsel. Many came into the desert to model their lives on his and to discover through silence a purity of heart which leads to an ever greater love. Antony died in 356.

SENTENCE

The just shall flourish like a palm tree; planted in the house of the Lord, they flourish in the courts of our God. *Psalm 92: 12, 13*

COLLECTS

Merciful God,
the strength of all who commit themselves to you,
you called Antony to renounce the world
and to serve you in the solitude of the desert;
give us grace to follow the way of perfection,
that we may count all things as loss
in the joy of knowing Christ, our Lord and Saviour.

God of the desert,
we remember before you the thousands
who went to seek you in solitude,
and especially Antony the hermit;
may we too overcome temptation
and come to terms with our secret selves.

Agnes
Child Martyr at Rome

January 21

Nothing certain can be deduced as to the date or manner of Agnes' death. It was traditionally thought to be about 304 during the Diocletian persecution, but more recent studies suggest a date about 350. She was one of the most famous and widely-celebrated early martyrs of Rome. Her veneration as a martyr points to the growing cult of virginity that was developing in the early church.

The earliest witness to her is the *Depositio Martyrum* of 354. About the same time, a shrine was built over her grave on the Via Nomentana in Rome. The Acts written in the fifth century, which tell her story, describe her as a devout girl of thirteen who refused marriage because of her dedication to Christ. She preferred death to any violation of her consecrated virginity.

Many legends and stories developed round Agnes, none of them of historical value. Agnes' principal emblem is a lamb, probably because of the resemblance of her name to the Latin word for "lamb" (agnus). Pope Honorius (625-638) erected a basilica in place of the older shrine, and people still visit Agnes' tomb and the surrounding catacomb beneath the basilica.

Agnes
Child Martyr at Rome

January 21

FOR LITURGICAL USE

Agnes is one of the most famous of early Roman martyrs. She is remembered for her dedication to Christ and her willingness to face martyrdom at the age of thirteen in preference to breaking her vow of virginity in favour of marriage. Her wide-spread veneration points to the growing value placed on virginity in the fourth century. There is little historical information about her, and even the traditional year of her death, 304, is by no means certain.

SENTENCE

Blessed are the pure in heart, for they will see God. *Matthew 5: 8*

COLLECTS

Loving God,
you choose what is weak in the world
to shame the strong;
grant us so to cherish the memory
of your young martyr Agnes,
that we may share her pure and steadfast faith
in Jesus Christ our Saviour.

Jesus, you bless the pure in heart,
and you blessed Agnes,
who chose to be your lamb;
may we share her innocence
and become as little children.

PSALMS 45: 10-17 109: 1-4, 25-30

READINGS

Ecclesiasticus 51: 1-3	God is my deliverer
1 Corinthians 1: 26-31	God uses what is weak
Matthew 18: 1-7	Like a child

POST-COMMUNION SENTENCE

I am small and of little account, but I do not forget your commandments.

Psalm 119: 141

Vincent

January 22

Spanish Deacon and Martyr, Saragossa

Vincent was born at Saragossa in Aragon. Little is known of his life, since the available sources concentrated on his martyrdom. Even so the story is full of legendary accretions.

Vincent was ordained deacon by Valerian, Bishop of Saragossa. According to the legend, Valerian suffered from a speech impediment and used Vincent to speak for him. During the general persecution under Diocletian in the early fourth century, Dacian, the governor of Spain, had both Valerian and Vincent arrested. He then gave them the opportunity to save their lives by denying Christ and sacrificing to the gods. Vincent replied for them both with a strong affirmation of faith. They were condemned: Valerian to exile and Vincent to death by torture. According to his legend, he was, among other tortures, roasted on a gridiron. He died about 304. Vincent's cult spread quickly throughout the Christianised world of the time, and he was revered as a strong witness to the power of the gospel in the face of persecution.

Vincent

January 22

Spanish Deacon and Martyr, Saragossa

FOR LITURGICAL USE

Vincent was born in Saragossa in Spain. During the persecution under Diocletian, he was arrested, persecuted, imprisoned and half-starved. Vincent died about 304 under tortures which, according to legend, included being roasted on a gridiron. Although facts are buried under legend, his widespread and early fame attests his veneration as a heroic witness to Christ.

SENTENCE

Deliverance for the righteous comes from the Lord; the Most High is their stronghold in time of trouble. *Psalms 37: 39*

COLLECTS

Everliving God,
you gave your servant Vincent
courage to endure suffering and death
for the sake of the gospel;
strengthen us by your Spirit,
so that in all trials and difficulties
we may remain firm in our faith;
through Jesus Christ our Saviour.

God of blood and sacrifice,
may we be one with Vincent,
who suffered unbelievable tortures and martyrdom
with legendary fortitude.

PSALMS 31: 10-22 57

READINGS

2 Chronicles 24: 17-22

Hebrews 10: 32-36

Matthew 10: 24-36

The death of Zechariah

Patience under hardship

Every hair has been counted

POST-COMMUNION SENTENCE

Jesus said, "Those who lose their life for my sake, and for sake of the
gospel, will save it."

Mark 8: 35

The apostle Paul began his life as Saul, the son of a free-born Jewish father who was also a Roman citizen. His city of origin was Tarsus of Cilicia, but he grew up in Jerusalem and was educated under the famous rabbi Gamaliel. His early years saw him thoroughly trained in the Law of Judaism according to the strictest sect of the Jews, the Pharisees. In this adherence to the tradition of the Pharisees, he displayed outstanding zeal. He knew God's promise, "I will come and dwell in your midst. . . . Many nations shall join themselves to the Lord on that day, and shall be my people; and I will dwell in your midst" (Zechariah 2:11). What that required of Israel was total commitment to the Law and the covenant with God faithfully honoured in purity and holiness. This led Saul to the conviction that he should do everything possible to persecute the followers of Jesus as deviants from the call of Israel. Within Jerusalem, he was diligent in having many Christians imprisoned, and at times cast his vote for the death sentence, as in the case of Stephen.

Saul's intensity of opposition to the followers of Jesus took him beyond Jerusalem, in a relentless search for Christians in the synagogues of the Dispersion. It was on the occasion of one of these forays that his conversion took place. He had letters of authority from the high priest in Jerusalem to carry out a search and arrest mission in the synagogues of Damascus. As he and his support party were nearing Damascus, Saul was brought up short by a blinding light, and a voice asking him, "Saul, Saul, why do you persecute me?" Saul was ordered to continue into Damascus, where he would be told further what to do. But he was also told that his calling now was to be a witness for Jesus and an apostle to the Gentiles.

In Damascus, Saul was befriended by Ananias, a devout believer and leader in the Jewish community. Ananias ministered to him in his immediate need and began the process of introducing him to the Christian way. From the moment his eyesight returned, which he had lost in the experience on the road to Damascus, Saul began to preach openly in the synagogues that Jesus was the Son of God, the long-awaited Christ, the one in whom God had visited Israel and brought in the Gentiles.

Later, Saul changed his name to Paul and became the outstanding missionary, apostle, writer-teacher, and theologian of the early Christian church. It was a complete and thorough-going conversion. Several factors had prepared him for that moment of life-changing encounter with Christ. There must have remained with him the memory of Stephen. The inexplicable fearlessness of the Christians he captured would also have challenged him. Above all, he saw that God's grace was far broader than he had ever imagined. God had visited Israel for redemption, not in a demand for ritual purity, but in grace and love that fulfilled the Law. Through faith, Jew and Gentile alike had access to what God in Christ had done. He had been prepared for this moment. The zealous Pharisee had become the passionate apostle.

Although there is evidence of the Conversion of St Paul being observed in some places as early as the sixth century, the feast was not strictly observed until the twelfth century.

FOR LITURGICAL USE

The conversion of Saul, the zealous Jewish Pharisee of Tarsus, into Paul, the passionate apostle to the Gentiles, occurred on the road to Damascus. Saul was on an expedition to hunt out and arrest all those he could find in the synagogues who believed in Jesus. A blinding light and a voice from heaven stopped him in his tracks and convinced him that the message of the good news of Jesus Christ was indeed from God, and that henceforth he must proclaim Jesus as the Christ, the Son of the living God.

SENTENCE

I am not ashamed, for I know whom I have believed, and I am sure that he is able to guard until that day what he has entrusted to me.

2 Timothy 1: 12

COLLECTS

Almighty God,
you have caused the light of the gospel
to shine throughout the world
through the preaching of your servant Paul;
grant that we who remember his wonderful conversion
may follow him in bearing witness to your truth;
through Jesus Christ our Lord.

Convert us,
Jesus the persecuted,
as you converted Paul
and sent him as apostle to the world.
May our love, our prayers, our suffering
carry your gospel at whatever cost
to all who wait to hear it.
Hear this prayer for your name's sake.

Timothy and Titus
Companions of St Paul

January 26

Timothy was the son of a Greek father and a Jewish mother, Eunice, who was a “believer”. He was already a disciple when Paul visited Lystra on his second missionary journey. Timothy had presumably become a Christian at some earlier date, perhaps during Paul’s first visit to the district. Whether he was already known to him or not, on the recommendation of the local church, Paul decided to take Timothy as his travelling companion and assistant. To avoid all suspicion from other Jews, Paul had Timothy circumcised (Acts 16:3).

The first mention of Titus (Galatians 2:1) is in connection with the visit of Paul and Barnabas to Jerusalem for the Council in 48 CE. Since Titus, unlike Timothy, was wholly Greek, Paul did not think he needed to undergo circumcision, and later makes the point that the Jerusalem church did not insist on this either (Galatians 2:3).

Timothy and Titus both figure in Paul’s letters, each being mentioned about a dozen times. By contrast, in Acts, where Timothy’s name occurs six times, Titus is not referred to at all. The impression given by the various references is that Timothy took over from John Mark the role of close personal assistant to Paul and was sometimes entrusted by Paul with special missions, and that Titus was a rather older man, who first appears as part of the delegation from Antioch. Later, Paul sent him to the troubled church at Corinth (2 Corinthians 7 and 8). Later still according to the Pastoral Epistles, each was sent as Paul’s representative, Timothy to Ephesus (1Timothy 1:3) and Titus to Crete (Titus 1:5). Both are instructed to govern their respective churches and appoint officers of the church. This evidence is complicated by debates over the authenticity of the Pauline authorship of the Pastoral Epistles (1 and 2 Timothy and Titus).

Timothy and Titus are commemorated together on the day following the feast of the Conversion of St Paul. We remember them as devoted, hardworking and much-travelled companions of the great missionary and teacher. Later tradition regarded both men as bishops: Timothy as the first Bishop of Ephesus and Titus as the first Bishop of Crete. The much later Acts of Timothy records Timothy's death as a martyr. Titus is said to have died on Crete.

Timothy and Titus
Companions of St Paul

January 26

FOR LITURGICAL USE

Timothy, half Greek and half Jewish, and Titus, wholly Greek, were two of Paul's most loyal and devoted companions. Timothy was the co-sender (always with Paul and often with Silas as well) of several letters, and Timothy and Titus were Paul's representatives on special missions. We remember them today, the day after the feast of the Conversion of St Paul, as his hardworking and much-travelled companions and helpers. They remind us that loyal and devoted support plays an important part in any leader's mission.

SENTENCE

Because they have set their love upon me, I will deliver them, says the Lord; I will uphold them because they know my name.

Psalm 91: 14

COLLECTS

Loving God,
your servants Timothy and Titus went with Paul
and shared his labours for the spread of the gospel;
grant that we, like them, may be ready
to bear witness and to suffer in your service;
for the sake of Jesus Christ our Redeemer.

God of Timothy and Titus,
Paul's companions,
who went where he could not go,
may there always be people
willing to go where you send them.

PSALMS 112 119: 9-16

READINGS

Exodus 18: 17-20, 24-26	Help for a leader
2 Timothy 1: 1-8	To Timothy
or Titus 1: 1-4	To Titus
Matthews 24: 42-47	Good stewards

POST-COMMUNION SENTENCE

Through us God spreads in every place the fragrance that comes
from knowing Christ. *2 Corinthians 2: 14*

John Chrysostom
Bishop of Constantinople
Teacher of the Faith

January 27

John Chrysostom was the patriarch of Constantinople in the late fourth century who became so renowned for his preaching that he was later named “the golden-mouthed” (Chrysostom).

He was born about 347 in Antioch, and grew up familiar with the sophistication of educated city life. He showed an interest in theology from an early age, and after his baptism was greatly attracted by the ascetic ideal, which had become very popular with many. The popular religious heroes were those who engaged in the rigorous discipline of the monastic life, striving for the ideal life through personal self-denial in the desert. John was attracted to this style, but also to serious biblical studies, for which Antioch was famous. He spent a year or two in the Syrian desert, but in 381 returned to Antioch and was ordained.

John soon became well-known as a preacher, and the stenographers would be on hand to take down his sermons for publication. Chrysostom’s primary interest was in rousing his hearers to purer discipleship and commitment, and he gave himself wholeheartedly to this task. “I cannot let a day pass without feeding you with the treasures of the Scriptures,” he told his hearers. His principal themes were moral ones and the need for Christian action. This he followed through in energetic work among the poor and destitute in Antioch.

It was little wonder that imperial aides engineered the election of the famous preacher from Antioch as patriarch of Constantinople in 398. They hoped in this way to stop the incessant ecclesiastical bickering in the imperial city. John gave himself unstintingly to his

preaching and the organisation of social relief. In doing so, he gained enemies amongst the ecclesiastical court sycophants, whom he told to go home. Opposition grew, and John's continuing ascetical style and castigation of the luxury of the upper classes increased the level of dissatisfaction. He also fell foul of church leaders who felt upstaged by his reforming zeal.

Finally, when the empress Eudoxia took personal umbrage at a sermon by John on Jezebel, Chrysostom's enemies succeeded in having him banished to Cucusus in Lower Armenia. From there he continued a voluminous correspondence; so much so, that in 407 he was sent further into exile on the Black Sea coast. The strain of the journey on foot was too much for him and he died en route, his last words being, "Glory to God for everything."

John Chrysostom
Bishop of Constantinople
Teacher of the Faith

January 27

FOR LITURGICAL USE

Born in Antioch in 347, John earned his nick-name, “the golden-mouthed” (Chrysostom), for his brilliant preaching. He was much attracted to the ascetic tradition, which became popular in the fourth century, and preached vigorously on the need for a disciplined Christian lifestyle. He was made patriarch of Constantinople in 398 against his will. His crusading moral zeal gained him enemies in church and state, who succeeded in having him exiled to Armenia, where he died in 407.

SENTENCE

How sweet are your words to my taste; sweeter than honey in my mouth.

Psalms 119: 103

COLLECTS

Gracious God,
you gave to your servant John Chrysostom
eloquence of speech and courage to bear reproach for you;
give us clarity in our proclamation of the gospel
and steadfastness in time of trial;
for the sake of Jesus Christ our Saviour.

Living Word of God,
true word for John,
the preacher with the golden tongue,
in this world grant us knowledge of your truth,
and in the world to come to see your glory.

PSALMS 101 119: 49-56

READINGS

Proverbs 25: 11-15

A word fitly spoken

Colossians 4: 2-6

Let your speech be gracious

Luke 21: 12-15

I will give you words and wisdom

POST-COMMUNION SENTENCE

Let the words of my mouth and the thoughts of my heart be
acceptable in your sight, O Lord, my strength and my redeemer.

Psalm 19: 14

Thomas Aquinas
Teacher of the Faith

January 28

Thomas Aquinas was the outstanding thinker and teacher of his own period, and among the greatest of all time. He was born in 1225 to well-to-do and ambitious parents, who sent him to the abbey of Monte Cassino in the expectation that he might prosper and even become abbot. Thomas developed a profound religious faith, but, while studying in Naples, he became interested in the new evangelical enthusiasm of the friars with their commitment to poverty and hard work in the emerging cities. That was not at all to his family's liking, and they imprisoned him at home in Roccasecca for a year, before giving up in the face of Thomas's determination. In 1244 Thomas joined the Dominicans and went to Paris. He spent the rest of his life mainly in university circles in France and Italy, writing prolifically, preaching and debating. He died in Italy in 1274 at the age of forty-nine. His writings are marked by the equable tone in which he conducts a debate. There are no polemics, only a passionate commitment to underlying principles and a focus on the argument, never on the person. He is well named "the angelic doctor", not just for the depth of his thought, but for the irenic spirit of his writings.

His life and his enormous output of writings mark a turning-point in the medieval church. The new friars carried the gospel into the new towns. They also took over the universities, much to the annoyance of the existing teachers, who were locked into the old ways of hierarchical order and monastic isolationism. Thomas was also at the centre of the new theology.

Traditional theology was dominated by a Platonist outlook that distrusted the senses and found truth in ideas and spiritual reality. The rediscovery of Aristotle, for whom the senses are the basis of all

human knowledge, led to a new way of understanding the world. Most theologians reacted against the new ideas. A few welcomed them boldly, to the point where revelation and knowledge of God were unrelated to general human knowledge. Thomas accepted the Aristotelian starting point for human knowledge, and thus endorsed the scientific exploration of the world. But Thomas also saw the limits of human reason. There are matters of faith that are not dependent on the senses. Nevertheless, there is only one truth that encompasses both. Therefore, it can be maintained that faith is not irrational, and that the world is expressive of divine truth.

Thomas's ideas were radical and, for a time, regarded by many as heretical. His own profound religious faith and the link he saw between faith and reason gave him a deep interest in the sacraments, where spiritual and physical so obviously meet. His Eucharistic hymns are still sung.

Thomas Aquinas
Teacher of the Faith

January 28

FOR LITURGICAL USE

Thomas Aquinas was the greatest thinker and teacher of the medieval church. He was born in 1225 and became a Dominican. He offered the church a deep theological understanding of the physical world as conveying divine truth, even though faith is needed for other aspects of God's truth. His profound thought and gentle spirit earned him the title "the angelic doctor". Some of his Eucharistic hymns are still sung. He died in 1274.

SENTENCE

Happy is the person who meditates on wisdom and reasons intelligently. *Ecclesiasticus 14: 20*

COLLECTS

Almighty God,
you have greatly enriched your church
through the holy learning of Thomas Aquinas;
enlighten us more and more
by the work of scholars and believers
and deepen our devotion by the example of saintly lives;
through Jesus Christ our Lord.

God,
you give us all our wisdom, all our knowledge;
we thank you for Thomas,
for his supreme discovery
that everything he thought, everything he wrote was straw
compared with your inexpressible riches.

PSALMS 19: 7-14 119: 97-104

READINGS

Wisdom 7: 7-16	The gift of knowledge
Hebrews 5: 11 - 6: 3	Mature teaching
John 17: 6, 13-19	Consecration to the truth

POST-COMMUNION SENTENCE

All of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another. *2 Corinthians 3: 18*

Charles was the second son of James VI of Scotland, who became James I of England. He was born in Scotland in 1600 and came to England after his father's accession. Charles was delicate as a child, though in later life he became quite robust and a good horseman. A studious person, he had interests ranging from theology to plays; he also had a taste for music and painting.

Charles succeeded his father on 27 March 1625, becoming "Supreme Governor" of the Church of England under the Elizabethan Act of Supremacy. He found among the church leaders an Arminian party that was moving away from the strict Calvinism of the Puritans towards a theological position closer to traditional western Catholicism in doctrine and style of worship. He used and abused his power and authority to foster them and to advance and promote high churchmen, notably William Laud. Laud had become Bishop of St David's in 1621 and was successively translated to Bath and Wells, London, and Canterbury.

One result of Charles's politically inept championship of episcopacy was increasing political opposition, culminating in the Long Parliament of 1640 and the civil war that erupted in England in 1642. Charles' abduction, trial and eventual execution by fanatical leaders of the army on 30 September 1649 made a martyr of an incompetent politician. Whatever may be said of his indecision, faithlessness and imprudence in public affairs, he maintained in private life a character of high moral standard, even of beauty.

In 1661 a form of prayer commemorating the execution of King Charles was drawn up for use on 30 January each year. Its inclusion in the *Book of Common Prayer* underlines the mind-set of the triumphant royalists and episcopalians of the Restoration. The service was removed from the Prayer Book in 1859.

FOR LITURGICAL USE

King Charles, born in 1600, succeeded to the throne of England in 1625. He staunchly resisted the rising power of Parliament and incorporated in his resistance a strong adherence to episcopal control of the church. He promoted an Anglicanism more traditionally Catholic than the prevailing Calvinism. Opposition between king and Parliament erupted in civil war. The king was eventually executed by the army in 1649. Although a man of high moral character and piety, Charles was a victim of his political ineptitude.

SENTENCE

Your kingdom, O Lord, is an everlasting kingdom, and your dominion endures from age to age. *Psalms 145: 13*

COLLECTS

Almighty God,
ruler and sustainer of all things in heaven and earth,
you gave to King Charles of England
courage patiently to endure to the end for his beliefs;
grant us a like willingness to suffer for the truth,
to the glory of your name;
through Jesus Christ, our king and our Redeemer.

Eternal God,
we remember before you Charles,
King of England;
may we prize the authority you give us
and use it wisely.

PSALMS 20 21

READINGS

Wisdom 6: 1-11	Responsible authority
1 Peter 2: 13-17	Respect your rulers
Matthew 20: 20-28	True leadership

POST-COMMUNION SENTENCE

Let all the ends of the earth remember and turn to you O Lord, for
you are the ruler over the nations. *Psalm 22: 27, 28*

Brigid of Ireland
Abbess

February 1

Brigid is remembered in particular for her compassionate care of the people of Ireland. Her name is variously given as Brigid, Bridget, and Bride. Virtually no reliable historical facts about her are known. Even the date of her death (525) is only approximate. The “Lives” of Brigid are mainly the miracles she is reputed to have performed and stories about her. Nevertheless, even these materials shed interesting light on the part she plays in the affections of the Irish people.

Brigid is portrayed as a person of deep compassion, and the scope of this shows something of the hopes and fears of the Irish people of her day. According to tradition, Brigid was born near Kildare and was baptised by Patrick. She became a nun and set up and presided over the monastery of Kildare as its abbess. As a result, Kildare became significant in the spread of Christianity in Ireland. The stories of her compassion include episodes of the multiplication of food for the poor, and, on one occasion, of turning water into beer to satisfy the thirst of some visiting clergy. In other legends she is identified with the Virgin Mary (“Mary of the Gael”), since Brigid looked just like the Mary that Bishop Ibor saw in a vision on the night before he met Brigid.

The development of the stories about Brigid seems to have had much to do with the promotion of the importance and even supremacy of Kildare in the church in Ireland. In Ireland and in places on the continent of Europe influenced by Ireland, Brigid became second only to Patrick in significance.

Brigid of Ireland
Abbess

February 1

FOR LITURGICAL USE

Brigid was the abbess of Kildare and second only to Patrick in significance as a saint to the Irish people. Little reliable information is available on her life, but the legends and stories about her portray her as holy and compassionate, with a deep love of the poor. She died about 525.

SENTENCE

Let your light shine before others, so that they may see your good works and give glory to your Father in heaven. *Matthew 5: 16*

COLLECTS

Creator of life and light,
you call your people
to holiness of life and a compassionate spirit;
grant that like Brigid of Kildare
we may show your love to the poor and the hungry
and follow with zeal and devotion the way
of your Son Jesus Christ, our Redeemer.

Blessed are you holy God
in Brigid, abbess of Kildare,
who in her time
kept alive the church's prayer;
may we in our time do the same.

PSALMS 66: 1-11 119: 129-136

READINGS

Job 28: 20-28	Fear of the Lord is wisdom
James 1: 22-27	Pure and faultless religion
Luke 12: 22-31	God's care for all

POST-COMMUNION SENTENCE

Blessed are the merciful, for they will receive mercy. *Matthew 5: 7*

The Presentation of Jesus in the Temple February 2

By the end of the third century, the church had come to have a quite significant place in Greco-Roman society, and the conversion of Constantine ensured that Christianity would be the dominant religion of the Roman Empire. Alongside this there developed some key theological debates about the person of Christ. These two factors combined to produce a growing interest in the places and events associated with the life of Jesus, and pilgrims began to flock to Palestine.

Jerusalem became a centre for liturgical innovation, and one of the festivals that grew up in the fourth century was the commemoration of the presentation of Jesus in the Temple. The festival was ordered at Constantinople by the emperor Justinian in 542, and gradually spread throughout the church in both east and west. Candles have been associated with the festival from at least the seventh century. Pope Sergius instituted a procession with candles as part of the ceremonies, during which the antiphon “lumen ad revelationem” (“a light for revelation”) and the Nunc dimittis were sung. This gave rise to the name “Candlemas” for the festival.

The festival commemorates the incident, recorded only by Luke, in which Jesus is brought to the Temple and is greeted by Simeon and Anna. Luke gives the reason for the visit to the Temple as “for their purification according the law of Moses” and “to present him [Jesus] to the Lord”. Within the Jewish tradition, the purification of the child’s mother required a sacrificial offering at the Temple. The offering in respect of the first-born child was a monetary offering and did not require the presence of the child at the Temple. Luke’s account combines the two themes. His interest is not in the rites themselves, however, except to show that Jesus’ status as Saviour

of Israel rests on obedience to the Law. Luke's telling of the story has many structural similarities to the story of the child Samuel (1 Samuel 1:1-2:11).

Luke's real interest, however, is in the events that happen in the Temple with Simeon and Anna. Simeon is described as one who was "looking forward to the consolation of Israel", a phrase reminiscent of the later chapters of Isaiah. So here in the Temple, the centre of Jewish worship, both Law and Prophets bear witness to Jesus as the fulfilment of the hopes of Israel.

Simeon's "Nunc dimittis" enlarges the vision of God's work to encompass the Gentiles, making the same theological point as the story of the magi in Matthew's Gospel. But Simeon goes on to emphasise that the coming of the messiah will bring division as well as hope, for not all Israel will accept him. But Luke does not leave the story on this negative note, and, in Anna, the very epitome of the faithful worshipper of God, he reiterates the theme of the promise of God "to all who were looking for the redemption of Jerusalem".

The Presentation of Jesus in the Temple February 2

FOR LITURGICAL USE

The story of the presentation of Jesus in the Temple is told only by Luke. Luke's main interest is not in the rites of purification, nor in the presentation of the first-born to God. Rather, in the Temple, the centre of Jewish worship, obedience to the Law and the hopes expressed by the prophets find their fulfilment in Jesus. The coming of God's chosen one, however, will also bring division. Anna the prophetess reiterates the theme of the promise of God "to all who were looking for the redemption of Jerusalem".

SENTENCE

Be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in righteousness and true holiness.

Ephesians 4: 23-24

COLLECTS

Everliving God,
your Son Jesus Christ was presented as a child in the temple
to be the hope of your people;
grant us pure hearts and minds
that we may be transformed into his likeness,
who lives and reigns with you and the Holy Spirit,
one God for ever.

Holy God,
they brought the little Christ to his Father's house,
with peasant gifts, to consecrate him;
grant to us, little or great,
that consecration;
for he is alive and reigns with you and the Holy Spirit,
one God for ever.

PSALMS 118: 19-26 122

READINGS

1 Samuel 1: 20-28

A child lent to the Lord

Romans 12: 1-8

Presentation and transformation

Luke 2: 22-40

The presentation of the child Jesus

POST-COMMUNION SENTENCE

We have called to mind your steadfast love O God in the midst of your temple. As your name is great O God, so is your praise to the ends of the earth; your right hand is filled with victory.

Psalm 48: 9-10

Anskar

February 3

Archbishop of Hamburg,

Missionary to Denmark and Sweden

Anskar, also known by his Latin name Ansgarius, was born in 801 near Amiens. He was educated and professed as a monk in the nearby monastery of Corbie. He was in Correy, Westphalia, when King Harold of Denmark asked for a Christian evangelist for his people. Harold had been in exile and during that time had been converted to Christianity. Anskar agreed to accompany him and in 826 became a missionary to the Danish people. A few years later he made a missionary journey to Sweden. In 832 he was consecrated Bishop of Hamburg. After the Vikings sacked Hamburg in 845, the pope made Anskar Archbishop of Hamburg and Bremen and gave him also some responsibilities for Denmark, Norway, and Sweden.

Anskar devoted his energies to founding schools and preaching and was famous for his great charity to the poor. He attacked the slave-trade of the Vikings, but was unable to end it. Anskar was not very successful in Sweden, which soon reverted to paganism, until the eleventh century. His greatest achievements were in Denmark (of which country he is the patron saint) and in northern Germany. Even so, Anskar saw no real harvest of his labours in his own day. He died in Bremen in 865 and was buried there.

Anskar

February 3

Archbishop of Hamburg,

Missionary to Denmark and Sweden

FOR LITURGICAL USE

Anskar, Archbishop of Hamburg, who lived from 801 until 865, was a missionary to Denmark and Sweden. He was invited to Denmark by King Harold in 826. He founded schools and preached widely and was famous for his charity to the poor. Anskar saw no great results from his work, especially in Sweden, but he is the patron saint of Denmark.

SENTENCE

See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, says the Lord.

Jeremiah 31: 8

COLLECTS

Gracious and eternal God,
your servant Anskar laid the foundations
for the gospel among the people of Scandinavia,
but did not see the results of his labours;
give us patience and keep us from all discouragement,
knowing that you will surely bring to completion
the work that you have begun;
through Jesus Christ our Lord.

We praise you, God, for Anskar,
who took the gospel to the Danes
and, when they did not want it, to the Swedes,
and then back to the Danes;
so thousands heard the gospel from him
and rejoiced.

PSALMS 65: 1-8 100

READINGS

Jeremiah 16: 19-21	The nations shall come
Acts 1: 6-8	To the end of the earth
Mark 6: 7-13	They went out and preached

POST-COMMUNION SENTENCE

Jesus sent out the twelve to proclaim the kingdom of God and to heal. *Luke 9: 2*

In 1549 the Jesuit missionary, Francis Xavier, founded the church in Japan. The Jesuits were soon followed by the Franciscans. For forty years Christianity spread and flourished. Then in 1588 the Japanese ruler Hideyoshi, fearful of the changes introduced by Christianity and apprehensive of western intentions of conquest, began a severe persecution aimed at wiping out the Christian faith completely. The persecution included the families of the principal victims in accordance with Japanese custom. This persecution lasted nearly fifty years, and during that period thousands laid down their lives.

The first of these martyrs were twenty-six in number. Of these, one was a Japanese Jesuit priest and outstanding preacher (Paul Miki), two were Jesuit lay-brothers, and six were Franciscans (four of whom were Spanish, one from Mexico City and one from Bombay). The other seventeen were all laity (one a Korean and sixteen Japanese). Among the laity were catechists, interpreters, a physician and three boys in their teens.

Their martyrdoms took place near Nagasaki in 1597. They were tied or chained to crosses on the ground, had an iron collar put round their necks, and then their crosses were raised upright in a single row. Each victim had a separate executioner, who stood in front of the cross with a spear in his hand. It is said that while awaiting execution the martyrs preached or sang. Then at a given signal the spears were plunged into the martyrs.

These twenty-six were canonised in 1862 as the first martyrs of the Far East. But they are not the only martyrs for the faith in Japan: between 1617 and 1632 many more Japanese Christians were put to death because of their faith.

The teaching of Christianity in Japan was forbidden until the 1850s, and all foreigners were excluded from the country. In 1859 French missionaries were permitted to enter and were amazed to find that, 250 years later, there were small bands of Christians in communities throughout Japan, who, without priests or teachers, had kept the faith handed down by their forebears and baptised their children.

FOR LITURGICAL USE

In 1597 twenty-six Christians (some priests or monks, but mostly lay folk, including three altar boys) were put to death near Nagasaki as part of a persecution aimed at wiping out Christianity in Japan. Subsequently, many more Christian converts were put to death. The teaching of Christianity was proscribed until the middle of the nineteenth century. But when missionaries were allowed into Japan in the 1850s, they discovered that there were several thousand Christians, who, though without priests and teachers for over two hundred years, had preserved and practised the faith in secret.

SENTENCE

From the rising of the sun to its setting my name is great among the nations, says the Lord of hosts. *Malachi 1: 11*

COLLECTS

Everloving God,
the source of strength for all your saints,
you upheld the martyrs of Japan in the way of the cross;
grant that, encouraged by their example,
we may hold fast the faith we profess,
even to death itself;
through Jesus Christ our Redeemer.

Jesus,
we remember before you
the martyrs of Japan,
crucified for you;
and when we remember Nagasaki,
may the dust and ashes
lead to resurrection.

PSALMS 27: 1-8 116: 1-9

READINGS

Wisdom 5: 1-6	God's own children
2 Corinthians 4: 1-6	Let light shine out of darkness
Mark 8: 34-38	Life lost for the gospel

POST-COMMUNION SENTENCE

Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit."

John 12: 24

FOR LITURGICAL USE

SENTENCE

Anō te pai, anō te ahuareka o te nohoanga o ngā tēina o ngā
tuākana i runga i te whakaaro kotahi. *Waiata 133: 1*

How good and pleasant a thing it is when God's people live
together in unity. *Psalms 133: 1*

COLLECTS

E te Ariki o ngā ariki,
i mea koe
ki te ū koutou ki roto ki ahau
ka ū anō āku kupu ki roto ki a koutou.
E pupuri tonu nei mātou
i ngā kupu o te kawenata o te Tiriti o Waitangi
i hainatia e ngā Māori me ngā Pākehā
i te tau kotahi mano e waru rau e whā tekau.
Meinga ēnei kupu i poua nei e rātou
hei mārāmātanga mō ngā rā kei mua i a mātou
e haere tika ai tēnei iwi o Aotearoa. Āmine.

God, the sovereign of all,
your word is law in every quarter.
Speak your words again;
hold before us the words of Waitangi,
signed by Māori and Pākehā alike
to seal their covenant;
make the treaty they established in Aotearoa
a beacon light for the days ahead;
through Christ, our guide, our way.

God of our nation,
you have called us to care for one another;
cleanse our eyes to see each other clearly;
open our hearts to know our own mistakes;
build in us respect for each other's taonga;
help us to do justice to one another
and to hope together.

God of covenant and calling,
you bind us together;
keep us faithful to our calling
and true to our promises.

PSALMS 133 119: 73-80 147

READINGS

1 Kings 8: 55-61	Turn your hearts to God
<i>or</i> Isaiah 42: 1-9	God's justice
Ephesians 2: 13-18	Breaking down the walls
<i>or</i> Acts 10: 34-43	God has no favourites
Luke 2: 9-14	Te hari nui
<i>or</i> Matthew 18: 21-35	Forgiven and forgiving

POST-COMMUNION SENTENCE

Ka whakatikatika e ia i ō tātou waewae ki te huarahi o te rangimārie.

Ruka 1: 79 (whakarite)

God will guide our feet into the way of peace.

Luke 1: 79 (adapted)

Cyril and Methodius *Missionaries to the Slavs*

February 14

Cyril and Methodius are honoured for their missionary work to the southern Slavs, and as pioneers of Slavic literature. They were brothers, born in Thessalonica, Methodius about 815, and Constantine (later known as Cyril) in 826. Both were very well educated, with some experience in diplomatic work. Both also had an interest in a monastic life-style and were familiar with Slavonic speech.

When, therefore, the patriarch of Constantinople in 862 received from the prince of Moravia a request for missionaries to help establish the church there, the patriarch sent Cyril and Methodius. They were responsible for inventing an alphabet for the Slavonic language (the predecessor of the Slavonic script of, e.g., modern Russia). They then produced biblical and liturgical material in Slavonic and did much to establish the church.

Unfortunately, Moravia was a part of Europe where it was not clear whether it came under the jurisdiction of Rome in the west or Constantinople in the east. Cyril and Methodius were much harassed by bishops of the Frankish Empire, who favoured “civilised” Latin for the church and regarded Slavonic as “barbaric”.

In an effort to get papal approval (and in this they were largely successful), the brothers went to Rome, where Cyril died in 869. Methodius was appointed Archbishop of Sirmium and returned to Moravia, where he continued to build up the church. Even though he now had papal backing, the German bishops of the Frankish Empire continued to oppose him, and they eventually succeeded in having him imprisoned. He was released after papal intervention, and on condition that Slavonic was used only for preaching. Methodius completed the translation of the Bible into Slavonic

while continuing his missionary work. When he died 885, his funeral was conducted in Greek, Latin and Slavonic, and he was honoured as one who was “all things to all people”.

Cyril and Methodius
Missionaries to the Slavs

February 14

FOR LITURGICAL USE

Cyril and Methodius were brothers from Thessalonica, who because of their ability with languages were sent in 862 to establish the church in Moravia, in answer to an appeal from the prince there. They did much to foster Slavonic literature and an indigenous church, but became involved in disputes with the church in the Frankish Empire in the west over “civilised” Latin versus “barbaric” Slavonic as an appropriate language for the church’s message. Cyril died in 869. Methodius became Archbishop of Sirmium and died in 885.

SENTENCE

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation.

Isaiah 52: 7

COLLECTS

Everliving God,
by the power of your Spirit,
Cyril and his brother Methodius,
in the face of hostility,
brought the light of the gospel to the Slavic people;
give us courage when our way seems hard,
and strengthen us to proclaim your gospel in our day;
through Jesus Christ our Lord.

Blessed are you, Jesus,
in Cyril and Methodius,
who went in love to preach to the Slavs;
may we have a love like this
for those entrusted to our care.

PSALMS 24 113

READINGS

Isaiah 49: 1-6

Ephesians 3: 1-7

Luke 9: 1-6

news

A light to the nations

The Gentiles included

Sent out to proclaim the good

POST-COMMUNION SENTENCE

They were all filled with the Holy Spirit and spoke the word of God
with boldness.

Acts 4: 31

In 40 BCE the Romans appointed the Idumaeen, Herod the Great, as the ruler of the Jews. With ruthless efficiency he kept order in Palestine till his death in 4 BCE. When he found himself tricked by the visiting magi who enquired of him about the birth of the “king of the Jews” (Matthew 2:16-18), Herod ordered the execution of all male children two and under in Bethlehem and the surrounding district. While there is no corroborating evidence of this massacre from other sources, it is in keeping with other actions of Herod the Great.

The story is included in Matthew’s Gospel for the parallels it offers between Jesus and Jewish history. Just as Pharaoh had slaughtered the Hebrew children in Egypt, so Herod appears as the persecutor of Jesus. The incident takes place in Bethlehem, the city of David, where Jesus, David’s descendant, is born. The reference to Ramah recalls the mourning of the exiles. It was at Ramah that the exiles were assembled prior to their deportation to Babylon (Jeremiah 40:1). Ramah was also where Rachel was buried. So Ramah recalls another great moment of Israel’s suffering under persecution, which God again will turn to joy.

The church has commemorated the Holy Innocents since the fourth century as those who perished instead of Jesus, and in that sense bore witness to him.

FOR LITURGICAL USE

The birth of Jesus was accompanied by violence, just as the Israelites had suffered violence in Egypt. The baby Jesus had to flee for his life, and in his place Herod the Great, Jewish ruler for 37 years under the Romans, put to death male children two and under in and around Bethlehem. Although we have no other evidence of this massacre, it is consistent with some other acts of Herod. Because these children suffered for Jesus' sake, the church has regarded them as martyrs.

SENTENCE

I will turn their mourning into joy; I will comfort them and give them gladness for sorrow. *Jeremiah 31: 13*

COLLECTS

Holy Father,
your Son was saved from the slaughter of infants
at the hand of Herod;
grant that we may never be indifferent
to the sufferings of your children,
but may bring them help and compassion
in your unfailing love;
for he is alive and reigns with you and the Holy Spirit,
one God for ever.

Loving Jesus, let the tears of Rachel express our desolation,
let her weep for battered babies and clinical deformity,
weep for human cruelty and ignorance and arrogance.
Loving Jesus, may we weep with her,
may we see what we are doing,
what is happening to us;
help us repair it soon.
Praise to you our God; you answer prayer.

PSALMS 131 8

READINGS

Jeremiah 31: 15-17	Hope in sorrow
1 Corinthians 1: 26-29	The weakness of God
Matthew 2: 13-18	The murder of the innocents

POST-COMMUNION SENTENCE

It is these who follow the Lamb wherever he goes; these have been redeemed from humanity as first fruits for God and the Lamb.

Revelation 14: 4

Janani Luwum
Archbishop, Martyr of Uganda

February 17

The Anglican Church in Uganda, founded as the result of Church Missionary Society work in the 1870s, has long been known for its martyrs. Archbishop Janani Luwum, killed on 16 February 1977 - almost certainly on the orders of President Idi Amin himself - joined that long tradition.

Janani Luwum was born in 1922 in the Acholi district of Uganda. He had no early education, spending his youth as a goatherder. He was given a belated opportunity to begin at school and quickly showed his resourcefulness and ability to learn. His conversion to Christ happened while he was a teacher. He became an enthusiastic evangelist, so much so that he had to leave the school where he was teaching. He eventually gave up teaching and from 1949 studied theology at Buwalasi College. After a period as a lay preacher he was ordained in 1956. As Uganda gained independence from Britain, Luwum was noted as a rising indigenous leader in the church.

He became bishop of the newly-formed Diocese of Northern Uganda in 1969. Following his consecration, Janani was appointed to the Anglican Consultative Council and served on the Central Committee of the World Council of Churches. In 1974 he was one of the African bishops who made a lasting impression on those attending the Lausanne Congress on World Evangelisation. He had been elected Archbishop of Uganda shortly before this gathering.

In 1971 General Idi Amin came to power in a military coup. A reign of terror followed, and Luwum and the other bishops became prominent among those protesting Amin's actions. The bishops wrote to Amin to protest about the many arbitrary deaths and the general reign of terror.

On 16 February 1977, after a meeting with President Amin, the archbishop was driven away, along with two government ministers. Uganda Radio announced that the three of them had been arrested, and the following morning it was stated that they had died in a car accident. It was widely known that they had in fact been shot on the orders of the president. A funeral service planned for the following Sunday was forbidden by the government, and the archbishop's body was not released. Nevertheless 4,500 people gathered at the cathedral on Namirembe Hill, and a service was held. The singing began with the hymn associated with the martyrs of Uganda of 1885-86, "Daily, daily sing the praises". This was caught up by the crowds, until the hill rang with the sound of the victory song, sung again and again.

For further reading:

Mary Craig, *Candles in the Dark*, London, Hodder & Stoughton, 1984.

Janani Luwum
Archbishop, Martyr of Uganda

February 17

FOR LITURGICAL USE

Janani Luwum was born in 1922 and became Bishop of Northern Uganda in 1969 and Archbishop of the Church of Uganda in 1974. He was murdered on the orders of President Idi Amin on 16 February 1977. His death was a direct result of protests made by the Ugandan bishops about the abuse of human rights under Amin's regime. With great courage he had carried a personal protest to the president on behalf of the Church of Uganda, knowing that in doing so he was probably signing his own death warrant.

SENTENCE

Behold, God is my helper; it is the Lord who upholds my life.

Psalm 54: 4

COLLECTS

Everliving God,
you gave to Janani Luwum
an infectious enthusiasm for your gospel
and courage to proclaim a prophet's word
at the cost of his life;
give us zeal in your service
and hope in the face of adversity;
through Jesus Christ our Redeemer.

God of the martyrs,
glorified by Janani,
Archbishop of Uganda;
should danger come to us
may we be faithful.

PSALMS 119: 41-48 119: 161-168

READINGS

1 Kings 22: 6-9, 15-18, 26-28	A persecuted prophet
2 Timothy 4: 1-8	Preach the word boldly
Luke 21: 12-19	Witness before rulers

POST-COMMUNION SENTENCE

Jesus said, "Those who love their life lose it, and those who hate their life in this world, will keep it for eternal life." *John 12: 25*

*Martin Luther
and other Reformers of the Church*

February 18

Martin Luther was at the centre of the tumultuous changes that shook the church in Europe in the sixteenth century and led eventually to the emergence of the broad stream of Protestantism. He was born at Eisleben in Germany in 1483. He studied law at Leipzig, but in 1505 joined the Augustinian Hermits in Erfurt, following a vow made during a terrifying thunderstorm. He was ordained in 1507. His order sent him to Wittenberg to teach Scripture and moral theology. In the wake of the Renaissance, the Scriptures were being studied anew.

During all this period, Luther had been searching for assurance of forgiveness of sin. The medieval age lived very much under a sense of divine judgement. While God's mercy was not in doubt, that mercy could be assured only after due correction. The church's system of sacraments and penances were important components in that assurance.

The church was deeply enmeshed in the political life of Europe. Ecclesiastical positions and the sacraments of the church became entangled with political and financial considerations. Indulgences were also part of that. Indulgences were the remission by the church's authority of part of the temporal penalties expected to follow sins that had been forgiven. The whole system was wide open to abuse. Many wanted reform, but the structures of the church proved resistant to change. Luther was then teaching about Paul's letter to the Romans. Reflection on Romans 1:17, "the just shall live by faith", finally brought him peace when all external disciplines had failed. When therefore in 1517 a monk came to Wittenberg selling indulgences to raise money for the building of St Peter's in Rome, Luther initiated a debate by putting up on the church door ninety-five propositions for discussion.

Debate there certainly was, and Luther, defending his propositions, hoped for support from the authorities of the church. When that was not forthcoming, Luther rested his case on Scripture. The church formally excommunicated him in 1520. Luther became the spokesperson and catalyst for many who sought reform in the church. The fact that Prince Frederick of Saxony protected Luther gave the reform movement a foothold, and many city-states and other groups pushed ahead with reforms in public worship, preaching and church structures. Luther advised on this and also devoted some of his energies to translating the Bible into German to make it more widely available.

Other reformers, notably Ulrich Zwingli (1484-1531), Martin Bucer (1491-1551), Philip Melanchthon (1497-1560), John Calvin (1509-1564), and Theodore Beza (1519-1605), took up the cause in the cities of Europe. Martin Luther continued to contribute to the debate, but he was no longer the real leader. So broad had the reform movement become, that agreement was no longer possible between all the various positions adopted by the leaders, though some significant common statements were issued. Martin Luther died in 1546.

*Martin Luther
and other Reformers of the Church*

February 18

FOR LITURGICAL USE

Martin Luther was born in 1483 and became an Augustinian Hermit. His personal discovery that salvation rests solely on the grace of God led him to oppose the church's medieval system that gave the church significant control over the assurance of salvation. He sought a debate by posting his ninety-five theses on the church door in Wittenberg in 1517. He rested his case on the authority of Scripture alone. Luther's work let loose a wide-ranging movement of reform in the church, that was carried on by others in many cities in Europe. Luther died in 1546.

SENTENCE

Be to me a rock of refuge, O Lord, a fortress where I may find safety,
for you are my rock and my stronghold. *Psalms 71: 3*

COLLECTS

Almighty God,
you called Martin Luther and others to reform your church
and to teach that we should trust in you alone;
give us boldness to proclaim the faith in our day,
and keep your church true to you at all times;
through our Lord and Saviour Jesus Christ.

God our righteousness,
may we share Martin's rediscovery
that every single one of us
must come to your forgiveness
and receive the faith which you alone can give.

PSALMS 46 48

READINGS

Isaiah 12	God is my salvation
Galatians 2: 15-21	Faith in Christ
Luke 6: 43-49	Bear good fruit

POST-COMMUNION SENTENCE

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand. *Romans 5: 1, 2*

Africa is not a country, but a continent of many countries. Each country has had its saints, and most countries have had martyrs. We may most helpfully think in turn of the countries of North Africa, West Africa, of East and Central Africa and of Southern Africa.

Besides the unnumbered, unnamed saints, the church in North Africa in the early centuries had its great leaders like Tertullian, Cyprian (see 13 September) and Augustine (20 August), and many martyrs, like Perpetua and her Companions (7 March), who died rather than deny their faith. Islam spread through North Africa in the Middle Ages. One response of the church to Islam was the crusades, but a truer Christian response was Ramon Lull's "crusade of love", a determination to take the gospel of God's grace to North Africa. In countries like Algeria, Tunisia, Morocco, and Libya, Christians today are a very small minority, courageously seeking to bear witness to their Lord.

In West Africa, Roman Catholics preached the gospel in the sixteenth and seventeenth centuries, but the church did not survive. Then came the impact of the missionary movement of the nineteenth century when, largely because of malaria, West Africa was called the "land of the white man's grave". In twenty years, fifty men and women sent by the Church Missionary Society died there - but others soon took their places. Missionaries like Mary Slessor and Africans like Samuel Crowther shared in preaching the gospel, and thousands of ordinary Christians became evangelists to their own people. In recent decades, the church has grown strongly, with a witness of word, of teaching through Christian schools, and of loving service to the sick and handicapped.

East and Central Africa was opened up to the gospel by those who went as missionaries and explorers like David Livingstone. They faced great hardships in travel, the opposition of Arab slave-traders and others, and the threat of endemic diseases. Bishop Hannington in Uganda suffered a martyr's death, as did many of the first Ugandan Christians (see 3 June), including the "boy martyrs", who, rather than deny their newly-found Saviour, were willing to be put into the fire. In the twentieth century, many African Christians have suffered for their faith, including those in Kenya in the 1950s, who paid with their lives for their refusal to take the Mau Mau oath of racial hatred, and Archbishop Luwum (see 17 February) who died for daring to oppose Idi Amin's tyrannical rule. In recent years the church in East Africa has had many great leaders, like Bishop Festo Kivengere, who have brought to the church in the west the challenge of simple faith, radical discipleship, and sacrificial service: ingredients for the rapid growth of the African church.

In Southern Africa, pioneering work was done by the Moravians in the eighteenth century. Other missionary agencies followed. In these days we honour especially those who, like Bishop Trevor Huddleston, Alan Paton and Archbishop Desmond Tutu, fought in the name of Christ against the injustice of apartheid. Linked with them, we remember that John Osmer and Michael Lapsley of our New Zealand church suffered grievously by their involvement in that same struggle.

FOR LITURGICAL USE

The church in Africa has had many martyrs, from those in early centuries who refused the state's demand that they deny their faith, to those in Kenya in the 1950s who refused to take the Mau Mau oath of racial hatred, and to Archbishop Luwum who died on the orders of Idi Amin in 1977. We commemorate the unnamed saints, whose simple faith, zeal in evangelism, and loving service have caused the church to grow rapidly in Tropical Africa. We remember the courageous witness of Christian minorities in North Africa and those who in Southern Africa struggled against the injustice of apartheid.

SENTENCE

I give water in the wilderness, rivers in the desert, says the Lord, to give drink to my chosen people, so that they might declare my praise.

Isaiah 43: 20, 21

COLLECTS

Living God,
from the sands of the Sahara to the rain forests of Rwanda,
your word has been proclaimed and your glory revealed
in the lives of your saints and martyrs;
bless Africa,
guard her children,
guide her rulers,
give her peace,
and bring all her people to glory;
through Jesus Christ our Lord.

Creator God,
we praise you for the great renewing church of Africa,
for its growth and its leadership;
give us grace to listen and to learn.

PSALMS 87 127

READINGS

Isaiah 61: 4-9	Renowned among the nations
Hebrews 11: 32-12: 2	A cloud of witnesses
John 17: 18-23	For their sake I consecrate myself

POST-COMMUNION SENTENCE

The one who began a good work among you will bring it to completion
by the day of Jesus Christ. *Philippians 1: 6*

“You are the Messiah, the Son of the living God” (Matthew 16:16). In these words, Simon bar-Jonah confessed his faith in Jesus, who accepted the title with an answering pun: “You are Peter, and on this rock (petra) I will build my church” (Matthew 16:18). Characteristically, Peter promptly gets things wrong and is denounced as a stumbling block (Matthew 16:22-23).

The rough and impulsive fisherman figures prominently in the New Testament. He and his brother Andrew were the first of the disciples to be called. It was Peter who tried to walk on the water and began to sink; it was he who on the impulse of the moment wanted to build three shelters on the mountain of the transfiguration; it was Peter who rashly boasted his faithfulness to death and within a few hours denied any knowledge of his master.

After the resurrection, however, Peter rapidly grows in importance as a leader of the Twelve, and, after Pentecost, risks imprisonment and death, speaking out boldly in the name of Jesus and proclaiming his belief that Jesus is indeed the Messiah and has been raised from the dead. He was, as Paul says, one of the pillars of the church (Galatians 2:9), the rock whose strength and courage sustained the young church as it felt its way beyond the boundaries of the Jewish community. First there was the mission to Samaria. Then, after initial doubts about the admission of Gentile converts, Peter has the humility to accept a change of heart and to baptise the Roman centurion Cornelius and his household (Acts 10).

Even then, Peter had to struggle with his inbred prejudices. Paul, writing to the Galatians, reports how he felt bound to rebuke Peter for giving in to the pressure of Jewish Christians who wanted him to

separate himself from the table-fellowship with Gentile Christians (Galatians 2:11-14).

Except for an oblique reference in the first letter of Peter (1 Peter 5:12) and a possible hint by Paul (Romans 15:20-22), there is no reference in the New Testament to Peter's presence in Rome, but the reports that he was there are early and well-attested, and the site of his burial under the high altar of St Peter's Basilica has considerable evidence in its favour. According to tradition he was executed during the Neronian persecution in Rome in 64 CE.

A special observance for "The Confession of St Peter" has been included in several recent Anglican revisions of the Calendar. It provides an observance for Peter similar to "The Conversion of St Paul" (25 January), in contrast to the joint commemoration of their deaths (29 June).

FOR LITURGICAL USE

Today we celebrate Peter and his confession of faith, “You are the Messiah, the Son of the living God.” Peter, the impulsive and rash, trying and failing to walk on the water; denying his master before the crucifixion, yet risking imprisonment and death after Pentecost; baptising the Roman centurion Cornelius, yet failing in charity to Gentile Christians at Antioch and being rebuked by Paul. The tradition of his martyrdom in Rome is early, and the site of his burial under St Peter’s is highly probable.

SENTENCE

God abides in those who confess that Jesus is the Son of God, and they abide in God.

1 John 4: 15

COLLECTS

Gracious and eternal God,
you inspired Simon Peter to confess Jesus
as Messiah and Son of the living God;
keep your church firm on the rock of this faith,
that in unity and peace
we may proclaim the truth of your gospel,
to the glory of your name;
through Jesus Christ our Lord.

God our light,
yours was the flash of brilliance
that awakened Peter to see
that Jesus is the Christ;
help us to exult in that light.

PSALMS 22: 22-31 95: 1-7

READINGS

Ezekiel 3: 4-11	A prophet's mandate
Acts 4: 8-13	Peter's testimony
Matthew 16: 13-19	Peter's great confession

POST-COMMUNION SENTENCE

If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Romans 10: 19

Polycarp
Bishop of Smyrna, Martyr

February 23

Polycarp, Bishop of Smyrna in Asia Minor, provides a valuable link between the church of the apostles and the church of the second century. His martyrdom was recorded in detail, and this provides a touching account of his death.

Polycarp was born about 70 CE, probably in Asia Minor. He learned some of his Christian faith from St John, who lived his final years in Ephesus. Polycarp himself taught Irenaeus, who became Bishop of Lyons in 177. Polycarp became the leader of the Christian community in Smyrna and was bishop there for many years. In the early second century Asia Minor was the area in which Christianity found the strongest support.

When Ignatius of Antioch passed Smyrna on his way to martyrdom in Rome in 107, he wrote to the church in Smyrna, and a letter of Polycarp to the Philippians about the same time also survives. Polycarp made no pretensions to scholarship and theology, but exhorted the Christians in Philippi to live circumspectly and bring no discredit on the church. He quoted from Paul and from Matthew's Gospel in support of his comments. The church was still very young and only slowly developing firm theological convictions. Polycarp was particularly anxious about those who deny that Christ was truly human. Some found it easier to believe in a Saviour who was a heavenly visitor rather than one of us.

From about 150 the church in Asia Minor became the centre of public dislike. Pagans and Jews alike sought to have the church crushed. The state was promoting with some zeal the religious oath to the emperor as a sign of loyalty to the state, and the Jews, who lived in an uneasy truce with Rome after the bloody and unsuccessful

rebellion twenty years before, regarded the Christians as a destabilising influence. Both groups, therefore, found the Christians a convenient target.

Polycarp himself was arrested, probably in 156, and urged to deny his Christianity and acknowledge the lordship of the emperor. “Swear and I will let you go”, the governor told him, “Curse Christ.” Polycarp replied, “For eighty-six years I have been his servant, and he has done me no wrong. How can I blaspheme against my king and saviour?”

Polycarp
Bishop of Smyrna, Martyr

February 23

FOR LITURGICAL USE

Polycarp was Bishop of Smyrna in Asia Minor for over fifty years. He was born about 70 CE, knew St John in Ephesus, and provides an important link from the apostles to the later church. The refusal of Polycarp and others to take the religious oath to the emperor led to their execution in 156. Urged to curse Christ, Polycarp said, "For eighty-six years I have been his servant, and he has done me no wrong. How can I blaspheme against my king and saviour?"

SENTENCE

Love the Lord all you servants of the Lord; for the Lord preserves those who are faithful.

Psalm 31: 26

COLLECTS

Faithful and everlasting God,
you gave your servant Polycarp
boldness to confess Jesus as his Lord and Saviour
and courage to die for his faith;
give us grace to share the cup of Christ
and in all our trials to praise your name;
through Jesus Christ our Redeemer.

Praise to you Jesus Christ,
Saviour of old and young alike;
praise to you for Polycarp;
may your church still have power
to destroy the false and empty gods
that people worship.

PSALMS 34: 1-10 116: 10-18

READINGS

Wisdom 5: 15-20	The righteous live for ever
Revelation 2: 8-11	To the church at Smyrna
John 15: 1-8	Bearing much fruit

POST-COMMUNION SENTENCE

Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit."

John 12: 24

*George Herbert
and All Sainly Parish Priests*

February 27

George Herbert was born into an aristocratic family in 1593 and brought up by his devout, widowed mother. He went up to Cambridge University and in 1614 secured a fellowship at Trinity College. In 1618 he was made reader in rhetoric and in 1620 became public orator of the university. He was noticed by the king and seemed marked out for a career as a courtier or in public affairs.

To the great surprise of his friends, he decided “to lose himself in a humble way” and seek ordination. For Herbert, the “cure of souls” was the greatest work anyone could undertake. It was a time of real inner struggle, as he had become increasingly dissatisfied with his mode of life. When, as Izaak Walton engagingly put it, Herbert “chang’d his sword and silk Cloaths into a Canonical Coat”, all things became new to him; he discovered peace and “the power to change my life”.

Herbert’s friendship with Nicholas Ferrar provided a timely influence, and he drew much inspiration for his own life in Christ from the community at Little Gidding. In 1626 he was ordained deacon. William Laud persuaded him to accept the small country parish of Fugglestone with Bemerton, near Salisbury in Wiltshire. He was presented to the living and ordained priest in 1630 and was married earlier the same year to Jane Danvers.

In his most famous prose work, *A Priest to the Temple; or, the Country Parson, his Character, and Rule of Holy Life*, Herbert sets out the attributes of the kind of parson he himself hoped to become. Herbert believed that his parishioners should never have to look to him in vain for the help they needed. He set a very high standard, yet, as

a humble and devoted priest, he himself fulfilled in so many ways the ideal depicted in his writings. He was well-read, moderate, disciplined, a man of prayer, and devoted to the souls in his care. Kind and hospitable, with a gracious and generous spirit, he had a transparent sincerity. Prayer and preaching had equal place in his services, each bearing upon the other. Unfortunately, his ministry as a parish priest was brief; he died in 1633.

Herbert was one of the earliest devotional poets of the Anglican Church. His poems are steeped in the characteristics of the man himself, full of warmth and a genuine love of godliness. Some are still used as hymns: "Teach me, my God and king"; "The God of love my shepherd is"; "Let all the world in every corner sing".

*George Herbert
and All Sainly Parish Priests*

February 27

FOR LITURGICAL USE

George Herbert was a classical scholar and gifted musician who gave up a promising career to study for the priesthood. He was born in 1593 and died in 1633. His collection of poems includes such well-known hymns as “Teach me, my God and King”, “The God of love my shepherd is”, and “Let all the world in every corner sing”. In his other writings, Herbert presented a vision of the clergy which became a model for future generations. Although he had fewer than three years in his own parish, his life was such that his name continues to be remembered as a shining example of faithful ministry.

SENTENCE

I have stilled and made quiet my soul, like a weaned child nestling to its mother; so like a child, my soul is quieted within me.

Psalms 131: 2

COLLECTS

Our God and King,
you called George Herbert
to be a pastor, a poet, and a priest in your temple;
give us grace joyfully to perform
the tasks you give us to do,
and teach us to see you in all things;
through Jesus Christ our Lord.

Loving God,
we thank you for George the parish priest,
who left us a pattern to follow;
may we see you in everything,
and, whatever we do,
may we do it for your sake.

PSALMS 1 23

READINGS

Ecclesiasticus 4: 11-14	The Lord blesses the wise
1 Peter 5: 1-4	An example to the flock
John 10: 11-16	A good shepherd

POST-COMMUNION SENTENCE

Let the peace of Christ rule in your hearts, to which indeed you were called in the one body. *Colossians 3: 15*

David
Bishop, Patron Saint of Wales

March 1

In spite of the fact that David (Dewi) is so well known among the saints of Britain, very little accurate information about his life is available. Where facts are short, legend has sought to embellish. The earliest biography was not written until some five hundred years after his death; then it was written primarily to present the claims of the church in Wales to be independent of the jurisdiction of Canterbury.

It is claimed that David was an abbot-bishop, the son of a Cardigan chieftain, and that he founded a dozen monasteries, of which the principal one was at Menevia - St David's in Pembrokeshire in south-west Wales. The monastic rule, based on the rule of Egyptian monks, was extremely strict. Hard manual labour had to be performed by all, and they spoke only when absolutely necessary. David was traditionally known as "the Waterman", for water was the only drink allowed, probably with a little milk added on festivals.

David is said to have attended the synod at Brefi, about 560, though the story that he spoke there with such eloquence and fervour that he was thereupon elected primate of the church in Wales is almost certainly fable, as is his supposed pilgrimage to Jerusalem. He must, however, have been a man of strong character, with gifts of leadership and of great goodness. He has been looked upon as the patron saint of Wales since the twelfth century.

There are over fifty churches dedicated to David in South Wales, and some thirty in England, mostly in Devon and Cornwall. The dates of both his birth and death are uncertain, though 520 and 601 respectively have been accepted by most writers. He died at his monastery at Menevia. He gave his life back to God with his last words, "O Lord, raise me up after you."

David
Bishop, Patron Saint of Wales

March 1

FOR LITURGICAL USE

When a young man, David founded a monastery at his birthplace in south-west Wales, where the present Cathedral of St David stands today. David built many churches and founded twelve monasteries. He and his monks lived a life of strict austerity. At his death (about 601) the whole of Wales mourned the passing of one whom they regarded as the spiritual father of the nation.

SENTENCE

“I myself will be the shepherd of my sheep, and I will make them lie down,” says the Lord God. *Ezekiel 34: 15*

COLLECTS

Loving God,
you gave your servant David grace
to be a wise and faithful leader
of your church in Wales;
give us perseverance and unwearied devotion
that we may be your faithful people now and always;
through Jesus Christ our Saviour.

God who madest earth and heaven
and the church in Wales,
we thank you for David,
evangelist, leader, archbishop;
may the gospel music
swell to a mighty song for all the world.

PSALMS 25: 1-9 119: 73-80

READINGS

1 Samuel 16: 4-13	God's choice of a leader
1 Thessalonians 2: 3-12	Preaching the good news
Mark 4: 26-32	Ready for harvest

POST-COMMUNION SENTENCE

Jesus said, "You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last." *John 15: 16*

*Carl Sylvius Völkner, Priest
and Mokomoko, Rangatira, Ōpōtiki
Symbols for Reconciliation*

March 2

Carl Sylvius Völkner was born in Kassel, Germany, in 1819. He trained at the missionary college in Hamburg and was sent to New Zealand in 1849 along with other Lutheran missionaries by the North German Missionary Society. He worked with Johannes Riemenschneider at Warea in Taranaki, and then joined the Church Missionary Society, working as a lay teacher in the lower Waikato. He was ordained deacon by Bishop Selwyn in 1860 and priest in 1861.

He was the third CMS missionary to work amongst Te Whakatōhea, and moved to Ōpōtiki in 1861 to take charge of the CMS station there. He had considerable success and was adopted by Te Whakatōhea as a member of the tribe. They built a church and a school for his work. In his own character, Völkner has been described by William Fox as “a man of remarkable simplicity of character, of the most single-minded and devoted piety, and an extremely conciliatory and kind disposition”. Interest in Völkner lies not so much in his missionary work, however, which was similar to that of many other missionaries, but in his violent death at the hands of members of his own congregation.

With the onset of the New Zealand Wars, Völkner found himself in an awkward situation, as he was perceived by Māori to be supporting the government, and therefore working against their interests. Evidence of this is in Völkner’s own hand in a letter to Governor Grey:

As there is no Government agent in my district to inform you of the movements of the natives here, I think I should be wanting in my duty to you, if I did not make known to you what happens around me, relating to the present disturbed state of the natives. But as I have reason to fear that it would interfere with my future usefulness in the service in which I am engaged, if it were publicly known that I give such information to you, I therefore humbly but earnestly request your Excellency to receive my accompanying letters as private communications to yourself, and not to publicize my name or abode with any information you make use of.

In January 1865 Völkner went to Auckland. Against the advice of fellow ministers and members of Te Whakatōhea, Völkner returned to Ōpōtiki on 1 March 1865. He and fellow missionary T. S. Grace were captured by Māori even before disembarking.

The next day Völkner was hanged, and his body desecrated and eventually buried. Māori involved in the incident were influenced by Pai Mārire. In traditional interpretations of the Völkner incident, much has been made of this factor. This, together with the reports of events after Völkner had died, has led to assumptions that Völkner was in some sense a glorious martyr, killed for being a Christian by barbaric savages. But such a conclusion does not fit either the political reasons for Völkner's death or a more balanced perception of the Pai Mārire or Hauhau movement as a Māori adjustment to the impact of European immigration.

When war broke out in Taranaki, East Coast tribes and Te Whakatōhea did not initially become involved. In 1864, however, they attempted to join the Waikato tribes, but were resisted by Te Arawa. The death of the Te Whakatōhea chief, Te Āporotanga, at the hands of the widow of the Te Arawa chief, Tohi Te Ururangi, also exacerbated relations between the tribes.

Tension in the area was further increased by the war conducted by the government forces and by a typhoid and measles epidemic which killed many in the Ōpōtiki area in late 1864. Then, in early 1865, Kereopa Te Rau and Pātara Raukatauri arrived on their way to the East Coast, bringing the message of Te Ua Haumēne. While Te Ua's message is summed up in the name of his movement, Pai Mārire ("good and peaceful"), some of his followers developed a more aggressive stance within the Hauhau movement.

In addition to all this, Bishop Pompallier had been forced by Governor Grey to recall the very popular Marist missionary, Joseph Garavel, from the area, and Völkner was seen as in part responsible. Völkner, therefore, arrived back in the midst of intense feelings and debate within Te Whakatōhea about the current situation and his involvement in it. All of this lends support to the opinion expressed by Father Garavel after a return visit that Völkner's death,

despite the assertion of all newspapers, had nothing to do with religion or his position as a minister, and proceeded in reality from the conviction in the Maori mind of his being a Government spy.

Following the death of Völkner, British troops were despatched to Ōpōtiki. Four Māori, including Mokomoko, a chief of Te Whakatōhea, were arrested, condemned and executed for the murder of Völkner. Mokomoko denied involvement. The government of the day also mounted a punitive expedition against Te Whakatōhea. Shipping and granaries were destroyed, and the tribe's best land was confiscated. Legal and historical research supports the claim of Māori oral tradition that Mokomoko was not involved, and that there was a grave miscarriage of justice. In the late 1940s compensation was paid for the excessive confiscations, and in 1988 Mokomoko's family were permitted to exhume his remains from Mt Eden gaol for burial on his ancestral marae. In July 1990 Mokomoko's descendants petitioned the government for a full acquittal for Mokomoko - not just a pardon, which could imply guilt. The acquittal was granted in June 1992.

The Anglican Church's perception of the death of Völkner has varied. In the 1860s missionaries and settler church leaders spoke of him as a martyr. This was picked up in 1972 when the church first adopted a New Zealand Calendar. There Völkner is referred to as "priest-martyr". In the Calendar proposed for *A New Zealand Prayer Book-He Karakia Mihinare o Aotearoa*, the reference to Völkner was simply "priest".

In the process of finalising *A New Zealand Prayer Book-He Karakia Mihinare o Aotearoa*, General Synod referred the Calendar to the Diocesan Synods and Te Runanga o te Pīhopatanga o Aotearoa for approval. Te Runanga, however, did not agree to the Calendar because of a continuing sense of injustice. General Synod responded

to this in 1988 by starting the process of removing Völkner's name from the Calendar. When the deletion came to the 1990 General Synod for ratification, the Bishop of Aotearoa requested that the process of deletion be halted. This request was made because of the processes of reconciliation that the bishop observed happening since the return of Mokomoko's remains from Mt Eden prison. The bishop said, "To say that the hurt is gone, is not true. But the bones of our ancestors have come home and are laid to rest - we are now in a state of forgiveness." General Synod acknowledged the graciousness of the Bishop of Aotearoa's action "as one born out of aroha, forgiveness and a desire for reconciliation". This led to the proposal at the 1992 General Synod and ratified in 1994 that the observance should be entitled "Carl Sylvius Völkner, Priest, and Mokomoko, Rangatira, Ōpōtiki, 1865, Symbols for Reconciliation".

E ngā mate, haere, haere, haere.

Ko te hunga ora, kia kaha, kia māia, kia manawanui.

*Carl Sylvius Völkner, Priest
and Mokomoko, Rangatira, Ōpōtiki
Symbols for Reconciliation*

March 2

FOR LITURGICAL USE

Carl Sylvius Völkner is remembered as the CMS missionary working amongst Te Whakatōhea in the Bay of Plenty who was killed by Māori on 2 March 1865. He was born in 1819 and came to New Zealand in 1849 as a Lutheran missionary. He joined the Church Missionary Society in 1852 and was ordained priest in 1861 by Bishop Selwyn. The Te Whakatōhea chief, Mokomoko, was executed for Völkner's death, but Māori oral tradition as well as historical research prove his execution was unjust. Völkner was killed by Māori for several reasons, including passing on information about Māori troop movements in the New Zealand Wars to Governor Grey.

E ngā mate, haere, haere, haere.

SENTENCE

Kia pai, e Ihowā, ki te whakaora i ahau; e Ihowā, horohoro ki te āwhina i ahau. *Waiata 40: 13*

Be pleased O Lord to deliver me; O Lord make haste to help me.

Psalms 40: 13

COLLECTS

E te Kaihanga, e te Kai Hōmai i te Ora.
E hui nei ngā awa o Waiōweka, o Ōtara;
tēnei hoki koe te whakahui i ō iwi i raro i tōu maru o te aroha.
I karekare ngā wai i mua; nāu i whakahora te marino;
e maumahara ana mātou ki a te Wākena rāua ko Mokomoko.
I te rā nei kua whakakotahi mai mātou
i te mea he Atua aroha koe,
he Atua atawhai koe, he Atua mana mutunga kore.
Korōria ki tōu Ingoa Tapu. Āmine.

Merciful God,
you call us in Christ
to serve your gospel;
may Mokomoko and Carl Völkner
be for us symbols for reconciliation,
that your aroha may grow
in the hearts of all your people;
through Jesus Christ our Redeemer.

Jesus, prince of peace,
we remember your servant Carl,
hanged and dishonoured;
we remember also Mokomoko, unjustly condemned,
and the oppression devastating the land;
now may Māori and Pākehā
live together in aroha.

PSALMS 62 85

READINGS

Jeremiah 31: 31-34	Hope of a new covenant
Ephesians 4: 31-5: 2	Forgive as God forgives
Luke 22: 39-46	Prayer in time of trial

POST-COMMUNION SENTENCE

Ko te Karaiti hoki tō tātou maunga rongō, nāna i mea ngā mea e rua kia kotahi, whakahoroa iho e ia te pātū e ārai ana i waenga.

Epeha 2: 14

Christ is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.

Ephesians 2: 14

John Wesley, Preacher
Charles Wesley, Poet

March 3

John (born in 1703) and Charles (born in 1707) Wesley were two among nineteen children of a Lincolnshire rector. Their lives were profoundly shaped by their mother, Susanna Wesley. Her thorough education of her children was based on strict discipline and obedience. John in particular never ceased to revere her. Both brothers attended Oxford University, where Charles founded the “Holy Club”, a group committed to a “methodical” discipline of prayer, Bible reading, weekly communion, and helping the poor.

In 1735 a journey to America marked a milestone. On the voyage there, John and Charles, both of whom were by then ordained in the Church of England, met a group of Moravian Brethren, products of the German pietist revival. Their peacefulness during a storm and calm assurance of salvation deeply impressed John Wesley, as did the warmth of their fellowship and their singing. Charles returned to England in 1736. John undertook a missionary tour to Georgia, which was not very successful, and he returned to England in 1737, and then made a visit to the Moravian community at Herrnhut.

John returned to London and himself describes what happened on 24 May 1738:

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to *the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

Often when he spoke about his new assurance in Anglican pulpits, John met with a hostile reception and was told not to return. Encouraged by George Whitefield, another leader of evangelical piety in England, John began to speak in the open air, taking the gospel to the poor of the new industrial towns, with which the Church of England had little contact. For fifty-two years he travelled on horseback, first between London and Bristol, and later to the Midlands, to Scotland and to Ireland.

John was also concerned that conversion should lead to a life of practical holiness. His system of “classes” (groups for moral support and training in discipleship) incorporated Moravian methods. A by-product of this training was that converts learned new skills and bettered their social and economic circumstances. To the end of his life John continued inspiring the social concern that has ever since been a typical feature of Methodism.

Charles had also been strongly influenced by the Moravians and actually experienced conversion three days before John, on Whitsunday 1738. Charles, like his brother, was an open-air preacher for a number of years before settling in London in 1771. His greatest contribution was the poetry of his hymns. He wrote over six thousand. These express personal experiences such as the call of God, repentance, conflict with evil, and a joyful devotion to Jesus. Many of his hymns are still sung, including such favourites as “Hark the herald angels sing”, “Love divine, all loves excelling”, “Author of life divine”, and “Lo, he comes, with clouds descending”. Charles died in 1788.

Both John and Charles Wesley regarded themselves as loyal ministers of the Church of England. John saw the Methodists as forming

an energising group within it. However, by the time of his death in 1791, a number of influences had led to the Methodists' becoming a separate organisation.

John Wesley, Preacher
Charles Wesley, Poet

March 3

FOR LITURGICAL USE

John and Charles Wesley were born in the early eighteenth century and were strictly educated by their mother. They carried this strict discipline into the “methodical” religion of the “Holy Club” at Oxford University. In 1738 each discovered the assurance of God’s free grace for sinners. Their message received little welcome in churches, so they began speaking in the open air. Charles’ great contribution was a copious supply of hymns to be sung by their followers. Charles died in 1788 and John in 1791. Mainly for practical reasons and through lack of contact and understanding, Methodism eventually separated from the Church of England.

SENTENCE

You, O Lord, put a new song in my mouth, a song of praise to our God.

Psalm 40: 3

COLLECTS

God of love,
you inspired your servants John and Charles Wesley
with zeal for holiness of life
and gave them eloquence in speech and song;
grant that with heartfelt conviction like theirs
we may find joy in your service;
through Jesus Christ our Saviour.

Jesus Christ, light for everyone who lives,
we praise you for John and Charles,
who prayed and preached and sang
with people whom their church ignored;
like them, may we
be ministers to all.

PSALMS 33: 1-8 40: 1-13

READINGS

Ezekiel 2: 1-5	Speak to the people
Romans 3: 21-28	Justified by grace through faith
Mark 6: 30-34	Compassion for the crowd

POST-COMMUNION SENTENCE

I the Lord have put my words in your mouth, and hidden you in the shadow of my hand. *Isaiah 51: 16*

Perpetua and her Companions Martyrs at Carthage

March 7

Vibia Perpetua, a young married woman of good family, her personal slave Felicity, and three other young Christians, were executed by being thrown to the wild beasts in the amphitheatre in Carthage in March 203. In many respects they represent a sharp confrontation between the old Roman paganism and Christianity as it emerged on the world scene.

Under the emperor Septimius Severus (193-211), the Roman Empire reached its zenith, with relative prosperity and the vulgarity that often accompanies such success. A significant symbol of loyalty to the empire was the celebration of the imperial cult, often vigorously encouraged by the emperors themselves. The state found Christians disturbingly non-conformist; the public found Christians convenient scapegoats for any misfortune; but those unhappy with the empire and its values found Christianity an important and increasingly acceptable alternative. Conflict was inevitable, and early in the third century there were sporadic outbreaks of violence and state action against the church.

Perpetua and her companions were articulate followers of the Christian way in Carthage, North Africa. A contemporary diary, edited and published soon after their deaths, gives an insight into this group of faithful Christians who were prepared to defy the authorities and the accepted wisdom of family and Roman tradition for the sake of the gospel. Perpetua's father remonstrated vehemently with her over her rebellious attitude. All the group were catechumens when they were arrested, and were baptised in prison. As the diary of their sufferings shows, they were determined to follow their Lord in his sufferings and in the hope of being with him in paradise. Perpetua's companion, Felicity, gave birth in prison. Taunted by her

gaoler about her labour pains, she said, "What I am suffering now, I suffer by myself. But then [in the arena] another will be inside me who will suffer for me, just as I shall be suffering for him."

The attempt by the state to suppress the church was quite unsuccessful. Many people were sickened by the brutality of the persecutions and admired the courage and tenacity of Christians. By 212 the pressure had eased, and Christians were "allowed to exist", at least for the time being.

*Perpetua and her Companions
Martyrs at Carthage*

March 7

FOR LITURGICAL USE

Perpetua, a young woman of twenty-two, her slave Felicity, and three men, all recently baptised, were thrown to the beasts in the arena in Carthage in 203. A contemporary diary details the events of their sufferings and witnesses to their willingness to die in order to fulfil their following of Jesus. The totalitarian empire, loyalty to which was more and more symbolised by worship of the emperor, tried to suppress Christianity, but the courage of Perpetua and her companions and others like them bore witness to the power of the gospel.

SENTENCE

These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

Revelation 7: 14

COLLECTS

Good and gracious God,
you are the strength of those who suffer
and the reward of those who endure;
we praise you for the steadfast courage of Perpetua,
Felicity and their friends;
like them may we rise above pain and suffering, and endure
because we know you, the invisible God;
through Jesus Christ our Saviour.

Jesus Christ, your glory shines
through pain and brutality;
we praise you for Perpetua and her four companions
who chose baptism
and therefore to be mauled by beasts and killed;
may we choose baptism,
wherever it may lead.

PSALMS 54 124

READINGS

Song of Songs 8: 6-7	Love as strong as death
Revelation 7: 13-17	The host of martyrs
Matthew 24: 9-13	Standing firm to the end

POST-COMMUNION SENTENCE

Let us hold fast to the confession of our hope without wavering, for
God who has promised is faithful. *Hebrews 10: 23*

Gregory the Great

March 12

Bishop of Rome, Teacher of the Faith

Gregory's life bore ample witness to the title he chose for the papal office, "Servant of the servants of God". He was born about 540, the son of a Roman senator. He had a career in government and was prefect of Rome in 573. Like a number of other aristocrats of the day, Gregory was attracted by the ascetic ideal and used his vast wealth for extensive social relief work. He established several monasteries and lived a monastic life in his city palace, which he turned into a monastery. Pope Benedict I appointed him one of the seven deacons of Rome, with considerable responsibility for social work in the city. He was elected pope in 590.

Several things marked Gregory's pontificate. Faced with the inability of the emperor in Constantinople to organise the protection of Italy against the Lombard invasions, Gregory took action himself, putting the organisation of the Italian cities on a firm footing and establishing a separate peace with the Lombards in the west in 592. He demonstrated his great ability in the administration of the vast estates of the church, enabling much charitable work to be sustained in a period of pestilence, famine and unrest. Gregory's firm leadership in the west led to strained relationships with the patriarch of Constantinople as well as with the emperor, both of whom found the independent tendencies of the west unsatisfactory.

Gregory was a great promoter of the mission of the church. According to Bede, it was Gregory who sent Augustine to Canterbury, having earlier in his life seen fair-haired slaves from Britain in the market and decided that these Angles should become joint-heirs with the angels.

Augustine was prior of Gregory's own monastery, and Gregory did much to promote the monastic way of life. In addition, in his care for his clergy he wrote his best-known work, *Pastoral Care*, an outstanding manual of episcopal guidance for the secular clergy, equivalent for them to the rules that governed monks. *Pastoral Care* became a classic on ministry for the medieval episcopate. He wrote a number of other works and made a significant contribution to the development of the liturgy and of liturgical music.

Gregory was a person of strong character and warm charity. He was canonised by popular acclaim immediately after his death in 604.

Gregory the Great
Bishop of Rome, Teacher of the Faith

March 12

FOR LITURGICAL USE

Gregory was born about 540 and became pope in a turbulent era. He used his great ability as an organiser to defend Italy against the Lombard invasions and to arrange extensive relief for the poor. He was responsible for sending Augustine to Britain, and wrote a textbook for the episcopate on pastoral care. Gregory also promoted monasticism as a vigorous outreach of the church. He died in 604.

SENTENCE

My heart is steadfast O God, my heart is steadfast; I will sing and make melody.

Psalm 57: 7

COLLECTS

Gracious and eternal God,
you called Gregory of Rome
to be a persistent servant and pastor of your people;
keep your church in the faith that he taught
and unwavering in its mission in the world;
through Jesus Christ our Lord.

We praise you God
for Gregory and all his labours
to save the church from northern invaders
and make them friends,
for his writing, his ransoming prisoners,
and his mission to the Angles;
give us strength
to be servants of the servants of God.

PSALMS 92: 1-5, 12-15 100

READINGS

Ecclesiasticus 47: 8-11	The praise of God
1 Corinthians 1: 18-25	God's wisdom for all
Mark 10: 42-45	Servant of all

POST-COMMUNION SENTENCE

We do not proclaim ourselves, we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. *2 Corinthians 4: 5*

*Kereopa and Manihera of Taranaki
Martyrs at Tūrangi*

March 12

Te Manihera and Kereopa were members of the Ngāti Ruanui tribe from Hāwera on the Taranaki coast. Te Manihera was an important chief and one of the first to become a Christian. Te Manihera was the name he took when he was baptised (after Robert Maunsell the CMS missionary). He was Poutama of the Tangahoe hapū of Ngāti Ruanui. He was captured twice, first in a Waikato raid and taken to Tamaki, and then in a Ngā Puhī raid on Tāmaki. While he was being taken north, he was put on a ship taking the Wesleyan missionary Walter Lawry to Tonga. Lawry bought Poutama's freedom and took him to Tonga. On the way, Poutama rescued the Lawrys' young son when he was washed overboard. Poutama was on Tonga for 18 months, but eventually returned to Waokena near Hāwera. For many years he was the head teacher of his tribe at Waokena and Whareroa. The Rev'd Richard Taylor said of him:

He was always conspicuous for piety and attention to his duties, and instead of his first love growing cold, his appeared to increase with time; indeed, his love of Christ was written upon his countenance.

This sense of commitment to the gospel led Te Manihera to offer to go to the traditional enemies of his tribe at Taupō to share the gospel of peace. There were significant and unresolved grievances between the tribes. Kereopa, who also lived at Waokena, offered to be his companion. Their decision was made on 24 December 1846 at a hui of more than two thousand from many tribes of that area. In a deeply moving whaikōrero, Te Manihera spoke of the need for an indigenous missionary movement. Richard Taylor recorded that they were solemnly commended to the care of the Most High; all present appeared deeply affected by the scene.

Te Manihera and Kereopa were advised by Enau, who was the brother of Te Herekieke, the chief of that part of Taupō, to delay their journey to Taupō. Enau felt it would be safer when he had returned and could accompany them. Te Manihera and Kereopa waited for some time, but eventually became impatient with Enau's long absence. Taylor says they could not forget they were tapu, or devoted to the Lord.

On 6 February 1847 Te Manihera and Kereopa left Whanganui. They travelled first to Porou-tāwhao, the residence of Te Rangihaeata, then over to the East Coast, and on to Rotorua where they spent several days with Thomas Chapman the CMS missionary. They then went to Motutere where they were again advised to change their destination. It was on this final part of the journey that Te Manihera had a growing sense that he would not survive his mission. On the way he preached an impassioned sermon at Waiariki, and in the morning said he felt that his time was at hand, and that before the sun set he should be the inhabitant of another world.

The final stretch of their pilgrimage on 12 March took Te Manihera and Kereopa to Tokaanu, the residence of Te Herekieke and the tribe they were going to visit. They were accompanied by a group of young men from Waiariki as support. On hearing of the travellers' approach, some of the home people recognised the classical obligations of utu, and a small party was sent out, led by an elderly chief named Te Hūiatahi. They waited in ambush, and as soon as the two came within range they were shot. Kereopa fell dead, and Te Manihera was wounded; he was blinded and did not die until sunset, praying for his adversaries and assuring his companions that all was

light within. He died, having given his New Testament and his missionary journal to one of the young men who accompanied him.

The companions of Te Manihera and Kereopa took the bodies to Waiariki and buried them with great solemnity near the pā. They wrote to Christian villages with the news and asked about what should be done. When Richard Taylor heard the news he likened the deaths of Te Manihera and Kereopa to the death of Stephen. Taylor wrote advocating no further bloodshed. Eventually, at a meeting on 1 April, various letters were read, and a discussion was held as to what retaliation might vindicate their deaths. However, the tenor of the letters “all breathed a very Christian spirit” and judgement was left with God. Wiremu Te Tauri (see 17 May), a Taupō chief and head mission teacher, was there and spoke on the gospel theme of life coming through death. The matter was finally left with Richard Taylor.

Through subsequent visits and discussions with Te Herekieke’s people, peace was made with Ngāti Ruanui, and eventually another young chief from Waokena, Piripi, went to Tokaanu as a teacher. When Taylor arrived there with Piripi, a service involving people from Tokaanu was held at Te Manihera’s and Kereopa’s graves at Waiariki. When the party returned to the pā, Te Hūiatahi, who had led the attack, proposed that a missionary should be sent to his place at Rotoaira and stationed at Poutu where Te Hūiatahi would give land and erect a church and a mission house. At that time many people also came forward as candidates for baptism.

When the church was completed, Taylor was invited back and conducted thirty further baptisms, celebrated the Eucharist, and appointed Hemapo, the brother of Te Herekieke, as teacher for the new church. Taylor completed his notes of the saga by saying that the later developments at Tokaanu were “the fruits of Manihera’s death”. There is a memorial at Tokaanu, on which is written the following:

Hei Whakakororia tenei ki te
Atua hei whakamahara hoki
ki a Manihera raua ko Kereopa
o Ngatiruanui he karere na te
Karaiti ki Taupo nei i whakamatea
i te 12 o nga ra o Maehe 1847 i tanu-
mia ki Waiariki + kihai ratou i aroha
ki te ora mo ratou a mate noa +

Whkt XII:11

To the Glory of God,
and in memory of
Manihera and Kereopa
of Ngati-ruanui,
messengers of Christ here in Taupo
died on the 12th day of March 1847,
and buried at Te Waiariki.
“They loved not their lives unto the death”

Revelation 12:11

Manihera Tangi Whakamutunga

E hora te marino
Horahia i waho rā.
E pā ki oma
Ko ngā rere e teia
Te awa ki Pakihi
Ko tai o Marouru.
E kino koutou
Ki te noho tahi mai.
Ka tōriki ki tāwhiti
Ka nui au te aroha,
Te pae ki Hārata,
Nāku rā ai huri atu.
Whakawehia au
Kia wehi nui au
I te taraongaonga.
Kei a koe anō rā
Te tinana i mau ai;
Ka tae te wairua
Ka hoki au ki te iwi.

Everything is calm,
and beyond is still also.
My thoughts run to home,
as the waters run
in this stream named Pakihi,
to the coast at Marouru¹
It is an evil thing for you²
that my journey went only one way.
Across the far distance
I send my love,
back to where Hārata³ dwells,
whom I left behind me.
They tried to frighten me with
stories about the stings of the nettle
so that I would be afraid.
Now you people
have my body;
but my spirit
will return to my own people.

¹ Marouru is near Waokena, Hāwera.

² i.e. for his own people.

³ Hārata was his wife

*Kereopa and Manihera of Taranaki
Martyrs at Tūrangi*

March 12

FOR LITURGICAL USE

Te Manihera and Kereopa were martyred at Tūrangi in 1847. The story of their early missionary work in the Hāwera area and their subsequent dedication to set out on a dangerous preaching mission has long been remembered. They died after being shot as they approached the village of a tribal enemy. No utu was sought, and later their former adversaries created a mission base where many became Christians. The blood of the martyrs was the seed of the church.

SENTENCE

Ka mea a Īhu, “Ki te whai hoki tētahi kia ora, ka mate ia: otirā, ki te mate tētahi, mōna i whakaaro ki ahau, ka ora ia”. *Ruka 9: 24*

Jesus said, “Those who want to save their life will lose it; and those who lose their life for my sake will save it.” *Luke 9: 24*

COLLECTS

E te Ariki, e Īhu
i mate a Kereopa rāua ko Te Manihera
i a rāua e kawē ana
i te Rongopai o te maungārongo
ki te iwi Māori,
pērā hoki tō mātou kaha
ki te kauwhau i tō ingoa
ki ngā iwi katoa o Aotearoa,
hei whakakorōria i te Atua Matua. Āmine.

Everloving God,
your servants Kereopa and Te Manihera
laid down their lives
to bring the gospel to the Māori people;
may we make you known
to all the peoples of Aotearoa,
whatever the cost;
through Jesus Christ our Saviour.

Prince of peace,
you gave such great love to Kereopa and Te Manihera
that they laid down their lives
to bring your gospel to their neighbours;
may your reconciling Spirit
embrace today all the peoples in our land.

PSALMS 94: 12-19 98

READINGS

Isaiah 2: 2-4 The ways of the Lord
Romans 5: 1-5 Peace with God
Luke 9: 23-26 Take up the cross

POST-COMMUNION SENTENCE

Ki ahau hoki ko te ora ko te Karaiti, ko te mate he taonga.

Piripai 1: 21

Living is Christ, and dying is gain.

Philippians 1: 21

Patrick

March 17

Bishop, Patron Saint of Ireland

Patrick was born around 390 and grew up in a Romanised village on the west coast of Britain somewhere between the Severn and the Clyde. When nearly sixteen, Patrick was captured by Irish raiders and spent six years in slavery. Patrick had been nominally Christian, but he found himself being drawn more and more to God in prayer. Eventually he escaped from slavery and begged passage on a boat sailing to the continent.

Many adventures and difficult times followed before he managed to return to his family. This was a period of marked spiritual growth for him, with a profound deepening of his inner life. Whether he was trained for the priesthood in Britain or in Gaul is uncertain, but he returned to Gaul to study under Germanus of Auxerre. Patrick's training gave him a good knowledge of the Latin Bible, and he was undoubtedly influenced by the form of monasticism established by Martin of Tours.

About 432 he returned to Ireland as bishop (apparently consecrated by Germanus), setting up his base at Armagh. From this centre he walked over much of northern and central Ireland, evangelising the people and making many converts. His ministry was marked by simplicity and deep pastoral care. He proclaimed the unearned and boundless love of God. He encountered strong opposition, and his life was often in danger, but he was always ready to face persecution. In his preaching he made no distinction between classes and he was deeply concerned to abolish paganism, although he tried to be sensitive to the culture of the people. He did not throw down their standing stones, but simply carved crosses on them. From this we can trace the development of the magnificent Celtic "high crosses".

Patrick tried unsuccessfully to introduce the diocesan system he had seen in Gaul, but the monasteries he founded became the chief feature of the Irish church. These sprang up everywhere, some so large as to include several thousand monks. For his clergy he used volunteers from Britain and Gaul and his own converts.

His writings, and in particular his own account of his spiritual development, his *Confessions*, show him as a very humane person, deeply attached to his Lord, with an uncomplicated faith. The hymn known as “St Patrick’s Breastplate” is attributed to him. He died about 461.

Patrick
Bishop, Patron Saint of Ireland

March 17

FOR LITURGICAL USE

As a boy Patrick was taken captive by Irish raiders. After escaping, he trained as a priest, but felt a deep longing to preach the gospel in the country of his former captors. He returned as a bishop and, although faced with opposition and danger, he brought the love of Christ to the people and established the church in Ireland. His monastic foundations in particular were to have far-reaching effects. He died about 461.

SENTENCE

You are king, O Lord, let the earth be glad; let the many islets and coastlands rejoice.

Psalm 97: 1

COLLECTS

God of all the peoples of the earth,
you sent your servant Patrick
to be the apostle of the Irish people
and to bring them the light of your gospel;
grant that we may walk faithfully in that light
and show your glory to all the world;
through Jesus Christ our Redeemer.

We praise you, God,
for Patrick,
your apostle to the Irish,
for his evangelical zeal,
and for his legendary ability with snakes;
give us joy in our faith,
and bind us to what is holy.

PSALMS 36: 5-10 80

READINGS

Isaiah 60: 1-3	Nations shall come to your light
1 Corinthians 15: 1-11	The good news proclaimed
Luke 13: 22-30	From all quarters

POST-COMMUNION SENTENCE

Jesus said, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." *John 8: 12*

Cyril of Jerusalem
Bishop, Teacher of the Faith

March 18

Cyril was born, probably in Caesarea, about 315 and became Bishop of Jerusalem about 349. During the fourth century, the adoption of Christianity by the emperor Constantine gave prominence to the church, and brought attention to the places of Jesus' ministry in Palestine with the "discovery" of many relics. At the same time, the growing interest in asceticism and pilgrimage greatly increased the number of people in Palestine. Jerusalem, rebuilt and renamed Aelia Capitolina following its destruction in 70 and 135 CE, was now becoming a significant Christian centre.

During the theological controversies of the fourth century, Cyril was faithful to the theology of Nicea. In the political wrangles that accompanied the theological debates, he more than once found himself out of favour, both with the dominant Arian tradition of the eastern part of the empire and also with the western supporters of the Nicene tradition. His support for the Nicene party alienated him from the Arian faction, but his dislike of the Nicene catch word "homoousios" ("of one substance with the Father") as un-Scriptural made him suspect in the eyes of the supporters of Nicea. On three occasions he was exiled from Jerusalem. The triumph of the Nicene party in 381 gave Cyril several peaceful years in Jerusalem before his death in 386.

In the fourth century, the instruction of Christian converts was an elaborate process. In his *Catechetical Lectures*, Cyril provided a substantial course on the Christian faith. These lectures, based on the articles of the creed, were delivered during the weeks of preparation for baptism, which always took place at Easter. After Easter, Cyril gave a further series of lectures on the sacraments, called the *Mystagogical Catecheses*.

The many pilgrims coming to Jerusalem probably provided the stimulus that made the church there under Cyril a major centre of liturgical innovation, particularly in the celebration of the Christian year, with an emphasis on the events of Holy Week and Easter. Devotions were developed for the pilgrims at the different sites associated with Jesus' ministry, passion, death and resurrection.

Cyril of Jerusalem
Bishop, Teacher of the Faith

March 18

FOR LITURGICAL USE

Cyril was born about 315 and became Bishop of Jerusalem about 349. He made a significant contribution to theology with the instructions on the Christian faith he gave to converts. He helped the development of the church's worship with the services he organised through the Christian year for the pilgrims flocking to the Holy Land to visit the places associated with Jesus' life. He died in 386.

SENTENCE

Thus says the Lord, your Redeemer, I am the Lord your God, who teaches you for your own good, who leads you in the way you should go.

Isaiah 48: 17

COLLECTS

Loving God,
by your grace your servant Cyril of Jerusalem
became a great teacher and leader of your church;
grant that we may learn from his example
and be faithful to our baptism,
offering you the worship of mind and heart;
through Jesus Christ our Lord.

Praise to you, holy God,
praise to you for Cyril, Bishop of Jerusalem,
for his artistry in administering the sacraments,
for his imagination in using the holy places;
thrill us, too, with what is holy.

PSALMS 84 122

READINGS

Ecclesiasticus 15: 1-6

Rely on wisdom

1 Timothy 4: 11-16

Sound teaching

Luke 24: 44-48

Beginning from Jerusalem

POST-COMMUNION SENTENCE

God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

Colossians 1: 27

Joseph appears in the New Testament only a few times, mainly in the infancy narratives of Matthew and Luke. These are part of the proclamation of who Jesus is rather than historical narratives. No reliable biographical material about Joseph is available.

The interest of both Matthew and Luke in Joseph is to show that Jesus belongs to David's line. They present Joseph as a loyal and faithful Jew, a good and just man. He trusts the message of the angel that Mary's pregnancy is "of the Holy Spirit", when he himself had suspected her of unfaithfulness. He attends to the appropriate rites of circumcision, naming and purification associated with the birth of Jesus, and makes the annual pilgrimage to Jerusalem for the Passover. He protects the child by taking him and his mother to Egypt during Herod's reign, and shares with Mary the anxious search for Jesus on the journey back from Jerusalem when Jesus is twelve.

Apart from the infancy narratives of Matthew and Luke, Joseph is scarcely mentioned in the New Testament. Matthew refers to Jesus once as "the carpenter's son" (Matthew 13:55). Luke calls Jesus "son of Joseph" (Luke 4:22). In John, Philip tells Nathanael about "Jesus, son of Joseph" (John 1:45), and the crowd asks, "Is this not Jesus, the son of Joseph, whose father and mother we know?" (John 6:42). None of this adds anything to our knowledge of Joseph beyond that he was a carpenter.

Later Christian writings attempted to supply details of Joseph's life, but they have no historical foundation. Since other members of Jesus' family are mentioned in the ministry of Jesus whereas Joseph is not, it is presumed that Joseph died before Jesus' ministry began. Veneration of Joseph developed in the Eastern Church from the fourth century, but was much later in the western church, being promoted there from the fifteenth century.

FOR LITURGICAL USE

According to Matthew, Joseph was a carpenter. He is referred to in the infancy narratives of Matthew and Luke. His importance there is to establish Jesus as David's descendant. Matthew and Luke also present Joseph as a just man, a devout and loyal Jew, who attends to the Jewish legal and religious obligations surrounding the birth of Jesus and offers care and protection to the child and his mother.

SENTENCE

You, O Lord, are our father; our Redeemer from of old is your name.
Isaiah 63: 16

COLLECTS

God our guardian and protector,
you called Joseph to share in the nurture
of Jesus our Saviour;
give us grace to be faithful as he was to your call,
and to be obedient to all your commands;
through Jesus Christ our Lord.

Jesus,
God in human form,
we thank you for Joseph, Mary's husband,
who treated you as a son;
we commend to you all those
who care for children not their own.

PSALMS 119: 57-64 123

READINGS

2 Samuel 7: 4, 8, 12-16	I will make your name great
Romans 4: 13-16	The promise to Abraham
Matthew 2: 13-15, 19-23	A faithful guardian

POST-COMMUNION SENTENCE

The faithfulness of the Lord will be your shield and defence.

Psalm 91: 4

Cuthbert

March 20

Bishop of Lindisfarne, Missionary

Cuthbert is one of the most lovable figures in the history of the English church. Little is known of his childhood except that he was strong and athletic and enjoyed games. Born about 635, Cuthbert became a shepherd, though his ambition was to be a monk. He entered the monastery at Melrose and was taught by Boisil the prior. After Boisil's death, Cuthbert became the prior. In 664 he went to Lindisfarne as prior. There was much opposition from the monks as he set out to improve discipline and restore morale, but his gentle sincerity and graciousness gained their trust.

While at Melrose and Lindisfarne, Cuthbert travelled extensively through Northumbria, strengthening the Christian communities, even venturing into the wilder hilly areas, healing the sick, baptising and teaching. There was strong resistance from many who felt they had been "robbed of the old religion".

In 676 Cuthbert sought a more solitary life of prayer. He moved to the remote Inner Farne, a small barren rocky island, where not even a tree or bush could survive. There Cuthbert lived in a partly underground cell, but people would cross from the mainland to seek his counsel. As the years passed, Cuthbert withdrew more and more, enjoying only the company of the birds and animals.

In 684 Cuthbert was elected Bishop of Hexham. He could not be persuaded to leave Lindisfarne, however; but when his friend Eata was made Bishop of Hexham, Cuthbert reluctantly agreed to be Bishop of Lindisfarne and was consecrated at York in March 685. In two years Cuthbert wore himself out, preaching, teaching, and visiting all his diocese on horseback or more often on foot. Always friendly and cheerful and full of loving concern for all those with

troubles, he was an outstanding pastor. His episcopal role did not change his way of life. He wore the same simple clothing and lived with characteristic simplicity. By his actions Cuthbert gained the love of the people.

Cuthbert fell ill, and, realising he was dying, resigned his see at the end of 686 and returned to the Inner Farne. He died on 20 March 687 and was buried on Lindisfarne. The Danish invasions led to the removal of his remains from Lindisfarne. Only much later (999) were they finally placed in a tomb in Durham cathedral. The “Lindisfarne Gospels” were printed by hand and decorated in his honour.

Cuthbert
Bishop of Lindisfarne, Missionary

March 20

FOR LITURGICAL USE

In his life Cuthbert was a shepherd-boy, a monk, a prior, and a hermit, and then, reluctantly, Bishop of Lindisfarne. He always retained his fondness for animals and his enjoyment of hard physical work. Cuthbert lived an austere life devoted to prayer, and he also undertook long journeys, caring for the people of his diocese. He possessed a deep tenderness and sensitivity, a broad compassion and an understanding heart. He had a great love of learning, and Bede says, "Like a good teacher, he taught others to do only what he first practised himself." He died in 687.

SENTENCE

Hear the word of the Lord, O nations, "I, the Lord, who scattered Israel will gather them, and keep watch over them as a shepherd a flock."
Jeremiah 31: 10 (adapted)

COLLECTS

God of love and goodness,
you called Cuthbert
from looking after sheep
to be a shepherd of your people;
grant that as he sought those who had gone astray,
so we may seek out the indifferent and the lost,
bringing them into your fold;
through Jesus Christ our Saviour.

Jesus, living word,
you bless the gentle and the pure in heart;
we praise you for blessed Cuthbert,
called the child of God;
may we too, even now,
have his simplicity.

PSALMS 23 121

READINGS

Ezekiel 34: 11-16	Seeking the lost
2 Corinthians 6: 1-10	Servants of God
Matthew 18: 12-14	Seeking the lost

POST-COMMUNION SENTENCE

I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, says the Lord.

Jeremiah 23: 4

Thomas Cranmer
Archbishop of Canterbury
Liturgist and Martyr

March 21

Thomas Cranmer was born at Aslockton in Nottinghamshire in 1489. He spent twenty-six years of his life at Cambridge University, first as a student, then as a fellow of Jesus College and a university preacher.

In 1529 King Henry VIII was having difficulty getting the ecclesiastical courts to cooperate with his plans. The king hoped to have his marriage to Catherine of Aragon declared invalid. He engaged Cranmer to spearhead a move to refer the matter to theologians in various European universities and sent him on various embassies. Cranmer was called home to succeed William Warham as Archbishop of Canterbury, an appointment he accepted with reluctance. Cranmer had a high sense of duty to his sovereign, and in May 1533 pronounced the king's marriage to Catherine invalid and that to Anne Boleyn valid.

Cranmer's position enabled him to direct the course of the English Reformation. Although it seems he was not linked with those at Cambridge influenced by Luther in the 1520s, Cranmer came under the influence of reformed theologians during his three years in Germany. It was during this time that he secretly married Margaret Osiander.

Cranmer developed a love for the Scriptures during his time as a fellow of Jesus College. Later, as archbishop, he was instrumental in having a copy of the Bible placed in every church, and his subsequent writings show that he had a good knowledge and understanding of the Scriptures. Many of his liturgical writings found their way into the first English Prayer Book and remained largely unchanged in

the 1662 book, which has been used by Anglicans throughout the world for four centuries.

When the nine-year-old Edward VI succeeded his father in 1547, the stage was set for the English church to take on a more Protestant flavour under the protector Somerset. Cranmer welcomed this, though without taking the first initiatives. By the time the young king died in 1553, the English church had a new *Book of Common Prayer*, largely of Cranmer's composition and showing unmistakable Reformed influences. The Church allowed its clergy to marry. The Reformation in England had accelerated.

The accession of Queen Mary in 1553 quickly brought a return of papal authority, and Cranmer was arrested. He spent the last two and a half years of his life in prison, first in the Tower and then at Oxford. During this time he was tried for treason, then for heresy. The psychological strain was immense, and it is not surprising that he signed a number of recantations during this time. However, just before being led to the stake to be burnt as a heretic, he publicly renounced all his recantations. He told the crowd that his right arm, which had signed the recantations, would be the first part of his body to be burned. So he died on Saturday, 21 March 1556, with his right arm held steadily in the fire. As he died he cried out, "Lord Jesus, receive my spirit."

*Thomas Cranmer
Archbishop of Canterbury
Liturgist and Martyr*

March 21

FOR LITURGICAL USE

Thomas Cranmer, Archbishop of Canterbury for twenty-three years under three Tudor monarchs, was martyred as a heretic on 21 March 1556, when Queen Mary temporarily brought the English church back into the papal fold. Cranmer steered the church through the troubles of the Reformation and left an unparalleled legacy of liturgical writing in the *Book of Common Prayer*. His writings expressed his mature, reformed, biblical theology. For him nothing was more important than that Christians should “read, mark, learn and inwardly digest” the Scriptures.

SENTENCE

My heart overflows with a noble theme; I utter the song I have made for a king; my tongue is like the pen of a ready writer.

Psalms 45: 1

COLLECTS

Almighty God,
your servant Thomas Cranmer guided the Church of England through the tumult of reformation and provided a liturgy in the language of the people, sealing his work with his life’s blood; strengthen our faith when it wavers, so that at the last we may stand firm, through the grace of your Son Jesus Christ.

Almighty God, King of kings,
Lord of lords, the only ruler of princes,
we thank you for Thomas,
who trusted only in your manifold and great mercy,
and lifted his voice in praise.

PSALMS 119: 97-104 119: 169-176

READINGS

Isaiah 43: 1-3a	Do not be afraid
2 Timothy 2: 8-15	Suffering for the gospel
John 10: 11-15	A faithful shepherd

POST-COMMUNION SENTENCE

Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. *Hebrews 12: 1, 2*

Thomas Ken
Bishop of Bath and Wells, Poet

March 22

Thomas Ken's long life spanned a period of many changes in England and within the Church of England. He was born in 1637. In 1657 he became a fellow of New College, Oxford, and was a teacher at Winchester College from 1672. He was a man of real moral strength and devotion, whose commitment to God and the church was the foundation of his life. His well-known hymns, "Awake my soul and with the sun", and "Glory to thee, my God, this night", show the simple clarity of his faith. The doxology he appended to both hymns has been a source of inspiration to many.

In 1683 Thomas became chaplain to King Charles II. To a man of Thomas' devout simplicity, the licentious court life was a painful experience, but he maintained his integrity, going so far as to refuse the king's mistress, Nell Gwynne, the use of his house. The king respected him for this and in 1684 appointed him Bishop of Bath and Wells. The link of affection must have remained strong, for in 1685 Bishop Thomas gave the king absolution on his death-bed.

After Charles II's death, James II came to the throne. James, as a Roman Catholic, wished by Royal Declaration of Indulgence to suspend the penal laws of the Restoration Settlement of 1660 against Nonconformists in England (including Roman Catholics). Thomas Ken and six other bishops refused the king's demand to read the indulgence in church. All were arrested and tried, but acquitted. The king's orders were generally disobeyed throughout the country, such was the feeling against the king's intentions.

When in 1688 James abandoned the throne, and William and Mary were offered the crown, Bishop Thomas felt that he could not in good conscience swear allegiance to them. He had already sworn to James and could not ignore or recall the oath. The authorities would

not accept this, and Thomas was deposed from his see in 1689. He then lived quietly without complaint, refusing reinstatement after the death of his successor. He died in 1711.

Thomas Ken
Bishop of Bath and Wells, Poet

March 22

FOR LITURGICAL USE

Thomas Ken was born in 1637 and became Bishop of Bath and Wells in 1684. Thomas opposed moves by James II to permit Roman Catholic and Nonconformist worship in England. For this he was, with six other bishops, arrested and tried, but acquitted. When James fled, Bishop Ken refused to swear allegiance to William and Mary because he had already sworn to James. For this he was deposed from his see. He was a devout, austere man, whose hymns, "Awake, my soul, and with the sun", and "Glory to thee, my God, this night", are still sung. He died in 1711.

SENTENCE

Your steadfast love, O Lord, is ever before my eyes, and I walk in the way of your faithfulness. *Psalm 26: 3*

COLLECTS

God of love and goodness,
your servant Thomas Ken
bore witness to the truth before kings
and willingly suffered for conscience' sake;
give us grace to follow Christ
in brave obedience and simplicity of life,
to the glory of your name;
through Jesus Christ our Saviour.

God, from whom all blessings flow,
we thank you for Thomas the bishop,
for his sincerity and his sense of the divine;
give us, we pray,
the patience to persevere in your truth as he did.

PSALMS 15 34: 1-10

READINGS

Jeremiah 9: 23-24	What pleases the Lord
Philippians 4: 4-9	God's peace
Luke 6: 17-23	True happiness

POST-COMMUNION SENTENCE

Happy are those whose helper is the God of Jacob, whose hope is in
the Lord their God. *Psalm 146: 5*

Gabriel's name in Hebrew means "man of God" or "God's might has been shown". Gabriel, Michael and Raphael are the only three angels mentioned by name in the Bible. Gabriel appears first in the book of Daniel, from the second century BCE, and there, in the guise of a man (Daniel 9:21), figures as the messenger of God who reveals details of the Day of Judgement, interprets the vision to Daniel, and gives wisdom and understanding.

In the development of Jewish religious ideas from the second century BCE till after the time of Jesus, Gabriel gains greater definition and clearer functions. Gabriel figures in 1 Enoch as one of the four heavenly beings (the others are Michael, Raphael, and Phanuel) who stand in God's presence. In 2 Enoch, Gabriel is described as one of the Lord's glorious ones, who serve the Lord in the seventh heaven. Gabriel's functions in 1 and 2 Enoch are variously described as being in charge of all the powers, intercessor on behalf of the righteous, and the destroyer of the wicked, the one who casts them into the furnace.

In the New Testament, Gabriel appears in the infancy narrative of Luke to reveal the coming birth of John the Baptist to the doubting Zechariah (Luke 1:11-20), and the birth of her son to Mary (Luke 1:26-38). Gabriel's role as intercessor is reflected in the assurance given to Zechariah that his prayer has been heard, and to Mary that she has found favour with God.

In later Jewish writings the role of Gabriel is still further enhanced: Gabriel is introduced as God's messenger in the interpretation of many earlier biblical stories. In the Christian tradition, Gabriel appears in art from an early date. The association with the annunciation led to Gabriel's feast being observed the day before the Feast of the Annunciation.

FOR LITURGICAL USE

Gabriel, whose name means “man of God” or “God’s might has been shown”, is one of the three angels mentioned by name in the Bible. Gabriel assists Daniel to understand his vision, appears to Zechariah to foretell the birth of John the Baptist, and is the angel of the annunciation, bringing tidings to Mary that she is to have a son. Appropriately, Gabriel is honoured on the day before the Feast of the Annunciation.

SENTENCE

O praise the Lord all you angels, you mighty ones who do God’s bidding. Praise the Lord all you heavenly hosts. *Psalm 103: 20, 21*

COLLECTS

Almighty God,
you chose the archangel Gabriel
to proclaim the message of the incarnation,
by which our salvation is assured;
speak to us through your messengers,
that we may serve you as children of light;
through Jesus Christ our Lord.

Praise and glory to you, God in highest heaven,
for the good news Gabriel brings;
give us grace to recognise
and to welcome an infant saviour.

PSALMS 91 148: 1-6

READINGS

Daniel 9: 20-23	God's messenger
Hebrews 1: 1-7, 13-14	Greater than angels
Luke 1: 11-20	Gabriel's message to Zechariah

POST-COMMUNION SENTENCE

If you conquer, says the Lord, you will be clothed in white robes; I will confess your name before my Father and before the angels.

Revelation 3: 5 (adapted)

The Annunciation of our Saviour to the Blessed Virgin Mary

March 25

Respect and honour have been shown to Mary as the mother of Jesus from early in the church's history. The Feast of the Annunciation (Lady Day) focuses on one particular episode related to the vocation of Mary.

The observance of the feast appears to have emerged out of the late fourth and early fifth century debates over the person of Christ. It became widely observed soon after in the east and by the eighth century in the west. The church affirmed Christ's full humanity as well as his full divinity. Christ's oneness with our humanity is reflected in the exaltation of the role of Mary. In the controversies of the late fourth century she was affirmed as the "Mother of God". The Annunciation is related to Christmas, which itself only began to be celebrated and find a fixed date on 25 December from the fourth century. The Annunciation is celebrated nine months before, on 25 March.

The Annunciation commemorates the event in Luke's Gospel in which the angel Gabriel comes to Mary with the message that she is to bear a son (Luke 1:26-38). In telling Mary this, Gabriel also points to some key images by which Jesus is to be understood. He will be "Son of the Most High"; he will be the descendant of David who will reign for ever; he will be "Son of God".

In Luke's careful telling of the story there are strong parallels between the annunciation to Mary and the earlier annunciation to Zechariah of the birth of John the Baptist (Luke 1:18-20). Both stories show strong echoes of the story of Abraham and Sarah and the birth of Isaac (Genesis 18:1-15, 21:1-7) and of the story of Hannah and the birth of Samuel (1 Samuel 1:1-20). Mary is portrayed as the faithful and obedient servant of God who has found favour with God

*The Annunciation of our Saviour
to the Blessed Virgin Mary*

March 25

FOR LITURGICAL USE

The Annunciation commemorates the event in Luke's Gospel in which the angel Gabriel comes to Mary with the message that she is to bear a son. In telling Mary this, Gabriel also points to some key images by which Jesus is to be understood: he will be "Son of the Most High"; he will be the descendant of David who will reign for ever; he will be "Son of God". The feast is observed on 25 March, nine months before Christmas Day.

SENTENCE

Mary said, "Behold I am the handmaid of the Lord; let it be to me according to your word."

Luke 1: 38

COLLECTS

God of grace,
grant that Mary's obedience may inspire us
to obey your will
and receive Jesus Christ in our hearts as Lord;
who lives and reigns with you and the Holy Spirit
one God for ever.

Father of love,
through your most Holy Spirit,
Mary the Jewish girl conceived your Son;
may his beauty, his humanity,
his all-transforming grace be born in us,
and may we never despise the strange and stirring gentleness
of your almighty power.
Hear this prayer for your love's sake.

PSALMS 89: 1-18 45

READINGS

Isaiah 7: 10-14

A young woman shall conceive

Galatians 4: 1-7

Born of a woman

Luke 1: 26-38

The message of Gabriel

POST-COMMUNION SENTENCE

And Mary said, "From this day all generations will call me blessed;
for you O Most Mighty have done great things for me, and holy is
your name."

Luke 1: 48-49 (adapted)

John Keble of Oxford
Priest and Poet

March 29

John Keble was born in 1792 and proved himself a brilliant student at Oxford. He was ordained deacon in 1815 and priest in 1816. After a period spent as a tutor at Oriel College, in 1823 he became assistant in his father's parish in the Cotswolds. In 1827 he published *The Christian Year*, a book of religious poems. From this volume comes the well-known hymn, "New every morning is the love". In 1831 he became professor of poetry at Oxford.

Keble became one of the leaders of the Oxford Movement, along with J.H. Newman and E.B. Pusey. Keble's famous sermon at Oxford in 1833, entitled "National Apostasy", condemned the proposed political suppression of ten bishoprics in Ireland. Its emotive title reveals his vigorous stand against what he saw as a political attack on the divine authority of the church. This authority he saw as in need of defence, especially after the Catholic Emancipation Act of 1829 and the Reform Bill of 1832.

Keble was humble, sociable and warm hearted, but rather lacking in intellectual imagination. He was a passionate conservative, following the high church tradition of Richard Hooker and Thomas Ken. Because of his conservatism, he helped translate the writings of the early Christian fathers. His stance also enabled him to provide a steadying influence when Newman and others felt drawn to join the Roman Catholic Church. Like the majority of members of the Oxford Movement, Keble remained within the Church of England. Keble contributed a number of the movement's "Tracts for the Times".

Among the positive effects of this movement, both within the Church of England and in some other churches, was a greater concern for a high standard of worship and its ceremonial. There was also an increased awareness of the role and importance of the

ordained ministry. One far reaching result of the Oxford Movement was the establishment of a number of religious communities.

John Keble's flair for bringing the ancient values of the church to bear on its contemporary practice continued throughout his life and work. His genuine and deep humility and integrity earned him wide respect, both during his lifetime and since. He became vicar of Hursley in 1836, a position he retained till his death in 1866. In 1870 Keble College, Oxford, was established in his memory.

John Keble of Oxford
Priest and Poet

March 29

FOR LITURGICAL USE

John Keble was born in 1792. He was concerned for the future of the Church of England and pleaded for the restoration of ancient Catholic liturgical practice, devotional life, and doctrine. He was an early leader of the Oxford Movement. His sermon on “National Apostasy” in 1833 criticised the church for allowing ten Irish bishoprics to be dissolved by Parliament. He defended the apostolic autonomy of the church against liberal tendencies, which he regarded as corrupting. He was known for his humility and spiritual insight. He died in 1866.

SENTENCE

I will open my mouth in a parable: I will reveal the hidden meanings of things in the past.

Psalm 78: 2

COLLECTS

Everloving God,
your servant John Keble
was an example of priestly devotion in your church;
enable us when we are tested
to know your presence and obey your will,
that we may accomplish what you give us to do;
through Jesus Christ our Saviour.

Son of our soul, Saviour dear,
we thank you for John,
the priest who left his impress on our church,
the poet who left us hymns to sing;
help us too
to live more nearly as we pray.

PSALMS 26: 1-8 104: 1-5, 32-35

READINGS

Isaiah 51: 1-3	Look to your roots
Romans 15: 1-6	Building up in faith
Mark 12: 28-34	Not far from the kingdom

POST-COMMUNION SENTENCE

To each is given the manifestation of the Spirit for the common good. *1 Corinthians 12: 7*

Frederick Denison Maurice
Priest, Theologian

April 1

F.D. Maurice was born on 29 August 1805 near Lowestoft in Suffolk. He was the son of a Unitarian minister. His early life was marked by acrimonious debates on religious matters among his family, and at the age of eighteen he left home. He entered Trinity College, Cambridge, in 1823 to study law, but as a non-Anglican he was debarred from formal graduation and from taking up a college fellowship. He moved to London and in 1830, concluding that only a national church could provide the best spiritual renewal in society, he was baptised and entered Exeter College, Oxford, to prepare for Anglican ordination. Ordained in 1834, he served a curacy in Warwickshire and was appointed chaplain to Guy's Hospital. While in that position, he lectured on moral philosophy. In 1837 he published *The Kingdom of Christ*. This, the best known of his many books, gives the key to his theological position, which was deeply philosophical and of a liberal spirit, a position which then and later was greatly misunderstood and adversely criticised. In 1840 Maurice was appointed to the chair of English literature and history at King's College, London, and in 1846 he became professor of theology there.

In 1848 a wave of popular uprisings swept Europe. While Maurice opposed revolution, he warmly applauded the ideals of the movement, whereas many of the upper classes were bitterly opposed to such democratic tendencies. Maurice joined others like J.M. Ludlow and Charles Kingsley in the development of Christian Socialism. In 1853, because of his attack on the notion of never-ending punishment in his *Theological Essays*, Maurice was forced to resign from his professorships. In 1854 he founded and served as first principal of the Working Men's College, which aimed to promote the ideals of Christian Socialism.

As a Christian Socialist he differed profoundly from his opponents on either flank. Christian Socialism he said, “will commit us at once to the conflict . . . with the unsocial Christians and the unchristian Socialists”. He parted with the socialists of his day by his insistence on a religious base to social action. On the other hand, he was widely distrusted by many in the church for having anything to do with socialism at all. He called for radical but non-violent reform through the renewal of faith, and saw worship and prayer as the source of energy for the church’s mission.

By his ideals of Christian Socialism he sought to arouse the conscience of church people and to gain their support and help for the material and spiritual welfare of working people. Throughout his life he wrote extensively on a number of theological issues. With the passing of time he became highly respected for the nobility of his character and his dedicated service to others. In 1860 he was appointed to St Peter’s Chapel, Vere Street. He became professor of moral theology at Cambridge in 1866 and incumbent of St Edward’s, Cambridge. He died on 1 April 1872.

Frederick Denison Maurice
Priest, Theologian

April 1

FOR LITURGICAL USE

Frederick Denison Maurice was born in 1805 and ordained in 1834. He was professor of English literature and theology at King's College, London, and later professor of moral philosophy at Cambridge. He was a prolific writer, whose theological opinions brought him into conflict with accepted opinion. His book, *The Kingdom of Christ*, published in 1838, is the best known of his writings and gives the key to his theological opinions. He became actively engaged in Christian Socialism, seeking to arouse the conscience of church and nation to alleviate and better the lot of the working classes. He died in 1872.

SENTENCE

Proclaim to the nations the Lord is king; God will judge the peoples with justice. *Psalm 96: 10*

COLLECTS

Eternal God,
through Christ's obedience
you glorified our human nature;
give us such a passion for truth and justice
that, like your servant Frederick Denison Maurice,
we may work and pray for the kingdom of your Christ,
to the glory of your holy name.

God of integrity and justice,
we give you thanks for Frederick;
give us his passion for equal education,
and fair opportunity for women and for men.

PSALMS 82 145: 8-21

READINGS

Job 23: 8-14

1 Corinthians 15: 20-28

Matthew 13: 31-33

What is revelation?

The kingdom of Christ

The gospel of the kingdom of
heaven

POST-COMMUNION SENTENCE

Jesus said, "I have come as light into the world, so that everyone who believes in me should not remain in the darkness." *John 12: 46*

Richard of Chichester *Bishop*

April 3

Richard of Chichester was born in 1197, the son of a yeoman farmer. He worked on the family farm for several years, refused to marry, and went as a student first to Oxford, then Paris and Bologna. He became chancellor of the University of Oxford about 1235, and, soon after, chancellor of Canterbury under Archbishop Edmund Rich.

When Henry III forced the archbishop into exile, Richard accompanied him to France. After the archbishop's death, Richard studied theology and was ordained in 1243. In 1244 he was elected Bishop of Chichester. Unfortunately, however, King Henry III refused to accept him, preferring a rival candidate, and Henry confiscated all the properties and revenues of the diocese. He only gave them up when threatened with excommunication by the Pope.

At this time England was politically very unstable, and this instability also affected the church. Many clergy, more concerned with wealth than service, were taking revenue from several livings, often without even bothering to visit them; they were demanding payment for sacraments and not observing celibacy. Bishops often allowed these conditions to continue, either from dishonesty or inertia or perhaps from fear of the consequences of interference.

This did not prevent Richard from carrying out his responsibilities. While the bishop's house was closed to him, he lived in the house of a parish priest. Without the use of the diocesan horses, he patiently continued to move around his district on foot, visiting fishermen and farmers. Richard was known to be generous and approachable - not common among higher clergy of his day - and merciful but not weak. His knowledge of canon law and awareness of the need for

reform gave him extra strength. He dealt firmly with the abuses that had crept into his diocese. At a time when abuses were so common, Richard's standards were unshaken, reflecting his own devout and ordered life.

Richard was not only respected, he was loved and even revered. He died in 1253 and was canonised in 1262. His shrine at Chichester Cathedral was a centre of pilgrimage for many people until it was destroyed on the orders of Henry VIII in 1538.

The first collect for Richard's day is modelled on the beautiful prayer that he himself composed.

Thanks be to thee, my Lord Jesus Christ, for all the benefits thou hast given me, for all the pains and insults which thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly and follow thee more nearly, day by day.

Richard of Chichester
Bishop

April 3

FOR LITURGICAL USE

Richard of Chichester, born in 1197, was renowned as a scholar, a caring priest and a great administrator. He became Bishop of Chichester in 1244. In a time when standards were slipping badly, Richard reformed his diocese by refusing to allow his priests to follow common practice. Richard was loved by his people. For many years after his death, his tomb at Chichester Cathedral was a popular place of pilgrimage. Richard died in 1253 and was canonised in 1262.

SENTENCE

O God, to you shall vows be performed; you give heed to prayer.

Psalms 65: 1, 2

COLLECTS

Gracious God,
we give you thanks for all the benefits
you have given us in our Lord Jesus Christ,
our most merciful Redeemer, friend and brother,
and for all the pains and insults he has borne for us;
and we pray that, following the example
of your servant Richard of Chichester,
we may see Christ more clearly,
love him more dearly,
and follow him more nearly,
for his name's sake.

Glory and thanks to you, our Lord Jesus Christ,
for all the benefits, all the people
you have given us,
and especially for Richard of Chichester;
may we too
know you more clearly,
love you more dearly,
and follow you more nearly,
day by day.

PSALMS 9: 1-10 143

READINGS

Isaiah 43: 8-13	Knowledge of God
1 Peter 1: 3-9	Love for Jesus
Luke 9: 57-62	Following more nearly

POST-COMMUNION SENTENCE

Grace be with all who have an undying love for our Lord Jesus
Christ. *Ephesians 6: 24*

Martin Luther King Prophet

April 4

Martin Luther King Jr was one of the most influential leaders of the Civil Rights Movement in the USA. He was born in Atlanta, Georgia, in 1929. His father, grandfather and great-grandfather were black preachers. He was recognised as a promising student from a young age, and graduated PhD in theology from Boston University before he was 25. He then became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama.

Racial tension in the town was high. Black resentment at the indignities of the segregation of public transport boiled over, and in 1955 blacks began a boycott of the buses, a protest that King eventually led. There were attacks on King's home, but in 1956 the Supreme Court ordered that buses in Montgomery be integrated. King was now a symbol of the fight by southern blacks against racial injustice. In 1957 King became president of the newly formed Southern Christian Leadership Conference. This organisation of black clergy provided a network for the expansion of the Civil Rights Movement through many southern states.

In 1960 King moved to Ebenezer Baptist Church in Alabama to further the work of civil rights. He was committed to non-violent protest, and led his followers in sit-ins, boycotts and peaceful marches. In August 1963 King led a march on Washington of 200,000 people. In his speech at the Lincoln Memorial he demonstrated the oratorical brilliance that made him the acknowledged spokesperson on black civil rights:

I still have a dream. It is a dream deeply rooted in the American dream that one day this nation will rise up and live out the true meaning of its creed - "we hold these

truths to be self-evident: that all men are created equal." . . . I have a dream my four little children will live in a nation where they will not be judged by color of their skin but by content of their character. . . . With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

The US Congress in 1964 passed the Civil Rights Act, prohibiting racial discrimination in public places and calling for equal opportunities in employment and education. In the same year King was awarded the Nobel Peace Prize.

By 1965 King's campaign had moved into the northern states, and he had turned his attention to the economic woes of blacks. In 1966 he led a successful protest in Chicago over discriminatory practices in rental housing. King was no longer the only spokesperson on black civil rights, and more aggressive voices were heard. King turned his attention to poverty in general and organised a Poor People's Campaign, hoping to unite the poor of all races in the struggle for economic opportunity. He also became critical of America's involvement in the Vietnam War.

King was no stranger to threats to his life, but he continued his work. He said, "I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord." In March 1968 he went to Memphis to help organise a strike by mainly black garbage collectors, and was shot dead by a sniper on 4 April that year.

*Martin Luther King
Prophet*

April 4

FOR LITURGICAL USE

Martin Luther King Jr was born in 1929 and soon developed qualities of leadership. In 1955 in Montgomery, Alabama, he led a peaceful protest against racial segregation on the buses. The Civil Rights Movement grew. King stood for peaceful resistance, saying, "Christ furnished the spirit and motivation while Ghandi furnished the method." Demonstrators staged sit-ins, boycotts and marches, the most famous being the march on Washington in August 1963. In 1964 Congress moved to prohibit racial discrimination, and King was awarded the Nobel Peace Prize. While in Memphis he was shot dead by a sniper on 4 April 1968.

SENTENCE

Let justice roll down like waters, and righteousness like an ever-flowing stream.

Amos 5: 24

COLLECTS

God of justice,
you called Martin Luther King to be a prophet
in the struggle for people's rights;
give us compassion for the oppressed,
make us indignant at injustice,
and keep us committed to peace,
in the name of Jesus Christ, the prince of peace.

Jesus Christ,
we remember your servant Martin,
pursuing his dream;
we remember the thousands
who have marched and spoken against oppression,
who have suffered for it and died;
we pray you hear their cry,
“We shall overcome!”

PSALMS 99 138

READINGS

Amos 8: 4-7	Injustice in the land
Galatians 4: 28, 31 - 5: 1, 6	Free, not slaves
Matthew 5: 43-48	Love for enemies

POST-COMMUNION SENTENCE

There is no longer Jew or Greek, there is no longer slave or free,
there is no longer male or female; for all of you are one in Christ
Jesus. *Galatians 3: 28*

The Saints and Martyrs of the Americas

April 8

As successive waves of Europeans arrived in North, Central and South America over five centuries, they brought their Christian faith with them in all its diversity. Life on the frontier was often harsh and brutal, governed by the need to survive, and involving many conflicts. We can mention only a few of Christ's frontier people. In the 1500s the Dominican monk, Bartolomé de Las Casas, was a vigorous champion for over fifty years of both the human dignity and the rights of the oppressed natives, and took his protest to the king of Spain. In 1646 in Canada several French Jesuit missionaries were killed, caught in a quarrel between Iroquois and Huron. The Jesuit mission to Paraguay in the eighteenth century made strong efforts to establish an indigenous Christian community. The New England settlers of the seventeenth century, though fleeing religious persecution, enforced on all in each colony a particular religious code. The struggle towards toleration was led by Roger Williams in Rhode Island, Catholics in Maryland, and Quakers like William Penn.

From the Great Awakening in eighteenth century New England, "revival" has been a recurring feature of North American religion. Dwight L. Moody in the later 1800s and Billy Graham after the Second World War are among the great revival preachers. The twentieth century Pentecostal movement has spread among the blacks, produced a number of new groups, and significantly affected the mainline churches. The tendency for revival Christianity to focus only on the crisis of conversion and the experiences of personal faith has not gone unchallenged. Horace Bushnell claimed that a child can "grow up a Christian, and never know himself to be otherwise". Juan Carlos Ortiz, a Buenos Aires pastor, representing the growing Pentecostal churches of South America, has recently challenged revivalism from within. He has shared his vivid and simple message of

radical discipleship and his ecumenical vision in many parts of the world.

Naive middle class enthusiasm for all things American was in turn challenged by Walter Rauschenbush, whose costly and prophetic ministry among the poor of New York set the vision of the kingdom alongside harsh reality. So too, Reinhold Niebuhr soberly criticized the pious avoidance of public issues of peace and justice and delusions of national godliness amongst his fellow Americans.

Also on the frontier lived Richard Allen, the freed slave, who in 1816 founded the Black Methodist Church. The cost of the fight for justice is seen in Cesar Chavez, a contemporary of Martin Luther King and leader of the Chicano farm workers of California, who struggled to remain non-violent. In the same tradition stands Archbishop Romero of El Salvador, slain at the altar in 1980 for his support of his priests in their defence of the cause of the poor. Involvement with the poor in South America provided a powerful stimulus to the development of liberation theology in the twentieth century. Two significant missionaries were Wilfred Grenfell, who from 1891 served the fishing people of Labrador, and the evangelical, Jim Elliott, killed in the remote jungle of Ecuador in 1955. Thomas Merton, well known as a silent monk, was the son of a New Zealand father. He is famed as an author and explorer of eastern spirituality. He died in 1968.

Anglicans form a small but significant group, mainly North American, but including Allan Gardiner, the forerunner of the South American Missionary Society, who died among the struggling Patagonians of Tierra del Fuego in 1850. Canadians remember Archibald the Arctic, Bishop Archibald Fleming, who laboured so successfully among

the Eskimo in the early 1900s that the majority became Christian. The Episcopal Church of the United States of America looks back to its colonial origins. The consecration of Samuel Seabury by Scottish bishops in 1784 meant that the American Church at last acquired an episcopate, but only after the Declaration of Independence. The Episcopal Church has a strong commitment to social work, and its witness extends to every state of the U.S.A.

In the U.S.A. 8 April is observed as a commemoration of William Augustus Muhlenberg (1796-1877), a priest of the Episcopal Church who exercised an important ministry in New York. He was an innovator in education, liturgy, social service and pastoral care.

*The Saints and Martyrs
of the Americas*

April 8

FOR LITURGICAL USE

As successive waves of Europeans arrived in North, Central and South America over five centuries, they brought their Christian faith with them in all its diversity. Life on the frontier was often harsh and brutal, governed by the need to survive, and involving many conflicts. Christ's pioneers have also lived on the frontier, extending the rule of God. They have sought justice for the oppressed, cared for the poor, brought healing to the sick, sought to win people to faith and to widen their vision. Beyond the frontiers of conventional piety, they have often faced misunderstanding and hostility. We give thanks for a wide variety of witnesses.

SENTENCE

I will say to the north, "Give them up" and to the south, "Do not withhold them; bring my sons from afar and my daughters from the ends of the earth."
Isaiah 43: 6

COLLECTS

God of life and goodness,
you have brought people from many backgrounds together
in the nations of the Americas;
may the witness of the saints and martyrs of those lands
encourage us to work
for your reign of justice and love,
till all your children are free
and the earth is full of your glory;
through Jesus Christ our Redeemer.

God of the Americas,
we praise and thank you for the millions,
who through adventures, dangers and disasters
have lived and died confessing the faith;
may they win for our generation
the freedom they sought.

PSALMS 24 66: 1-11

READINGS

Deuteronomy 4: 25-31	God's word for a journeying people
Hebrews 11: 13-16	Seeking a better country
Matthew 24: 3-14	Those who endure to the end

POST-COMMUNION SENTENCE

If the Son makes you free, you will be free indeed. *John 8: 36*

Dietrich Bonhoeffer
Pastor, Theologian, Germany

April 9

Dietrich Bonhoeffer was born in 1906 in Breslau, Germany. He was brought up in a tradition of Christian humanitarianism and liberalism, and quickly developed a great love for life. He studied theology at Tübingen and then Berlin. In 1928 he went as a curate to Barcelona for a year, and then in 1930 became a lecturer in systematic theology in the University of Berlin. A brilliant career as an academic theologian lay ahead of him.

All of this changed when Hitler came to power in 1933. Bonhoeffer regarded National Socialism as an attempt to make history without God. He publicly denounced the political system which seemed to him to make Hitler its idol and god, and resigned his post at the university. He became part of the Confessing Church, those within the German churches who set the sovereignty of Christ above all other loyalties, in particular any loyalty to Adolf Hitler.

He left Germany for London, where he served as a chaplain to the Lutheran congregation and became deeply involved in the ecumenical movement. When he returned to Germany in 1935 he was forbidden to preach, teach or even enter Berlin. So he went to the Confessing Church's training college on the Baltic coast and directed this until it was closed by the government.

He wrote a number of important works in which he discussed the form of Christianity in an increasingly secular world. Although sometimes described as an advocate of "religionless Christianity", Bonhoeffer's real concerns were with the sense of the ultimate in the midst of life and with speaking in a secular way about God. He sought a Christianity freed from the strictures of traditional religion.

When war came in 1939 Bonhoeffer was in America, but it soon became clear to him that he must return to his own country to be with his oppressed and persecuted fellow Christians: "I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people."

Bonhoeffer inevitably became involved with the political underground movement, and in April 1943 was arrested by the Gestapo. At first he was held in prison in Berlin, but at the beginning of 1945 he was transferred to Buchenwald. In prison at Buchenwald he devoted his life to ministering to his fellow prisoners. He inspired many, including some of his guards, by his courage and unselfishness. It has been said that in those terrible and frightening conditions he stood like a giant before men. Behind all this lay his faith in and love of God, to which his poems and writings smuggled out of prison bear eloquent testimony:

Discipleship means allegiance to the suffering Christ, and it is therefore not at all surprising that Christians should be called upon to suffer. In fact it is a joy and a privilege, and a token of his grace.

On 9 April 1945, by order of Himmler, Bonhoeffer was executed at the concentration camp at Flossenbürg, a few days before it was liberated by the Allies.

Dietrich Bonhoeffer
Pastor, Theologian, Germany

April 9

FOR LITURGICAL USE

Dietrich Bonhoeffer, born in 1906, is remembered for his determined opposition to National Socialism and for his courageous suffering and death at the hands of the Gestapo on 9 April 1945. He was convinced that religion must be central to life and explored ways of talking about God in secular language as “the beyond in the midst”, even when this meant freeing Christianity from the strictures of traditional religion. His own life in captivity bore eloquent testimony to his belief that “it is the fellowship of the cross to experience the burden of the other.”

SENTENCE

Thus says the high and lofty one whose name is Holy, I dwell in the high and holy place, and also with those who are contrite and humble in spirit.

Isaiah 57: 15

COLLECTS

Living God,
the source and ground of all life,
through your Son you call us
to enjoyment of your world;
strengthen us, as you strengthened Dietrich Bonhoeffer,
to live by a realistic faith,
and if you require it to suffer for the truth;
through Jesus Christ our Lord.

Jesus,
we thank you for your humble servant Dietrich,
his patient questioning,
his religionless Christianity,
and most of all,
for his witness as a martyr.

PSALMS 31: 10-27 70

READINGS

Jeremiah 1: 14-19	Strength to resist evil
Philippians 1: 12-20	Witness in life or death
Matthew 16: 21-28	The cost of discipleship

POST-COMMUNION SENTENCE

It is no longer I who live, but it is Christ who lives in me.

Galatians 2: 20

William Law
Priest, Mystic

April 10

William Law was born in 1686 and educated at Emmanuel College, Cambridge. He was ordained deacon in 1711 and elected a fellow of his college in the same year. When George I came to the throne in 1715, Law refused to take the oath of allegiance and was deposed from his fellowship. He joined the Nonjurors - those who maintained that by the divine right of kings James II and his successors were the rightful kings of England.

Law was ordained priest in 1728, but, as a Nonjuror, could not hold any office in the Church of England. He became tutor to Edward Gibbon (who later became the father of the famous historian of the same name). In 1740 he retired to a semi-monastic household in King's Cliffe, where he had been born. With the help of some friends he devoted himself to establishing schools and almshouses as an expression of the life of disciplined prayer that governed the household. There were prayers several times a day. They lived a simple, austere life and devoted their income to good works. He died in 1761.

The book Law published in 1728, *A Serious Call to a Devout and Holy Life*, had a profound influence on many people, including Samuel Johnson and John and Charles Wesley. Its title well illustrates the main theme of much of his writing. He stresses the exercise of Christian moral virtues and personal discipline. In so doing, he provided an important stimulus to the development of the characteristic spirituality of the evangelical revival. The work reflects Law's own sombre character and his meticulous attention to rules for personal

conduct. In an age of conventional church-going, Law inculcated personal religion of the highest standards. He reacted strongly against easy-going Christianity and all attempts to compromise with the world. He launched a somewhat bigoted attack on the theatre and regarded the sins of “the world” as more dangerous than those of “the flesh” and “the devil”.

William Law
Priest, Mystic

April 10

FOR LITURGICAL USE

William Law was born in 1686 and was ordained priest in 1728. Unable to hold any office in the church because he refused to acknowledge George I as the rightful king, he devoted much of his life to writing. The book for which he is most remembered today was published in 1728: *A Serious Call to a Devout and Holy Life*. He advocated a strictly disciplined life of personal holiness. His later writings show a mystical emphasis on the indwelling of Christ in the heart. He died in 1761.

SENTENCE

You shall be holy, for I the Lord your God am holy. *Leviticus 19: 2*

COLLECTS

Holy and merciful God,
you filled the heart of William Law
with devotion and zeal in your service;
set us afire with love and obedience,
that, encouraged by his teaching,
we may grow in true holiness of life;
through Jesus Christ our Lord.

God,
you call us to hunger and thirst for what is right,
and to follow your servant William
in his serious call
to devout and holy living;
grant that we who preach to others
may never find ourselves rejected.

PSALMS 119: 113-120 119: 137-144

READINGS

Tobit 1: 16-18

Tobit's virtuous life

Romans 6: 20-23

A devout and holy life

Luke 11: 33-36

Jesus' call to holiness

POST-COMMUNION SENTENCE

The seed in the good soil are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

Luke 8: 15 (adapted)

George Augustus Selwyn
Bishop of New Zealand

April 11

Selwyn provided remarkable leadership for the church in New Zealand during the twenty-six years of his episcopate. His most enduring contribution was the first constitution of the Anglican Church in New Zealand.

George Augustus Selwyn was born in 1809 and was educated at Eton and St John's College, Cambridge. He made friends there with many who were to prove extremely helpful in promoting his work in New Zealand. He was ordained deacon in 1833 and priest a year later and served as a curate at Windsor, a task he combined with tutoring duties at Eton. In 1839 he married Sarah Richardson. The Church of England was entering a period of turmoil over its place in the state and its role in national affairs. Selwyn developed high ideals of the autonomy of the church and of its responsibilities in society, especially in the field of education.

George Selwyn was appointed the first Bishop of New Zealand when his brother William declined the position. He was consecrated bishop in October 1841. Selwyn saw that his role as a bishop was to lead the mission of the church. On arrival in New Zealand in 1842 he brought his exceptional energies to bear on organising the church. He made several strenuous tours of his vast diocese on foot, horseback, by canoe and ship. From 1847 he included the islands of Melanesia in his journeys.

Selwyn's enthusiasm for education found expression in St John's College. His vision encompassed a veritable educational empire, from pre-school to tertiary education for Māori and Pākehā. The vision was clearly romantic and over-ambitious, though Selwyn's dynamism made parts of the scheme work for a few years. The college

was established first at the Church Missionary Society station at Waimate, but was moved to Auckland in 1844.

Selwyn had learned sufficient Māori on the voyage out to New Zealand to preach and converse a little in Māori on arrival. He shared the strengths and limitations of the nineteenth century humanitarian view of indigenous races. He had a deep affection for the Māori people and a strong sense of their worth and equality, though the equality meant the inculcation of “civilised” habits and traditions. In the conflicts of the 1860s, his commitment to justice for the Māori people in Taranaki infuriated many of the European settlers, but, equally, his acting as chaplain to the British troops lost him some Māori support.

Selwyn was a vigorous and forceful leader of the church, and occasionally this led to tensions between him and some of his clergy, particularly the members of the Church Missionary Society, who were responsible to their own organisation as well as to Selwyn. Nevertheless, Selwyn worked with his clergy and called two synods to approve common policies for the church. With the establishment of other dioceses in New Zealand (Christchurch, 1856; Wellington, Nelson, and Waiapu, 1858), Selwyn’s diocesan work was confined to the Diocese of Auckland.

The most significant legacy of Selwyn to the church in New Zealand was its constitution. The Church of England with its state connections had no model to offer for church government, and Selwyn drew up a constitution on the lines of the episcopal churches in Scotland and America. Selwyn fostered support for his constitution

in New Zealand. In its final form, as agreed to in 1857, it provided a basis for synodical government in three houses (bishops, clergy, laity) meeting in one chamber. The provision of a separate house of laity was a significant development in the role of the laity in church government.

In 1867, while at the first Lambeth Conference, Selwyn reluctantly agreed to become Bishop of Lichfield and moved there in 1868. He died at Lichfield in 1878. His grave is in the cathedral close, with a memorial inside the cathedral. His wife Sarah, who had patiently accompanied him to New Zealand and joined whole-heartedly in his work, died in 1907.

George Augustus Selwyn
Bishop of New Zealand

April 11

FOR LITURGICAL USE

George Augustus Selwyn was born in 1809 and was appointed the first Bishop of New Zealand in 1841. He brought to his task enormous energy in visitations of his huge diocese, which included the islands of Melanesia. He also devoted considerable efforts to the work of education for Māori and Pākehā. His most enduring contribution, however, was the drawing up of the Anglican Church's first constitution for its synodical government. In 1868 he became Bishop of Lichfield and died there in 1878.

SENTENCE

Truly your law stands firm; holiness O Lord adorns your house for ever.

Psalm 93: 5

COLLECTS

Almighty God,
you called George Augustus Selwyn
to be bishop of the church in New Zealand
and to lay a firm foundation for its life;
grant that, building on his labours
and encouraged by his gifts of heart, hand and mind,
we too may extend your kingdom,
in the name of our Lord Jesus Christ.

Jesus, Jewish Saviour,
served by George,
the English bishop in Aotearoa;
give us grace
to build on his foundations.

PSALMS 16 126

READINGS

Isaiah 49: 1-6, 13

Light to the nations

1 Corinthians 3: 7-13

Building the church

John 4: 31-38

Sowing and reaping

POST-COMMUNION SENTENCE

Jesus said, "Those who abide in me and I in them bear much fruit."

John 15: 5

Anselm

April 21

Archbishop of Canterbury

Teacher of the Faith

Anselm was born in 1033. After some years of undisciplined life he entered a monastic school in Normandy. In 1060, influenced by Lanfranc, prior of the abbey of Bec, Anselm took monastic vows. Three years later he succeeded Lanfranc as prior and in 1078 became the abbot of the monastery.

On a visit to England he renewed his acquaintance with Lanfranc, who had become Archbishop of Canterbury. On Lanfranc's death in 1089, Anselm was proposed to succeed him, but King William II would not at first consent. There was considerable conflict at the time over the respective powers of the monarch and the church with regard to appointments, responsibilities and accountability. Not only did it take until 1093 before Anselm was consecrated Archbishop of Canterbury, but he spent much of his episcopate in exile from England because of the strife first with King William II and then with Henry I over the issue. Despite the time and energy taken up by this conflict, Anselm succeeded in initiating far-reaching reforms in the church in England, including the holding of regular synods and a renewed emphasis on the celibacy of the clergy. He died in 1109.

Anselm was by nature a scholar and a monk and devoted to prayer. He is best remembered for his theological work. He made a significant contribution to theology through his development of the so-called "ontological argument" for the existence of God: "God is that than which nothing greater can be conceived." A thing existing in reality is greater than that same thing conceived of only in the mind; therefore God must truly exist.

Anselm also, in his most famous work, *Cur Deus homo* (Why God became human), gave classic expression to the “satisfaction theory” of Christ’s work. He explains it in terms of feudal society: when a vassal breaks his bond with his lord, satisfaction must be made. In our relation to God, we cannot make satisfaction because of our sinfulness, therefore God, in human perfection in Christ, offered satisfaction for our sin.

Behind Anselm’s scholarly theology lay a profound piety. He was less interested in “proving” God’s existence or explaining Christ’s work than in helping Christians give a coherent account of the faith by which they live. Faith and prayer always came first. In one of his early theological works he wrote:

I do not try, Lord, to attain your lofty heights, because my understanding is in no way equal to it. But I do desire to understand your truth a little, that truth that my heart believes and loves. For I do not seek to understand so that I may believe, but I believe so that I may understand. For I believe this also, that “unless I believe, I shall not understand.”

Anselm
Archbishop of Canterbury
Teacher of the Faith

April 21

FOR LITURGICAL USE

Anselm, who was born in 1033 and died in 1109, is remembered primarily as a teacher of the faith. His treatises on the existence of God and the doctrines of the incarnation and the atonement gained him a reputation as an outstanding theologian and philosopher. As Archbishop of Canterbury he initiated significant reforms in church organisation. He is also remembered for his insistence on the spiritual authority of the church over against the crown.

SENTENCE

Whoever approaches you, O God, must believe that you exist and that you reward those who seek you. *Hebrews 11: 6 (adapted)*

COLLECTS

Eternal God,
source of all wisdom,
you enabled your servant Anselm
to teach the church of his day
to understand its faith in you;
enable us now through your grace
to give a reason for the faith that is in us;
through Jesus Christ our Lord.

God our creator,
we thank you for Anselm,
who believed so he could understand,
who pursued the truth
so he could know why you became a man.
May our treasure be stored with you.

PSALMS 71: 1-8 119: 161-168

READINGS

Isaiah 45: 18-21	The true God
2 Corinthians 5: 16-21	Be reconciled to God
Luke 21: 9-15	A time to bear testimony

POST-COMMUNION SENTENCE

Jesus said, "If you continue in my word you are truly my disciples,
and you will know the truth and the truth will make you free."

John 8: 31, 32

George

April 23

Martyr, Patron Saint of England

The beginnings of the story of St George appear to lie in the region of Lydda, a town on the coast of Palestine, where a certain George was martyred about 304. That would make him one of the victims of the attack upon Christians made by the emperor Diocletian in the last and most severe period of persecution before the Christian faith was recognised by the state. Little else is known for sure about George. He was possibly a soldier. His name occurs in many of the early lists of martyrs, and his cult became widespread in the church. He was known in England by the seventh and eighth centuries, though the process by which he became patron saint of England is by no means clear.

The enormous popularity of St George in England seems to have grown up during the crusades. A vision of St George and St Demetrius preceded the fall of Antioch on the First Crusade, and Richard I placed himself and his army under the saint's protection. According to tradition it was King Edward III who made St George patron of the Order of the Garter in 1348, and whose soldiers first raised the cry, "For England and St George". Soldiers and sailors began to wear his red cross on a white ground as a sort of uniform. With Caxton's printing of the *Golden Legend* in the next century, the saint's story was widely read, in particular the famous episode of his vanquishing the dragon, a story that is probably no older than the twelfth century and possibly derived from the ancient story of Perseus slaying the sea monster.

George
Martyr, Patron Saint of England

April 23

FOR LITURGICAL USE

George, who was martyred at Lydda in Palestine about 304 in a period of intense persecution, is celebrated as the patron saint of England. Virtually nothing is known of his life or even of his martyrdom. The growth of his popularity in England seems to stem from the time of the crusades. Caxton's printing of the story of St George, including the famous but apocryphal and medieval story of the slaying of the dragon, enhanced his popularity even further. King Edward III made St George patron of the Order of the Garter.

SENTENCE

Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honour and glory and blessing.

Revelation 5: 12

COLLECTS

Almighty God,
you called your servant George to lay aside all fear
and to confess you even unto death;
grant that we whose banner is the cross of Christ
may triumph over all that is evil,
and serve you faithfully to the end;
through Jesus Christ our Saviour.

God of legend and chivalry,
we praise you for George the martyred soldier saint,
dragon slayer, rescuer of maidens in distress;
we thank you for all the idealism
his name has inspired;
keep us simple, we pray,
and faithful.

PSALMS 17: 6-16 121

READINGS

Bel and the Dragon 23-28	Slaying the dragon
Revelation 19: 11-16	The rider on the white horse
Luke 10: 17-20	Nothing will hurt you

POST-COMMUNION SENTENCE

Share in suffering like a good soldier of Christ Jesus. *2 Timothy 2: 3*

Toyohiko Kagawa
Teacher, Evangelist, Japan

April 24

Toyohiko Kagawa was a great Japanese evangelist and social reformer. He came from a rich non-Christian family. He was born in 1888 and in the course of his education sought instruction in English from a Christian mission in the city of Tokushima. Luke's Gospel was one of the books from which he was taught. He found the picture there of the love of Christ increasingly attractive.

Kagawa was eventually baptised, an event which brought disinheritance by his family. For about four years he attended a Presbyterian theological college in Kobe, during which time he became painfully aware of the appalling social conditions under which so many of his countrymen and women lived. On Christmas Day 1909 he went to Shinkawa, a slum area of Kobe. There he lived in a room two metres square with no window. His daily food consisted of two bowls of rice gruel. Anything else given to him he gave away. He became the acknowledged guide and leader of the countless poor in that industrial city. He preached, taught and lived love, peace and social justice. "If we could learn to love one another," he said, "it would be a solution to our problems." But, he insisted, the way of love is the way of the cross. "The knowledge of the Love of God comes only by way of the Bloody Cross; he who fears to bear it cannot know the Love of Christ."

In 1914, with help from some of the churches, he went to Princeton University in the United States of America, where he spent three years studying social problems. On his return to Japan in 1917 he devoted all his efforts to improving the conditions of the poor. He was on the government list of dangerous radicals, and for many years was watched constantly by the police. One of his major tasks was the formation of trade unions, which were at the time

forbidden by Japanese law. This brought him into conflict with the authorities, and he was imprisoned in 1921 and again in 1922. Yet, when a huge earthquake levelled Yokohama and Tokyo in 1923, it was to Kagawa that the government turned to lead the work of reconstruction.

A pacifist from his youth, Kagawa founded the National Anti-War League in 1928, and was imprisoned again in 1940 because of an apology which he made to China for his country's attack on it. During the Second World War he denounced both Japan and the Allies for their part in the conflict. Yet after its conclusion the government again sought his help in restoring the life of the nation, and he became a leader in Japanese moves towards democracy. Such was his fearlessness and strength of purpose, that when he was brought before the emperor he spent the whole time expounding the gospel of peace.

In the 1920s and 30s he was constantly involved in evangelism. He began the Kingdom-of-God Movement in 1930 and travelled extensively overseas to preach and teach. He became one of Japan's outstanding writers both in fiction and religion. The claim of Christ upon his life, love and service was his guiding principle until his death on 23 April 1960.

Toyohiko Kagawa
Teacher, Evangelist, Japan

April 24

FOR LITURGICAL USE

Toyohiko Kagawa was born in 1888 and came to know Christ at the age of fifteen. His prayer was, "O God, make me like Christ." This prayer led him to live in poverty and to become a tireless worker for social justice, to found trade unions and a peace movement, to evangelise and to write books. His baptism led him into conflict with his family and with the Japanese government. Yet, twice the government called on him to lead the work of reconstruction after national disasters. His limitless love for others marked him out as one who was truly "like Christ". He died in 1960.

SENTENCE

Has not God chosen the poor of the world to be rich in faith and to be the heirs of the kingdom?

James 2: 5

COLLECTS

Loving and merciful God,
you call us in Christ to bear each others' burdens;
may the example of Toyohiko Kagawa encourage us
to commit ourselves to the service of others
and to strive tirelessly for justice,
that your commonwealth of love
may be enlarged;
through Jesus Christ our Saviour.

Jesus, our guiding light,
rejected by your kin,
we thankfully remember your follower Toyohiko Kagawa,
servant to the poor,
peacemaker,
worker for the kingdom.

PSALMS 72: 1-4, 12-14, 19-20 146

READINGS

Amos 7: 10-15	The Lord took me
Galatians 5: 13-15	Love, the law of life
John 5: 19-27	New life through God

POST-COMMUNION SENTENCE

Truly I tell you, just as you did it to the least of these who are
members of my family, you did it to me.
Matthew 25: 40

The Seven Martyrs of the Melanesian Brotherhood

April 24

In early 2003 the Solomon Islands experienced a period of civil unrest. Members of the Melanesian Brotherhood became caught up in this and eventually seven of them were killed. One of the leading guerrilla rebels was Harold Keke, who led the Guadalcanal Liberation Army in the remote and underdeveloped Weather Coast (south coast) of the Island. Some time early in 2003 Brother Nathaniel Sado went to see Keke. He knew Harold Keke and called him a friend. That trust was misplaced and he was the first to die, being tortured and beaten to death about Easter that year (Easter Day was 20 April).

Six other Brothers set off from Honiara on the 23rd of April to find out what had happened to Nathaniel Sado, following up reports that he had been murdered by Keke and his men. They wanted to find out if this was true, the reason for his death and, if he was indeed dead, to bring his body back to Tabalia (the Motherhouse of the Melanesian Brotherhood) for burial. The six Brothers did not return. They were Robin Lindsay, assistant head of the Melanesian Brotherhood, Francis Tofi, Alfred Hill, Ini Paratabatu, Patteson Gatu, and Tony Sirihi.

For over three months the community waited day and night, hoping and praying for their safety. Making contact with Keke was difficult. All the reports and news they received were that the Brothers were being kept hostage but were alive and well. In June the situation became even worse when five Novices and two Brothers in the neighbouring district of Mbanbanakira were also taken hostage. Eventually they were released - Keke seemed in a reconciliatory mood. The Melanesian Brotherhood were thankful to get the Novices back safely, but what was worrying was that during their captivity

none of them had seen any sign of the original six Brothers. Then their worst fears were confirmed. The Melanesian Brotherhood was officially informed by the Police Commissioner that Keke had admitted that all six were dead.

Brother Robin Lindsay had great leadership skills. He was popular wherever he went. He was brilliant at resolving conflicts and helping everyone feel valued and part of the community. Brother Francis Tofi was a Brother who was prepared to speak out, to condemn violence and the use of weapons and to protect the lives of others even at great personal danger. Brother Alfred Hill was a young, quiet and humble brother. He trained in Malaria research and qualified to read blood slides at the local clinic. Brother Ini Paratabatu was a brilliant actor and a key member of the outreach dramas. He spoke out against any injustice, even confronting the police when he believed their methods were unjust. Brother Patteson Gatu had only recently become a Brother but was full of joy. Brother Tony Sirihi had no close parental care when he was young and found in the Brotherhood a real family and home. From a shy novice he developed into a stocky and bold brother but never lost his simplicity. Throughout the tensions he continued to help the disarmament process.

The funerals of the seven Brothers were very moving. The bodies of six of the Melanesian Brothers were buried at the Motherhouse of the Melanesian Brotherhood on the 24 October. Robin Lindsay, whose funeral took a little longer to arrange, was buried there on 5 November.

The bodies of the Brothers were first taken to the Cathedral in Honiara where the coffins were blessed. The Government had declared

a Day of National Mourning and the funeral a State Funeral. The procession then left for the Brotherhood headquarters at Tabalia - a journey of about an hour, which became two hours because of the thousands of people lining the streets virtually the whole distance, many throwing flowers onto the coffins as they passed. The full community of Brothers and Novices, dressed in their white 'uniforms', stood at the bottom of the hill which leads to the Mother-house at Tabalia. Behind them a crowd estimated at over eleven thousand people waited for the arrival home of their beloved Brothers.

As one by one the coffins were unloaded from three trucks, the wailing of the crowd grew louder and extreme. People broke ranks and pushed forward, pouring out their sorrow hysterically. Yet the brothers held solid, with dignity and inner strength. One by one they took up the coffins, and a huge procession began to move up the hill to St. Mark's Chapel as a wooden drum beat. In front of each coffin was a banner: "Blessed are the peacemakers for they shall be called the sons of God," and the name of the Brother who had given his life in the cause of peace.

The Chapel was packed, and outside a sea of twenty thousand people stretched out in all directions. Brothers respectfully placed the Brotherhood medals and sashes on the coffins, and then the families came forward with wreaths and flowers. As they moved towards the Brotherhood graveyard there was another great surge of grief among the huge crowd. Yet again the Brotherhood, like bulwarks against the ocean of loss, held the chaos of grief together, giving it form and structure and dignity.

Robin Lindsay's grave remained open and waiting. There could be no closure for the Brotherhood until he, too, was laid to rest. The family needed time before they could resolve that Robin was first and foremost a Brother and belonged to God and so should rest with those who died with him, and at the heart of the community he served.

At that funeral, perhaps the most powerful sign of all was when the Brothers and Novices gathered to kneel around the coffin to show their last respects, linked to the coffin and to one another by outstretched hands, by the song they sang and their combined tears. Then together as one community they slowly lifted the coffin onto the shoulders of six of their Brothers to lead him to his final resting place where his relatives sang in his mother tongue.

As a Memorial to the Martyr Brothers, eight large, silver chalices and patens were bought. All the chalices and one paten were engraved with the names of all the Martyr Brothers. The remaining seven patens bore the name of one Brother. The family of each Martyr Brother was presented with a chalice and the paten bearing the name of their own Brother, with the intention that they should be presented to their local parish church. The eighth chalice and paten was kept in St. Mark's Chapel at the Brotherhood Headquarters.

The Martyr Brothers are commemorated on 24 April. This was the date in 2003 when three of the six Brothers were killed. The other three died the following day, St. Mark's Day. It is not known exactly when Brother Nathaniel died but it was a few days earlier around Easter time that year.

*The Seven Martyrs
of the Melanesian Brotherhood*

April 24

FOR LITURGICAL USE

During a period of civil unrest in the Solomon Islands, a group of guerrilla rebels tortured and killed Nathaniel Sado, a Melanesian Brother at Easter 2003. When the assistant head of the Melanesian Brotherhood, Robin Lindsay, went in April with five other Brothers, Francis Tofi, Alfred Hill, Ini Paratabatu, Patteson Gatu, and Tony Sirihi, to ask for Sado's body, they also were killed, some when they arrived, others after being tortured. The bodies of six of the Melanesian Brothers were buried at the Motherhouse of the Melanesian Brotherhood on the 24 October. Robin Lindsay was buried there on 5 November.

SENTENCE

The Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes. *Revelation 7:17*

COLLECTS

Lord God,
we thank you for the love and willingness
of the seven martyred Brothers
to live the life, death and resurrection of Jesus.
We thank you that the event of the cross
is not a past experience
but a present reality for us.
Empower us, your weak and vulnerable people,
to recognize that the power of the cross
for the liberation of people from evil
is through humility and love.
Like the martyred Brothers,
help us to live in obedience to your will,
through Jesus Christ our risen, ascended and glorified Lord.

Everloving God,
by your grace the seven martyred Melanesia Brothers
bore witness to the power of the cross of Christ in their lives;
strengthen us to follow their example of obedience
and show that the cross is liberation for all people;
through Jesus Christ our risen and glorified Lord,
who lives and reigns with you and the Holy Spirit;
one God, now and for ever.

Jesus,
you walked the way of the cross
for love of your people;
when our courage fails
may we call to mind the seven Melanesian Brothers
and be strengthened to serve you.

PSALMS 54, 57

READINGS

Isaiah 43:1-3a

Do not fear

2 Timothy 2:8-13

For the sake of the elect

John 11:21-27

The resurrection and the life

POST COMMUNION SENTENCE

Rejoice insofar as you are sharing Christ's sufferings, so that you
may also be glad and shout for joy when his glory is revealed.

1 Peter 4:13

SENTENCE

No one has greater love than this, to lay down one's life for one's friends.

John 15: 13

COLLECTS

God,
our help in the past and our hope for the future,
we commend to your care those who have died from war,
and those who yet struggle for health and peace.
As the sounds of battle die away,
may the comradeship live on,
and the memories of sacrifice
strengthen our resolve
to strive for peace with justice.

God our Father,
we give you thanks for those
who laid down their lives in war;
we pray for courage and self-sacrifice like theirs,
so that evil may always be resisted and peace maintained;
through Jesus Christ our Saviour.

We remember, O God,
we your people solemnly remember
the wars we have endured;
the killing, the grief, and the courage.
For the evil that was done
we ask your pardon;
for what was great and honourable
we give you the glory.

Lord God,
we pray simply for peace on earth.
If in war we brought peace closer,
strengthen our hope;
if we shared our bread with others,
keep us generous;
if we dream of a better world,
hear our prayer.

PSALMS 46 67 90: 1-12

READINGS

Ecclesiastes 3: 1-8	A time for war and a time for peace
or Jeremiah 31: 15-17	Hope in bitter weeping
James 4: 1-3	The cause of war
or Revelation 21: 1-4	A new creation
Mark 15: 33-37; 16: 1-2, 5-7	Death and resurrection
or John 11: 17-27	I am the resurrection and the life

POST-COMMUNION SENTENCE

My servant will not falter or be discouraged until true justice is
established in the earth. *Isaiah 42: 4 (adapted)*

The church commemorates Mark both as the author of the earliest Gospel and also as one of the leaders of the early church.

The earliest reference to Mark is in the Acts of the Apostles, where he is referred to as “John, whose other name was Mark” (Acts 12:12). The two names, one Jewish and the other Roman, suggest that he was a Hellenistic Jew. His mother lived in Jerusalem, and the home was a meeting place of the early church. Mark was a cousin of Barnabas (Colossians 4:10), who came from Cyprus. The fact that John Mark’s home was in Jerusalem has led to various suggestions that he knew of or even was involved in some of the events of the last days of Jesus’ life, but nothing can be said for certain. A later report asserts that he had not heard Jesus or been one of his followers.

Mark was with Paul and Barnabas on their first missionary journey as their assistant (Acts 13:5). When they got to Perga in Pamphylia (in modern Turkey), for reasons that we cannot discern, Mark left the group. Two years later, Paul and Barnabas planned another missionary journey, and Barnabas wished to take Mark, but Paul would not agree. So Barnabas took Mark with him and went to Cyprus, while Paul took Silas with him to Syria and Cilicia (Acts 15:36-41).

We next hear of Mark from near the end of Paul’s ministry, when Paul was under arrest (whether in Rome, Ephesus or elsewhere is not certain). Clearly a reconciliation had come about between Paul and Mark. Paul describes Mark as “a fellow worker” (Philemon 24), and it was hoped that Mark might visit Colossae (Colossians 4:10). Paul asked Timothy to bring Mark to him (2 Timothy 4:11).

According to 1 Peter (5:13), Mark was with Peter in Rome (which the text calls “Babylon”, a common early Christian pseudonym for Rome), and is even described as Peter’s “son”, testifying to a close relationship in the faith between the two. The association of Mark with Peter is also made by Papias of Hieropolis about 150, which supports the almost universal attribution of the second Gospel to Mark.

Mark, who had been Peter’s interpreter, wrote down carefully, but not in order, all that he remembered of the Lord’s sayings and doings. For he had not heard the Lord or been one of his followers, but later, as I said, one of Peter’s.

Most scholars regard Mark’s Gospel as the first to be written, and consider that it was used by both Matthew and Luke in their accounts of the good news. The strong evidence for Mark’s authorship of the Gospel and of his association with Peter does not mean that the Gospel of Mark can be viewed simply as a record of Peter’s references in his preaching to the words and deeds of Jesus. Scholars generally maintain that the Gospel has been shaped by other factors before taking the form in which we now know it.

There is a strong tradition that associates Mark with the founding of the church in Alexandria. Still later traditions assert that he was the first bishop of Alexandria and was martyred there during the reign of the emperor Trajan. He is also associated with Venice, because in 829 what were claimed to be his relics were brought there from Alexandria and placed in the original church of San Marco.

FOR LITURGICAL USE

John Mark's mother lived in Jerusalem, and Mark was a companion of Paul and Barnabas on their first missionary journey. Paul and Barnabas parted company, and Mark went with Barnabas to Cyprus. The rift between Mark and Paul was not permanent, for we later hear of Mark as a companion of Paul, and after that we hear of him in Rome with Peter. He is the author of the earliest Gospel, which is based on Mark's memories of Peter's preaching of the gospel.

SENTENCE

Go out into all the world and preach the gospel to all creation.

Mark 16: 15

COLLECTS

Almighty God,
by your grace John Mark rose above failure,
and proved useful in your service;
grant that we may steadfastly abide in Christ,
and be fruitful in good works,
to the honour of your name.

When new fashions, new ideas, new fears,
burst on us, unchanging God,
grant us then to know with Mark the evangelist,
that Christ is risen and the gospel stands.
Praise to you our God; you answer prayer.

PSALMS 119: 1-8 62

READINGS

Isaiah 52: 7-10

Messengers of salvation

Ephesians 6: 10-20

Stand fast

or

Acts 15: 36-40

Mark and Barnabas

Mark 13: 9-13

Enduring to the end

POST-COMMUNION SENTENCE

Jesus is going before you to Galilee; there you will see him as he told you. *Mark 16: 7*

Catherine of Siena
Teacher of the Faith

April 29

The fourteenth and fifteenth centuries in Europe witnessed a rich development of the mystical tradition in spirituality, especially amongst lay people. There were a number of women among these mystics, and Catherine of Siena is one of the most important.

Catherine was born in Siena in 1347 (though there is some contrary evidence that she may have been born in 1333), the youngest daughter of the very large family of a local dyer. Despite considerable opposition from her parents, who wished her to marry, she joined the Dominican Third Order at the age of 16. The development of third orders of the religious orders (which grew enormously from the later thirteenth century) offered committed lay people a way of associating closely with an order and living by a rule, but without becoming a fully-professed member of the order.

Having devoted herself to prayer and fasting from an early age, Catherine at length began to undertake a more active ministry. She began nursing the sick, especially lepers and people with cancer, and then gathered around her groups of people who found her personal holiness immensely attractive and her spiritual writings and reflections helpful. She had numerous intense spiritual visions and gave herself courageously to tending the sick during an outbreak of plague. Although she herself could not write, she dictated numerous letters and a *Dialogue*, a work of mystical spirituality.

During the last five years of her life, she became embroiled in the political strife going on in Europe over the papacy. She boldly intervened in the altercations between the papacy and the Florentines, and urged Pope Gregory XI to return to Rome from his "captivity" in Avignon, where the French exerted considerable

influence on papal policy. Then, when Europe became divided in its allegiance to the rival popes, Catherine gave unstinting support to Urban VI in Rome, though at the same time castigating him for his harshness to his opponents.

Catherine wore herself out in her efforts and died after a stroke in 1380 at the age of 33. Her political significance should not be over-emphasised, though a measure of her popularity even in her own day is the fact that the return of the papacy to Rome from Avignon was attributed to her. The transparent sanctity of her life and her spiritual writings made her an influential figure.

Catherine of Siena
Teacher of the Faith

April 29

FOR LITURGICAL USE

Catherine was one of a number of people who made important contributions to the mystical tradition in the fourteenth and fifteenth centuries. She was born in 1347 in Siena, and as a Dominican tertiary became remarkable for her holiness of life and commitment to the care of the sick. Towards the end of her short life she played a part in the attempts to return the papacy to Rome from Avignon, and was forthright in her challenges to the church leaders of her day. She died in 1380.

SENTENCE

The Spirit and the bride say, "Come." And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift.

Revelation 22: 17

COLLECTS

Everloving God,
you set the heart of Catherine of Siena on fire
with love for you and for those in need;
move us by your Holy Spirit
till we see your Son in our neighbour,
and help us to serve you without limit;
for the sake of him who meets all our needs,
Jesus Christ our Saviour.

In the chapel of Lichfield Palace there is a stained glass window that recalls an incident which happened during the New Zealand Wars of the 1860s. On 29 April 1864, over three hundred Māori barricaded themselves in two adjacent hill-top fortresses at Gate Pā in the Tauranga Moana area, a hill that had previously been known as Pukehinahina. The larger pā was occupied by Ngāi Te Rangi and the smaller by Te Koheriki. Hēni Te Kiri Karamu was with the latter. The Māori group was surrounded by a force of 1500 British troops who had been ordered there by the governor. He suspected the people of Tauranga Moana of involvement in the war in the Waikato.

The day began in the pā with prayer as it always did. Then the fighting erupted. Twice during the day the British almost succeeded in breaching the walls of the fort, but each time they were driven back. At the end of the day they fell back to their own lines, leaving many of their comrades dead or wounded on the battlefield. The rest of the incident is best told in Hēni's own words:

Towards evening I heard a wounded man calling for water several times, and his repeated calls aroused my compassion. I slung my gun in front of me by means of a leather strap. I said to my brother, "I am going to give that Pakeha water." He wondered at me. I sprang up from the trench, ran quickly in the direction of our hangi (oven), where we had left water in small tin cans, but found them gone. I then crossed to another direction where I knew a larger vessel was, an old nail can, with the top knocked in and no handle. It was full of water; I seized it, poured out about half of the water, and with a silent prayer as I turned, ran towards the wounded man. The bullets were coming thick and fast. I soon reached

him. He was rolling on his back and then on his side. I said, "Here is water; will you drink?" He said, "Oh, yes." I lifted his head on my knees and gave him drink. He drank twice, saying to me, "God bless you." This was Colonel Booth, as I judged from his uniform and appearance. . . . While I was giving him the water I heard another wounded man begging of me to give him water also. I took the water to him and gave him drink, and another wounded man close by tried to crawl over for a drink. I gave him drink, took the can and placed it by Colonel Booth's side, and I sprang back to my brother, feeling thankful indeed at being again at his side.

Most of the Māori defenders escaped from Gate Pā, but many of them were killed during a later battle at nearby Te Ranga. One who died was a chief and Anglican mission student called Hēnare Wiremu Taratoa (see 21 June), who in some accounts was the one who carried out the act of kindness. On his body the soldiers found a set of written orders instructing his people how they were to fight in the battle; orders which Hēni Te Kiri Karamu fulfilled perfectly. They were not to harm women or children or those who were unarmed or wounded. At the bottom of the orders Hēnare had written, "If thine enemy hunger, feed him; if he thirst, give him drink" (Romans 12:20).

Hēni was born, probably on 14 November 1840 at Kaitaia, to parents of both races. She was descended on her mother's side from Ngātoro-i-rangi of Te Arawa and belonged to Ngāti Uenuku-kōpako and Ngāti Hinepare of Te Arawa. While still very young she was

taken to Henry Williams' mission station at Paihia, and was there when Kororāreka was sacked in 1845. She was evacuated to Auckland along with her family. A little later she was taken to Maketū by a relative and was a pupil at the Chapmans' school at Te Ngae, Rotorua. Her parents were still in Auckland, and Hēni returned there in 1849. She attended a boarding school at the first Wesley College, and then at a Māori school at Three Kings, where she became an assistant teacher.

She married a chief named Te Kiri Karamu, but left him after a quarrel. In 1861 she went with her three children to live with her mother at Te Puru near Maraetai. During the Land Wars Hēni identified with the cause of Ngāti Koheriki. A red silk flag named "Aotearoa", made by her for Wī Kōkā, was captured at Otau and is now held in the Auckland Institute and Museum. At the time of the Land Wars, Hēni, who was fluent in Māori, French and English, acted for a while as a translator to Wiremu Tāmihana in the Waikato. In 1864 she was at Te Tiki-o-Te Ihinga-rangi pā at Maungatautari. On 2 April this pā was abandoned after the battle of Ōrākau, and Hēni went with others to Tauranga. British troops had landed there in January to stop Māori from the East Coast sending aid to Waikato. Then followed the battle of Gate Pā. Hēni and other women helped build the fortifications around Pukehinahina and were then told to leave before the British troops attacked. Hēni, however, stayed. She was a recognised woman warrior and in any case was reluctant to leave her brother Neri.

After the battle at Gate Pā, Hēni was involved in other skirmishes against Hauhau forces in the Bay of Plenty area. In 1869, when the wars were over, Hēni married Denis Foley and took the name Jane Foley (Hēni Pore). They lived first at Maketū, where Denis had run

the hotel and the military canteen, and then on a farm at Katikati. Hēni attended a theological school and successfully reclaimed various family lands. In November 1870, in a drunken bout of violence, Denis attacked her. He was declared insane and committed to an asylum for a time. He eventually drowned in 1890. Hēni returned to Rotorua and became a licensed interpreter and an energetic worker for the Women's Christian Temperance Union. She was also a secretary of the Māori mission and of the Rotorua Union. She died in Rotorua in 1933 at the age of 92. She is buried in the Rotorua cemetery.

In 1982 some of Hēni's descendants donated her portrait and a commemorative garden plaque to the Anglican church that has stood on the Gate Pā site since the 1890s. In the old church at the Tauranga historic village she is also represented in a painted mural giving water to a British soldier.

FOR LITURGICAL USE

Hēni Te Kiri Karamu was born in 1840. Later in her life she was active in Māori concerns in Rotorua, where she died in 1933. She is best remembered as the compassionate heroine of the 1864 battle at Gate Pā on the outskirts of Tauranga. During a lull in the conflict, Hēni heard a cry for help from a mortally wounded British officer. She crept down to where the officer lay and gave him and some others water to drink. It was discovered later that the defendants had been exhorted with the text: “If thine enemy hunger, feed him: if he thirst, give him drink.”

SENTENCE

I wāhia e ia ngā kōhatu i te koraha; ā, me te mea nō ngā rire nui
tana wai hei inu mā rātou. *Waiata 78: 15*

You, O God, split rocks in the wilderness and gave the people
drink in plenty as from the great deep. *Psalms 78: 15*

COLLECTS

E te Kaihoko o te ao,
nāu te kupu,
ki te hiakai o mātou hoariri me whāngai,
ki te matewai me whakainu
pēnei i ai Hēni Te Kiri Karamu
i whakainu rā i te hoariri
i roto i ngā pakanga i Pukehinahina:
Meinga mātou kia aroha
ki ō mātou hoariri
ki ō mātou hoatata;
ki te korōria o te Atua
Matua o te katoa. Āmine.

Gracious and merciful God,
in faithful obedience to your Son's command,
Hēni Te Kiri Karamu gave drink
to her enemy at Pukehinahina;
grant to us also
aroha for our adversary and our neighbour;
through Jesus Christ our Saviour.

Jesus, you told us
when our enemies thirst to give them drink;
we remember with delight Hēni and all her whānau
who tended the soldiers wounded at Gate Pā;
help us to act with their simplicity.

PSALMS 42 107: 1-9

READINGS

Zechariah 14: 8-11	The Lord will be king
Revelation 7: 13-17	Springs of water of life
John 4: 7-15	Living water

POST-COMMUNION SENTENCE

Ki te matekai tōu hoariri, whāngainga: ki te matewai, whakainumia.

Rōma 12: 20

If your enemies are hungry, feed them; if they are thirsty, give
them something to drink.

Romans 12: 20

St Philip and St James *Apostles*

May 1

Virtually all we know about these two apostles is to be found in the New Testament, and even that information is not extensive. Philip is mentioned in the synoptic Gospels and Acts solely in the lists of the twelve apostles, but in John's Gospel he figures more prominently. We meet him first as Jesus gathers his disciples around him (John 1:43). He then brings Nathanael to Jesus (John 1:45-49). His home town was Bethsaida, as it was also for Andrew and Peter. Philip appears next at the feeding of the 5,000 (John 6:5-7). After Jesus' entry into Jerusalem, some Greeks ask Philip to take them to Jesus (John 12:21-22). Later in the Gospel, during Jesus' long discourse at the Last Supper, he asks Jesus about the way to the Father (John 14:8-9). We hear no more about Philip. Later traditions tend to confuse him with Philip the evangelist in Acts.

Our information about James is even scantier, though it becomes more complicated by the tendency in later tradition to confuse or equate various people called James who appear in the New Testament. The Calendar in the Prayer Book clearly separates three people called James: (1) one of the sons of Zebedee and brother of John (see 25 July); (2) James of Jerusalem, brother of Jesus and leader of the church in Jerusalem after the resurrection (see 23 October); and (3) James, son of Alphaeus, commemorated with Philip as an apostle (today, 1 May). This last James is sometimes called James the Less to distinguish him from the others. Apart from his inclusion in the lists of the twelve apostles we know nothing about him, and even the oblique reference to "Mary the mother of James the younger and of Joses" (Mark 15:40) at the crucifixion may not be about him.

The commemoration of Philip and James on the same day is very ancient, and may go back to the dedication of a basilica to both apostles, where the supposed remains of Philip were buried.

St Philip and St James
Apostles

May 1

FOR LITURGICAL USE

Little is known about these two apostles. Both appear in the lists of the twelve apostles in the New Testament, and are frequently confused with other early Christians of the same names. All we know of James, sometimes called James the Less to distinguish him from others of the same name, is that he was the son of Alphaeus. Philip has a more prominent role in John's Gospel in various episodes. They have been commemorated together since early in the church's tradition.

SENTENCE

Jesus said, "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son."

John 14: 13

COLLECTS

Merciful God,
whom truly to know is eternal life;
teach us to know your Son Jesus Christ
as the way, the truth and the life
that, following in the steps of your apostles Philip and James,
we may walk in the way that leads to eternal life;
through our Saviour Jesus Christ.

God, whose work is never done,
look on us with Philip, James,
and all the countless millions
who have served you, and who serve you still.
This we ask through Jesus Christ our Lord.

PSALMS 119: 9-16 33

READINGS

Isaiah 30: 18-21

Walk in the way

Acts 2: 36-43

The apostles' teaching and fellowship

John 14: 1-12

Lord, show us the Father

POST-COMMUNION SENTENCE

O Lord the heavens proclaim your wonders; and the council of the
holy ones praises your faithfulness.

Psalm 89: 5

Athanasius

May 2

Bishop of Alexandria, Teacher of the Faith

Athanasius was a bishop of strong character, whose contribution to the disputes of the fourth century ensured the eventual triumph of the doctrine affirmed at Nicea that Christ is “of one being with the Father”.

Athanasius was born around 296 in Alexandria, then the intellectual centre of the Roman world, and was probably educated there. He was ordained a deacon (at that time a deacon was a close administrative assistant to the bishop), and accompanied his bishop, Alexander of Alexandria, to the Council of Nicea in 325, and then succeeded him as patriarch in 328.

Arianism, which had begun in Egypt, now convulsed the church in the eastern Mediterranean. The controversy was both theological and political. Theologically it concerned the divinity of Christ - was he fully and substantially divine, or divine in only a qualified sense. To complicate matters, theological parties vied for imperial support to oust their opponents. Rivalry between the great sees was also a factor causing tensions.

Athanasius unswervingly upheld the doctrine of the full and substantial divinity of Christ as stated at Nicea. As Athanasius put it: “The Word of God came in his own person, because it was he alone, the Image of the Father, who could recreate humanity made according to the image.” Athanasius was exiled no fewer than four times through the efforts of his theological and political opponents. It was probably during his first exile to Trier in Gaul in 336 that he wrote his best-known treatise, *On the Incarnation of the Word of God*. He returned to Alexandria in 337. Like many of his contemporaries, Athanasius was attracted by the ascetic ideal of the new monastic movement. During his second exile, which was in Rome (339-346),

he did much to promote the support of the western church for Nicene theology, and the growth there of the monastic ideal. His *Life of Antony* became a popular spiritual classic on the monastic/ascetic way. He depicted it as offering a proper balance between things earthly and heavenly.

He was exiled twice more (356-363 and 365-366), though on these occasions he went into hiding in the vicinity of Alexandria. Throughout his life he made strenuous efforts and wrote voluminously in order to establish understanding and acceptance of the Nicene doctrine. In this he was largely successful, though he died in 373, eight years before the eventual triumph of Nicene orthodoxy at Constantinople in 381.

Athanasius

May 2

Bishop of Alexandria, Teacher of the Faith

FOR LITURGICAL USE

Athanasius was born about 296 and became patriarch of Alexandria in 328. Although exiled four times by the efforts of his opponents, he did much to foster the eventual triumph of the doctrine affirmed at the Council of Nicea that Christ is “of one being with the Father”, rather than a more qualified statement of Christ’s divinity. His treatise, *On the Incarnation of the Word of God*, is still a widely read classic, and his *Life of Antony* did much to popularise a monastic life-style. He died in 373.

SENTENCE

In you O Lord I have taken refuge, let me never be put to shame. In your righteousness deliver me and rescue me; incline your ear to me and save me. *Psalm 71: 1, 2*

COLLECTS

God of truth,
your servant Athanasius
earnestly defended faith in the incarnate Word;
grant that, enlightened by his teaching,
we may confess with our lips
and believe in our hearts
the divine nature of your Son,
Jesus Christ our Lord.

True and living God,
you gave Athanasius patience and endurance
to defend Christ’s divinity;
help us not to be surprised
that you are beyond our understanding.

PSALMS 2 119: 129-136

READINGS

Isaiah 63: 7-9

The people's saviour

Colossians 1: 11-20

The image of the invisible God

Matthew 5: 13-16

Salt and light

POST-COMMUNION SENTENCE

Who is it that conquers the world but the one who believes that
Jesus is the Son of God?

1 John 5: 5

While others named John may possibly be involved in the history of the Fourth Gospel, the name of John became attached to it in the belief that the author was John the apostle (see 25 July). Although this cannot ultimately be disproved, the Calendar commemorates the apostle and the evangelist separately. In commemorating the evangelist we should ask what the Gospel itself reveals about the nature, attitudes and circumstances of its author. The relationship of the Johannine letters and of Revelation to the Gospel is too problematic for them to be taken into account in our knowledge of the evangelist.

The closing chapter of John (John 21) is an appendix to the Gospel and states that the writer of the material in this chapter at least, is “the disciple whom Jesus loved”, implying that, by the time of its final revision, he was no longer alive (John 21:20-24). This disciple was apparently a trustworthy witness to events at the Last Supper (John 13:23), at the cross (John 19:26-27 and, presumably, 35) and on Easter morning (John 20:2-10), and, though less probably, in the high priest’s house (John 18:15f.). The studied anonymity of this disciple suggests he is indicated as one of the two unnamed disciples by the Sea of Tiberias (John 21:2), whether or not the final editor knew his identity. He serves in the Gospel not only as a witness but also as an exemplar of being one with Christ, for he is described as lying in Jesus’ bosom (John 13:23) as Jesus is in the bosom of the Father (John 1:18). At the tomb, unlike Peter, “he saw and believed”, the first believer in the resurrection (John 20:8). Notwithstanding the editorial view reflected in the closing verses (John 21:24f), many scholars conclude that this beloved disciple should not be regarded as responsible for anything like the whole Gospel.

Taking the Gospel as a whole, the key to understanding the evangelist's environment seems to lie in his stance towards the Judaism out of which the Gospel and its traditions clearly come. While salvation is from the Jews, for Jesus is their Messiah (John 4:22,26) and is seen regularly in the light of Moses and the Scriptures, the ministry of Jesus is depicted as a continuing conflict between Jesus and "the Jews". This evangelist seems to belong to a time and place where the mission to Jews has failed, and the church is no longer a movement partly within Judaism. Christians are no longer allowed in the synagogue (cf. John 9:22; 12:42; 16:2). Although the evangelist himself may well have a Jewish background, the Jews during the ministry of Jesus and in the passion story stand for the hostile world which now opposes the gospel. The spiritual home of the author is not Jerusalem but the Christian community. Indeed it may be more profitable to see the Gospel not so much as the work of an individual author but as the work of a community, bound together by believing in Jesus, whose present reality overcomes the unfulfilled hopes of his return.

FOR LITURGICAL USE

The church's tradition that the fourth evangelist was the apostle John cannot be conclusively disproved, but it is safer to deduce what we can about the evangelist from the Gospel itself. The "disciple whom Jesus loved" may have been a witness to certain events of the passion, but is presented as the ideal of oneness with Christ. The actual author of the Gospel seems to represent a Christian community whose Jewish ties have been severed; a community bound together by the reality of Jesus Christ, their whole life constituted and controlled by their believing in him.

SENTENCE

The life was made visible, we have seen it, and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us.

1 John 1: 2

COLLECTS

God our Father,
we praise you for John, your evangelist,
whose gospel reveals the mystery of the Word made flesh;
grant that, enlightened by his teaching,
we may walk in the way of your truth,
and finally come to the light of eternal life;
through Jesus Christ our Lord.

Jesus, new beginning, heavenly bread, living water,
we hear the word of life,
we see and grasp the truth;
help us to proclaim it.
Hear this prayer for your name's sake.

PSALMS 27 71

READINGS

Exodus 33: 17-23

1 John 1: 1-7

John 21: 20-25

A vision of divine glory

A life made manifest

The beloved disciple

POST-COMMUNION SENTENCE

One of his disciples, whom Jesus loved, was lying close to the breast
of Jesus. *John 13: 23*

Dame Julian of Norwich
Mystic

May 8

Almost all our information about Dame Julian comes from the little she says of herself in her writings. From these we can deduce that she was born about 1342. At the age of 30 she suffered a serious illness, and indeed received the last rites. The priest then gave her a crucifix on which to look and find comfort while she waited for death. The following day, 8 May 1373, she received fifteen revelations or visions, followed by one further one on the evening of the next day.

She recovered from the illness, and soon after this wrote about her experience. Twenty years later she wrote a longer account, which she called *The Sixteen Revelations of Divine Love*. This was the product of years of reflection on the experience. It is considered one of the most important and inspiring books of that time. The revelations are chiefly concerned with the passion of Christ and with the holy Trinity. In her reflections on these, Julian shows her keen perception of the power of divine love over evil.

Julian is named as a beneficiary in three wills, the latest of which can be dated to 1416; so she must have died some time after that, but we do not know exactly when. These same wills describe Julian as a recluse at the Church of St Julian and St Edward at Conisford, Norfolk. She may have taken the name Julian from the church. The church itself belonged to the Benedictines, but there is no evidence that Julian was a nun; nor do we know exactly when she became a recluse.

To be a recluse in the Middle Ages was relatively popular. Although recluses were enclosed for life, in a ceremony that included elements of the funeral rites, they were not cut off from the world. Julian was visited by many in search of spiritual counsel and help.

The cell or “anchorage” was frequently a suite of rooms, and like many others Julian had a servant to attend to her needs.

Although she says that the revelations were shown to her, “a simple and uneducated creature”, her book reveals a woman of keen intellect, common sense and compassion. In a number of ways Julian seems very modern; she was one of the first female theologians. Two brief quotations from her writings will give some insight into her deep spiritual awareness and illustrate why she has been noted for her tenderness and naturalness in writing about our approach to God.

I saw that [our Lord] is everything that we know to be good and helpful. In his love he clothes us, enfolds and embraces us; that tender love completely surrounds us, never to leave us.

[Christ’s] will for us is that we should seek for and trust him, rejoice and delight in him, while he in turn strengthens and comforts us until such time as we realize it all in very fact. As I see it, the fullest joy we can have springs from the marvellous consideration and friendliness shown us by our Father and our Maker, through our Lord Jesus Christ, our Brother and our Saviour.

Dame Julian of Norwich
Mystic

May 8

FOR LITURGICAL USE

We know little of the life of Julian beyond the fact that she was born about 1342, became a recluse and lived in a cell attached to the Church of St Julian in Conisford, Norwich, and died sometime after 1416. She is best known for her book, *The Revelations of Divine Love*, one of the finest of English mystical writings. It reveals the depth of her spiritual awareness. Her strong convictions in the victory of God's love led to her famous saying, "Sin is inevitable, but all shall be well, and all shall be well, and all manner of things shall be well."

SENTENCE

I prayed, and understanding was given me; I called on God and the spirit of wisdom came to me.

Wisdom 7: 7

COLLECTS

Eternal and everloving God,
you look at us in love
and would have us share
in your good work;
encourage us by the teaching
of your servant Julian of Norwich
to trust your grace at all times,
that in us you may show
your love for all things;
through Jesus Christ our Saviour.

Blessed are you eternal God
in Julian the anchoress
contemplating the sixteen showings of your love;
help us to reach her confidence
that in you all shall be well
and all shall be well
and all manner of things shall be well.

PSALMS 27: 1-8 116: 1-9

READINGS

1 Kings 19: 9-13a	Revelation to Elijah
1 John 3: 18-24	Believing in our hearts
John 20: 11-18	Revelation to Mary Magdalene

POST-COMMUNION SENTENCE

Abide in Christ, so that when he is revealed, we may have
confidence and not be put to shame before him at his coming.

1 John 2: 28

Gregory of Nazianzus
Bishop of Constantinople
Teacher of the Faith

May 9

Gregory of Nazianzus would have preferred to live a simple ascetic life, but found himself pressed into public office, where he did not always cope very well. He was born about 329 in Nazianzus in Cappadocia, where his father was bishop. He proved to be a brilliant student at Alexandria and then Athens, where he met Basil (later Bishop of Caesarea in Cappadocia). Gregory was intense and sensitive, with a love of poetry, art and culture, and he developed an outstanding oratorical brilliance. After Athens, Gregory sought a life of devotion and philosophy in the new monastic style that combined the ascetic ideal of the age and the traditional philosophical leisure to contemplate eternal truths.

Under family pressure Gregory reluctantly accepted ordination as a presbyter. By this time his friend Basil was Bishop of Caesarea and deeply entangled in the defence of the Nicene doctrine of Christ's full divinity, in the face of an emperor determined to unify the empire under the Arian banner of a qualified divinity. When the emperor sought to curtail Basil's influence by dividing his province, Basil ordained Gregory as Bishop of Sasima near Nazianzus in 372.

Unable to face the public pressure of the task, Gregory fled, assisted his father for a while, and then, after his parents were both dead, moved to Seleucia to live the solitary life he craved. But his brilliance kept him in the public eye as a champion of the Nicene theology. In 378 the new emperor, Theodosius, a westerner and sympathetic to the Nicene theology, took control of the whole empire. The Nicene party now pressed Gregory to go to Constantinople to further the Nicene cause. There Gregory delivered a series of brilliant lectures

on Nicene theology, and the small Nicene congregation grew. With the backing of Theodosius, Gregory was installed as Bishop of Constantinople in 381, and was present at the council there that cemented the Nicene victory.

Faced with the political pressure of ecclesiastical rows in Antioch that might become his concern as patriarch of Constantinople, Gregory resigned. He retreated to an estate near Nazianzus to find the quiet life for which he longed. He died there in 389.

Gregory of Nazianzus
Bishop of Constantinople
Teacher of the Faith

May 9

FOR LITURGICAL USE

Gregory of Nazianzus in Cappadocia was born about 329. Brilliant and cultured, he longed to spend his days in prayer and philosophical reflection. His ability in defending the Nicene doctrine of Christ's full divinity led others to expect political leadership which he could not give. Made Bishop of Constantinople in 381, Gregory wilted under the political pressures of the office and resigned within the year, seeking solitude near Nazianzus, where he died in 389.

SENTENCE

The mouth of the righteous utters wisdom, and their tongue speaks of that which is right. *Psalm 37: 30*

COLLECTS

Gracious God,
you inspired your servant Gregory of Nazianzus
to witness to the truth of the gospel;
grant that we may continue steadfast
in our confession of the faith
and constant in our worship of you,
Father, Son and Holy Spirit,
one God, now and for ever.

God in Trinity,
we remember with sympathy Gregory of Nazianzus,
theologian and orator,
who, though he did not want to be a bishop,
helped secure the orthodox faith;
help us deal gently
with those who dislike their vocation.

PSALMS 27: 9-17 119: 89-96

READINGS

Wisdom 7: 7-15	Understanding and wisdom
Jude 17-23	Perseverance in faith
John 17: 6, 18-24	The unity of the generations

POST-COMMUNION SENTENCE

Jesus said, "If you continue in my word, you are truly my disciples;
and you will know the truth, and the truth will make you free."

John 8: 31, 32

Ruatara, Te Ara mō te Rongopai
The Gateway for the Gospel

May 11

Ruatara was a significant figure in the introduction of Christianity to New Zealand, for it was through him that Marsden found an opening for the establishment of a mission.

Ruatara was a Ngā Puhi chief from the Bay of Islands. Marsden thought he was a nephew of Te Pahi on his father's side and of Hongi Hika on his mother's side. Recent studies have questioned this, and it is now suggested that his father was Te Aweawe of Ngāti Rāhiri and Ngāti Tautahi sections of Ngā Puhi, and his mother Tauramoko of Ngāti Rahiri and Ngāti Hineira.

Like other young Māori men at the beginning of the nineteenth century, Ruatara served on a number of ships in South Pacific waters.

Ruatara spent the years 1805 to 1809 on various ships, being treated sometimes fairly and sometimes unfairly by the captains. A number of Māori visited Port Jackson and Sydney Cove and met Marsden. Te Pahi and his four sons, arriving there in 1805 in search of Governor King, went to church and met Marsden, who was greatly impressed by them and befriended them. It was out of these and similar contacts that Marsden conceived the idea of a mission to New Zealand.

In 1809, on his way back to Australia after a visit to Britain, Marsden discovered Ruatara on board in a pitiful state. Ruatara had made the journey to England, but had been badly treated and had been put on board the "Ann" to be taken back to Australia. Ruatara was depressed at the failure of his plans to see King George III and was vomiting blood from the beatings he had received. Marsden was horrified to discover him in this condition and saw to his needs.

Ruatara recovered and served his passage back to Australia. Once there, he stayed with Marsden at Parramatta for most of 1809, learning a great deal about agriculture. Marsden noted:

During the time he remained with me he laboured early and late to obtain knowledge and, particularly, to make himself acquainted with practical agriculture. . . . He was anxious that his country should reap the advantages of which he knew it was capable, by the cultivation of the soil on waste lands, and was fully convinced that the wealth and happiness of a country depended greatly on the produce of its soil.

At the end of 1810 Ruatara wanted to return to his own people, and Marsden made arrangements for him and several other young Māori men to work their passage on the “Frederick”. The captain deceived them all and abandoned them on Norfolk Island. Ruatara and the others eventually reached home, via Port Jackson once again, on the “Ann” in 1812.

Ruatara arrived back in the Bay of Islands to discover that he was now heir to Te Pahi’s mana. Following the killing of the crew of the “Boyd” in 1809, European sailors had mounted a punitive raid against Te Pahi for his supposed involvement in the incident. Te Pahi died as a result of the attack, and power devolved on Ruatara. It was about this time that Ruatara took his second wife, Rahu, whose sister married the chief, Waikato.

Ruatara, still in his mid-twenties, needed to prove himself as a chief. The weapons and tools helped, but he found it harder to persuade

others of the advantages of the agriculture he now proceeded to put into practice. Without any means of grinding the wheat that he grew, he had no way of showing its use until he received the gift of a hand-mill from Marsden. Ruatara went back to Port Jackson and learned more of the technological skills that he so much valued. When the “Active” sailed to New Zealand in late 1814, Ruatara led a party of ten Māori on board, along with the missionary party led by Samuel Marsden.

They arrived at the Bay of Islands on 22 December 1814. Ruatara now made the necessary preparations for the first service on New Zealand soil, on Sunday, Christmas Day 1814. Half an acre of land was fenced; in the centre there was a pulpit and reading desk. Seats made from the bottoms of old canoes were provided for the Europeans. At 10 o’clock on the 25th, the whole village was assembled. Marsden began the service with the Old Hundredth (“All people that on earth do dwell”), read the service, and then preached on the text: “Behold, I bring you glad tidings of great joy” (Luke 2:10). It is a tradition in Te Taitokerau that a Ngā Puhī elder asked Ruatara, “E pēhea mai ana te Pākehā nā? (What is the meaning of the Pākehā’s words?).” Ruatara replied, “Kāore koutou e mārāma ināianeī; taro ake nei (You do not understand what he is saying now, but you will by and by).”

Ruatara was determined to protect these first missionaries. They were important to him as “his” Europeans. Even so, Ruatara was not without his doubts about the wisdom of offering protection and space to these newcomers. On the trip from Port Jackson he had expressed his anxieties about rumours he had heard in Port Jackson that the missionaries would simply be the first of many Europeans,

who would eventually reduce the Māori to the same wretched state as the Australian Aborigines. Ruatara had been mollified only by Marsden's offer to turn back.

In March 1815 Marsden returned to Port Jackson. Before Marsden departed, Ruatara shared his enthusiastic vision for the development of his plans. These included bringing large areas of land into cultivation, and establishing a town on a European pattern, with streets and provision for a church. Ruatara got no further with his plans. He was already seriously ill when Marsden left, and died four days later. In April, Ruatara's remains and those of his wife Rahu, who took her own life in grief at her husband's death, were carried inland to Motutara, Ruatara's tribal lands. Māori power then shifted to Hongi in the Kerikeri area. Hongi continued to offer protection to the missionaries, but at the same time kept them relatively restricted.

Ruatara is remembered on 11 May, the day before Samuel Marsden, as a sign that by his hospitality and his vision he made the way possible for Marsden. Ruatara is described as, "Te Ara mō te Rongopai", "The Gateway for the Gospel".

Ruatara, Te Ara mō te Rongopai
The Gateway for the Gospel

May 11

FOR LITURGICAL USE

Ruatara, a chief of the Ngā Puhi people, became friendly with Marsden in Australia. Ruatara made possible the voyage which culminated in the first official Christian service in New Zealand at Oihi Bay in the Bay of Islands on Christmas Day 1814. Ruatara hoped that the mission would bring technological and other resources for the community to develop. Marsden hoped that Ruatara's hospitality and protection would pave the way for the seeding of a Christian mission. Ruatara then is "Te Ara mō te Rongopai", "The Gateway for the Gospel".

SENTENCE

E mahara ngā pito katoa o te whenua, ā, ka tahuri ki a Ihowā; ka koropiko anō ngā hapū katoa o ngā iwi ki tōu aroaro. *Waiata 22: 27*

Let all the ends of the earth remember and turn to you, O Lord; and let all the families of the nations bow down before you. *Psalms 22: 27*

COLLECTS

E te Kaihanga,
nā tāu pononga nā Ruatara
i para te huarahi
i ū mai ai te Rongopai
a tō mātou Kaiwhakaora
a Īhu Karaiti ki Aotearoa:
e whakawhetai ana mātou
mō tēnei taonga whakahirahira
i whiwhi ai mātou ki te oranga mutunga-kore
i roto i tō mātou Ariki
i a Īhu Karaiti. Āmine.

Samuel Marsden
Priest and Missionary
The Apostle of New Zealand

May 12

Samuel Marsden has been described as the apostle to New Zealand. It is by no means an inappropriate term, for it was through Marsden's determination and initiative that the first Christian mission was established in New Zealand.

Samuel Marsden was born on 25 June 1765 at Farsley in West Yorkshire, and it was there that he grew up. He encountered the religious revivals of the eighteenth century, including Methodism, then in 1786 he accepted the help of the Elland Society to train as an evangelical clergyman. In Yorkshire and later in Cambridge he came in contact with members of the growing evangelical circle of the Church of England, who were committed to vital personal religion and social reform, including the abolition of slavery.

Before completing his degree, Marsden was invited in 1793, through the influence of William Wilberforce, to become chaplain to the penal colony in New South Wales. He and his wife Elizabeth arrived in Sydney in March 1794. There Marsden joined Richard Johnson. They were the clergy to the colony, Johnson at Sydney and Marsden at Parramatta, 35 kilometres inland. For some time after Johnson returned to England in 1800, Marsden looked after both districts.

Three things dominated Marsden's life at Parramatta. He became involved in farming, and enjoyed it immensely, both for itself and as a benefit to the new community. He proved to be one of the most skilful farmers in the district. Secondly, he accepted appointment as a magistrate, perhaps unwisely, for it allied him firmly with the governor and other officials against the mainly Irish convicts, and damaged his reputation as a chaplain to all in the colony. Partly in reaction to this, and partly because of his own evangelical convictions, in

the third important development, he became closely associated with the London Missionary Society, of which he was the official local agent for the Pacific from 1804.

It was to Parramatta that some visiting Māori from New Zealand began to come soon after Marsden's arrival. He made them welcome and provided them with accommodation, and they visited him in his new Church of St John at Parramatta. Marsden was impressed by these visitors and determined to find some means of benefiting them by the arts of civilisation and the good news of the gospel. With this in mind, Marsden went to England in 1807 and put to the Church Missionary Society a proposal for a mission. Since clergy were reluctant to take on such arduous duties, Marsden formed the idea of a mission of artisans who could lay the foundations for civilisation, teach useful techniques, and be ambassadors for the gospel.

Marsden obtained the permission he sought and returned to Australia in 1809 with William Hall and John King and their families on the "Ann". It was on this journey that Marsden renewed his acquaintance with the Ngā Puhi chief Ruatara, who had travelled to England to see King George III, and who had been put on board the "Ann", in poor health and with his goal not achieved. Ruatara had been one of those who had spent time with Marsden at Parramatta. Marsden nursed Ruatara back to health, and realised that in this encounter he had potentially solved the problem of protection for his missionaries in New Zealand. Back in Parramatta, Marsden faced new difficulties. In the wake of the "Boyd" incident, no captain would venture near New Zealand. Marsden bought the "Active", and sent Hall and King, with the addition of Thomas Kendall, who

had joined them, on an exploratory journey to the Bay of Islands. Towards the end of 1814, Marsden was finally able to take Kendall, Hall and King and their families to Rangihoua in the Bay of Islands, where they would be under the protection of Ruatara. He then launched the mission with a service on Christmas Day 1814. After some further exploratory visits in the area, he returned to Australia and his duties as chaplain there.

Marsden returned to New Zealand on six further visits of varying length. He came bringing new missionaries; he came to settle disputes and discipline the missionaries who engaged in trade in arms, to encourage and exhort, to organise the work, and to deepen his acquaintance with his Māori friends. In the early years, he countered the refusal of Governor Macquarie to let him go to New Zealand by accepting increasing numbers of Māori at Parramatta and teaching them agricultural and other skills there.

After 1823, when the New Zealand mission was given more adequate local leadership by Henry Williams, Marsden's visits had a more relaxed style in which he could indulge more his fascination with the country and its people. His final visit in February to June 1837 had the air of a triumphal procession. Marsden was now almost seventy-two and was received with great deference by Māori chiefs in the north, and visited as many of the mission stations as possible. He was blunt and plain-spoken and could be touchy, but was without pretensions. He was very generous with his time and his money in the cause that was so dear to his heart. He died on 12 May 1838 and was buried in the churchyard at Parramatta.

Samuel Marsden
Priest and Missionary
The Apostle of New Zealand

May 12

FOR LITURGICAL USE

Samuel Marsden began the first Christian mission in New Zealand. He was born in 1765 and became chaplain of the penal colony in New South Wales in 1794. There he met and welcomed Māori visitors and conceived the idea of a mission to New Zealand. Having obtained the backing of the Church Missionary Society for his project, Marsden set up the first mission station in New Zealand under the protection of the Ngā Puhi chief Ruatara in the Bay of Islands in 1814. Marsden returned to New Zealand on six further visits to oversee the mission. He died on 12 May 1838.

SENTENCE

Turn to me and be saved, all the ends of the earth, says the Lord.

Isaiah 45: 22

COLLECTS

Gracious and eternal God,
you called Samuel Marsden
to lead the first mission to the Māori people;
grant that, following in his footsteps,
we may bring to this land
the good news of great joy
in Jesus Christ our Saviour.

Jesus,
you send your apostles
to bring good tidings;
when Samuel came to Aotearoa,
the task was more difficult than he supposed.
Prince of peace,
when Māori and Pākehā meet together,
keep us humble, we pray.

PSALMS 96 100

READINGS

Isaiah 49: 1-6	The spread of good news
2 Corinthians 4: 5-10	The pain of apostleship
Luke 2: 8-14	News of great joy

POST-COMMUNION SENTENCE

Be strong in the grace that is in Christ Jesus. *2 Timothy 2: 1*

Missionary, Priest in Te Arawa

Ihāia Te Ahu, one of the earliest of the Māori clergy, was a missionary to the people of Te Arawa for more than 50 years. He was born about 1823 into the Te Uri Taniwha hapū of Ngā Puhī in the Ōkaihau area. In 1833 he joined Thomas Chapman, one of the lay missionaries of the Church Missionary Society, at Kerikeri and lived with the Chapmans at Kerikeri and then Paihia. When Thomas and Anne Chapman moved to Rotorua in 1835 to found the first mission station there, Ihāia went with them and worked as a missionary assistant. He married Rangirauaka of Ngāti Riripō, and both were baptised by A.N. Brown on 9 May 1841. That was when he took the name Ihāia (Isaiah). By 1845 he was Chapman's leading teacher and was entrusted with conducting the Sunday services when Chapman was absent. Chapman himself noted that Ihāia's abilities were "fully acknowledged around by all". As a Ngā Puhī from the north, Ihāia was able to move with some freedom during the tribal conflicts in the Rotorua area.

When the Chapmans moved to Maketū in the Bay of Plenty in 1846, Ihāia and his family again accompanied them. In 1857 he began preparing for ordination. He went first with his family to Tauranga to study under A.N. Brown, and then, during the autumn and winter of 1858, he went to St Stephen's School, Auckland. There he came first in a class examination and was given a Bible as his prize. Poor health forced him to return to Maketū before his studies were completed. He returned to mission work and eventually took over from Chapman when the latter went to Auckland in 1861. On 3 November 1861 Ihāia was ordained deacon by Bishop William Williams. Ihāia continued to work at Maketū and was responsible for the building of St Thomas's Church there, which was opened in 1869. Ihāia was

not always confident about the success of the mission. He spent time at Rotorua, and was appointed the first vicar of the Ōhinemutu pastorate in Rotorua in 1882. One of his first tasks was to start a drive to build a church. Although the Chapmans had established a mission station in Rotorua in 1835, mission work in the area suffered as a result of the disturbances during the 1860s. The people of Te Arawa had seen something of “the hollowness of the Christianity of civilised men”. The Hauhau movement and the events surrounding Te Kooti had also contributed to the unsettled state of affairs.

Ihāia had virtually to re-establish the work of the church in the Rotorua area. This he did to great effect, so that he became known as the “hero of missionary effort” in Rotorua. His plans to build a church came to fruition with the consecration of St Faith’s Church, Ōhinemutu, on 15 March 1885, by Bishop E.C. Stuart of Waiapu. The extent of his influence can be gauged from the following lines:

Kāore te aroha ki te korōria tapu	How much I love the holy glory
E waewae ake ana i te ara kuiti!	That clears the narrow path!
Nāu mai, e tama, ka haere tāua ī	Come, my son, and we will go
Ki a Ihāia kia mōnitatia ī,	To be ministered to by Ihāia!
Kia huihui tātou ko he nohoanga nui ei,	We will meet together and
	long remain,
Kia hopukia iho te kupu a te Atua ī,	We will grasp the word of the
	Lord
Kia awahi tāua ki a Īhu Karaiti ei,	And embrace Jesus Christ,
Kia murua te hara i tāku tinana nei!	And my sins will be forgiven!

Ihāia left Ōhinemutu in 1889. He served briefly at St Stephen's College, Auckland, but had retired by 1892 and moved to Kaikohe. He died there on 7 July 1895 and was buried near Kaikohe.

Ihāia is commemorated on 13 May. This date marks the beginning of a series of commemorations of Māori Christians from 13 to 18 May. These Māori were chosen from many Māori Christians of their time as representative of the outstanding Māori witness that caused the gospel to be sown and take root in many parts of the whole country.

Ihāia Te Ahu
Missionary, Priest in Te Arawa

May 13

FOR LITURGICAL USE

Ihāia Te Ahu of Ngā Puhi was one of the earliest of the Māori clergy. He joined Thomas Chapman of the Church Missionary Society in the Bay of Islands as a small boy, and later went with Chapman to Rotorua and then to Maketū in the Bay of Plenty. On Chapman's retirement in 1861 Ihāia was ordained, serving first in Maketū and then in 1882 becoming the first vicar of the Ōhinemutu pastorate. Ihāia's godly, patient ministry in complex and challenging circumstances eventually became very influential. He died in 1895.

SENTENCE:

Ā, e ruia ana ngā hua o te tika i roto i te rangimārie mā te hunga
hohou rongō. *Hēmi 3: 18*

A harvest of righteousness is sown in peace for those who
make peace. *James 3: 18*

COLLECTS

E te Wairua kaihangā,
nāu a Ihāia i karanga hei minita mō te Rongopai,
ā, i hoatu ki a ia ētahi koha papai;
Manaakitia ngā minita o tō Hāhi
e mahi nei i roto i te iwi Māori,
kia pono rātou ki a koe;
ki Ōhū Karaiti, hoki te Hēpara Pai. Āmine.

Ngākuku
Missionary in Mataatua

May 14

Ngākuku was a chief of Waikato, from the Ngāti Haua people living near Waharoa. We are dependent almost entirely on missionary records for details of his life, in particular the diaries of the Church Missionary Society missionary, A.N. Brown. Brown was stationed at Matamata from 1835 till October 1836, then at Te Papa, Tauranga, from January 1838 till his death in 1884. In his diary for 24 June 1835 he notes:

Ngakuku very ill, . . . quite insane, but still he insists upon being led to attend prayers whenever he hears the bell ring. The Maoris say he is visited with this severe illness for attending the Missionaries' Karakia (Service) and for putting aside native superstitions.

On 30 June he notes that Ngākuku "is gradually recovering his strength". Then on 24 August Brown records:

Met my little band of three enquirers this evening. . . . I was speaking to them on their duty of persevering in the course they had entered upon - "Looking unto Jesus" for support and strength. Ngakuku remarked, "That is very good. If I plant potatoes with no heart to my work, my crop is scanty, but if I labour hard and my heart is very large, then my crop is large. I suppose it is the same in spiritual things."

On 22 January 1836 Brown reported that there was a hui to discuss the murder of a chief. He comments:

The Chiefs whilst speaking held some instrument of war in their hands. Ngakuku had in his the Scriptures and in

allusion to it remarked, “This is the two barrelled gun and the cartridge box and the war axe of the Believer.”

In April of that year Brown reports that Ngākuku “put away one of his two wives immediately on his professing a desire to become a servant of the Lord Jesus Christ”. On the first anniversary of his arrival in the Matamata area, Brown lists Ngākuku as one of the two men for whom “we have reason to hope the Gospel is proving under the influence of the Holy Spirit, a saviour of life into life . . . “

Frequent inter-tribal skirmishes in the district led to the decision to close the mission station at Matamata and evacuate the school children. On 18 October 1836 Ngākuku left with John Flatt, one of the missionaries, and 20 children to travel from Matamata to Tauranga. They stopped in the Kaimai Range overnight and were attacked by a war party from Rotorua, and Ngākuku’s daughter Tarore was killed (see 19 October). At 9 a.m. the next day Ngākuku returned to Matamata carrying his daughter Tarore’s body, from which some parts had been removed for a sacrifice.

At her burial Ngākuku urged that there be no revenge but the making of peace. He commended trust in God rather than human utu. Archdeacon Brown records the occasion as follows:

Buried poor Tarore at the pa. Those who so narrowly escaped sharing a like death, followed the corpse to the grave. . . . After singing a hymn and addressing the assembled party, Ngakuku asked me if he might also say a few words, and on my assenting, he said with deep solemnity of feeling, “There lies my child; she has been murdered as a payment for your bad conduct. But do

not you rise to seek payment for her. God will do that. Let this be the finishing of the war with Rotorua. Now let peace be made. My heart is not dark for Tarore but for you. You urged teachers to come to you - they came - and now you are driving them away. You are crying for my girl. I am crying for you, for myself, for all of us. Perhaps this murder is a sign of God's anger towards us for our sins. Turn to him. Believe, or you will all perish."

Brown attributed this remarkable plea to the work of the Holy Spirit. Ngākuku was eventually baptised on Good Friday 1839. He took the baptismal name of William Marsh, William from Henry and William Williams, and Marsh because that was the name of A. N. Brown's only son.

Ngākuku was a keen traveller, and on more than one occasion Brown cautioned him "lest he should acquire a vagrancy of habit that would prove detrimental to his growth in grace". Nevertheless, Ngākuku helped to found the Ōpōtiki mission station and was a teacher there before J.A. Wilson took up residence. He also frequently accompanied Archdeacon Brown on his journeys and assisted wherever he could in forwarding the work of the missionaries, including work in the Te Whaiti area of the Urewera Range. Ngākuku was also asked to Tolaga Bay to teach and preach there. In later years as Archdeacon Brown was confined to Tauranga by his bad eyesight, it was Ngākuku and others who carried on the work further afield.

Uita, the man who was responsible for Tarore's death and who took her copy of Luke's Gospel, is said to have had the Gospel read to him by a slave called Ripahau. He was moved by what he heard to a

sense of repentance for Tarore's death, and was converted to Christianity. This experience led Uita to send a message asking if he could visit the church at Ngākuku's pāto worship and to confess his faith in God. After some hesitation on the part of Ngākuku's people, his request was granted. He arrived at the pāa visibly changed man and asked Ngākuku in great humility to forgive him. It is said that they knelt in the little church and prayed together.

It is not known when Ngākuku died, but he is remembered as a faithful witness to the gospel.

Ngākuku
Missionary in Mataatua

May 14

FOR LITURGICAL USE

Ngākuku was a Ngāti Haua chief of the Waikato. His links with the gospel began with the missionary education of his daughter Tarore at Matamata. He was baptised on Good Friday 1839. He accompanied Archdeacon A.N. Brown on some missionary journeys and also became a missionary in his own right in the Bay of Plenty, Urewera, and East Coast areas. He was involved in pioneer work in the Ōpōtiki area. After the tragic death of his daughter in a raid in 1836, he was able to forgive those who took her life and encouraged others to do likewise.

SENTENCE:

Kia houhia ai anō hoki e ia te rongō a te tokorua ki Te Atua i roto i te tinana kotahi, he meatanga nā te rīpeka, mā reira hoki e whakamate te mauāhara. *Epeha 2: 16 (whakarite)*

Christ reconciled both Gentiles and Jews to God in one body through the cross, thus putting to death the hostility through it. *Ephesians 2: 16 (adapted)*

COLLECTS

E te Ariki,
nā tāu āpōtoro te kī
kia kua e utua he kino ki te kino,
he taunu ki te taunu engari me manaaki;
e whakapai atu ana mātou ki a koe
mō ngā mahi a tō pononga a Ngākuku
nāna nei i toha te rangimārie
ki ngā iwi katoa
i roto i te kaha o tōu Wairua Tapu.
Kua hanga mātou e koe
hei toto kotahi i raro i tēnei whakaaro kotahi. Āmine.

Lord God,
you have taught us not to repay evil with evil,
but rather to bless;
we thank you for the life and witness
of Ngākuku,
who proclaimed peace to all people
in the power of your Holy Spirit;
you have made us of one blood,
make us also of one mind,
in Christ Jesus our Lord.

Loving, forgiving God,
glorified in Ngākuku the chief, the Christian minister,
may our shared forgiveness
lead like his to peace and reconciliation.

PSALMS 103 130

READINGS

2 Samuel 14: 4-11	Revenge withheld
2 Corinthians 5: 16-20	Be reconciled to God
Luke 17: 1-4	Forgiveness

POST-COMMUNION SENTENCE

Ka koa te hunga hohou rongou: ka huaina hoki rātou he tamariki nā
te Atua. *Matiu 5: 9*

Blessed are the peacemakers, for they will be called children
of God. *Matthew 5: 9*

Matthias was chosen by lot “to take the place in this ministry and apostleship from which Judas turned aside” (Acts 1:25). This story reflects a very particular understanding of the importance of the twelve apostles and is quite different from Paul’s understanding of apostleship, which is not confined to the Twelve. In Luke’s view, the place of Judas had now to be filled in order to restore the number of apostles to twelve. The apostles belonged necessarily to the first generation of believers. They had been together throughout the Lord’s ministry, from the baptism of John to the ascension (1:21-22). According to Acts, there were two who had the necessary qualifications: Joseph called Barsabbas, also known as Justus, and Matthias. Matthias was chosen by lot after prayer to become a witness with the eleven to the resurrection.

The Twelve were unique. Judas proved false, and so the vacancy had to be made up. There had to be twelve apostles, for they were “to sit on thrones judging the twelve tribes of Israel” (Luke 22:14,30). Their vocation to be witnesses of the Lord’s resurrection meant they had to belong to the original generation (Acts 1:22). The casting of lots ensures that Matthias is indeed the divine choice.

A tradition known to Eusebius related that Matthias was one of the seventy (Luke 10:1,17). This cannot be proved, but is more likely than Clement of Alexandria’s identification of him with Zacchaeus.

FOR LITURGICAL USE

Matthias was chosen by lot to fill Judas' place among the twelve apostles. According to Luke's understanding of apostleship, there had to be twelve true apostles, for they were to be the judges of the twelve tribes of Israel. They had to have been with Jesus throughout his ministry, and they were now to be witnesses of the resurrection. Having been chosen by lot, Matthias was, in effect, chosen by God to make up the Twelve. We know nothing else about him.

SENTENCE

You have not chosen me, I have chosen you, says the Lord. Go and bear fruit that will last.

John 15: 16

COLLECTS

Almighty God,
your faithful apostle Matthias
was chosen in place of Judas;
grant that your Church may be saved from false teachers
and guided by faithful and true pastors,
to the glory of your holy name.

Holy Spirit, grant to us who serve your Church
to mend what is spoiled,
to strengthen what is sound,
and to follow you
wherever and however you may lead.
We make this prayer in the name of Jesus Christ our Lord.

PSALMS 119: 33-40 61

READINGS

Isaiah 22: 15-22	An unworthy steward replaced
Acts 1: 15-26	The choice of Matthias
Matthew 7: 15-20	Beware of false prophets

POST-COMMUNION SENTENCE

One of them must become with us a witness of the resurrection of
Jesus. *Acts 1: 22*

Piripi Taumata-ā-kura
Missionary in Ngāti Porou

May 15

When some members of the Ngā Puhi tribe returned to the Bay of Islands after a visit to the East Coast, a chief among them called on William Williams in 1837 and asked why there were no missionaries on the East Coast, especially as the Māori people there met regularly for worship and did no work on Sundays. William Williams of course wanted to know how this had come about. The chief told him that it was due to the dedicated work of Taumata-ā-kura, a member of Ngāti Porou from Waiapu.

Taumata-ā-kura had been born at Whakawhitirā near the Waiapu River, probably before 1800. When Ngā Puhi raided Waiapu in 1823, he was taken to the Bay of Islands as a captive. A different tradition states he was a guest of Pōmare I in the Bay of Islands. He learned to read and write at the mission school in Waimate, though he was not baptised there, and did not seem very interested in Christianity at the time. William Williams arranged for the return of the East Coast Māori to their home at the end of 1833, and Taumata-ā-kura was able to return home with them.

Back at Whakawhitirā, Taumata-ā-kura worked hard to pass on what he had learned. He taught and preached and used some short prayers and hymns and some biblical texts written on scraps of paper, which were greatly venerated by the people. He began his teaching, according to Ngāti Porou tradition, at Te Ahikōareare pā at Whakawhitirā. A large assembly house was put up for his use. He used to begin his meetings by saying, “I have come from Keri Keri and from Paihia and I have seen Williams of the four eyes” (a reference to Henry Williams, who wore spectacles). So great was his commitment to what he had been taught that he persuaded his

people not to work on Saturdays as well as Sundays, and sometimes people sat still for the entire two days.

He greatly enhanced his influence as a result of what he succeeded in doing in 1836 during a tribal feud between Ngāti Porou and Te Whānau-a-Apanui. He agreed to take part only if there was no cannibalism and no wanton destruction of canoes or crops. This code of conduct was agreed to, and Taumata-ā-kura led the Ngāti Porou forces in the Bay of Plenty with his musket in one hand and New Testament in the other. The fact that he was not hit only served to increase his mana. Taumata-ā-kura's restraint left a strong impression on his opponents and did much to establish the virtual legend surrounding his work. About this time he took the name Piripi (Philip), and may have been baptised before returning to Waiapu. When missionaries eventually came to the Waiapu area, it was obvious that Taumata-ā-kura had already established the influence of the gospel.

It was as a result of this and of Taumata-ā-kura's work around Waiapu that the Ngā Puhi chief reported to William Williams. Williams and others duly visited the area in 1838, and nine more young Māori were trained at Paihia to carry on Taumata-ā-kura's work. Raniera Kāwhia was one of those who first heard the gospel from Piripi Taumata-ā-kura. He was later ordained deacon by Bishop Williams on 17 February 1860 at Whareponga. Nine of the fifteen Māori priests working in the Diocese of Waiapu during the late 1950s were descendants of Taumata-ā-kura, the man who had made possible the first rapid advance of the Christian faith on the East Coast.

Piripi Taumata-ā-kura and his work are commemorated by a tablet on the font at St Mary's Church, Tikitiki, and by a memorial bell at Rangitukia. The date of his death is unknown, but a Piripi Taumata signed the Ngāti Porou petition to Governor George Bowen in 1868, protesting against the confiscation of land as a punishment because some Ngāti Porou had fought with the Hauhau against the government.

Piripi Taumata-ā-kura
Missionary in Ngāti Porou

May 15

FOR LITURGICAL USE

Piripi Taumata-ā-kura of Ngāti Porou was responsible for introducing the gospel to his people in the East Cape area in the early 1830s. He had been influenced by the gospel in the north, and on his return had taught and preached, using short prayers and hymns, referring to Bible texts written on scraps of paper. He successfully negotiated restraint based on Christian principles in an inter-tribal battle in 1836. He gained great mana among his people and eventually made the way possible for a missionary training team of nine young Māori from Paihia to carry on his work.

SENTENCE

Tēnei te ungā atu nei e ahau tāku karere, māna e whakapai te ara i mua i ahau, e ai te Ihowā.

Maraki 3: 1

See, I am sending my messenger to prepare the way before me, says the Lord of hosts.

Malachi 3: 1

COLLECTS

E Īhu,
ko koe nei te ara, te pono, me te mārama,
nā konei tō pononga a Piripi Taumata-ā-kura
i māia ai ki te tahu i te ahi o te whakapono
i whiti ai te māramatanga
ki roto i ngā iwi o Te Tairāwhiti,
manaakitia ngā mahi a tō Hāhi ki te hari i tō Rongopai;
tēnā koe te ora nā te kīngi tahi nā
me te Atua me te Wairua Tapu,
kotahi anō Atua. Āmine.

Loving God,
by your grace your servant Piripi Taumata-ā-kura
kindled the fire of faith
in the hearts of his people;
grant that, strengthened by his example,
your church may herald your gospel in every place
and bring all people to know you,
the only true God;
through Jesus Christ our Lord.

Praise and glory to you,
God of the old covenant as of the new,
for Piripi;
you sent him single-handed
to prepare his people for the gospel;
we praise you for the mana which goes into battle
with a musket in one hand
and a testament in the other.

PSALMS 67 126

READINGS

Malachi 2: 4-7	A faithful priesthood
Acts 18: 24-28	The preaching of Apollos
Mark 4: 30-34	The parable of the mustard seed

POST-COMMUNION SENTENCE

Mea atu ana a Īhu, “Arohaina ō koutou hoa whawhai, me ĭnoi hoki
mō te hunga e whakawhiu ana i a koutou.” *Matiu 5: 44*

Jesus said, “Love your enemies and pray for those who
persecute you.”

Matthew 5: 44

Missionary in Ngāti Kahungunu

Although Te Wera Hauraki is commemorated for his importance in Ngāti Kahungunu, he was a Ngā Puhi leader from the Bay of Islands. It is not known when he was born. His first contact with the missionaries was probably with Thomas Kendall and John King. They gave him some assistance with planting his wheat near Kerikeri in 1817. In the following year he joined a Ngā Puhi raid on the Bay of Plenty, and it is probably from there that he took his first wife, Te Aokapurangi. Their child was accidentally burned, and this gave rise to Hauraki's name, Te Wera (the burning).

Hauraki was visited by Samuel Marsden one evening in October 1819. Shortly after that, Te Wera participated in various Ngā Puhi raids on other tribes that took him as far as the Māhia Peninsula and Wairoa. From that district Te Wera took a number of prisoners back to the Bay of Islands, arriving there in 1821. In 1823 Te Wera went with Hongi Hika and Pōmare I on their major expedition against Te Arawa, culminating in their assault on Mokoia Island, Rotorua. Already, there were signs that Te Wera was not simply bent on utu. Through his wife's contacts in the area and his own acceptance of his wife's child by an earlier marriage, Te Wera compelled Ngā Puhi not to pursue the attacks on Te Arawa. Also Te Wera had another task: to restore Te Whareumu, whom he had taken from the Māhia Peninsula and whose sister he had probably taken as a second wife, to his people.

After the battle at Mokoia, Hongi returned north, and Te Wera and other Ngā Puhi continued to the East Coast, causing a degree of panic on the way among other tribes, who feared the Ngā Puhi and their superior weapons. Arriving at Māhia, not only did Te Wera

restore Te Whareumu to his people, but in return Te Whareumu persuaded his people to accept Te Wera as their leader and to grant him land on the peninsula.

By the 1830s Te Wera was one of the most significant chiefs on the East Coast. He formed alliances with other tribes in the area and provided some much needed stability and protection, especially as some of the tribes to the south were under considerable pressure from Te Rauparaha. Although still actively engaged in tribal warfare, Te Wera picked his quarrels judiciously, and was respected for his total integrity.

Never was he ever accused of evil deeds, nor did he ever abandon those who placed themselves under his guidance and beneficent rule. . . . If a messenger came asking his assistance, he carefully inquired into the cause, . . . If Te Wera saw it was a just cause he would consent to conduct the war in order that it might be quickly closed.

When William Williams and others from the Church Missionary Society visited the East Cape area in early 1838, they found continuing tension between the tribes of the Bay of Plenty to East Cape area and those further south. The possibility of peace seemed to open a door for the gospel. William Williams noted:

The natives seem to take it for granted that peace is the universal consequence of the introduction of missionaries, and they are urgent with us that we should use our influence with Wera the chief of Table Cape to induce him to make peace with the natives living on the coast from Cape Runaway to Turanga.

William Williams did not meet Te Wera, who died during 1839, but, when he visited Māhia in early 1840, he discovered a readiness to receive the gospel and a strong desire by some Māori to have missionaries living among them. This was particularly so among the relatives of Te Wera who had come from the Bay of Islands and those who had moved into the area from the Wairarapa and Wellington areas. Christian teaching was already growing among the Māori themselves within the kinship networks of the area. The speed and completeness of the acceptance of Christianity among the Māori of the East Coast was fostered by the conditions established by leaders such as Te Wera. Vocations to the ordained ministry from Ngāti Kahungunu soon followed. The first was Tāmihana Huata, who died in 1908 after forty-seven years as the first vicar of the Wairoa pastorate.

Te Wera's principal biographer, Takaanui Tarakawa, says that Te Wera died of old age, mourned by all the tribes of the East Coast. In some traditions it is said that he returned to the Bay of Islands in his last year and is buried there on Te Ahuahu Hill.

Te Wera Hauraki
Missionary in Ngāti Kahungunu

May 16

FOR LITURGICAL USE

Te Wera was a Ngā Puhī chief from the north who settled at Māhia on the East Coast, creating peace with his former enemies there and providing a mantle of protection and solidarity throughout a large part of Ngāti Kahungunu. Because of the peace and order he introduced, hospitality towards missionaries became possible. By the time of his death in 1839 an indigenous Māori Christian mission was growing within the kinship networks of the area.

SENTENCE

Whakawhirinaki ki a ia i ngā wā katoa, e te iwi, ringihia tō koutou ngākau ki tōna aroaro; hei piringa mō tātou te Atua. *Waiata 62: 8*

Put your trust in God always, you people; pour out your hearts before the one who is our refuge. *Psalm 62: 8*

COLLECTS

Nā te kupu ora tonu e te Atua
i whānau hou ai a Te Wera Hauraki
ā, noho rawa mai ia i roto iwi kē
hei karere hohou rongō,
i hora ai te marino;
meinga mātou kia rite ki ngā tamariki whānau hou
kia tupu ai ki te ora tonu
i roto i te mana o tō Wairua Tapu. Āmine.

Almighty God,
through your living word
Te Wera Hauraki changed his ways
and lived among his former enemies,
ushering in a reign of peace and harmony;
grant that by your grace
we may labour for peace and grow up to salvation,
within the mana of your Holy Spirit;
through Jesus Christ our Lord.

Holy God,
your word turns enemies into friends
and makes people live in peace;
you turned Te Wera from a fighting chief
to support the faith and protect the people;
accept our praise and thanks for him
whose fame and mana spread from east to west.

PSALMS: 47 72: 1-4, 12-20

READINGS

Isaiah 44: 24-28	A Gentile fulfils God's purpose
Hebrews 11: 32-35, 39-40	The work of faith
John 6: 59-69	Words of eternal life

POST-COMMUNION SENTENCE

Kei hinga koe i te kino, engari kia hinga te kino i tōu pai. *Rōma 12: 21*

Do not be overcome by evil, but overcome evil with good.

Romans 12: 21

Wiremu Te Tauri
Missionary in Whanganui

May 17

Our information about the missionary work of Wiremu Te Tauri is gleaned almost entirely from comments made about him by Richard Taylor of the Church Missionary Society. Taylor arrived in New Zealand in 1839 and was appointed to Whanganui in 1843, where he served till 1866. He enlisted Wiremu Te Tauri as his head teacher and took him with him on a number of his missionary travels. Te Tauri also worked independently and in partnership with other Māori missionaries. His full name was Wiremu Ēruera Te Tauri, and he was a chief at Taupō of Ngāti Tūwharetoa and Whanganui descent. The dates of his birth and death are not known.

Taylor and Te Tauri in May 1846 shared the burial service over the spot where a pā had stood in the Te Rapa valley at the south end of Lake Taupō. The once fruitful valley had been buried, in many places more than twenty feet deep, by the bursting of a natural dam, which caused a huge land slip to sweep down the valley. Among those killed was the Ngati Tuwharetoa chief, Te Heuheu Tūkino II. Taylor says of that event:

When I read the burial service over the spot where the pa stood, accompanied by Wiremu Tauri, my head teacher, even then the mud was so soft that we sank in it nearly ankle [sic] deep. It was a solemn moment; an entire village laid buried beneath us, with all its inhabitants - the young, the old, the infant, and the hoary-headed - all in one awful moment were deeply entombed.

At Christmas time that year Te Manihera and Kereopa were preparing to go on what was to be their last missionary pilgrimage (see 12 March). Taylor reports:

Wiremu Eruera, and Tahana, two of the teachers, came forward and said that as these two were now devoted to the Lord, they did not think it right the servants of God, as ambassadors of Christ, should go forth without suitable clothes; they immediately gave each a pair of black trowsers, the only Sunday ones they had; others contributed coats; one person gave one garment and another gave another, until the two were perfectly provided with proper clothing.

Te Manihera's and Kereopa's journey eventually led to their martyrdom. A meeting was held at Taupo on 1 April 1847 after their tangi, and the subject of utu was discussed. Wiremu Te Tauri endorsed the opinion of those who were against utu and argued that the loss of a teacher would not hinder the gospel. He said:

A minister was like a lofty Kahikatea tree full of fruit, which it sheds on every side around, causing a thick grove of young trees to spring up; so that although the parent tree may be cut down, its place is thus more than supplied by those which proceed from it.

Wiremu was noted for his contribution to the spread of the gospel in his own area of Whanganui. He is described in a poi chant by Archdeacon Kingi Ihaka (see *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, pages 154-156), which commemorates those Māori who were the first bearers of the gospel throughout Aotearoa:

Kei roto Whanganui
ko Te Tauri
Ka tae ngā rongo
And at Whanganui
there is Wiremu Te Tauri
the first to introduce Christianity there.

Wiremu Te Tauri May 17
Missionary in Whanganui

FOR LITURGICAL USE

Wiremu Te Tauri of Ngāti Tūwharetoa and Whanganui was for some time the head teacher for Richard Taylor. He was present at the tangi for the martyrs Te Manihera and Kereopa in 1847 and argued against utu. He said, “A minister was like a lofty kahikatea tree full of fruit, which it sheds on every side around, causing a thick grove of young trees to spring up; so that although the parent tree may be cut down, its place is thus more than supplied by those which proceed from it.”

SENTENCE

Ka kōpatapata iho tāku whakaako, ānō he ua, ka māturuturu iho tāku kupu me te tōmairangi; me te ua pūnehunehu ki runga i te tupu hou, me te ua tā ki runga i te tarataru. *Tiuteronomi 32: 2*

May my teaching drop like the rain, my speech condense like the dew, like gentle rain on grass, like showers on new growth.

Deuteronomy 32: 2

COLLECTS

E whakapai atu ana mātou ki a koe e Ihowā,
mō tāu pononga mō Wiremu Te Tauri
i kawē nei i te rama o tāu kupu
ā, i mārama ai te ara i waenganui o ngā iwi
e noho ana i roto i te pōuri;
whakahauorangia mātou kia rite ki tāu kupu,
kia whakakorōriatia ai tōu Ingoa Tapu. Āmine.

Merciful God,
by your grace your servant Wiremu Te Tauri
bore the lamp of your word
and faithfully proclaimed the good news;
give us all life according to your word,
that we may glorify your holy name;
through Jesus Christ our Saviour.

Praise to you, God of Aotearoa,
for you raised up Wiremu
like a lofty kahikatea
around which a thick grove of trees springs up;
praise to you for the work he did
and those who came after him.

PSALMS 93 119: 105-112

READINGS

Ezra 7: 6-10	Ezra as a teacher
Acts 11: 19-26	Teaching the faith
John 7: 14-18	Teaching from God

POST-COMMUNION SENTENCE

Nō te hā o te Atua ngā karaipiture katoa, he pai hoki hei whakaako,
hei riri i te hē, hei whakatikatika, hei whakaako ki te tika; Kia tino
rite ai te tangata a te Atua, rite rawa mō ngā mahi pai katoa.

2 Timoti 3: 16, 17

All scripture is inspired by God and is useful for teaching, for
reproof, for correction, and for training in righteousness, so
that everyone who belongs to God may be proficient,
equipped for every good work.

2 Timothy 3: 16, 17

Tāmihana Te Rauparaha
Missionary to Te Wai Pounamu

May 18

Tāmihana Te Rauparaha was the son of the great Ngāti Toa chief, Te Rauparaha. He was born in northern Taranaki in the early 1820s while the Ngāti Toa tribe were moving south from their original home in the Waikato area to set up their new base at Ōtaki and on Kāpiti Island. His original name was Katu.

By the 1830s the Māori tribes of the Cook Strait area were aware of the changes that the gospel and the missionaries were bringing to the tribes further north, especially in their inter-tribal relationships and the arts of reading and writing. In 1836 Te Rauparaha himself wrote to Henry Williams asking for a missionary, but nothing could be done at that time. About the same time, Ripahau, a slave freed by the death of his master in the north, returned to his people at Ōtaki. He had learned to read and write at the mission school in Paihia. He taught some of the people at Ōtaki to read and write, using as his text-books a Prayer Book and the remaining parts of the copy of St Luke's Gospel which had originally belonged to Ngākuku (see 14 May), and which had been taken from Ngākuku's daughter Tarore (see 19 October) by her murderers.

Katu Te Rauparaha and another young chief, Mātene Te Whiwhi o Te Rangi, already disillusioned about warfare and determined to end the fighting, decided in 1839 to go to the Bay of Islands to ask for a missionary. Given the continuing grievances between Ngāti Toa and Ngā Puhi, this was no easy task. Despite opposition they went. Henry Williams was so impressed with their zeal that he offered to go himself, but his fellow missionaries decided he was most needed among the Ngā Puhi. Octavius Hadfield had recently arrived in New Zealand and, chronic asthmatic though he was, he volunteered to go with them, since, as he said, "I know I shall not live long, and I may as well die there as here." Henry Williams accompanied them to the

south, and thus, thanks to the two young chiefs from Ōtaki, began Hadfield's long and very successful missionary enterprise at Ōtaki and Waikanae.

Katu was baptised by Hadfield on 21 March 1841, and it was then that he took the name Tāmihana (Thompson). He and Mātene Te Whiwhi became trusted teachers for Hadfield. When Hadfield himself was unable to travel to the South Island, they were entrusted with the missionary task. They set out in December 1842 and visited relations and the former enemies of Tāmihana's father. For the last part of the journey, which took him as far as Ruapuke and Stewart Island, Tāmihana was by himself. The Kāi Tahu people wanted to know whether Te Rauparaha intended to come and attack them again. Tāmihana's reply was: "He indeed will not come; for I have indeed come hither to you to bring an end to warfare, and to bind firmly peace by virtue of the words of the Gospel of the Lord."

Tāmihana broke off his work and hurried home on hearing news of the Wairau affray in June 1843, and a little later that year married Ruta (Ruth) Te Kapu at Ōtaki, with Hadfield conducting the service. The following year Tāmihana acted as guide to Bishop Selwyn on his journey to the South Island, taking him to the places he himself had visited the previous year. Therefore, Tāmihana Te Rauparaha played an important part in ending warfare in the South Island and bringing the gospel to those parts.

In 1846 Tāmihana and Mātene were at St John's College in Auckland. Following the arrest of Te Rauparaha by Governor George Grey, Ngāti Raukawa planned to join Te Rangihaeata in an attack on Wellington, but Te Rauparaha sent his son and Mātene south with the message: "Repay only with goodness on my account. Do not

incur ill will with the Europeans on my account, for only by Good will is the salvation of Man, Woman and Child.” Tāmihana and Mātene took this message to Ōtaki, and no reprisals were made.

Tāmihana became a successful and well-to-do sheep farmer in the Ōtaki district and adopted European clothing and lifestyle. In 1851 he visited England and returned a strong advocate for a Māori king as a means to unity, law and security among the tribes. When the first Māori king was installed in 1858, Tāmihana saw the kingship as a bastion against further sales of Māori land. Later, when some Kingites adopted a policy of resistance to the government, Tāmihana broke with the movement and opposed its influence at Ōtaki and in the Wairarapa. He and Mātene Te Whiwhi advocated the recognition of the Wellington area as a peace zone when war broke out further north. In this they were largely successful, though they did not prevent those who wished going to join the fighting.

Tāmihana longed for Māori and Pākehā to live together in peace, and he related well to the ways of both peoples. He and his wife were noted for their warm hospitality. Tāmihana died on 22 or 23 October 1876, and is said to have been buried in an unmarked grave beside that of his wife Ruta at Ōtaki. Tāmihana Te Rauparaha, the son of the great Ngāti Toa chief, Te Rauparaha, and Mātene Te Whiwhi, another young chief of Ngāti Toa, were influenced by reading the Gospel of Luke, and went to the Bay of Islands to request a missionary for the area at Ōtaki. This led to the appointment of Octavius Hadfield. The mission became highly successful. Tāmihana is also widely remembered for his courage and imagination in travelling to many of the places ravaged by his father in the South Island, preaching reconciliation and the gospel of peace.

Tāmihana Te Rauparaha
Missionary to Te Wai Pounamu

May 18

FOR LITURGICAL USE

Tāmihana Te Rauparaha, the son of the great Ngāti Toa chief, Te Rauparaha, and Mātene Te Whiwhi, another young chief of Ngāti Toa, were influenced by reading the Gospel of Luke, and went to the Bay of Islands to request a missionary for the area at Ōtaki. This led to the appointment of Octavius Hadfield. The mission became highly successful. Tāmihana is also widely remembered for his courage and imagination in travelling to many of the places ravaged by his father in the South Island, preaching reconciliation and the gospel of peace.

SENTENCE

Kāhore hoki ōku whakamā ki te rongopai: ko te kaha hoki ia o te Atua hei whakaora mō ngā tāngata katoa e whakapono ana; mō te Hūrai ki mua, mō te Kariki anō hoki. *Rōma 1: 16*

Be not ashamed of the gospel; it is the power of God for salvation to everyone who has faith. *Romans 1: 16 (adapted)*

COLLECTS

E te Atua kaha rawa tino tohu
ka whakawhetai mātou ki a koe
mō tāu pononga mō Tāmihana Te Rauparaha,
I mahi nui nei mō te rangatiratanga o te Atua.
Meinga kia whai tonu mātou
ki ēnei mahi i waenganui i ngā iwi katoa,
kia mōhio ai rātou i te aroha o tāu tama,
tō mātou Kaiwhakaora a Īhu Karaiti. Āmine.

God of compassion and power,
you sent your servant Tāmihana Te Rauparaha
to labour for your kingdom
amongst the Māori of Te Wai Pounamu;
grant that we also
may make known to all people
the redeeming love of your Son,
our Saviour Jesus Christ.

Jesus Christ,
Saviour for each and every one,
you sent Tāmihana as an apostle
to right the fighting and cruelty around him,
and to bring good news to his father's victims;
be with all those, we pray,
who have to move from one culture to another.

PSALMS: 3 119: 9-16

READINGS

Isaiah 52: 7-10	Bringers of good news
Romans 10: 12-18	All over the world
Luke 24: 44-48	Witnesses to the gospel

POST-COMMUNION SENTENCE

Ka mea a Īhu, "Ā, hei kaiwhakaatu koutou mōku tae noa ki te pito
whakamutunga o te ao." *Nga Mahi 1: 8 (whakarite)*

Jesus said, "You will be my witnesses even to the ends of the
earth." *Acts 1: 8 (adapted)*

Dunstan

May 19

Archbishop of Canterbury and Reformer

Dunstan was born in 909 at Boltonsborough, seven kilometres from Glastonbury. He came from a family with royal connections and received his education from Irish monks at Glastonbury. In 923, when his uncle Athelm became Archbishop of Canterbury, Dunstan joined his household. The following year Athelm commended him to the new king, Athelstan, and he served at court during a period marked by strong European contact. However, his impressive scholarship and considerable influence created jealousy and he had to leave. While still a young nobleman, he took monastic vows and returned to Glastonbury.

In 939 Edmund became king of Wessex, and Dunstan returned to court as his chaplain. Shortly afterwards, the king, convinced that Dunstan's prayers had saved him from death, appointed him abbot of Glastonbury. In the wake of the Danish invasions, religious life in England was at a low ebb. Dunstan reformed the monastery, insisting on close observance of the Rule of St Benedict. Soon, under his leadership Glastonbury became a centre of learning, attracting many new members and triggering a whole new creativity in the English church.

In 956 he was exiled as the result of some personal hostility towards him from the royal court. He went first to Flanders, then to a monastery in Ghent, where he became acquainted with the reforms invigorating monastic life on the continent. Recalled by King Edgar in 957, he was appointed Bishop of Worcester, then Bishop of London and in 960 Archbishop of Canterbury. With Edgar he planned and carried out a thorough reform of both church and state largely through a reformed monasticism.

The reforms begun at Glastonbury and developed in the light of the continental reforms led Dunstan to see that a specifically English monastic code was needed. The *Regularis Concordia* (970) was drawn up by Bishop Aethelwold, who took the leading role in the monastic revival. This document also had significance in the areas of liturgy, pastoral care and education, and placed monasticism under royal protection. The remarkable concord that existed between king and archbishop declined somewhat after Edgar's death in 975, and Dunstan concentrated more and more on his work at Canterbury.

Dunstan possessed great gifts of leadership and organisation. He was widely respected because of his transparent integrity and sincerity and courage, and he never hesitated to rebuke even kings when necessary. While archbishop, he improved the education and discipline of the secular clergy. He encouraged the use of Anglo-Saxon in teaching and for the translations of the Gospels. He was a remarkable person, at once a man of ability and action, and also someone who would spend long hours in prayer; he was also a practical administrator and a gifted artist. The extent of the popular affection in which he was held was indicated by a spontaneous acclamation of his saintliness upon his death in 988, despite the fact that there was much active opposition to the new monastic policy and many of its implications.

Dunstan

May 19

Archbishop of Canterbury and Reformer

FOR LITURGICAL USE

Dunstan was an extraordinarily able and gifted Archbishop of Canterbury in the late Anglo-Saxon period. He inspired the renewal of the church and the revival of the monasteries. He was born in 909. From his time as abbot of Glastonbury he realised the potential of monasteries in the pastoral service of the church, and emphasised the importance of education. He was noted for his great learning, and exercised a powerful influence in the affairs of both church and state at a significant time in English history. He died in 988.

SENTENCE

The Lord, your God, is in your midst, a warrior who gives victory,
and will rejoice over you with gladness. *Zephaniah 3: 17*

COLLECTS

God of truth and beauty,
you called your servant Dunstan
to be a wise and faithful pastor
and to delight in all that is lovely;
grant us your wisdom,
that we may approve what is excellent
and order our lives in righteousness and truth;
through Jesus Christ our Saviour.

God, ever present, inescapable,
you called Dunstan to build up the church
and restore the monasteries;
you gave him grace when he sang at the altar
to be like one who talked to you face to face;
send us, we pray, more like him.

PSALMS 21 125

READINGS

Isaiah 1: 15-20	The reform of national life
2 Corinthians 5: 1-10	Our heavenly dwelling
Matthew 19: 23-26	With God all things are possible

POST-COMMUNION SENTENCE

Jesus said, “Everyone who has left houses or brothers or sisters or father or mother or children or fields for my name’s sake will receive a hundredfold, and will inherit eternal life.” *Matthew 19: 29*

Rota Waitoa

May 22

Te Mātāmua o ngā Minita Māori

The first Māori ordained in New Zealand

Little is known of Rota Waitoa's life before he joined Bishop Selwyn. He is said to have been of Ngāti Raukawa descent with connections to Ngāti Maru (Hauraki) and Te Arawa. His birthplace is thought to be Waitoa (near Morrinsville) in the Waikato, though the earliest certain information about him is as a student at Hadfield's mission station at Waikanae. He was baptised by Octavius Hadfield on 17 October 1841 at Ōtaki. He joined Bishop Selwyn when the latter visited Kāpiti Island in November 1842 and became the bishop's constant companion on trips throughout New Zealand.

In 1846 he entered the "Native Boys' School" at St John's College. The following year he was listed as "Lay Associate" in charge of the "buttery". Lay Associates were St John's students who were taught practical knowledge in useful arts. Rota continued with his studies and was appointed master of the junior department of the Māori Boys' School, Abraham scholar, and a catechist. He was described as "a man of integrity and exceptional intelligence", possessing a warm and generous nature. On 10 August 1848 Rota married Te Rina Hinehuka, senior scholar in Mrs Kissling's "Native Girls' School" at Kohimarama. Te Rina was from Waiapu.

Towards the end of the 1840s Bishop Selwyn came under increasing pressure to ordain a Māori. Rota was seen as the most suitable candidate by the Church Missionary Society, Governor George Grey, and Māori interests. Selwyn, at least initially, did not have Rota uppermost in his mind as a candidate for ordination, thinking he might slip back into his "Māori ways" if he were to return to his people as a catechist. However, he eventually agreed to ordain Rota and

personally gave him two months' intensive instruction before sending him to George Kissling to "round him off".

Bishop Selwyn presented Rota for examination by his archdeacons, Charles Abraham, Alfred Brown and William Williams, early in 1853. Although the examination was fairly stressful for Rota (he wept several times), the archdeacons were satisfied with his knowledge, particularly of Scripture. This was of prime importance to Williams. They were also impressed with his "lack of guile and his sincerity". Rota was ordained deacon by Bishop Selwyn at St Paul's Church, Auckland, on Trinity Sunday, 22 May 1853, and appointed to the Kawakawa pastorate at Te Araroa, East Cape, where a mission station had been established by George Kissling before his move to Auckland in 1846.

Rota was keenly aware of the pain and degradation his people were experiencing through losing control of their land and possessions to the settlers in the years after the signing of the Treaty of Waitangi. "My heart is heavy," he wrote to Selwyn in 1847, "the Governor is pushing the people too hard over the land." The same "heavy heart" was expressed in a letter to William Williams after the defeat of the Hauhau in the Waiapu valley. During 1861 Rota took Archdeacon Charles Abraham through the Taranaki area to explain the Māori view of "whenua". Rota believed that the people's spirit would be renewed through the gathering of communities of faith. As the people's spirit was crucified over these years, Rota believed it could be resurrected through the saving actions of Christ. To this end he pleaded with Williams to ordain more Māori priests in their own

communities, and he gave his own life to nurture new church communities.

Rota's relationship with the great chief Te Houkāmau is typical of his persistence and devotion. Te Kawakawa was in the territory of the famous Ngāti Porou chief Te Houkāmau. He was not sympathetic to the missionaries because he had twice been denied baptism by William Williams. This antagonism was compounded when he learned his new missionary was to be a Māori from a tribe he considered to be of little influence.

The chief delighted in making Rota's life difficult. He claimed his crops, had him move his garden as soon as Rota had it planted, refused him labour, and subverted his converts and students. Through all this Rota patiently went about spreading his message and replanting his garden every time it was shifted. He would also round up his stock when they were scattered and say nothing when they were killed. He simply went on encouraging his people when they were challenged by all these things. Gradually he won the respect of Te Houkāmau with his doggedness and good humour.

Eventually the two were to become close friends and allies. With Te Houkāmau, Rota built two churches: St Barnabas' at Hicks Bay and St Stephen's at Te Araroa. So deep was the relationship between the two men that on one occasion, when Rota was sick and had to be taken to Auckland, the great chief pleaded for his return. He offered to be the church sweeper and bell ringer if only Rota would come back.

These two were linked together for the rest of Rota's life, particularly in the conflicts with the Hauhau in the 1860s. During this period the Pākehā missionaries withdrew from the East Coast stations, after failing to persuade the people against Hauhauism. Rota, despite being driven from Te Kawakawa by the Hauhau chief Ngakopa Te Ahi, stayed with his people. He was counted among the "important men" in the victory of the two chiefs Te Houkāmau and Kōhere over the Hauhau at Pukeamaru in 1865. Te Houkāmau was baptised Īharaira (Israel) by Rota, and the chief built a special pā, Makeronia (Macedonia), to shelter the faithful during the Hauhau conflict. This was the pā to which Rota withdrew after being driven from Te Kawakawa.

On 4 March 1860 Rota was priested by the newly-appointed Bishop of Waiapu, William Williams, at Tūranga (Gisborne). This occurred after extensive preparation and seven years of probation as a deacon. He also learned New Testament Greek under the tutorship of Sir William Martin during periodic visits to Auckland to continue his studies and "to fill his seed bag again", as he himself put it.

Rota's wife Te Rina died in 1857, and he later married Hāriata Tiarete (Gerrard), another of Mrs Kissling's pupils from Ngāti Porou. Throughout 1865 and 1866 Rota went about rebuilding the faith of his people and once again travelled throughout his district supporting and encouraging his flock. On one of these trips to take a service, he was thrown from his horse and badly injured. Bishop Selwyn, on hearing of his accident, brought him and his family to Auckland so that he could have medical treatment. However, his injuries were serious, and he died on 22 July 1866.

Thomas Chapman, with whom the Waitoas were staying, recorded Rota's death for Bishop Selwyn and wrote, "It has pleased God to take to Himself our faithful friend and brother in Christ, Rota Waitoa." Sir William Martin organised the funeral, and on 24 July 1866.

Rota Waitoa was buried in the chapel yard at St Stephen's, Taurarua (Judges Bay), by a very distraught Robert Maunsell. A flat stone marks his grave, inscribed with these words:

Rev. Rota Waitoa
Died 22 July, 1866
Te Matamua o nga Minita Maori

There is a memorial in St Stephen's, Te Araroa, to Rota and his son Hone, who was also ordained and served his whole ministry at Te Kawakawa. The oldest building at St John's College (the original kitchen) was named after Rota Waitoa in the early 1960s by the then warden, Dr Raymond Foster. A new Māori pastorate church at Elsdon near Wellington was consecrated and dedicated to the memory of Rota Waitoa on 20 May 1989 by Hūia Hāpai Winiata from Ngāti Raukawa, the Assistant Bishop of Wellington.

Rota Waitoa is commemorated on 22 May, the day he was ordained deacon.

Rota Waitoa

May 22

Te Mātāmua o ngā Minita Māori

The first Māori ordained in New Zealand

FOR LITURGICAL USE

Rota Waitoa came from the Ngāti Raukawa people of Ōtaki and received his initial Christian education from Octavius Hadfield at Waikanae. Later he became Bishop Selwyn’s constant companion. He entered St John’s College, Auckland, in the 1840s and was noted for his high standard of knowledge, his sincerity and his humility. He was ordained on 22 May 1853, becoming the “first born” of the Māori clergy, and spent his whole ministry at Te Kawakawa (Te Araroa). Rota’s memory and his line are woven into the story of Christianity on the East Coast. He died in 1866.

SENTENCE

Kia whakakākahuria āu tohunga ki te tika; kia hāmama tāu hunga tapu i te hari.

Waiata 132: 9

Let your priests be clothed with righteousness, O God; and let your faithful people cry out for joy.

Psalms 132: 9

COLLECTS

E te Atua pono,

Te kaihōmai i ngā mea pai katoa, nāu i whakarite kia tū,
te mātāmua o ngā Māori, a Rota Waitoa
hei Pirihi, mō te Hāhi.

Manaakitia ngā minita katoa,
o āu kupu me āu hākarameta tapu
i runga i te kaha o te Wairua Tapu.

Meinga kia ū tonu rātou
hei pononga i roto i tēnei mahi minitatanga,
kia whakakorōriatia ai tōu ingoa,
me te whakaoranga o te hunga tapu. Āmine.

God of truth and love,
by your gracious gift
Rota Waitoa was the first of the Māori people
to serve in the ordained ministry of your church;
grant that by the power of your Holy Spirit
all ministers of your word and sacraments
may continue faithful in their ministry among your people;
through Jesus Christ our Lord.

God of every race and nation,
praise and glory for Rota's ordination
to be the first Māori deacon;
grant that we may never lack Māori ministers
to lead the church's worship.

PSALMS: 11 46

READINGS

1 Samuel 16: 10-13a	Anointed for service
1 Timothy 4: 11-16	Spiritual endowment
John 15: 12-17	Chosen by Christ

POST-COMMUNION SENTENCE

Ko te mea pai i tukua rā ki a koe, me tiaki e koe, arā e te Wairua
Tapu e noho ana i roto i a tātou. *2 Timoti 1: 14*

Guard the good treasure entrusted to you, with the help of
the Holy Spirit living in us. *2 Timothy 1: 14*

Frederick Augustus Bennett

May 23

Te Mātāmua o ngā Pīhopa Māori

The first Māori Bishop

In 1886 General Synod was held in Auckland. On his way back from there, Bishop Suter of Nelson went to see the Pink and White Terraces, and, while in the area, conducted a service at Te Wairoa, a village that was later destroyed by the eruption of Mount Tarawera on 9 June that year. During the service he noticed a young Māori sitting on the edge of the stage and was struck by his sincere and devout bearing. According to one source Bishop Suter was also impressed with the boy's singing of the traditional Māori hymn, "Whakarongo ki te kupu", with its repeated refrain, "Oti rawa!" The hymn was a favourite of Bishop Bennett's and was sung at both his consecration and his funeral. The boy was Frederick Augustus Bennett. Suter invited him to accompany him to Nelson to be educated and train for the ministry. The boy walked to Ōhinemutu, obtained permission from his parents, and went to Nelson.

Frederick Bennett was the son of Dr John Bennett, the first registrar-general of New Zealand, and his mother was a Te Arawa chieftainess. The future bishop was born in Ōhinemutu in 1871 and was a member of the Ngāti Whakaeue tribe of Te Arawa. He had already received some schooling at St Stephen's School in Parnell. In Nelson he attended Nelson College and then studied theology and gained his L.Th. from the college run by Bishop Suter at his residence, "Bishopdale". He was ordained deacon in 1896 and priest in 1897. He served first under F.W. Chatterton in All Saints' parish, Nelson. Because of Chatterton's interest in ministry to the Māori people,

Bennett was encouraged to extend his ministry to the Māori people of the Nelson district.

In 1899 Samuel Williams of Te Aute made funds available to provide for a renewal of ministry among the Māori people in South Taranaki, and asked Bishop Suter to release Frederick Bennett for this work. Bennett worked in the Whanganui area until becoming chaplain to the Bishop of Auckland in 1903. Then in 1905 he was appointed Māori missionary in Rotorua and superintendent of the mission work in that area. He threw himself into the work with great determination and enthusiasm. Bennett was vicar of the Ōhinemutu pastorate. It was during his time that the present St Faith's Church (Te Whakapono) was built to replace the previous church, which had been blown down in a gale.

While at Ōhinemutu, Frederick Bennett did much to encourage the cultural activities of the Arawa people. He also became well-known as a vigorous missionary around the whole diocese. He not only made an impact on the faith of the church, but won the respect of many outside it. In 1917 he was appointed superintendent of the Hawke's Bay Māori mission and moved to Kohupātiki near Clive. He was a member of the diocesan Standing Committee and edited a monthly Māori paper.

After several years of appeal and negotiation, General Synod finally met a widespread and deep desire amongst the Māori people to have a Māori bishop. On 2 December 1928 in Waiapu Cathedral, Frederick Augustus Bennett was consecrated as the first Bishop of Aotearoa, at that time suffragan Bishop of Waiapu. It was a position

he was to hold for 22 years. He became the spiritual representative of the generation of Ngata, Pōmare, and Buck, with whom he had earlier played an important part in the development of the Young Māori Party. He continued to give unstinting service to the welfare of the Māori people. At a time when many of the Māori people were dispirited, he brought “faith and belief in the future”. In 1938 he was part of an important delegation to the government of the day on the damaging effects of alcohol abuse on the Māori people - a problem which Bennett described as imported by Europeans. In 1948 he was awarded the CMG, and in the same year attended the Lambeth Conference and the opening of the World Council of Churches in Amsterdam.

Renowned for his skills in oratory in both Māori and English, he was able to speak to both races “in a language which they understood and appreciated”. He could speak for the Māori to the Pākehā and for the Pākehā to the Māori. In a tribute to him at the time of his death on 16 September 1950, he was acknowledged as a great leader:

An essentially kindly and approachable man, the Bishop in bearing was a *rangatira* of the old school - the personification of simple dignity. The melodious voice that entranced many a congregation was, undoubtedly, a gift from his Polynesian forbears. In English his speech was slow and deliberate. But in Maori, words often poured torrentially from his lips. He loved to take an old Maori saying and use it as a text. There were few men, in a generation of orators, who could equal him.

A man of deep humility of spirit and infinite courage, he will be remembered as one of the most revered and loved leaders the Maori people have ever known.

His grave in the chancel of St Faith's Church, Ōhinemutu, bears the following inscription, chosen by Archbishop Norman Lesser: "Here lies all that could die of Frederick Augustus Bennett."

Frederick Bennett's son Manuhua became the third Bishop of Aotearoa on 18 October 1968, St Luke's Day. Frederick Augustus Bennett, the first Māori bishop, is commemorated on the day following the commemoration of Rota Waitoa, the first Māori priest.

The following is an excerpt from the Poroporoaki to Frederick Augustus Bennett by Kepa Ehau, September 1950:

Te Matua i roto i te Ariki
Our revered elder in Christ
Ngā tōtara haemata,
(You were all¹ like) the strong tōtara,
ngā tōtara whakahīhī o te wao tapu nui a Tāne Mahuta,
the lofty totara from the great sacred forest of Tāne Mahuta,
ngā tāngata hautū, ngā haumi, ngā whakatakere o ngā waka.
the tangata hautū, the haumi, the whakatakere of the canoes².
Ngā toka tū moana akinga ā tai,

¹ A reference to Ngata and others who died about the same time as Bishop Bennett.

² Three images of the unity, strength and stability of a canoe.

(You were all like) the sentinel rocks defying the tides,
 akinga ā hau, akinga ā ngaru tūātea.
defying the winds, defying the ocean waves.
 Āku parepare, āku whakaruruhau,
(You were all like) my parepare³, my windbreak
 “te mūrau a te tini, te wenerau a te mano, āku manu tioriori”,
“the guiding star of the multitudes, the envy of thousands,
my manu tioriori”,
 āku manu honenga, ngā kākā waha nui o te pae,
my manu honenga, my strong-voiced kākā of the threshold⁴,
 ngā kākā haetara ki te iwi i āna rā.
you were the greatly admired kākā of your time.
 Ngā tamariki o ngā whare tapu, ngā whare wānanga,
O sons of the whare tapu, the whare wānanga,
 ngā whare māire, ngā whare whakairo, ngā whare kōrero,
the whare māire, the whare whakairo, the whare kōrero⁵,
 haere koutou ki te wā kāinga.
go forward to the final home.
 Te Pīhopa Māori tuatahi o te Hāhi o Ingarangi
(You), the first Māori Bishop of the Church of England,
 i whānau, i nanatia, i whakatupuria koe i te wā kāinga,
were born, nurtured and grew up here, in this place
 i whakatangatia atu koe ki Te Wai Pounamu.
and you reached manhood in Te Wai Pounamu.
 Nō reira, ka tāpaea a koe tōu tinana ki te para

³ A cloak that gives protection against the weather.

⁴ Three references to birds as images of oratorical brilliance.

⁵ Reference to houses of learning and the sacred lore.

There, you wrapped yourself in the vestments (of the Church)

ki te ngaki i te mara a tō tātou Matua.

to till the fields of our Father.

Nōu ka hoki mai,

Soon after your return,

ka ūhia ki runga ki a koe te Pīhopatanga o Aotearoa.

you were vested with the office of Bishop of Aotearoa.

Kua whawhaitia e koe te whawhai pai,

You have fought the good fight,

kua omakia e koe te oma pai.

you have run the good race.

Kua mōai koa a Taupiri, a Te Rewarewa, e tū tai ana rā,

Taupiri is desolate, also Te Rewarewa, and trimmed too,

te kauika taramea i te mātārae i waho o Muruika.

are the moored red ochred canoes off the headland,

outside of Muruika.

Te pononga a Te Atua,

Servant of God,

haere, e hoe i runga i tō waka i te whakapono.

go, sail on your canoe of faith.

E tae koe ki ngā rire o ngā rangi, ki te tauranga i tō Atua,

And when you reach the highest of the heavens,

the resting place of the Lord,

tēnā te reo pōwhiri whakatau i a koe:

there a voice will be welcoming you:

“Haere mai e te hunga whakapai a tōku Matua;

“Come, the faithful people of my Lord,

nohoia te rangatiratanga o te rangi,

and dwell in the kingdom of heaven,

kua rite noa atu mō koutou
a place has been prepared for you
nō te orokohanganga mai rā anō o te ao”.
since the beginning of the world”.

For further reading:

W.J.W. Rosevear, *Waiapu: The Story of a Diocese*, Auckland, Paul’s Book Arcade, 1960.

Frederick Augustus Bennett
Te Mātāmua o ngā Pīhopa Māori
The first Māori Bishop

May 23

FOR LITURGICAL USE

Frederick Augustus Bennett was born in 1871 and, after service in Māori mission work mainly in Rotorua and Hawke's Bay, was consecrated Bishop of Aotearoa on 2 December 1928. Renowned for his skills in oratory in both Māori and English, he was able to speak for the Māori to the Pākehā and for the Pākehā to the Māori. Remembered as an essentially kindly and approachable man, the bishop in bearing was a rangatira of the old school - the personification of simple dignity. He died in 1950.

SENTENCE

E kore rawa ahau e wareware ki āu ako, e Ihowā, he mea
whakahauora hoki nāu ēnā i ahau. *Waiata 119: 93*

I will never forget your precepts, O God, for by them you have
given me life. *Psalms 119: 93*

COLLECTS

Anō ka tutuki te wā
ka kākahuria te korowai o te Wairua Tapu
e Te Atua ora tonu
ki runga ki a Frederick Augustus Bennett
hei matua i roto ia a koe
hei ārahi i te iwi Māori;
nāna i kauwhau tō kupu i riri te hē,
i whakapau te manawanui mō te whakaako;
tukua mai ki a mātou taua wairua o te kaha,
o te aroha, o te ngākau mahara,
kia manakohia ai mātou e koe,
ko Īhu Karaiti hoki tō mātou Ariki. Āmine.

Living God, in the fullness of time,
the mantle of your Holy Spirit
clothed Frederick Augustus Bennett
as a father in your whānau,
to lead the Māori people
by preaching your word, rebuking error,
and teaching with unfailing patience;
grant us the same spirit of power,
love, and self control,
that we may do what pleases you;
through Jesus Christ our Lord.

Blessed are you, God of all mana and authority,
in Frederick, the first Māori bishop;
for it is your will that every race
will have its part to direct the church.

PSALMS: 101 122

READINGS

1 Samuel 3: 1-10	The call of Samuel
2 Corinthians 3: 1-6	Ministers of a new covenant
Matthew 9: 35-38	Proclaiming the good news

POST-COMMUNION SENTENCE

Kia mahara ki te hunga e tohutohu ana i a koutou, kua kōrero nei i te kupu a te Atua ki a koutou: tirohia te tukunga iho o tā rātou whakahaere, kia rite tō koutou ki tō rātou whakapono. *Hiperu 13: 7*

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. *Hebrews 13: 7*

Mother Edith

May 24

*Founder of the Community of the Sacred Name
Christchurch*

Edith Mary Mellish was born on the island of Mauritius on 10 March 1861 to Edward and Ellen Mellish. Her father was a banker and businessman in Australia and then in Mauritius from 1859. Later he was stationed in China and England, where Edith attended a boarding school. Edith's mother died when she was two, and Edward's second wife, Sarah Waterworth, had been a CMS missionary. She encouraged Edith's religious development, and Edith wanted to be a missionary. As the oldest child, Edith took on the responsibilities of helping with the children of her father's second and third marriages. Only when the children were old enough could she follow her own plans. First of all she undertook some parish work. Then, seeking training, she joined the Deaconess Community of St Andrew, London, in 1881 and became a deaconess in 1891.

The nineteenth century witnessed the emergence of new roles for women in society. In the Church of England this was reflected in the re-establishment of the order of deaconesses and in the growth of religious communities for women. Deaconesses tended to work in parishes, but the religious communities were more independent. These two strands overlapped, as can be seen in the Deaconess Community of St Andrew.

The same year in which Edith became a deaconess, the Bishop of Christchurch (Churchill Julius) wrote to the Bishop of London (Frederick Temple), asking that a sister be made available for work in the Christchurch Diocese. Bishop Temple agreed to the request, provided that the sister who was sent should build up a community for other women workers. Emerging social problems in Christchurch

had led a number of women to express an interest in church work and in forming a community. In January 1892 Bishop Julius admitted Frances Torlesse, Mary Anne Vousden and Mary Pursey as probationary deaconesses. Other women shared in the work done and were to become the nucleus of the first religious community in New Zealand.

In 1893 Churchill Julius attended the Lambeth Conference and followed up his request to Frederick Temple. Sister Edith was chosen to go to New Zealand and establish the community. She arrived in Christchurch in August 1893. The members of the community were heavily involved in ministry to women in Christchurch and beyond from their base in Gloucester Street. They soon moved to George Street, and then in 1895 to Barbadoes Street. The sisters worked with unmarried women, cared for orphans, taught, did church embroidery, visited hospitals and prisons, as well as developing community life.

Things were far from easy for these women, and the community grew slowly under difficult circumstances. The original name of the community was “The Sisters of Bethany”, a name chosen by Sister Edith. In 1911 the name was changed to “The Community of the Sacred Name”, as there had been another group called “The Sisters of Bethany” in London since 1866. It was from 1911 that Sister Edith was called Mother Edith.

Mother Edith’s outstanding characteristics were generosity, compassion, humility, fearlessness, and a loving concern for all. For her nothing was too difficult. She had a capacity for work that was unbounded, and a multitude of activities and varied works were

carried on under her leadership as the community grew. Although some Anglicans in Christchurch regarded the community with suspicion as “popish”, the sisters won wide admiration for their work. Mother Edith had some very strong and definite views about the position of women in the world and in the church. She could blaze out at injustice or contempt shown to girls or women, especially the weak and defenceless.

All the original members of the community were deaconesses, but the emphasis gradually shifted more and more to the religious life of prayer and the conduct of quiet days and retreats. Mother Edith maintained that the root of the religious life is the worship and service of God in prayer, meditation and self-sacrifice. As the links with the original deaconess order faded, Mother Edith took great trouble over the structure and patterns of the order along the lines of a traditional religious community.

Mother Edith had not enjoyed good health, and in 1915 she travelled to England to take a complete break and to see her family. She also took the opportunity to note developments in women’s religious orders in Britain. She put some of these into practice after her return in 1916 in her revision of the rule of the order and of the statutes governing it. Mother Edith died on 25 May 1922.

Mother Edith

May 24

*Founder of the Community of the Sacred Name
Christchurch*

FOR LITURGICAL USE

Mother Edith was born on 10 March 1861. She was chosen from the Deaconess Community of St Andrew, London, to answer the call of Bishop Churchill Julius of Christchurch for a sister to work in his diocese. She arrived in Christchurch in 1893 to find a small group of dedicated probationer deaconesses ready to form a community. Originally called “The Sisters of Bethany”, they became “The Community of the Sacred Name” in 1911. Mother Edith’s outstanding characteristics were compassion, humility, fearlessness and a loving concern for all. For her nothing was too difficult. She died on 25 May 1922.

SENTENCE

If we love one another God lives in us, and God’s love is perfected in us.
1 John 4: 12

COLLECTS

Everliving God,
we thank you for Mother Edith
and the community she founded;
give us grace to love you above all things
and each other in you,
that we may care for those in need
and faithfully sing your praise;
this we ask
in the sacred name of Jesus Christ our Lord.

Jesus, you promise that when two or three of us
are gathered in your name, you will be there;
we praise you for Edith,
who left behind all that she loved
to found a community to serve in your name;
you have blessed her sisters greatly,
bless them now, we pray, and into the time ahead.

PSALMS 20 96

READINGS

1 Samuel 1: 21-28	Hannah's faith and devotion
Philippians 3: 7-11	Loss and gain
Mark 9: 33-41	In Jesus' name

POST-COMMUNION SENTENCE

If we have died with Christ, we will also live with him, if we endure,
we will also reign with him. *2 Timothy 1: 11, 12*

The Venerable Bede of Jarrow
Teacher of the Faith

May 25

The Venerable Bede is remembered principally for his *Ecclesiastical History of the English People*. His talents reached far beyond that however, though it remains his outstanding work and most significant contribution to the story of the church.

Bede was born about 673 near Sunderland. At the age of seven he was placed in the monastery at Wearmouth under the care of Benedict Biscop. Biscop had become the founder and abbot of Wearmouth in 674, and developed there a great centre of art and learning, based on the enormous collection of books he gathered from his visits to Rome and elsewhere. In 682 he founded the monastery of Jarrow and placed Bede there under the abbot, Ceolfrith. Bede spent the remainder of his life at Jarrow, never travelling further from it than, perhaps, Lindisfarne or York. Probably because of exceptional progress in his studies, he was ordained deacon at the age of 19. He was ordained priest about 703 at the age of 30.

Bede used the library gathered by Benedict Biscop and Ceolfrith to the full, and became the greatest scholar of the western church of his time. He wrote extensively on chronology and on the lives of the saints and on the abbots of Wearmouth and Jarrow, and provided extensive commentaries on Scripture, based on earlier patristic writings. His works on chronology are of significance because they helped to establish the custom of dating events from the birth of Jesus. The crown of his work was his *Ecclesiastical History*. It is an outstanding work because of Bede's careful attention to sources and his judicious and charitable treatment of contentious points. It is, within the limits of the information available to him, reliable and accurate. For the sixth and seventh centuries it remains the major source of English history.

The character of Bede is evident in his works: he was an ardent and careful scholar. He did his work, he says, "amid the observance of monastic discipline and the daily singing in church". He remained a devout scholar to the end, dictating his vernacular translation of John's Gospel on his death-bed. He died in 735. The title "Venerable" (meaning "revered") was ascribed to him more than a century later and indicates the respect with which he was regarded.

The Venerable Bede of Jarrow
Teacher of the Faith

May 25

FOR LITURGICAL USE

Bede was born about 673 and, as a boy, was educated first in the monastery at Wearmouth and then at Jarrow, where he remained till his death in 735. He used the extensive library at Jarrow to the full and became the greatest European scholar of his day. He is best known for his *Ecclesiastical History of the English People*, but wrote extensively on many subjects. The title “Venerable” ascribed to him a century later indicates the respect in which he was held.

SENTENCE

To you, O God, belong wisdom and strength; counsel and understanding are yours. *Job 12: 13 (adapted)*

COLLECTS

Everliving God,
you called your servant Bede
to devote his life
to learning, teaching and writing;
grant that the story of your past mercies
may confirm our faith and hope in you
and encourage us on our journey;
through Jesus Christ our Lord.

Praise to you, holy God,
for the monks of Jarrow,
happy to sing the daily services of the church
and to observe the monastic discipline.
Praise to you for your venerable servant Bede,
translator, historian.
Keep us from despising simple and virtuous living.

PSALMS 78: 1-7 145

READINGS

Ecclesiasticus 39: 1-9	The student of wisdom
1 Corinthians 1: 18-25	The power and wisdom of God
John 21: 20-25	True testimony

POST-COMMUNION SENTENCE

Jesus said, "Blessed are those who have not seen and yet have come to believe."
John 20: 29

Augustine

May 26

First Archbishop of Canterbury, Missionary

There were Christians in Britain when it was part of the Roman Empire, and this laid the foundations for an English church. Plagued by both external pressures and internal dissension, the Roman Empire effectively lost control of Britain by the end of the fourth century. The Saxon invasions of the fifth century submerged the earlier Celtic culture. The Celtic church was more and more confined to the west of Britain. They found missionary work among the invading Saxons extremely difficult and they became increasingly isolated. It is Augustine therefore who is known as “the apostle of the English” for his missionary work among the Anglo-Saxons. He became the first Archbishop of Canterbury in 597.

It was Pope Gregory the Great who conceived the idea of a mission to the Anglo-Saxons in Britain, having seen, according to Bede, some fair-skinned slave boys in the market-place, and on discovering that they were Angles remarked on their angelic faces. In 596 Gregory sent a team of monks from his own monastery in Rome under the leadership of their abbot, Augustine. They nearly turned back, daunted by the prospect of living in what must have appeared a barbarous and dangerous outpost. However, they eventually landed in Britain in 597. Kent provided the obvious place to establish the mission as it was the part of Britain most influenced by the continent of Europe. The local king, Ethelbert, whose wife Bertha was a Christian, tolerated their mission and allowed them to establish themselves at Canterbury, using the old Roman Church of St Martin. The historian Bede notes:

Here they first assembled to sing the psalms, to pray, to say Mass, to preach, and to baptise, until the king’s own conversion to the Faith gave them greater freedom to preach and to build and restore churches everywhere.

Ethelbert accepted Christianity and was baptised, as were a great many of his subjects. Augustine could now go to Arles, where he was consecrated Archbishop of Canterbury. So successful had Augustine been that in 598 he sent to Rome for more monks.

Augustine continued to seek the advice of Gregory on even quite small matters. It was Gregory who gave him the following famous counsel over the variety of religious practices in England:

If you have found customs, whether in the Church of Rome or of Gaul or any other that may be more acceptable to God, I wish you to make careful selection of them, and teach the Church of the English, which is still young in the Faith, whatever you have been able to learn with profit from the various Churches. For things should not be loved for the sake of places, but places for the sake of good things.

Gregory empowered Augustine to appoint another archbishop in York and to ordain a dozen bishops in southern Britain. Augustine did not carry this through. Gregory also appointed Augustine archbishop of all the bishops in Britain, meaning the successors of Celtic bishops from Roman times. Augustine made efforts to contact these bishops and establish his primatial authority over them, but understandably, as he represented the newer Anglo-Saxon culture, they regarded him with great suspicion, and attempts at ecclesiastical unity in Britain at that time came to nothing.

By the time of Augustine's death in 604 or 605, the Anglo-Saxon church was well established in eastern and southern Britain.

Augustine

May 26

First Archbishop of Canterbury, Missionary

FOR LITURGICAL USE

Augustine was sent by Pope Gregory the Great with a team of monks in 596 to establish a mission to the Anglo-Saxons in Britain. They eventually had a Christian centre in Canterbury, and in 597 Augustine was consecrated as the first Archbishop of Canterbury. The conversion of King Ethelbert assured the success of the mission among the Anglo-Saxons, though efforts by Augustine to establish his primacy over the older Celtic church in Britain were unsuccessful. Augustine died in 604 or 605.

SENTENCE

You, O Lord, will come to us like showers, like the spring rains that water the earth. *Hosea 6: 3 (adapted)*

COLLECTS

God of all the world,
your Son Jesus Christ sent his apostles
to preach the gospel to every creature;
grant that, as Augustine was enabled
to be a great missionary among the English people,
so we may follow in his steps
and with boldness declare your name
to those who know it not;
through Jesus Christ our Lord.

Holy Spirit,
you sent Augustine and his forty monks
across the English Channel to convert the Angles;
we thank you for the work they started,
and for all the good which has flowed from it.

PSALMS 85 98

READINGS

Isaiah 49: 22-25

A signal to the people

1 Thessalonians 2: 1-8

Preaching the gospel

Luke 10: 1-9

Missionaries sent ahead

POST-COMMUNION SENTENCE

No one who puts a hand to the plough and looks back is fit for the kingdom of God.

Luke 9: 62

Apolo Kivebulaya of Uganda Priest and Missionary

May 30

Apolo Kivebulaya was born in the Buganda region of Uganda in 1864. Apolo, whose original name was Waswa, survived the turmoil that engulfed the country in the 1880s, in which a number of Christians died (see June 3). When Captain Lugard arrived in 1890 to restore order, Apolo was involved in an expedition to subdue the Toro district to the west. Despite the civil war raging, which had overtones of religious conflict between Protestant, Catholic and Moslem, Christian teaching was spreading rapidly, and there was a great spiritual revival in 1893.

When Apolo returned from Toro, he had become associated with Protestant missionaries. On 27 January 1895 he was baptised, taking the name Apolo (Apollos). His father had chosen a bride for him, but she died, and Apolo never married. He volunteered to return as a teacher to Toro. It was about this time that he became known as Kivebulaya (“the thing from Britain”) because of the red military jacket he loved wearing.

He worked very hard in the Toro district and then across the Rift Valley at Mboga. He encountered considerable opposition, including a false accusation of murder. About this time Apolo had a powerful spiritual experience, in which he heard Christ say, “I am Jesus Christ. Preach to my people. Do not be afraid.” From this point on Apolo was convinced of his call and developed a profound joy in the gospel that others found infectious.

Apolo became a powerful missionary presence. He was ordained deacon in 1900 and priest in 1903. For 15 years he was the real pastor to the Christians in Toro, which he traversed endlessly on foot, till he bought a bicycle in 1913. He was forever encouraging the church, especially the flood of nominal converts, who needed

careful nurturing. To this Apolo gave single-minded devotion and energy, and a meticulous care over worship, which he conducted with great attention to its beauty.

In the meantime Mboga had declined, and in 1915 Apolo asked to be sent there. He rebuilt the church and established the mission work to the Pygmy tribes to the west, to which he was to devote much of the rest of his life. Apolo heard God's call, "Go and preach in the forest, because I am with you." He was fearless in the face of danger and won the trust of the Pygmy people. He undertook the translation of Mark's Gospel into one of the Pygmy languages.

In 1922 Apolo was made a canon in the Church of Uganda. In appointing him, Bishop Willis wrote:

I have chosen you on account of your great patience and perseverance in Toro and the Congo all these years, and your patience in suffering and persecution for the name of Our Lord, and for taking that name to the heathen.

In 1927 he became vice-president of the CMS in Uganda. He had seen the church there grow from one congregation of 200 in 1877 to 185,000 in 2,000 congregations 50 years later. Apolo never slackened his pace till illness overtook him early in 1933. He died on 30 May that year at Mboga. He is honoured as the outstanding figure of the first half-century of the Ugandan church. The first collect is based on one of his own prayers.

For further reading:

A. Luck, *African Saint: The Story of Apolo Kivebulaya*, London, SCM, 1963.

Apolo Kivebulaya of Uganda
Priest and Missionary

May 30

FOR LITURGICAL USE

Canon Apolo Kivebulaya was the outstanding Ugandan Christian of the first half-century of the church in that land. He was born in 1864 and became a church teacher in the western district of Toro. From his base there he reached out with the gospel of Christ to many people, including the Pygmies of the Congo. He was ordained deacon in 1900, priest in 1903, and was made a canon in 1922. He translated St Mark's Gospel into the Pygmy language and was deeply respected for his devotion to Christ, his humility and love, and his dedication to evangelism. He died on 30 May 1933.

SENTENCE

Hear my voice, O Lord, when I call: of you my heart has said, "Seek God's face"; your face Lord I will seek. *Psalm 27: 7, 8*

COLLECTS

Faithful and everloving God,
you richly blessed your servant Apolo Kivebulaya,
as you led him through the forests,
through the lakes and mountains,
to do your work among your people;
grant us so to proclaim your gospel,
that, being loved by you,
we may also be loved by your people;
for the sake of Jesus Christ our Saviour.

Jesus, friend of aliens and outsiders,
we thank you for Apolo
who came to baptise the Bambuti Pygmy people
and stayed to eat with them;
keep us humble and humane
for you are known to us in the breaking of bread.

PSALMS 121 138

READINGS

Isaiah 40: 9-11

Acts 18: 24-28

Luke 9: 1-6

The mighty shepherd

The ministry of Apollos

The twelve sent to evangelise

POST-COMMUNION SENTENCE

Some seed fell into good soil, and when it grew, it produced a
hundredfold.

Luke 8: 8

The visit of Mary to Elizabeth is an incident found only in the first chapter of Luke's Gospel (Luke 1:39-56). The angel Gabriel first announces to Zechariah the miraculous birth of John the Baptist, and then six months later announces to Mary the miraculous birth of Jesus. When Elizabeth discovers she is pregnant, she goes into hiding (Luke 1:24,25). Mary is told that Elizabeth is pregnant (Luke 1:36,37). It is in response to God's promises that she now goes to see her relative Elizabeth in her home somewhere in the hill country of Judah.

On her arrival, it is the unborn children who first acknowledge their relationship, though this is then made explicit in the words of Elizabeth to Mary (Luke 1:42-45). John the Baptist, not yet born, leaps in his mother's womb, demonstrating the truth of what Gabriel had said to Zechariah, that he would be filled with the Holy Spirit, and therefore a prophet, from his mother's womb (Luke 1:15,17). Elizabeth knows instantly that Mary is also pregnant and that her child is to be the messiah. Although later piety, in the popular prayer of the rosary, took up the first part of Elizabeth's words to Mary, the focus is actually on the status of Mary's child as Elizabeth's "Lord", who will fulfil the promises of God.

Elizabeth's words to Mary echo Old Testament praises of leading women in Israel (Judges 5:24; Judith 13:18). The emphasis on faith in God (Luke 1:45) relates closely to a later saying of Jesus in the Gospel of Luke that the real blessing belongs not to his mother merely as his mother, but as one who hears God's word and keeps it (Luke 11:27,28). After that comes Mary's song, Magnificat (Luke 1:46-55). This likewise picks up Old Testament echoes, particularly

from the song of Hannah (1 Samuel 1:11; 2:1-10). It reflects not so much the situation of Mary herself, but the situation of the downcast of Israel, and speaks of the hopes of the poor that are fulfilled in God's work in Christ.

The commemoration of the Visitation developed in the western church from the thirteenth century. The original date (2 July) was set eight days after the commemoration of the birth of John the Baptist (24 June), rather than between the Annunciation (25 March) and the birth of John the Baptist. The commemoration was retained in the *Book of Common Prayer*. In the revisions after the Second Vatican Council the Roman Catholic Church adopted the more logical sequence of Annunciation, Visitation, Birth of John the Baptist, and moved the commemoration to 31 May, and this date has been adopted by a number of Anglican Churches.

FOR LITURGICAL USE

The visit of Mary to Elizabeth is recorded only by Luke in his Gospel. The angel Gabriel announces the births of John the Baptist and Jesus, and before the births Mary visits Elizabeth in her home. In Luke's account there is a mutual recognition of the significance of these births as the fulfilment of God's promises to Israel as seen in the words of Elizabeth to Mary and in Mary's song, Magnificat.

SENTENCE

The Lord has lifted up the lowly and has filled the hungry with good things.

Luke 1: 52-53

COLLECTS

Everloving God,
by your grace Elizabeth rejoiced with Mary
and hailed her as the mother of the Lord.
Fill us with your grace,
that we may acclaim her Son as our Saviour
and rejoice in our fellowship with him;
through Jesus Christ our Lord.

God of the humble and expectant,
you bless those who believe when you promise;
help us, like Mary and Elizabeth,
simply to delight
in the good things you prepare for us,
to say, "Yes."
Praise to you our God; you answer prayer.

PSALMS 113 121

READINGS

Zechariah 2: 10-13

Romans 12: 9-16

Luke 1: 39-56

The Lord will live among you

Love one another

Mary and Elizabeth

POST-COMMUNION SENTENCE

Blessed is she who believed that the Lord's promise would be fulfilled.

Luke 1: 45

Justin Martyr at Rome

June 1

Justin was essentially a straightforward person, who had the courage to hold to his convictions at the cost of his life. For the church he was a pioneer in its relationship with the world of Greek philosophy.

Justin was born to pagan parents in Samaria about 100 CE. He spent some years exploring various philosophical schools, looking for the truth about life, but found most teachers shallow and unconvincing. In Platonism, however, he found a basic framework of understanding. Then about 135 at Ephesus, he was introduced to Christianity and remarked, "This is the only really reliable and useful philosophy I have found."

Fifteen years later Justin was teaching in Rome, and it is there that the three works for which he is remembered were published: *The Dialogue with Trypho the Jew*, his *First Apology*, addressed to the emperor Antoninus Pius, about 155, and his *Second Apology*, addressed to the Roman Senate, about 161. "Apology" here is used as a technical term for a spirited defence of something. The *Dialogue*, which is set in Ephesus, is a long work defending the church against Jewish accusations of distorting the Old Testament. Justin, in common with many Christians of the day, sees the Old Testament as foreshadowing the events of the New.

It is in the *Apologies* that we see more of Justin's pioneer work. Most earlier defences of Christianity had relied on simple assertions of blameless lives and harmless beliefs. However, Justin makes connections with widespread Platonic and Stoic ideas about the universe as a whole, notably in the concept of the "Logos" ("word" or "reason") that shapes the rational world, linking it with Christ as the Word of God. Most later theologians were to some extent Justin's

descendants. Justin argues that the state has nothing to fear from Christians. In his defence of the exemplary character of Christians and of their practices, Justin also gives us insights into early Christian worship in baptism and the Eucharist.

Justin and others were denounced to the authorities, according to one source, by Crescens the Cynic philosopher. They refused to make the customary gesture of allegiance to the emperor by participating in the pagan religious rites. Justin was executed about 165, along with six other Christians.

Justin
Martyr at Rome

June 1

FOR LITURGICAL USE

Justin came from Samaria, where he was born about 100 CE. He found the answer to his searchings for the meaning of life in Christianity, “the true philosophy”. He taught in Rome from about 150. He was one of the first Christians to link Christianity with Greek philosophical ideas. Justin’s writings also give us insights into worship in the early church. He was executed for his faith about 165.

SENTENCE

You Lord are a shield to cover me; you are my glory, and the lifter
up of my head.

Psalm 3: 3

COLLECTS

Gracious and eternal God,
in his search for a true philosophy,
you called your servant Justin
to the wisdom of your Word
and to willingness to suffer for his faith;
grant us to grow in our knowledge of you,
and give us courage to bear witness to the truth;
through Jesus Christ our Redeemer.

Glory to you, Jesus, light of the world,
for Justin’s declaration when put to the test,
that no right-minded person
forsakes truth for falsehood;
help us, like him, to hold on to that which is true.

PSALMS 16 119: 129-136

READINGS

2 Maccabees 7: 1-6	First of the martyred brothers
1 Peter 4: 12-19	Suffering as a Christian
John 12: 44-50	The apologia of Jesus

POST-COMMUNION SENTENCE

Join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling.

2 Timothy 1: 8, 9

The church in Uganda was born in martyrdom. The arrival of the Englishmen, Speke and Grant, in 1862 opened the Bugandan kingdom to outside influences, including Moslem missionaries from Zanzibar. H.M. Stanley arrived in 1875 and initiated the sending of missionaries by the Church Missionary Society. A party of eight missionaries was sent to Buganda in 1876, but through death and illness only two, Smith and Wilson, reached Uganda the following year. Later the same year Smith died. Wilson was joined in 1878 by Alexander Mackay, who became the real father of the gospel in Uganda - teacher, builder, evangelist, printer and pastor. Soon after Mackay's arrival, Roman Catholic missionaries also came to the court of the kabaka, Mutesa, the Ugandan ruler. They were French White Fathers, committed to the evangelisation of Equatorial Africa. The differences between Protestant and Catholic missions left Mutesa puzzled. He flirted with both missions, and the existence of pagan, Moslem, Protestant, and Catholic traditions provided a setting for considerable conflict. Nevertheless, Mackay made some progress. When Mutesa died in 1884, his son Mwanga, then only eighteen and lacking his father's ability to wield power effectively, tended to equate the missionaries with colonial incursions into Africa and turned against the Christians. The potential rivalries in the court erupted into violence. Bitter persecution resulted in the deaths of about thirty of the pages at the court. Anglicans and Roman Catholics were slowly burned alive together on 31 January 1885.

The gospel continued to spread however. In October 1885, Bishop Hannington, sent out as the first Bishop of Eastern Equatorial Africa, was murdered on the orders of Mwanga as he attempted to enter the country from Mombasa. There followed the most horrific period

in the story of the Christian faith in Uganda. Some of Mwanga's pages had become Christian and been baptised. Mwanga now systematically began to burn or torture them to death, partly because of their identification with the Christian faith, and partly because of their refusal to comply with the perverted moral demands he made on them. By now Mwanga regarded Christian influences as the cause of what he regarded as the disobedience of his subjects. In May 1886 he set out to destroy both Protestants and Catholics. Thirty-two, mainly young Christians at the court of Mwanga, perished, and many others died in the months of persecution that followed.

Mwanga's rage was directed at Christian converts from his own people. Mackay and the Roman Catholics continued their work quietly away from the court. The situation in Buganda eventually degenerated into civil war, from which order emerged only in the 1890s. At the same time began the great missionary work of Apolo Kivebulaya (see 30 May), building on the foundations of the martyrs of Uganda. Today the martyrs, Anglican and Roman Catholic, are commemorated together. The known victims include Joseph Mkasa, who protested the murder of Bishop Hannington, Charles Lwanga, a court official who had baptised some of the pages and tried to protect them from Mwanga's pederasty, Andrew Kagwa, a catechist, and Matthias Murumba, a judge.

FOR LITURGICAL USE

The martyrs of Uganda were for the most part young baptised page boys of Mwanga, the king or kabaka (ruler) of Buganda. Both Anglicans and Roman Catholics, in their loyalty to Christ, died without complaint by slow burning or torture on the orders of Mwanga in the years 1885 and 1886. Mwanga identified their Christian faith with disobedience, and saw their allegiance to God as a threat to his absolute authority.

SENTENCE

The Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.

Revelation 7: 17

COLLECTS

Everloving God,
you made the blood of martyrs
the seed of your church in Uganda;
grant that, as they were steadfast in faith
and obedient unto death,
yielding a plentiful harvest,
so may we be encouraged by their example
to witness courageously to your gospel;
through Jesus Christ our Saviour.

Praise to you, God of Africa,
for the martyrs of Uganda,
who stood, and stood firm
against the ruling and seductive power,
who by their persecution and death
inspired others to build your church.

PSALMS 54 126

READINGS

2 Maccabees 7: 1, 30-34, 39-40	Dying with integrity
Romans 8: 12-17	Suffering and glorified with Christ
Mark 8: 34-38	Taking up the cross

POST-COMMUNION SENTENCE

Rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed.

1 Peter 4: 13

Boniface

June 5

Bishop of Mainz, Missionary, Martyr

Born about 675 at Crediton in Devon, Boniface as a small child experienced a call to the monastic life. After an uneventful period in a Hampshire monastery, he volunteered to assist Willibrord as a missionary to the Frisians of northern Europe. It was not a successful mission. Following a short break at home in 717, Boniface learned that conditions in Frisia had changed and, going first to Rome to obtain papal authority, he returned to Frisia in 718, never to see Britain again. For over thirty years he laboured as a missionary. Initially he worked alongside Willibrord, but then, at the request of Pope Gregory II, he moved further east to pioneer a gospel ministry among the tribes of northern Germany.

His given name was Winfrith, and it was not until 719 that he took the name Boniface, by which he has become famous. In 722 he was consecrated Bishop of Mainz. It was in Hesse in northern Germany that Boniface had the most spectacular success of his career. At Geismar, where he was under the protection of Charles Martel, he began cutting down an ancient oak tree dedicated to the god Thor in the presence of a large number of hostile pagans. His motive was to put an end to idolatry by a definite and dramatic act of defiance. It was a courageous and dangerous act. The fact that Boniface did it unscathed by the wrath of Thor led to many baptisms throughout the region. Out of the timber salvaged from the tree, Boniface built a small chapel.

An interesting feature of Boniface's ministry was the use he made of women in his missionary work. He was also responsible for forming the monastery at Fulda, which for centuries played a key role in the growth of the church in that part of Europe. In 732 the Pope made him Archbishop of Mainz. In that capacity he instituted reforms in

the church in France, in particular establishing the Rule of St Benedict for monasteries in the Carolingian Empire.

At the age of seventy-five Boniface returned to northern Frisia, destroying pagan temples, building churches, and baptising thousands of converts. He died on 5 June 754 at the hands of a pagan band at Dokkum on the banks of a river. Here he had arranged to hold confirmation and baptism services on the eve of Pentecost Sunday. When some of his supporters made to defend themselves, Boniface ordered that no weapons should be used against their attackers. "Lay down your arms, for we are told in Scripture not to render evil for evil but to overcome evil by good."

Boniface

June 5

Bishop of Mainz, Missionary, Martyr

FOR LITURGICAL USE

Boniface was a British monk from Hampshire. He was born in 675 and spent over thirty years as a missionary to the pagan tribes of northern Europe. The turning point in his work was when he cut down an ancient oak dedicated to Thor and convinced the people of the emptiness of paganism and idolatry. He was appointed Bishop of Mainz in 722 and archbishop ten years later. He was martyred in 754 in northern Frisia as he prepared to baptise and confirm a group of new converts.

SENTENCE

We are heirs of God and joint heirs with Christ if, in fact, we suffer with him so that we may also be glorified with him. *Romans 8: 17*

COLLECTS

Almighty God,
you sent Boniface to Europe
to proclaim your love,
to confront the forces of paganism,
and to yield his life for the gospel;
give us grace gladly to bear the yoke of Christ
and to find our peace in his service;
through Jesus Christ our Saviour.

God of enterprise,
you called Boniface from his monastery
when he was forty;
you sent him to Germany,
to work with women as well as men,
till at seventy he was attacked and killed;
may we serve you half as well.

PSALMS 115 135: 13-21

READINGS

Isaiah 49: 5-10

Acts 20: 22-27

John 4: 22-26

A light to the nations

Paul's premonition of martyrdom

True worship

POST-COMMUNION SENTENCE

Keep watch over yourselves and over all the flock, to shepherd the church of God.

Acts 20: 28

Ini Kopuria

June 6

Founder of the Melanesian Brotherhood

One of the most important organisations of the Melanesian church is the Melanesian Brotherhood. It was begun in 1926 by Ini Kopuria. Kopuria was born about 1900 at Maravovo on Guadalcanal, the first Christian village on that island. He was baptised and then sent away to school, first to Pamua and later to Norfolk Island. Even at that stage he was remarkable for his independence and originality. Instead of becoming a village teacher, as expected, he joined the Native Armed Constabulary and was stationed on Guadalcanal.

In 1924, while attempting to make an arrest, Kopuria suffered an accident and was ill for some time. He underwent an intense religious experience and decided to form a brotherhood of young men who would take Christianity to the pagan villages of Guadalcanal where he himself had worked as a policeman. "I have visited all the villages as a police sergeant," he said, "and they all know me: why not go to them now as a missionary."

The idea of a brotherhood arose from several influences. The Anglo-Catholic style of the Melanesian Mission meant it was sympathetic to such an idea. Charles Fox had formed the Brotherhood of St Andrew in 1916 which had lasted for four years, so there was some experience of a brotherhood in Melanesia. In addition, while on Norfolk Island, Ini had heard stories of early English monks evangelising Germany. There was also a wish to develop an indigenous vehicle for Christianity outside the European-dominated framework of the Melanesian Mission.

The brothers took vows to remain unmarried, to take no payment for their work, and to obey those in authority. They were to work in pairs and would be organised in "households" of no more than twelve. On 28 October 1925 Ini Kopuria formally renounced his

possessions, marriage, and freedom of action. The brotherhood was established the following year with six new members from Santa Isabel, Guadalcanal, and the Russell Islands. The vows were not made for life, and each Brother annually had the option of renewing the vow or withdrawing from the Brotherhood. Later this pattern was modified to be more open-ended.

The first year was not very successful, but by 1935 there were 128 brothers. For many young men it offered an opportunity at a time when they were too young to marry and settle down and did not find the alternative of being an assistant teacher attractive. Other secular occupations were scarce. The Brotherhood became a significant force for evangelism, and the undisputed leadership of Ini Kopuria was a prime factor in its success. He also began an Order of Companions of the Brothers to foster village support for the Brotherhood, so that it would be independent of the Melanesian Mission and an entirely indigenous organisation.

Fox regarded Kopuria as one of the ablest Melanesians he had ever known. Fox said this of him in his journal:

Reverent, joyful, sympathetic, wise, these the brothers knew him to be. He was not popular with the white staff who thought him conceited. There was a little truth in this, for he felt his own gifts, though I don't think the conceit went deep; but he was very sensitive to colour feeling. He thought it all wrong that every Melanesian, because of his colour, should be inferior to every white man because of his colour. He felt that there was this feeling even within the Mission and the Church itself.

When the Japanese invaded Guadalcanal in 1942, Ini broke his vows and left the Brotherhood, joined the American Labour Corps, and then married. The war years brought a time of great unsettlement for everyone, and for a time Ini went, as the bishop wrote, “into a far country”. That was followed by the sickness from which he died, but not before he had come back to full communion. He served as a village deacon on Guadalcanal for his final years, though he was never happy in that position. He died at Maravovo on 6 June 1945.

For further reading:

D.L. Hilliard, *God's Gentlemen: A History of the Melanesian Mission 1849-1942*, Brisbane, University of Queensland Press, 1978.

Ini Kopuria

June 6

Founder of the Melanesian Brotherhood

FOR LITURGICAL USE

Ini Kopuria was the founder of the Melanesian Brotherhood, an indigenous evangelistic order. Ini was born on Guadalcanal about 1900, and after a religious experience in 1924 formed the Brotherhood. The Brothers took temporary vows not to marry, not take payment for their work, and to obey their leaders. Under Ini's gifted leadership the order became one of the most significant evangelistic movements in Melanesia. Ini left the Order in 1940 in the early stages of the war and, like many others, became unsettled. He contracted an illness from which he eventually died on 6 June 1945.

SENTENCE

The Lord is my strength and my defence and has become my deliverer. Psalm 118:14

COLLECTS

God of all tribes, islands and nations,
you called your servant, Ini Kopuria,
to take the light of Christ to those who lived in darkness:
inspire our hearts with the same love of you,
so that we may become faithful messengers of your gospel,
and in word and action
share the good news of salvation with all people;
through Jesus Christ our Lord.

Jesus, you called your followers friends,
blessed are you in Ini Kopuria,
who worked in a spirit of true brotherhood among his people.
Bind us together as one family,
and our work will not be in vain.

PSALMS 97 135:13-21

READINGS

Isaiah 51:4-8	The coastlands wait for God
Titus 2:11-15	Sound teaching
Luke 10:1-9	Sent to proclaim the gospel

POST COMMUNION SENTENCE

Jesus said, "Whoever does the will of my Father in heaven is my brother and sister and mother."
Matthew 12:50

Columba of Iona *Abbot, Missionary*

June 9

Although usually associated with Scotland, Columba was born in Ireland about 521 and educated in a school attached to one of the monasteries founded by Patrick. He grew up in County Donegal and, when his schooling was hastily concluded by an outbreak of plague, he toured the northern regions of Ireland for fifteen years, preaching the gospel and establishing Christian communities. He established the monasteries of Derry and Durrow, and possibly Kells as well.

He left Ireland in 563 with twelve companions for the island of Iona off the coast of Scotland. It is not clear whether he did this out of missionary zeal, or from a sense of guilt at his involvement in an altercation between two monasteries, or from a desire to help other Irish people beyond Ireland. Their life was hard, simple and austere: tilling the difficult soil and fishing the cold seas, coupled with a rigorous round of prayers and copying Christian manuscripts. Columba was a commanding figure with a vigorous commitment to the gospel, to the point of being quite harsh at times.

As the years passed, Columba mellowed, and his influence grew. Iona became the base for evangelistic missions to the Picts in Caledonia. Columba had to combat the power and influence of the Druids, but gradually Iona became the most important centre for evangelisation of the northern regions of Britain. He succeeded in converting Brude, the king of the Picts. In 574 Aidan of Dalriada, the Irish king, came to Columba for consecration. Columba and his successors established a number of monasteries in Scotland. Although Columba is often credited with the evangelisation of large parts of Scotland, much of this work was done later by others. He maintained his contacts with Ireland, and it is probably more accurate to regard him as the leader of the Irish in Scotland than as the apostle

of Scotland. His influence in Ireland included some continuing control over the monasteries he established there.

Columba had great skills as a poet and scribe. He died on 9 June 597 at the age of seventy-six. A close friend wrote of him: "He was dear to all, always showing a cheerful, holy face, and was gladdened in his inmost heart by the joy of the Holy Spirit." After Viking raids on Iona, his bones were translated to Dunkeld in the ninth century.

Columba of Iona
Abbot, Missionary

June 9

FOR LITURGICAL USE

Columba was born in Ireland about 521. Migrating to Iona off the coast of Scotland at the age of forty-two with twelve companions, he established a Christian community, which became the base for the evangelisation of Scotland. He established a number of monasteries in Ireland and Scotland, and was a skilful poet and scribe. He died in 597. Although his name means “dove”, he was a vigorous and commanding figure and at times stern. He has been traditionally known as “Columba the kind”.

SENTENCE

If I take the wings of the dawn, and alight at the uttermost parts of the sea, even there your hand will lead me, and your right hand will hold me fast.

Psalm 139: 9, 10

COLLECTS

Gracious God,
by his preaching,
your servant Columba
brought the light of the gospel to Scotland;
give us grace
to follow his example of zeal and patience
and to expend our energy
on winning others to faith in your Son,
our Saviour Jesus Christ.

Glory to you, Spirit of God,
for the preaching of Columba, aptly named the dove,
and for his companions at Iona;
though we may never banish monsters from the river Ness,
help us, like him, to be loving to everyone,
happy-faced, in the joy of the Holy Spirit.

PSALMS 18: 31-37 47

READINGS

Isaiah 66: 18-19

The islands afar off

1 Thessalonians 2: 1-8

Preaching the gospel

Mark 4: 35-41

Do not fear

POST-COMMUNION SENTENCE

Fear the Lord, you that are God's holy people, for those who fear
the Lord are in want of nothing.

Psalm 34: 9

Barnabas is one of the most significant members of the early church outside the Twelve. Our information about him comes mainly from the Acts of the Apostles, with some further details from Paul's letters. Luke tells us how in the early church in Jerusalem everything was held in common, and adds that Barnabas sold an estate and gave the proceeds to the church (Acts 4:36-37).

Barnabas was a Cypriot and a Levite. His original name was Joseph. It was the apostles who called him Barnabas (son of encouragement). Like Paul, he was a Jew from the Hellenistic world, not Palestine. Barnabas seems to have been warmly accepted by the church in Jerusalem and vouched for Paul to them when the latter joined the church (Acts 9:27). Further evidence of Barnabas's good standing can be seen in the fact that he was able to stay on in Jerusalem when many of the Greek-speaking Christians were scattered (Acts 8:1).

We next meet Barnabas when the church in Jerusalem entrusted him with the task of leading the church in Antioch, where Gentiles as well as Jews were beginning to respond to the gospel (Acts 11:22-24). To help him with his work, Barnabas went to Tarsus to bring Paul to Antioch (Acts 11:25-26). The church in Antioch then sent the pair of them to Jerusalem with relief funds (Acts 11:30), and commissioned them to undertake a missionary journey, which took them to Cyprus and then to Asia Minor (Acts 13 and 14). John Mark, who was also from Cyprus, accompanied them part of the way. Paul and Barnabas were mobbed in Lystra, with Barnabas being called "Zeus" and Paul "Hermes", but Barnabas appears to have escaped the stoning that Paul received (Acts 14:8-20).

Eventually Barnabas and Paul (with Barnabas appearing to be the leader) reported their successes to the church in Jerusalem (Acts 5:1-35). They then returned to Antioch with the resolutions of the Jerusalem Council on the obligations required of Gentiles joining the church. When it was suggested that Barnabas and Paul revisit the churches seen on their first missionary journey, Barnabas wanted to take his cousin John Mark, but Paul refused. Paul went off with Silas, and Barnabas and Mark went to Cyprus, which is the last we hear of Barnabas, though later tradition has it that he was martyred on Cyprus about 61 CE. He is regarded as the founder of the church on Cyprus.

In the difficult debates over the treatment of Gentile converts to the church, Barnabas seems to have held a centrist position, relating warmly to the Gentiles, but not willing to eat with them in the presence of more conservative Jewish Christians. For this, Barnabas, along with Peter, received a sharp rebuke from Paul (Galatians 2:11-14). Although Paul undertook no further missionary work with Barnabas, he nevertheless regarded him with respect as another apostle who, like himself, worked for his living (1 Corinthians 9:6).

FOR LITURGICAL USE

Barnabas was a Jew from Cyprus who became an apostle. He introduced Paul to the church leaders in Jerusalem. When sent to Antioch to guide the growing church there in its acceptance of Gentiles, he brought Paul into the work. The two of them took relief funds to Jerusalem and undertook a missionary journey to Cyprus and Asia Minor. Barnabas and Paul parted company at the beginning of Paul's second missionary journey. Barnabas went to Cyprus and is regarded as the founder of the church there.

SENTENCE

When Barnabas came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose.

Acts 11: 23

COLLECTS

Almighty God,
we remember today your servant Barnabas,
whose great joy was to proclaim your love;
grant us also the gift of your Holy Spirit,
to bring others to know your goodness,
to encourage the faint hearted
and to minister to those in need;
in the name of Jesus Christ our Lord.

Holy and humble Spirit,
we thank you for Barnabas
who went to seek for Saul;
grant us the integrity and perception
to recognise the one you choose.

PSALMS 34 119: 153-160

READINGS

Job 29: 7-16

The compassion of Job

Acts 11: 19-30

The mission of Barnabas

John 15: 12-17

Love one another

POST-COMMUNION SENTENCE

Barnabas was a good man, full of the Holy Spirit and of faith.

Acts 11: 24

Antony of Padua

June 13

Missionary, Preacher, Teacher of the Faith

Although he is called Antony, this great teacher was baptised Ferdinand. He came from a noble Portuguese family in Lisbon, where he was born in 1195. He attended the cathedral school in Lisbon, and then at the age of fifteen joined the Augustinian Canons. This order lived in community and engaged in work beyond their own houses. Finding there were too many distractions to his studies, Ferdinand asked permission to live in the priory at Coimbra, where for eight years he devoted himself entirely to prayer and study.

The Franciscan Order was only eleven years old, but had captured the imagination of many and grown rapidly, with an emphasis on poverty and mission, especially to the Moors. In 1220 the relics of five Franciscans who had been martyred in Morocco were brought to the priory. Ferdinand, fired with enthusiasm for the Franciscan ideals, obtained a release from the Augustinian Order and joined the Franciscans in their house of St Antony at Coimbra. He took the name Antony himself.

About the age of twenty-six he went to Morocco, but fell ill soon after his arrival and had to return to Europe. When he set sail for Portugal, a violent storm carried the ship to Messina in Sicily. Here Antony heard of a meeting of the Franciscan General Chapter to be held in Assisi and went there. This was when Brother Elias took over the control of the Franciscan Order.

Antony was sent to a little hospice near Forli, and engaged in the most menial tasks until called upon in an emergency to preach at an ordination. At that point, his remarkable preaching ability and profound learning were revealed. The Franciscans were already taking an interest in the emerging universities. Antony was

appointed as the first lector or teacher in theology to the order and taught in succession at Bologna, Montpellier and Toulouse. But it was through preaching that Antony exercised his greatest influence, drawing people in their thousands from all classes of society. Soon no church could be found to hold the crowds, so he preached in the open air. Much of his preaching was against greed and usury, and he was successful in bringing back to the church many who had fallen away.

Although Antony held office in the Franciscan Order, from 1230 he devoted himself entirely to preaching in and around Padua. He died in 1231 at the early age of thirty-six, worn out by his labours and his travels. He was canonized within a year of his death. Many legends have sprung up concerning his great love of animals, including fish, to whom he preached, and numerous miracles are associated with his relics, which remain in Padua.

Antony of Padua

June 13

Missionary, Preacher, Teacher of the Faith

FOR LITURGICAL USE

Antony of Padua was born in Portugal in 1195 and joined the Augustinian Canons at an early age. Later he became a Franciscan and worked briefly in Morocco. His work there was cut short by illness. He settled in Italy, where his great learning and ability at preaching were discovered. Very soon he was drawing thousands to his preaching, often on the subjects of usury and avarice. He was successful in bringing back to the church many who had fallen away. Antony died aged only thirty-six in 1231, having worn himself out by his labours.

SENTENCE

My tongue shall sing of your word, O Lord, for all your commandments are just.

Psalm 119: 172

COLLECTS

Everloving God,
by your grace and providence
your servant Antony became a great preacher
and a willing helper in time of need;
grant that, following his example,
we may seize every opportunity
in word and deed boldly to proclaim the gospel
of your Son, Jesus Christ our Lord.

Jesus, you spoke
as no one ever spoke before or after you;
and you chose Antony by his preaching
to win thousands from selfishness to love;
help us also to overcome our frailty
and use for you every gift we have.

PSALMS 19 119: 9-16

READINGS

Ecclesiasticus 15: 1-6	Wisdom's welcome
2 Timothy 1: 13, 14; 2: 1-3	Faithful teaching
Luke 12: 1-7	The preaching of Jesus

POST-COMMUNION SENTENCE

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel!

1 Corinthians 9: 16

Basil the Great

June 14

Bishop of Caesarea in Cappadocia

Teacher of the Faith

Basil was a significant leader of the church in the later fourth century, not only in his native Cappadocia, but throughout the eastern church. His provisions for the monastic movement gave it a shape that has had permanent effect on the church.

Basil was born about 330 in Caesarea in Cappadocia, Asia Minor (not to be confused with Caesarea in Palestine). He received a thorough education in the best pagan and Christian centres of the day. He contemplated an academic career, but was attracted to the ascetic ideals of the age, in which only a life lived in the power of the Spirit and subject to God was truly worth living. It was a call to a life of intense self-discipline that set one free to be at one with God and God's world.

For Basil, asceticism was not an end in itself. Rather, for him the key to the monastic life was love, and therefore it was to be lived in community. For a while Basil lived in community on his family estates. His brother Gregory of Nyssa and his sister Macrina were also significant figures in the church in the later Roman Empire. Basil laid the foundation for his two sets of monastic rules, which were very influential for monasticism throughout the church in the east and also in the west, only being superseded in the west by the Rule of St Benedict. Basil provided for spiritual discipline in a round of prayer and worship coupled with manual and charitable work, but he discouraged the austerities practised by some of the hermits.

In 364 Basil was ordained presbyter. In the theological disputes of the day, he strongly supported the emphasis of the Nicene Creed on the full and essential divinity of the Son. Together with his brother Gregory of Nyssa and his close friend Gregory of Nazianzus (see 9

May), he did much to persuade those who were hesitant. This Nicene theology was eventually ratified at Constantinople in 381 and is incorporated in the Nicene Creed that is still regularly recited in church.

Basil's moderating influence was not always appreciated, least of all by the emperor Valens, who sought to undermine Basil's position by dividing his see of Cappadocia. Basil responded by making his friend Gregory bishop of the new diocese despite Gregory's very great reluctance. Basil also wrote a treatise, *On the Holy Spirit*, since the debates on the Son's relation to the Father in the Trinity had implications for the theology of the Holy Spirit too. Basil was a convinced Trinitarian and a warm supporter of the engagement of theology with the best intellectual tradition of the day.

From 370 onwards Basil was Bishop of Caesarea, and in that position had responsibilities for the churches in Pontus. He did much to organise the monastic life of the city into a significant social force as an example of community love in action. On his death in 379, Basil left to the city a complete new town on his own estates, with hospital, hospice and church, as the church's outreach to the poor.

Basil the Great
Bishop of Caesarea in Cappadocia
Teacher of the Faith

June 14

FOR LITURGICAL USE

Basil the Great was born about 330 and became Bishop of Caesarea in Cappadocia in 370. Basil was greatly attracted to the ascetic life, and, as bishop, combined his role in the church with the fostering of the monastic life as an example of community love in action. He helped draw up an influential set of monastic rules, and was a moderating influence in the promotion of the Nicene theology that was finally ratified at Constantinople in 381. Basil died in 379.

SENTENCE

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, emptied himself, taking the form of a slave.

Philippians 2: 5, 7

COLLECTS

Gracious and eternal God,
you called your servant Basil of Caesarea
to be a defender of the faith
and an architect of Christian communities;
help us in our day
to interpret the faith to our world
and to build a society of love and justice;
through Jesus Christ our Lord.

Jesus Christ, your rule is love;
you called Basil to write the monastic rule,
to teach the church to pray
and to express its doctrine;
help us, when we are pressed,
to retain our optimism and tenderness.

Evelyn Underhill
Mystic

June 15

Evelyn Underhill maintained that “mysticism, in its pure form, is the science of ultimates, the science of union with the Absolute, and nothing else, and that the mystic is the person who attains to this union.” Her own life vividly illustrates her own understanding. Evelyn was born on 6 December 1875 into a well educated, but not particularly religious, legal family. She was educated at King’s College, London. In her childhood and youth she herself was a nominal churchgoer, being confirmed at fifteen. Subsequently she ceased worshipping and became an agnostic. Then gradually she returned to belief in God and became a deeply committed worshipper. Papal condemnation of modernism, along with her husband’s persuasion (she married in 1907), dissuaded her from her interest in the Roman Catholic Church, to which she had shown some inclination.

Following a religious experience in 1907, which she afterwards referred to as her “conversion”, Evelyn began to study the writings of the mystics and gathered together material for her classic book, *Mysticism* (1911). This was the first of twenty books, in which she developed her central theme - the love of God. In her spiritual pilgrimage, Evelyn was led to meditate deeply on the fact that the way of love is the way of sacrifice.

[Sacrifice] expresses . . . the living heart of religion; the self-giving of the creature to its God. By this self-giving action, man takes his conscious part in the response of the universe to the Source of its being; and unites the small movements of his childish soul to the eternal sacrifice of the Son.

Another theme to which she kept returning was the pursuit of knowledge at the expense of spiritual depth

The human mind's thirst for more and more breadth has obscured the human heart's craving for more and more depth. Our interest rushes out to the furthest limits of the universe, but we seldom take a sounding of the ocean beneath our restless keels.

About the same time as she wrote *Mysticism* she met F. von Hügel, who became her spiritual director. Evelyn herself became heavily involved with people seeking spiritual direction and help, both in person and through her voluminous correspondence. Her advice was invariably sensible and practicable.

From the mid 1920s she was in much demand as a retreat conductor - in days when women conductors of retreats were very rare. In recognition of her capabilities, King's College made her a fellow of the college in 1927. She continued to be associated with the House of Retreat at Pleshey almost to the end of her life.

A true mystic herself, Evelyn was at all times practical and to the point. Her conviction that mysticism showed itself in love of others is reflected in her commitment to socialism and the plight of the poor. She not only wrote books on prayer, worship and mysticism, but produced new translations and editions of older works on the subject, thus introducing many to the classics of western mysticism. Her studies and her response to the First World War led her to become a strong pacifist towards the end of her life. She died in 1941.

Evelyn Underhill
Mystic

June 15

FOR LITURGICAL USE

Evelyn Underhill was born in 1875 and, after a religious experience in 1907, became heavily involved in mystical spirituality. Through her books, retreat addresses and correspondence with those seeking spiritual counsel, Evelyn Underhill helped many to understand the mystical tradition. To her, worship and the varied dimensions of the spiritual life meant beginning with God and being “drawn at His pace and in His way to the place where He wants us to be: not the place we fancied for ourselves”. She died in 1941.

SENTENCE

How deep are your thoughts O God, and how great is the sum of them.

Psalm 139: 17

COLLECTS

God of love,
your servant Evelyn Underhill
delighted in your presence
and encouraged others in their journey;
may we grow ever nearer to you
and more open to your Spirit's voice,
till we abide in you for ever;
through Jesus Christ our Lord.

God of the expanding universe,
God of the simplest atom,
we praise you for Evelyn
and all who dare to seek
an intimate consistent union with you;
give us her cool perception, we pray,
and her passionate obedience.

PSALM 63: 1-9 91

READINGS

Joel 2: 26-29	God's Spirit poured out
Romans 8: 22-27	Future glory
John 14: 12-21	The Spirit of truth

POST-COMMUNION SENTENCE

Jesus said, "Abide in me, as I abide in you. You cannot bear fruit unless you abide in me." *John 15: 4 (adapted)*

Sadhu Sundar Singh
Teacher, Evangelist

June 19

Sundar Singh was born in the Punjab, India, in 1889 to well-to-do Sikh parents. His mother in particular was deeply religious and instilled in him a profound sense of devotion to God. She wanted him to become a sadhu or holy man. He was taught by Hindu teachers at first, and then attended the American Presbyterian mission school at Rampur. At that time he vehemently opposed Christianity as a western intrusion and burned a copy of the Bible. He could find no inner peace, however, until he encountered the living Christ in a vision in December 1904. His family tried to dissuade him from becoming a Christian, but he cut off his hair (one of the five symbols of the Sikh religion) and was baptised on his sixteenth birthday.

Sundar Singh decided to become a Christian sadhu. A month after his baptism he began to travel around India as an evangelist, endeavouring to present Christianity in a cultural form that would be meaningful to the peoples of India. The burden of his message was that Christ by his death saved us from our sins. Sundar Singh committed himself to eat only if food were offered to him, and to sleep in a house only if invited to do so. Such an undertaking led to enormous hardship. He was confirmed in 1907, and in 1909 was sent to St John's Divinity School in Lahore by Bishop Lefroy, with a view to training for the ordained ministry of the Anglican Church. He left after only eight months. The expectation that he would minister only in Anglican churches was unacceptable to him, and he felt the theological study was too much about academic theology and not about the personal knowledge of Christ, which to him was the heart of his spirituality and the foundation of theological study.

Despite the fact that preaching Christianity was forbidden in Tibet, Sundar Singh paid annual visits there for several years from 1912. He was thrown into a dry well in Tibet and on another occasion into

prison in Nepal. In his desire to emulate Christ, he undertook a major fast in 1913, and in the course of it had another vision of the glorified Lord. He had a number of ecstatic visions after that, from which he drew spiritual strength.

By 1917 he was known outside India. In 1918 he toured South India, Ceylon, Burma, Malaya, Japan and China. He visited England, America and Australia in 1920 and Europe in 1922. He made a considerable impression as a modern saint and mystic, above all by the serenity and radiance of his appearance. After 1922 his health deteriorated and he remained in India. He made use of a bungalow at Subathu, bought with money from his father and the royalties from the sale of his books, which were widely read at the time.

He had a strong desire to go back to Tibet, but after visits in 1919 and 1921 was unable to get through until his final journey in 1929. He set out for Tibet in April of that year, and was never heard of again. He probably died on the way.

For further reading:

A.J. Appasamy, *Sundar Singh: A Biography*, London, Lutterworth, 1958.

Sadhu Sundar Singh
Teacher, Evangelist

June 19

FOR LITURGICAL USE

Sundar Singh was born in 1889 and, after his dramatic conversion to Christianity in 1904, became an Indian Christian mystic and holy man or sadhu. He devoted his life to preaching the gospel to the people of India. He is remembered for his desire to present Christ in a way which would be meaningful to the cultures of the east. He made several visits to Tibet and was last heard of in April 1929 when he was again going there.

SENTENCE

My soul has a desire and longing to enter the courts of the Lord; my heart and my flesh rejoice in the living God. *Psalm 84: 2*

COLLECTS

Everloving God,
the end of all our searching,
your servant Sundar Singh,
leaving all to follow Christ,
fearlessly proclaimed his new-found faith;
give us a like commitment to the gospel,
that in the power of the Holy Spirit
we may bear witness to
the love of Jesus Christ our Saviour.

God of good news,
we offer you our praise and humble thanks
for your sadhu, Sundar;
we praise you for his unique success and suffering
in bringing the gospel to others;
may we draw inspiration
from his love for all whom Jesus died to save.

PSALMS 42 43

READINGS

Exodus 33: 7-11	The friend of God
1 Corinthians 9: 19-23	All things to all people
Mark 10: 23-31	For the sake of the gospel

POST-COMMUNION SENTENCE

Jesus said, "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls."

Matthew 11: 29

The story of Hēnare Wiremu Taratoa is closely bound up with the story of Hēni Te Kiri Karamu (see 29 April). It was Hēnare who both commended and then wrote down the “Orders of the Day” for the Māori forces that were to inspire the compassionate actions of Hēni at the defence of Gate Pā. British troops had arrived in the Tauranga district to prevent the transport of supplies to the Waikato tribes through the region. The local tribe gathered at Te Waoku pā near the Waimapu River, and then at Pōterīwhi pā a code of conduct was drawn up. The code was conveyed to the British commander by Taratoa at the request of the chief Rāwiri Puhirake:

To the Colonel,

Friend, salutations to you. The end of that, friend, do you heed our laws for (regulating) the fight.

Rule 1 If wounded or (captured) whole, and butt of the musket or hilt of the sword be turned to me (he) will be saved.

Rule 2 If any Pakeha being a soldier by name, shall be travelling unarmed and meet me, he will be captured, and handed over to the direction of the law.

Rule 3 The soldier who flees, being carried away by his fears, and goes to the house of the priest with his gun (even though carrying arms) will be saved; I will not go there.

Rule 4 The unarmed Pakehas, women and children will be spared.

The end. These are binding laws for Tauranga.

Taratoa carried on his person a copy of the “Orders of the Day” for the conduct of the fight. It was prefaced by a prayer, and at the bottom was what may have been the Christian inspiration of the code: “If thine enemy hunger, feed him; if he thirst, give him drink” (Romans 12:20).

Taratoa was a leader of the Ngāi Te Rangi in the Tauranga area. He was born, probably about 1830, and lived at Ōpounui on Matakana Island. Taratoa came under the influence of Henry Williams in the Bay of Islands, was taught by him, and adopted his names, Hēnare Wiremu (Henry Williams), at his baptism. From about 1845 he attended St John’s College and was married there on 3 April 1850 by Bishop Selwyn to a Māori woman, whose name is not known.

Taratoa accompanied Bishop Selwyn on several of his journeys, including a voyage to Melanesia. Several of the Māori students at St John’s were eager to travel with Selwyn, and in 1852 Taratoa went with Selwyn and spent some months working with William Nihill at Nengone in the Loyalty Islands. Then in 1858 Taratoa became a teacher at the Native School at Ōtaki and was appointed a Lay Reader. Selwyn was unwilling to offer Taratoa any prospect of ordination, for although he found Taratoa clever and thoughtful he also considered him rather excitable.

Taratoa was among those who expressed dissatisfaction with the Governor, Thomas Gore Browne, for the events in Taranaki in 1860. When George Grey returned for his second term as governor, Taratoa was also unhappy at his proposals for the indirect imposition of British law and British officials on Māori districts. Taratoa eventually returned to the Tauranga district in 1861, where

he set up a Christian school and organised a local system of Māori councils.

With the outbreak of war in the Waikato, Taratoa and the Ngāi Te Rangi people became more and more involved in events. Hēnare Taratoa may have gone back to Ōtaki for a short time, but by 1864 he was once again in the Tauranga area. The pā at Pukehinahina was built just outside mission lands, because Hēnare and others thought it inappropriate to fight on mission property. The gate marked the boundary; hence the name, Gate Pā. Hēnare was involved in the Māori victory over the British forces at Pukehinahina (Gate Pā), and indeed, in the version of the events apparently known to Bishop Selwyn, it was Taratoa who performed the compassionate act of giving water to the wounded British officer there.

The Māori defendants regrouped at Te Ranga, and the British forces attacked and defeated them there on 21 June 1864. In that battle Hēnare Wiremu Taratoa lost his life. On his body were found the “Orders of the Day” and pages from his Bible. The words of Rawara Kerehoma speak of the battle of Gate Pā and its aftermath:

E tangi haere ana
Nga tai te uru ei
Ka mai angi nga mahara
Ano he paoa ahi
Kua makariri ke
Te okiokinga puehu kau?

The tide ebbs silently away,
Memories rise in the still air
Like smoke from many fires.
Is this the same place,
This place of ashes

When Bishop Selwyn eventually returned to England in 1867, he took with him subscriptions from English soldiers and their families to whom he had ministered during the wars in New Zealand. With these donations he placed some stained glass windows in the private chapel of his palace in Lichfield. On the south side is a window depicting David pouring out the water fetched for him by three soldiers from the well at Bethlehem (1 Chronicles 11:15-19). This window was to commemorate Taratoa's act at Gate Pā.

Taratoa was initially buried at Te Ranga where he fell, but his remains were later placed in the mission cemetery at Ōtamataha pa, Tauranga. The monument erected by Māori and Pākehā in 1914 to Rāwiri Puhirake, who led the Māori forces at Gate Pā, has on it a plaque added later, commemorating the compassion advocated by Taratoa.

*Hēnare Wiremu Taratoa
of Te Ranga*

June 21

FOR LITURGICAL USE

Hēnare Taratoa is remembered for the compassion he advocated towards his opponents who were involved in the attack on Gate Pā on 29 April 1864. It was he who drafted the now famous “Orders of the Day”, confining any conflict to the participants only and in as limited a way as possible, and advocating care for those who were injured. Hēnare was born about 1830. He was taught and baptised by Henry Williams, and was for a while a student at St John’s College, Auckland. He died on 21 June 1864 when the British troops attacked Te Ranga. He carried on him his “Orders of the Day”.

SENTENCE

Nō te mea he tika a Ihowā, e aroha ana ki te tika; ka kite te hunga tika i tōna kanohi.

Waiata 11: 7

You are just O Lord, and you love just dealing; the upright shall behold your face.

Psalm 11: 7

COLLECTS

E te Atua o ngā wā katoa,
i karangatia e koe āu pononga
ki te whakaatu i te tika me te pono ki ngā tāngata katoa.
E mau mahara ana mātou ki a Hēnare Wiremu Taratoa i tēnei rā.
Tautokona mātou pērā i a ia i noho i runga i āu whakahau,
ā, ki te whakatutuki hoki i aua pono
i runga i te ingoa o tāu tama o Īhu Karaiti, te Taro o te Ora. Āmine.

Merciful God,
you have taught us to love our enemies
and pray for our oppressors;
give us grace to follow the example
of your servant Hēnare Wiremu Taratoa,
who held firm to that command,
that we may proclaim
your justice, truth and love
amongst all people;
through Jesus Christ our Lord.

Jesus, as we remember Hēnare,
who sought to be true to the faith he believed
when he fought to protect the land,
help us in our decisions about your land
to be true to the gospel and to you.

PSALMS 102: 15-28 103

READINGS

Isaiah 58: 6-10

A true light

Romans 12: 14-21

Overcome evil with good

Luke 6: 32-36

Love your enemies

POST-COMMUNION SENTENCES

Ko te whakapono i a koe nā, waiho i a koe anō i te aroaro o te Atua.
Ka hari te tangata kāhore e whakatau i te hē ki a ia anō mō te mea i
whakapaia e ia māna. *Rōma 14: 22*

The faith that you have, have as your own conviction before God.
Blessed are those who have no reason to condemn themselves
because of what they approve. *Romans 14: 22*

Alban

June 22

First Martyr of Britain

Alban is the earliest British Christian known to us by name and martyred for the faith. He was beheaded on 22 June 304 during the persecution ordered by the Emperor Diocletian. Recent studies, however, suggest it may even have been at an earlier date of 209, during the persecution under the emperor Septimus Severus. A Christian priest, fleeing for safety, came to the house of a pagan named Alban in Verulamium (present-day St Albans). Alban gave him shelter over several weeks, and was so struck by the beauty of the religion the fugitive professed that he himself was converted to the Christian faith.

When the officers of the Roman army came to Alban's house searching for the priest, Alban exchanged garments with the priest and sent him away to safety, allowing himself to be arrested instead. When the governor of Verulamium heard what had happened and discovered that Alban also had become a Christian and that he refused to renounce his faith, he ordered him to be flogged and tortured. When he realised that Alban had no intention of renouncing his new faith, the governor sentenced him to be executed. Alban was beheaded near where St Alban's Cathedral now stands.

The cult of St Alban grew, particularly with the increasing significance of the abbey at St Albans. Legends and miracles associated with Alban multiplied.

Alban

June 22

First Martyr of Britain

FOR LITURGICAL USE

Alban, the first British martyr, was beheaded on the orders of the Roman governor of Verulamium for concealing a Christian priest and then converting to the Christian faith. When soldiers came to arrest the priest, Alban surrendered himself in the priest's place. This is traditionally dated in 304 during the empire-wide persecution of Christians, but it may have been earlier. St Alban's Abbey is near the site of Alban's burial, and the cult of St Alban was popular in Britain for a long time.

SENTENCE

We know love by this; that Christ laid down his life for us - and we ought to lay down our lives for one another. *1 John 3:16*

COLLECTS

God of love,
by your grace your servant Alban
gave himself up for his friend
and suffered death for the sake of Christ;
grant that for love of others
we may be ready
to defend the weak,
support the truth,
and lay down our lives;
through Jesus Christ our Saviour.

God of love, you helped Alban
to substitute himself for a hunted Christian
and to show a love like yours;
give us courage to accept and face injustice.

PSALMS 30 31:1-9

READINGS

2 Maccabees 6: 18, 21-31	Eleazar's martyrdom
1 Peter 2: 19-24	The example of Christ
Matthew 10: 16-22	Enduring to the end

POST COMMUNION SENTENCE

Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit."

John 12: 24

Wiremu Tāmihana
Prophet, Kingmaker

June 23

Tarapīpi Te Waharoa, or Wiremu Tāmihana as he was later known, was born at Tamahere near Cambridge in the early years of the nineteenth century. He was the second son of the famous Ngāti Haua chief, Te Waharoa. Tarapīpi participated in several war expeditions in the Waikato and Taranaki districts, but, when Ngāti Whakaue destroyed the mission station at Ōhinemutu in 1836, he intervened on behalf of two mission workers and led them to safety.

In 1835 Alfred Brown, assisted by his wife Charlotte, set up a mission station near the Matamata pa, just north of present day Waharoa. Tarapīpi was one of their most promising pupils, and he continued to be a diligent student of the Bible all his life. He learned to read and write in Māori and became the most voluminous correspondent among nineteenth-century Māori. When Brown was forced to abandon the Matamata mission station, Tarapīpi kept in touch with him at Tauranga and organised church services and school classes at Matamata.

After the death of Te Waharoa in 1838, Tarapīpi became the chief of his tribe. He followed the advice of Brown and with 200 converts left Matamata pā and set up a Christian pā named Tapiri nearby, where services could be held undisturbed and where the inhabitants could live a Christian life. Here a raupō chapel was built, and on 23 June 1839 Brown baptised Tarapīpi, who chose the European name of William Thompson, the Māori form of which is Wiremu Tāmihana.

Tāmihana continued his peacemaking efforts by constant attempts to persuade his own tribe to give up war. He also arranged a peace with the traditional enemies of the Ngāti Haua, culminating in a

feast at Matamata in 1846 to celebrate the occasion with the Rotorua tribes. In the same year, Tāmihana moved his Christian followers to the Pēria Hills. Here a settled, orderly community was established, with each house surrounded by its own plantations of wheat, maize, kumara and potatoes. There was also a school, flour mill, post office, whare runanga, and a church built on top of a hill. A contemporary noted:

Every morning and evening a bell called this orderly, simple, religious people to prayers. I never saw a more charming instance of simple idyllic life, than this remarkable Maori village presented in 1856.

In the 1850s Wiremu Tāmihana began to take a greater part in the wider arena of Māori affairs. He became concerned with the problems of how the Māori people were going to cope with the increase in European settlement and the worst features of European culture. He had the vision of Māori and Pākehā working side by side and the Māori people presenting a united front, unbroken by tribal conflicts. He wanted to encourage agriculture and education for his people and to prevent the further sale or lease of Māori land. Although Tāmihana was not the originator of the King movement, he took a leading part in its development and earned the title “kingmaker” in the 18 months leading up to Pōtatau Te Wherowhero’s election as the first of the Waikato kings. Wiremu Tāmihana saw no conflict between the King movement and the English monarchy. On one occasion he said, “The Queen and the King, they are one. Each is on the piece which belongs to each. But love and law surround them, and above is God.”

When the Waitara dispute erupted into war, Tāmihana went to Taranaki in an attempt at mediation, but was unsuccessful. Despite Tāmihana’s efforts to keep the peace, hostilities broke out in the Waikato in 1863. Throughout the conflict Tāmihana tried several times to negotiate a settlement, but was ignored. Tāmihana met General Carey at Tamahere in May 1865. The general said, “Tamehana, by your valiant acts you have proved yourself and people a brave race, and by your coming in to-day and making peace you will have won the good will and respect of every man.” Tāmihana placed his taiaha before Carey as a symbol of a covenant of peace between the two sides. Pākehā misinterpreted the gesture as a surrender. After the war, Tāmihana on several occasions petitioned Parliament over the war and the confiscations that followed it. No action was taken, but in 1928 a royal commission concluded: “It is clear that a grave injustice was done to the Natives in question by forcing them into the position of rebels and afterwards confiscating their lands.” The Māori King movement continues to this day in the Waikato, although without the national scope for legislation and guidance that Wiremu envisaged.

Having lived to see many of his dreams unrealised, but holding unflinchingly to his faith and his vision, Wiremu Tāmihana died with Bible in hand on 27 December 1866 at Tūranga-o-moana near Matamata. His last words were, “My children, I die, but let my words remain. Obey the laws of God and man.”

Only a few months before his death, he wrote to the General Assembly of New Zealand:

Now, O friends, this is how I have been saved from evil - because of my constant striving to do that which is good, ever since the introduction of Christianity on to the time of the king movement, and up to the present days of darkness. After we had embraced Christianity, when my tribe sought payment [utu] for our dead who had fallen, I did not give my consent. Then I said, "Stop, strive to repay in a Christian manner. Let peaceful living be the payment for my dead." They consented. I then drew all my enemies to me; they all came, not one continued a stranger to me; but all became related to me in the bonds of Christian fellowship. Then I said, what a good payment this is for those that are dead, this living peacefully!

Before he died Tāmihana had agreed to lease land to Josiah Firth, who raised a memorial obelisk in Tāmihana's honour. The parishioners of All Saints' Church, Matamata, erected a permanent memorial cairn to Tāmihana in 1966. In 1984 a stained glass window commemorating him was placed in the church, because it was near the site of his early Christian community. The Wharenuī at Waharoa features Tāmihana as its tekoteko. He stands there, Bible in hand, above the marae, looking to the distant horizon. Tāmihana was a peacemaker who had a vision of a future which placed him ahead not only of his Māori but also his Pākehā contemporaries. He is commemorated by the church on the day of his baptism.

Wiremu Tāmihana
Prophet, Kingmaker

June 23

FOR LITURGICAL USE

Wiremu Tāmihana’s original name was Tarapipi Te Waharoa. He was the second son of the Ngāti Haua chief, Te Waharoa. He was deeply influenced by missionary teaching. He created a marae near Matamata which became known for its peaceful Christian witness. He earned the title, “kingmaker”, in the creation of the first of the Waikato kings. He tried to mediate during the land wars and negotiated a settlement when they ended. He wrote many letters to colonial authorities advocating a just provision for Māori and Pākehā. He died in 1866.

SENTENCE

Ka hari te tangata e pākia ana e koe, e Ihowā; e whakaakona ana i roto i tāu ture.

Waiata 94: 12

Blessed are those you instruct O Lord; to whom you give teaching out of your law.

Psalms 94: 12

COLLECTS

E te Atua kaha rawa
i hoatu e koe ki a Wiremu Tāmihana
he whakakitenga i tāu i whakatakoto ai,
ā, me te whakapūmautanga o tōu aroha me tōu mana.
Meinga anō hoki ki a mātou,
kia mau pū ki te tūmanako
kei roto nei i a Īhu Karaiti
te Huarahi, te Pono, me te Ora. Āmine.

Gracious and eternal God,
through your Holy Spirit
you gave to Wiremu Tāmihana
a vision of your peace and unity
and grace to labour for it without wavering;
grant us the same hope
and courage to live for him
who is our way, our truth, our life,
Jesus Christ our Saviour.

Holy God, holy and just, holy and undeceived,
as we honour Wiremu the king-maker,
who sought for peace
and to lead his people to the gospel;
keep us honourable and fair
in our dealings with each other,
true servants of the Prince of peace.

PSALMS 33 112

READINGS

Deuteronomy 17: 14-20	Conditions of kingship
Acts 4: 32-35	A Christian community
Luke 14: 25-33	Counting the cost

POST-COMMUNION SENTENCE

He teka ianei kei tōu wehi ki te Atua he okiokinga whakaaro mōu,
kei te tapatahi o ōu huarahi he tūmanakohanga, mōu?

Hopa 4: 6

Let your fear of God be your confidence, and the integrity of
your ways your hope. *Job 4: 6 (adapted)*

Our information about John the Baptist comes entirely from the New Testament, apart from one reference by the Jewish historian, Josephus. John came from a priestly family. His father Zechariah was a Temple priest, and his mother Elizabeth was also of priestly descent and a relative of Jesus' mother Mary.

Although they treat John the Baptist in different ways, the four Gospels all regard John's ministry as the beginning of the good news. John enters into the prophetic tradition in which Elijah is expected to return before the messianic age commences. His extremely simple clothes and diet indicate his rejection of the corrupt society of his day in favour of a strict adherence to the laws of Moses. In particular John calls on all true Israelites to become the people of God by avoiding the easy compromises with Gentile standards, and by living lives worthy of God's people.

In this stance John has much in common with other movements of his own day, including the Essenes of the Qumran community, though there is no direct evidence to show that he was one of them. However, like them, he invited those who came to him to receive baptism as a sign of their conversion and earnestness. In particular he demanded of the tax collectors and zealot soldiers that they live in accordance with the Mosaic expectations of purity and justice. John reserved his most severe polemic for the priests and supporters of Herod Antipas, who had accepted Gentile attitudes almost completely.

Given his popularity as a zealous reformer and his outspoken attacks on the life-style of Herod, it is not surprising that John was eventually imprisoned and executed. But by then John had a number of followers.

Jesus himself appears to have entered on his own ministry following his baptism by John. A number of Jesus' own followers had initially been disciples of John, and Jesus regarded John's preaching as the prelude to his own mission. Not all of John's disciples became followers of Jesus, and Baptist groups existed for many years after John's death. Paul came across one such group in Ephesus (Acts 19:3).

While acknowledging that the gospel of Jesus in many ways began with John's initiative, the Gospel writers were at pains to stress the role of John as the forerunner of Jesus. This is particularly so in the case of John's Gospel, where John's ministry is made entirely subservient to that of Jesus. The church remembers John on his birthday, which is placed six months before that of Jesus, in line with the account in Luke's Gospel (Luke 1:36).

FOR LITURGICAL USE

John was from a priestly family and advocated a return to the strict observance of the laws of Moses in ethical and religious standards. He baptised people as a token of their acceptance of this. John's message was popular with many, but it brought him into conflict with Herod and the rulers of Israel, many of whom followed Gentile customs. John was executed on Herod's orders. Jesus' ministry began with his baptism by John, and many of his followers were former disciples of John.

SENTENCE

There was a man sent from God, whose name was John. He came to bear witness to the light. *John 1: 6-7*

COLLECTS

God our strength and our hope,
grant us the courage of John the Baptist,
constantly to speak the truth,
boldly to rebuke vice
and patiently to suffer for the truth's sake;
in the name of Jesus Christ our Lord.

Terror and doom, and wrath to come,
John your herald preached
to bring us to repentance;
open our eyes, almighty God,
show us our sin,
and grant us forgiveness.
Hear this prayer for your love's sake.

PSALMS 75 119: 41-48

READINGS

Malachi 4	Elijah, the prophet to come
Acts 19: 1-6	John's baptism
Luke 1: 57-80	The birth of John the Baptist
or Matthew 11: 2-19	John and Jesus

POST-COMMUNION SENTENCE

You will go before the Lord to prepare the way, to give God's people
knowledge of salvation. *Luke 1: 76-77*

Irenaeus

June 28

Bishop of Lyons, Teacher of the Faith

Irenaeus was a great Biblical theologian who, in the theological confusion of the second century, clarified a number of issues relating to the understanding of the church about the gospel.

Irenaeus was born about 130 in Asia Minor, where, as he was proud to say, he had listened to Bishop Polycarp, who himself had heard the apostles. So Irenaeus felt he had some claim to know the true apostolic tradition. We next meet Irenaeus as a presbyter in the church in Lyons. When Bishop Pothinus perished in a local persecution in 177, Irenaeus was chosen as his successor.

Two small incidents indicate that Irenaeus lived up to the irenical spirit of his name. He adopted a mediatorial and reconciling role both in disputes over the revivalist movement led by Montanus and in the acrimonious debates in Rome between the Roman church and Christian leaders from Asia Minor over the date of Easter.

To the Gnostics, however, Irenaeus gave no encouragement. In his view their ideas were a perversion of the gospel. His major surviving work, *Against Heresies*, is a lengthy and thorough refutation of their teachings, together with an account of what he considers to be the true apostolic gospel.

The basic human experience underlying Gnosticism is a sense of radical alienation from the world. The world is an evil place, the result of a cosmic disaster, and designed to entrap and subdue the spiritual beings of light. The elaborate mythology that conveyed this message and the "salvation" from it sometimes saw Christ as the saviour figure who brings the message of salvation to those trapped in this world and enlightens them.

In response, Irenaeus stresses the goodness of creation and emphasises the links between God as creator and the same God as redeemer. He sees Christ as the pattern of our original formation and ultimate fulfilment. Irenaeus's theology has a historical sweep to it that depicts a human progression from creation, through prophetic revelation, incarnation, saving message in the church, to final glory, when humanity will be truly manifested "in the image and likeness of God". Irenaeus insists that this tradition is the substance of the apostolic preaching and teaching, which is supported by the Scriptures and guaranteed by the episcopal succession in the church. Irenaeus's work did much to clarify the authentic apostolic tradition. He died about the year 200.

Irenaeus

June 28

Bishop of Lyons, Teacher of the Faith

FOR LITURGICAL USE

Irenaeus was born about 130 in Asia Minor and became Bishop of Lyons in 177. He adopted a conciliatory stance in the disputes over Montanism and over the date of Easter, but devoted enormous energy to refuting Gnosticism. Against the gnostic dualism, Irenaeus set the apostolic tradition and teaching of God as both creator and redeemer, at work in human history for our ultimate fulfilment. Irenaeus died about the year 200.

SENTENCE

What are we mortals, O Lord, that you should be mindful of us? You have made us little less than divine, and crowned us with glory and honour.

Psalm 8: 4, 5

COLLECTS

Gracious God,
the source of all true peace,
you gave to your servant Irenaeus
gifts of leadership and insight to guide your church;
keep us steadfast in the truth,
respecting the created order
as the work of your hands,
and growing in grace,
till we attain the fullness of our humanity
in Jesus Christ our Saviour.

Jesus, true word of God,
you sent Irenaeus the peacemaker
to a persecuted and puzzled church;
give us his skill, we pray,
to correct those who are in error
and to comfort those who have been ill-treated.

PSALMS 4 11

READINGS

Malachi 2: 4-7	A covenant of life and peace
Ephesians 1: 17-23	Our hope
John 16: 25-33	Peace in Christ

POST-COMMUNION SENTENCE

This is the mystery of God's will: to gather up all things in Christ,
things in heaven and things on earth.

Ephesians 1: 9, 10 (adapted)

St Peter and St Paul *Apostles, Martyrs*

June 29

Both St Peter and St Paul are commemorated individually on separate days: Peter on account of his confession of Jesus as the Messiah (see 22 February), and Paul on account of his conversion (see 25 January). But they are commemorated together on 29 June because of their martyrdom in Rome during the Neronian persecution about 64 CE.

Both of them in different ways had expended themselves in the mission of the church, which they saw extend from Jerusalem to most of the major cities around the Mediterranean by the middle of the first century. While many others were also involved in the preaching of the gospel, it is Peter and Paul who dominate the Acts of the Apostles. Both of them were eventually in Rome. Paul was there as a prisoner of the Roman authorities. We know nothing of Peter's work in Rome, but, at the end of Acts, Luke notes that Paul "lived there two whole years at his own expense and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance" (Acts 28:30,31).

According to tradition, both Peter and Paul perished in the localized persecution of Christians in Rome under the emperor Nero, who found the Church a convenient scapegoat for problems in the city. Christians were different in life-style and commitment, and became useful objects on which public scorn could be heaped. There is a probable reference to the fact of Peter's martyrdom at the end of John's Gospel. Tradition maintains that he was crucified, but head downwards, and that Paul was executed by the sword, being a Roman citizen.

Because of the prominence of these figures in the early church, the places identified as the location of their respective burials may well be correct. These places soon became shrines and were visited by other Christians. In the fourth century the emperor Constantine erected basilicas on the sites of these shrines: St Peter's in the Vatican, and St Paul's outside the walls of Rome. In the sixteenth century the Constantinian basilica in the Vatican was demolished and the present St Peter's built. The Constantinian basilica of St Paul's outside the Walls was modified in various periods and was all but destroyed by fire in 1823. The present building is a reconstruction along traditional lines.

St Peter and St Paul
Apostles, Martyrs

June 29

FOR LITURGICAL USE

Both St Peter and St Paul are commemorated individually on separate days, Peter on account of his confession of Jesus as the Messiah on 22 February, and Paul on account of his conversion on 25 January. They are commemorated together on 29 June because of their martyrdom in Rome during the Neronian persecution about 64 CE. The basilicas in Rome of St Peter's in the Vatican and St Paul's outside the Walls stand on the traditional sites of their respective burials.

SENTENCE

His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ.

Ephesians 4: 11-12

COLLECTS

Almighty God,
we thank you for your servants Peter and Paul,
leaders of your Church and martyrs for your name;
fill us like them with your Spirit
that we may follow in the way of Jesus Christ
who endured the cross,
despising the shame,
and is at your right hand,
now and for ever.

God of the new and the old,
we praise you for Peter and Paul,
for the Church their leadership has established,
and for all we have received from them;
grant that we, like them,
may recognise our moment when it comes
and choose for you.
Hear this prayer for your love's sake.

God of grace,
your Church is built on Peter's faith;
grant that we, like him, forgiven and restored,
may overcome our weakness
and serve you without wavering,
now and for ever.

PSALMS 18: 1-7 61

READINGS

Ezekiel 34: 11-16 The good shepherd

or

Ezekiel 3: 4-11 A prophet's endowment of strength

1 Corinthians 3: 18 - 4: 1 Servant of Christ

or

2 Timothy 4: 1-8 I have fought the good fight

John 21: 15-19 Peter's death foretold

or

Matthew 16: 13-19 The great confession

POST-COMMUNION SENTENCE

By God's power Paul was made an apostle to the Gentiles, just as
Peter was made an apostle to the Jews. *Galatians 2: 8 (adapted)*

St Thomas
Apostle, Martyr

July 3

Thomas is included as one of the Twelve in several lists of disciples in the New Testament (Matthew 10:3; Mark 3:8; Luke 6:15). Thomas features at greater length at three significant points in the Fourth Gospel. There it is added that he is called “the twin”, though we never learn whose twin he is.

It was Thomas’s courage which led the disciples to follow Jesus to Judaea when they heard of Lazarus’ death. But it was the courage of a fatalist: “Let us also go, that we may die with him” (John 11:16). They rightly feared that the journey would cost Jesus his life. Thomas was wrong to think they would die with Jesus in Judaea, but die with him they all would. Then in Jerusalem if Thomas still knew Jesus must die, he did not know where Jesus was going and so could not know the way. This was the cue for Jesus’ announcement, “I am the way, and the truth, and the life!” (John 14:6). Thomas then heard that Jesus is the way to the Father, but he did not know the full truth about Jesus’ “life”. Told that the others have seen the Lord alive after his death, Thomas could not believe it. Only when himself confronted by the risen Jesus with his wounded hands and side did he make the definitive confession, “My Lord and my God!” (John 20:28). The scene ends not on this note, but with Jesus’ benediction upon believers to come: Thomas believed because he had seen, but blessed are those who, without seeing, nevertheless believe (John 20:29). Thomas is also named among the disciples who meet the risen Jesus in Galilee (John 21:2), but he takes no significant part in the scene that follows.

So the figure of Thomas serves in John’s Gospel to enlighten by means of his own inadequate understanding. He articulates the notion of dying with Christ, but without comprehending it; his

ignorance of the way evokes Jesus' definitive statement of it; and his doubting the resurrection leads to a final understanding of how to believe, which is then consolidated in a summary of the Gospel's purpose, "that you may believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name" (John 20:31).

There are later diverse unhistorical traditions about Thomas, from the Assyrian story of his birth as the twin of Jesus, to the tale that, commissioned to build a palace for an Indian king, he spent the money on evangelism and loving service and thereby built the king his palace in heaven.

St Thomas
Apostle, Martyr

July 3

FOR LITURGICAL USE

Thomas the apostle is mentioned only in the lists of apostles in the first three Gospels, but features more significantly at three points in the Fourth Gospel. He urges the disciples to go with Jesus to Judaea, “that we may die with him”. In Jerusalem he does not know Jesus’ way, and so provides the cue for the announcement that Jesus is the way, the truth and the life. After doubting the resurrection, Thomas is convinced by seeing Jesus alive, and says, “My Lord and my God!” But the truly blessed are those who believe without seeing.

SENTENCE

Jesus said to Thomas, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe.”

John 20: 29

COLLECTS

Almighty and everliving God,
your Son's resurrection was doubted
by the apostle Thomas;
grant that though we cannot see Jesus,
we may learn to put our whole trust in him,
our Lord and our God.

Christ our light,
like Thomas we need to see,
need to touch,
need to be sure before we believe.
When we don't know, help us to trust;
when we can't see, help us to keep on walking.
Praise to you our God; you answer prayer.

PSALMS 22 66

READINGS

Job 42-1-6	Now my eyes see
1 Peter 1: 3-9	Believing without seeing
John 20: 24-31	Thomas sees and believes

POST-COMMUNION SENTENCE

Jesus said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.” *John 20: 27*

Samuel Azariah
Bishop, Ecumenist

July 4

Vedanayakam Samuel Azariah was born in 1874 in the little South Indian village of Vellalanvillai, some eighty kilometres from the southern tip of the continent. A vigorous Christian church had been in existence since before 1795. In the mid-nineteenth century the Welsh missionary John Thomas had been the first to allow ordination without requiring western standards of education. Samuel's father, Thomas Vedanayakam, was one of a large group ordained in 1867. Samuel was brought up in a simple and austere tradition. From his mother Ellen in particular he gained a deep knowledge and love of the Scriptures.

Samuel went to the Church Mission College at Tinnevely and then in 1893 to the Christian College, Madras. On leaving the college, he became secretary to the YMCA for South India. He developed a conviction of the need for the Indian Church to outgrow its dependence on western missionaries. Accordingly in 1903 he took a lead in founding the Indian Missionary Society of Tinnevely. He tirelessly urged the need for Indian missionaries. One day a student asked him, "Why don't you go yourself?" Samuel offered himself for ordination. He was ordained in 1909 and was soon working in the remote countryside of Dornakal. The Bishop of Madras intended to make Samuel his assistant bishop, but it was eventually decided that he should have his own diocese. In 1912 he became bishop of the new diocese of Dornakal.

The new step of appointing an Indian was not taken without some grave misgivings from both missionaries and higher caste Indians. Bishop Azariah's ministry bore out the rightness of the choice. He gave continuing direction to a mass movement of conversion mostly amongst low caste people which lasted for over thirty years. Indian

clergy, needed in increasing numbers, were ordained, at first with such little training as was possible, but the bishop worked consistently to raise the standard of the education of his clergy.

Samuel was himself a keen student and the author of a number of practical books. The secret of his strength was a disciplined life of prayer. His deep conviction and spirituality were shared by his wife Ambu. The lifestyle of the family was traditional and strict. Samuel Azariah deeply appreciated the church community with its rich traditions. He was at the same time convinced that the church must be rooted in Indian soil. At Dornakal, worship employed Indian music and lyrics, festivals were celebrated Indian style, and when a cathedral was built it was of Indian design, not imitation Gothic.

Azariah's vision of Christ for India made him a spokesman in the ecumenical movement both in India and on the world stage. He was one of the mostly Indian group who met at Tranquebar in 1919 to confer and pray about church union. Despite many setbacks they pressed on, under the conviction that, in the divisions inherent in India, divisions in the churches were not just a weakness, but a sin and a scandal. They were a very diverse group and together represented a broad range of Christian traditions. Samuel Azariah played an important part in their discussions and negotiations that led to the formation of the Church of South India in 1947, just two years after his death on 1 January 1945. This event captured the imagination of a whole Christian generation. This union owed an enormous amount to the energy, love and vision of Samuel Azariah.

For further reading:

C. Graham, *Azariah of Dornakal*, London, SCM, 1946.

Samuel Azariah
Bishop, Ecumenist

July 4

FOR LITURGICAL USE

Samuel Azariah was born in 1874 near the southern tip of India. As a young man he was a YMCA evangelist. He became a missionary and then in 1912 the first Indian Anglican bishop. He served the Diocese of Dornakal for over thirty years, during which it grew rapidly. Azariah brought to world missionary and ecumenical conferences his vision that missions should be set free to grow into responsible indigenous churches. He was among those instrumental in the forming of the Church of South India, which finally came into being in 1947, two years after his death.

SENTENCE

The Lord raises up the poor from the dust, and lifts the needy from the ash heap to make them sit with princes and inherit a seat of honour.

1 Samuel 2: 8 (adapted)

COLLECTS

God of all that lives,
you call your servants from every nation,
and the gifts of every people bring you glory;
may the burning vision of Samuel Azariah
for the growth and unity of your church
encourage us to preach the gospel
to the people of our day,
that your name be glorified;
through Jesus Christ our Lord.

Christ our light, star of India,
give us Samuel's perception, Samuel's imagination,
that those who seek good news may hear it, that the door be
opened to those who knock.

PSALMS 100 149

READINGS

Isaiah 29: 17-19

The poorest shall exult

Colossians 2: 1-6

Built up in Christ

John 4: 28-30, 39-42

We have heard for ourselves

POST-COMMUNION SENTENCE

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Matthew 5: 3

Thomas More *Scholar*

July 6

Thomas More was a man of great saintliness of character and integrity, executed by Henry VIII in 1535 for his refusal to endorse Henry's Act of Supremacy. He was born in London in 1478, and was fortunate enough to come into the care of John Morton, Archbishop of Canterbury, for his education. He debated for some time whether to become a friar or a priest, but in the end opted for a career in law and for marriage. In 1505 he married Jane Colt. When she died in 1511, he married Alice Middleton, a widow. Throughout his life he maintained a strict religious discipline with strong ascetic tendencies. Family life was cultured and religious and included the education of his daughter Margaret to a level not common for women at that time.

Thomas soon became well known for his intellectual brilliance, his wit, and his obvious moral integrity. He had much sympathy with the New Learning then sweeping Europe, and Erasmus, the best known promoter of this intellectual humanism, influenced him deeply. More's best known contribution to this field was *Utopia* (1516), a treatise depicting an ideal island state. More used the treatise as a vehicle for some sharp criticisms of contemporary conditions in church and state. More remained, however, a loyal and faithful member of the Catholic Church. That was to lead to his death because of the changes in England under Henry VIII.

Henry VIII recognised More's ability very early in his reign and promoted him to various offices. More entered Parliament in 1504 and was a well known public figure, holding several important offices. In general theology More ably backed Henry's Catholic stand against Luther, which earned Henry the title, "Defender of the Faith". In 1529 Henry made Thomas More lord chancellor in succession to Cardinal Wolsey. In that position More carried

through some of Henry's reforms of the clergy. Then Henry sought an annulment by the Pope of his marriage to Catherine of Aragon. He was clearly prepared to cut the church in England off from Rome and assume headship of the church himself, in order to fulfil his plans for a legitimate heir by another marriage. More declined to agree with the king in this matter.

More resigned his chancellorship, and would have been content to live in obscurity, but Henry turned against his friend, and refused to let so public a figure defy him. More was imprisoned in the Tower for his refusal to assent to Henry's Act of Succession in 1534, which established his marriage to Anne Boleyn as lawful and any offspring as legitimate heirs to the throne. Attempts were made to persuade Thomas to agree, but without success. It was his refusal to accept the Act of Supremacy in 1535, which declared the king to be "only supreme head of the Church in England", that led to More's execution for treason on 6 July 1535.

Thomas More
Scholar

July 6

FOR LITURGICAL USE

Thomas More was born in 1478. He was renowned for his charm, wit and integrity, and for his strict spiritual discipline. As lord chancellor of England, he supported Henry VIII's moves to reform the clergy. However, loyal to his Catholic heritage, he consistently opposed Henry's plans for divorce and re-marriage to secure a legitimate heir. More refused to accept the Act of Supremacy in 1535 that declared the king "only supreme head of the Church in England", and was executed for treason on 6 July that year.

SENTENCE

Your steadfast love, O Lord, is better than life itself; therefore my lips will speak your praise.

Psalm 63: 3

COLLECTS

God of faithfulness and integrity,
you strengthened your servant Thomas More
by your gifts of love and loyalty;
grant us also in our dealings
to be honest and faithful
and in all things to be true to your commands;
through Jesus Christ our Saviour.

Jesus, you will not fail us
nor forsake us;
you were with Thomas More
through his imprisonment and at his execution.
Help us, if we feel called to stand on principle
against the Power,
to put our confidence in you,
and give you the glory.

PSALMS 15 146

READINGS

Wisdom 2: 12-15, 19-22	Plotting against the upright
1 Corinthians 2: 1-10	Spiritual strength
Matthew 24: 9-13	Jesus' promise to the faithful

POST-COMMUNION SENTENCE

This is eternal life, that they may know you the only true God, and
Jesus Christ whom you have sent. *John 17: 3*

Benedict of Nursia
Abbot of Monte Cassino

July 11

Benedict has been called the patriarch of western monasticism. He was born about the year 480 in Nursia, north of Rome, and was educated in Nursia and later in Rome. Benedict was not pleased with what he saw there. The disintegration of the western part of the Roman Empire was showing itself in the breakdown of law and order, the political instability of the city, and the corruption of social life. In common with a number of others, Benedict found an alternative lifestyle attractive, and he withdrew to a solitary life at Subiaco, about 60 kilometres east of Rome. For three years he lived in a cave at Subiaco, spending his time in prayer and contemplation. His eventual reputation for balance and moderation was won by self-discipline and experience.

Benedict, although he had cut himself off from the world, became known. Eventually disciples gathered around him, and his hermitage became a monastery. Monastic life at Subiaco continued peacefully for about twenty-five years, and Benedict began developing the rule for which he became famous. Then a series of local incidents, possibly involving jealousy, began a persecution aimed at getting rid of Benedict. Benedict's reaction was to leave Subiaco with some of his monks and migrate to Monte Cassino, midway between Rome and Naples. He did not intend founding an order, and was not ordained.

At Monte Cassino Benedict completed the work on his rule for monastic life. Although he drew on existing rules from Cassian and Basil of Caesarea and the anonymous work known as the Rule of the Master, Benedict stamped the rules with his own personality. The Benedictine Rule demonstrates a remarkable balance of work and rest, prayer and study. It offered a complete compendium for the management of a monastic community, giving order in a framework

that was flexible, considerate and workable. Benedict was himself the very exemplar of his description of the abbot: wise, discreet, flexible, knowledgeable in God's law, a spiritual father to the community. Benedict's rule became a pattern for monastic life in Europe for many centuries and is still observed in Benedictine monasteries today. Its flexibility enabled the rule to be adapted to the needs of different monasteries. For hundreds of years Benedictine monasteries were the libraries and chief cultural centres of Europe. They preserved the learning of classical antiquity for future generations, and became centres of hospitality, medicine and agriculture.

Although Benedict intended his rule for his monastic community, its influence has spread beyond that. The Daily Offices in the *Book of Common Prayer* are essentially the offices of the Benedictine Rule adapted and simplified for use by the 'secular' (i.e. non-monastic) worshippers in England. Because the rule is deeply rooted in Scripture, many clergy and lay people have found it a helpful guide to spirituality.

Benedict was abbot of Monte Cassino for seventeen years and died about the year 550. The cult of Benedict was mainly local in character until the monastic reforms of the tenth century, when it became widespread.

Benedict of Nursia
Abbot of Monte Cassino

July 11

FOR LITURGICAL USE

Benedict was born in Nursia, Italy, about 480. As a young man he sought to serve God by living in solitude. He soon attracted disciples, and a community grew up around him. When he was about fifty, he moved to Monte Cassino, where he remained abbot for seventeen years. During that time he wrote his rule, which shaped the pattern of monastic life all over Europe and is still observed in the Benedictine Order. The intention of the rule was that by living in humility and obedience monks would learn to love God. Benedict died about the year 550.

SENTENCE

It is good to give thanks to the Lord, to sing praise to your name, O Most High, to tell of your love in the morning and of your faithfulness during the night.

Psalm 92: 1, 2

COLLECTS

Everloving God,
you enabled your servant Benedict
to establish wise rules for community life
and to lead by his example of obedience and humility;
help us by your Spirit
to walk with willing hearts
in the discipline of the Lord's service;
through Jesus Christ our Saviour.

Jesus,
your yoke is easy, your burden is light,
as was the rule which Benedict took on himself
and offered his followers;
help us, when we turn to you
to go humbly, step by step.

PSALMS 134 119: 57-64

READINGS

Proverbs 2: 1-6	The Lord gives wisdom
1 Corinthians 12: 4-13	Members of one body
Luke 18: 18-30	To win eternal life

POST-COMMUNION SENTENCE

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

1 Thessalonians 5: 16-18

Companion of St Paul

Silas was a friend and companion of Paul and was prominent among the members of the church in Jerusalem. We learn of some of his activities from Acts, where he is named Silas. In various of the New Testament letters we hear of him under the Greek form of his name, Silvanus. Acts 15 records that he was chosen with Paul and Barnabas to take a letter from the council held at Jerusalem to the Christians of Antioch (Acts 15:22).

After encouraging the church, Judas and Silas returned to Jerusalem (Acts 15:33). Silas was soon back in Antioch. When Paul and Barnabas had their disagreements about Mark and went their separate ways (Acts 15:36-40), Paul chose Silas to accompany him on his second missionary journey to Syria, Cilicia and Macedonia. This may suggest that Silas was more sympathetic to Paul's liberal interpretation of the gospel than Barnabas was. Even so, Silas did not encounter some of the antagonism that Paul seemed to incur from conservative Jews. Silas, along with Paul, was imprisoned and beaten at Philippi (Acts 16:19f), and together they were involved in the riot of the Jews at Thessalonica which led to their leaving there for Berea (Acts 17:1-15; 1 Thessalonians 2:1,2). When Paul departed, Silas remained at Berea with Timothy, but later rejoined Paul at Corinth (Acts 18:5; 2 Corinthians 1:19).

The conclusion of 1 Peter states that "through Silvanus, whom I consider a faithful brother, I have written this short letter to encourage you" (1 Peter 5:12). This reference raises questions about Silvanus's role as an amanuensis: was he merely the scribe, or did he compose the letter himself along the lines sketched by the apostle? 1 Peter was addressed to Christians in Cappadocia, an area never visited by Paul. According to tradition Silas died in Macedonia.

Silas

July 13

Companion of St Paul

FOR LITURGICAL USE

Silas is mentioned frequently in the Acts of the Apostles. He was sent to Antioch by the church in Jerusalem and became the devoted friend and companion of Paul, with whom he journeyed and with whom he lived at various times and places. In Acts he is called Silas, but in several New Testament letters he is referred to as Silvanus, the Greek form of his name. Tradition says he died in Macedonia.

SENTENCE

I will take up the cup of salvation and call on the name of the Lord.

Psalms 116: 13

COLLECTS

Loving God,
by your grace, your servant Silas
proved a trustworthy companion to your apostles;
make us loyal to your friends and ours,
that we may encourage one another on our way,
for the sake of your Son, our Saviour Jesus Christ.

God of the new covenant,
accept our praise and thanks for Silas,
Paul's companion,
who knew full well what awaited him;
give us the courage and enthusiasm
that suffers judicial flogging
and still sings hymns of joy.

PSALMS 92: 1-5, 12-15 133

READINGS

Micah 6: 6-8

Love kindness

Acts 16: 25-34

Paul and Silas in prison

Matthew 18: 19-20

Time together

POST-COMMUNION SENTENCE

All of you, have unity of spirit, sympathy, love for one another, a
tender heart and a humble mind.

1 Peter 3: 8

Swithun
Bishop of Winchester

July 15

Not a great deal is known about the life of Swithun. He was born in the kingdom of Wessex and educated at its capital, Winchester. King Egbert of Wessex appointed Swithun as his chaplain, and part of his responsibilities included the education of the king's son, Ethelwulf. The Viking attacks on Britain were mounting in intensity during the early years of the ninth century, and the kingdom was frequently at war.

When Ethelwulf succeeded to the throne of Wessex in 839, he consolidated the importance of Wessex as the major kingdom in England. He was, however, more interested in religion than military life. In 852 he chose Swithun as Bishop of Winchester. In that position Swithun became famous for his acts of charity and for his encouragement of the building of churches. He played an important role as an adviser of the king, who relied heavily on him. Swithun died on 2 July 862, and at his own request was buried, not in the cathedral, as would have been normal for a bishop, but in the grounds of the cathedral, to reinforce his identity with ordinary people. His tomb was just outside the west door of the cathedral.

A century later, when extensive alterations were made to the cathedral, Swithun's tomb was relocated and encompassed within the new building. His remains were translated in 15 July 971. This was accompanied by heavy rain and reports of miraculous cures, giving rise to Swithun's association with healing and stories about forty days of rain if rain fell on St Swithun's Day. There were further translations of Swithun's remains in 974 and 1093. His shrine was demolished during the Reformation, but restored in 1962.

Swithun
Bishop of Winchester

July 15

FOR LITURGICAL USE

Little is known of Swithun's life. He was chaplain to King Egbert of Wessex, whose son Ethelwulf appointed him Bishop of Winchester in 852. He remained a valued adviser of the king during the Viking invasions. He became famous for his acts of charity and his encouragement of the building of churches. He died in 862 and was buried in the grounds of the cathedral rather than in the cathedral itself as a sign of his identity with the common people.

SENTENCE

Blessed are you O God, for you have not rejected my prayer, nor withdrawn from me your steadfast love. *Psalm 66: 20*

COLLECTS

Gracious God,
you called your servant Swithun
to be a loyal adviser to his king
and a faithful leader of his people;
give us courage
to speak boldly in your name
and follow humbly where you lead;
through Jesus Christ our Saviour.

God of the sun, the wind and the rain,
we delight in Swithun
and our closeness to fantasy and legend;
may we never lose it altogether.

PSALMS 20 147

READINGS

Proverbs 3: 1-8	Trust and honour God
James 5: 16-18	Pray for one another
Matthew 5: 43-48	Goodness without limit

POST-COMMUNION SENTENCE

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. *Hebrews 13: 16*

Henry Williams *Missionary*

July 16

When Henry and Marianne Williams arrived in the Bay of Islands in 1823, a new stage in the life of the Church Missionary Society mission in New Zealand was about to begin (Marianne is commemorated on 16 December). “Marsden Cove”, as they at first called Paihia, became the centre for the first real spread of the gospel.

Henry came as an ordained priest, with some training also in shipbuilding and medicine. Born in 1792, he entered the navy at the age of fourteen and served in the Napoleonic Wars. During the American War of 1812-14, his part in a duel between two ships, in which there was great loss of life, convinced him of the futility of fighting and prepared him for his future role as a peacemaker. Henry Williams appears to have begun considering missionary work as a result of the interest taken in him by his brother-in-law, Edward Marsh, who was a member of the CMS. However, it was not until 1819, after his marriage to Marianne in 1818, that Henry offered his services as a missionary to the CMS. He was initially accepted as a lay settler, but was ordained in 1822.

Until Williams’s arrival, the missionaries had followed Marsden’s policy of teaching useful skills as a preparation for evangelism, but with little success. Also, in order to obtain essential food, they had yielded to the pressure to trade in muskets, the item of barter in which Māori showed the greatest interest. Henry immediately became the acknowledged leader of the missionary team. Now their efforts came to be concentrated on the salvation of souls. The trade in muskets ceased. On the beach at Paihia in 1826, Henry oversaw the construction of the schooner “Herald”, which greatly assisted the obtaining of supplies. A missionary team made a concerted effort to master the Māori language, and the translation of the

Scriptures and the Prayer Book was carried forward. Schools were established in the Bay of Islands, and every opportunity was taken to speak about the way of salvation.

When visiting a marae, Henry would be engaged in tending the sick, in preaching, and in conversations which would often continue far into the night. Except where he saw it as in conflict with the gospel, he accepted Māori custom. His courage and warm regard for people eventually won respect and affection. His offices as a peacemaker were first sought in 1828 during a dispute between Bay of Islands and Hokianga groups of Māori, which was peaceably resolved. While some later efforts were less successful, he was to gain a reputation for stepping fearlessly between armed and angry opponents and persuading them to a better way.

Following the baptism of the chief Taiwhanga in 1830, converts were attracted in increasing numbers. Throughout the next ten years the influence of the mission spread. Although the “Herald” had been wrecked, other ships were employed. Journeys of exploration by sea and on foot into the Thames district, the Waikato and the Bay of Plenty led to the establishment of a missionary team in a number of new stations. On a voyage to the East Coast in 1834, some local people who had attended the school at Paihia were returned home, where they eagerly shared their new learning (see Piripi Taumata-ā-kura, 15 May). Released captives of the northern tribes were among those who on their own initiative began to take the message of Christ to a number of districts. Desire for the gospel was also assisted by intense interest in the new books. By 1840 tribes from the East Coast and the southern North Island were asking for a missionary to live among them and teach them. For the

majority of these a missionary eventually became available. It was the vision and purpose of Henry Williams that persuaded the CMS to establish stations at Tūranga, Whanganui, and Waikanae.

In this way the foundations of the Māori Anglican Church were laid. It was a remarkable period of development and spiritual growth, in which “Te Wiremu” played a vital role, and which brought joy to his heart. His colleague Thomas Chapman records that on a walk in 1833 Williams remarked to him, “We have confidence in all around us - now we use our wings and enjoy flying.”

The arrival of colonists brought by the New Zealand Company heralded a stormy period in Henry Williams’ life. He strongly supported the Treaty of Waitangi, seeing the rule of British law as a protection against unscrupulous land deals and general lawlessness. With his son Edward he was responsible for the Māori translation. He and other missionaries travelled widely, interpreting the Treaty of Waitangi and seeking the signatures of chiefs away from the Bay of Islands. While Henry’s mana among the Māori persuaded many to accept the Treaty, the translation made by Henry and his son did not fully convey the import of the cession of sovereignty. Henry himself went to Port Nicholson, Queen Charlotte Sound, Waikanae, and Ōtaki. It was Henry Williams who advised the ailing Governor Hobson to establish the capital at Auckland.

Henry Williams’s concern over the alienation of Māori land and over the methods of the New Zealand Company had led him to purchase land in the centre of Wellington and in the Whanganui district and to hold it in trust for the Māori owners. In doing this he brought on himself the hostility of settlers. Finding Williams’s great mana among the tribes an obstacle, Governor Grey accused the

missionary, first of treasonable dealings with the chief Kawiti during the northern war, and then of causing strife with the Māori by the wrongful acquisition of land for himself in the Bay of Islands. Both charges were without foundation and stoutly denied by Henry Williams. All the land had been purchased before 1840 as the only security he could offer his children, and with the full and continuing agreement of the Māori sellers.

Henry's vigorous defence of himself against the attacks by the governor and his refusal to heed the advice of Bishop Selwyn that he should give up his lands led to his dismissal by the CMS in 1849, and he left the Paihia mission station. He was eventually re-instated by the Society five years later. In the meantime he moved to Pakaraka, to the lands in question, and continued to exercise his ministry in the church. He had been appointed archdeacon of Waimate in 1844, and remained so even after his dismissal by the CMS. When further trouble broke out between Māori and Pākehā in the 1860s, Henry Williams took no part in the public debates raging up and down the country, though privately he was very critical of the government. His concern was for the Māori people of the north, to whom he continued to minister faithfully until his death on 16 July 1867. He was buried in the churchyard at Pākaraka.

Henry Williams's family built a new church at Paihia as a memorial to him. It was dedicated on 17 November 1873. Soon after, as a tribute to him, the Māori people erected a stone cross in the churchyard. It was unveiled on 11 January 1876, and on it is the following inscription:

He
Whakamaharatanga
mo
Te Wiremu
He tohu aroha ki a ia na te
Hahi Maori
He tino matua ia ki nga iwi katoa
He tangata toa ki te hohou rongo i roto i nga riri Maori
E 44 nga tau i rui ai ia te Rongo Pai ki tenei motu
I tae mai ia i te tau 1823
I tangohia atu i te tau 1867

A
memorial
to
Henry Williams
A token of love to him from the
Maori Church
He was a father indeed to all the tribes
A courageous man who made peace in the Maori Wars
For 44 years he sowed the Good News in this island
He came in the year 1823
He was taken away in the year 1867

Henry Williams
Missionary

July 16

FOR LITURGICAL USE

Henry Williams was born in 1792 and served in the Royal Navy. From 1823 he became the leader of the CMS missionaries from his base at Paihia. He became renowned for his often successful mediation in inter-tribal fighting. As conversions increased Williams supervised the establishment of several new mission stations. He strongly supported the Treaty of Waitangi, and was official interpreter at the first signing. He was unfairly criticized by Governor Grey for his land purchases on behalf of his family, but served the Māori people for over forty years until his death in 1867.

SENTENCE

The dwellers at the ends of the earth are awed by your wonders, O God; you make the lands of sunrise and sunset resound with shouts of joy. *Psalm 65: 8*

COLLECTS

Everloving God,
you so enabled Henry Williams to proclaim the gospel
among the Māori people
that he is remembered as a father of the tribes;
fulfil among us his vision,
that through our labours
your church may be a true partnership of aroha;
through Jesus Christ our Saviour.

Jesus, prince of peace,
accept our praise and thanks
for Te Wiremu the peacemaker;
give us his discipline
and his respect for people
different from himself.

PSALMS 57 136: 1-9, 25-26

READINGS

Isaiah 56: 3-8

I will gather yet others

2 Corinthians 1: 12-14

Our boast

Matthew 5: 1-12

Blessed are the peacemakers

POST-COMMUNION SENTENCE

You, O Lord, are healing the brokenhearted, and binding up their wounds.

Psalm 147: 3

As is indicated by her name, Mary Magdalene came from the town of Magdala, on the western shore of Lake Galilee. It was a prosperous town, dominated by Gentile interests, and with an unsavoury reputation according to later rabbis.

Mary enters the gospel story as one of a group of women who joined Jesus and his disciples during Jesus' ministry in Galilee, and who assisted his mission out of their own resources (Luke 8:1-3). This information comes only from Luke, who adds that Jesus had healed some of the women, and in particular had driven seven demons out of Mary Magdalene. There is no way of knowing what exactly was meant by this, though tradition has included plenty of speculation.

Such speculation has been fostered by the reputation of Magdala and the common identification (made "official" by Gregory the Great) of Mary Magdalene with both the sinful woman (usually understood to be a prostitute) in Luke 7:37-50 who anointed the feet of Jesus, and with Mary of Bethany, the sister of Martha. This accounts for the usual representation of Mary Magdalene in western art as a penitent sinner, or as a contemplative, or both. However, neither identification is at all probable. Luke does not name the woman who anointed Jesus' feet, yet names Mary almost incidentally in a different context soon after; and Bethany is just outside Jerusalem, miles from Magdala in Galilee.

What we do know about Mary Magdalene is that she followed Jesus from Galilee to Jerusalem and contributed financially to Jesus' cause (Mark 15:4:41; Luke 8:1-3). Mary and some of the other disciples were present at the crucifixion (Mark 15:40; John 19:25), and, after the death of Jesus, took spices to the tomb to anoint his body (Mark

16:1; Luke 23: 55-24:1). Mary and the other women reported the empty tomb to the eleven disciples (Luke 24:1-11), though the report was not believed (Luke 24:11).

In John's Gospel, Mary Magdalene has an even more prominent role in the resurrection accounts. She is the one who runs to fetch Peter and another disciple and then meets Jesus outside the empty tomb and mistakes him for the gardener (John 20:1-18). Mary Magdalene becomes the first witness of the resurrection who can say "I have seen the Lord" (John 20:18). Mary Magdalene's involvement with the ministry, death and resurrection of Jesus, on the criteria of Acts 1:21,22, would make her the equal of the apostles.

FOR LITURGICAL USE

Mary Magdalene was one of a group of women from Galilee who were healed by Jesus and supported his cause. Mary is named in all the Gospels as being present at the crucifixion and as a prime witness to the resurrection. This is most movingly represented by John where Mary is the first person to witness to the risen Jesus in the words, "I have seen the Lord." There is no basis for the traditional identification of Mary Magdalene with the sinful woman who anointed Jesus' feet, nor with Mary of Bethany, the sister of Martha.

SENTENCE

Jesus said to Mary, "Go to my friends and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

John 20: 17

COLLECTS

Merciful God,
your Son restored Mary Magdalene to health
of body and mind
and called her to be a witness
of his resurrection;
heal us and make us whole
that we may serve you
in the power of his risen life;
through Jesus Christ our Lord.
Sweet is your friendship, Saviour Christ;

Mary you accepted,
Mary you drew to the foot of the cross,
Mary you met in the garden;
grant us a like redemption.
Hear this prayer for your name's sake.

PSALMS 116 124

READINGS

Isaiah 65: 17-19

An end to weeping

2 Corinthians 5: 14-19

A new creation

John 20: 1-18

Revelation to Mary

POST-COMMUNION SENTENCE

Jesus said, "In the world you have tribulation; but be of good cheer,
I have overcome the world." *John 16: 33b*

St James and St John Apostles

July 25

James and John, the sons of Zebedee, were among the first disciples to be recruited by Jesus. They were fishermen on Lake Galilee, and lived either in or near Capernaum (Mark 1:21). Jesus called them, along with Peter and Andrew (Matthew 4:18-22; Mark 1:14-20). Luke (who does not mention Andrew at this point) adds that they were partners of Peter (Luke 5:1-11). The mention of hired servants (Mark 1:20) suggests a modest family business. James was probably the elder, since he is usually named first.

Jesus, according to Mark, called the brothers, “sons of thunder” (Mark 3:17). Together with Peter they formed an inner core of disciples. They (and also Andrew) were present at the healing of Peter’s mother-in-law (Mark 1:29-31). Peter, James and John were the only disciples with Jesus at the raising of Jairus’s daughter (Mark 5:37; Luke 8:51), at the transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28), and in Gethsemane (Matthew 26:37; Mark 14:33).

James and John asked Jesus whether he wanted them, in the tradition of Elijah, to call down fire on the Samaritan village which declined to receive them (Luke 9:51-56). They also requested the right to sit on either side of Jesus in his coming glory (Matthew 20:20-28; Mark 10:35-45; Matthew says their mother requested on their behalf). John complained to Jesus about a man casting out demons in Jesus’ name, even though he was not a disciple of Jesus (Mark 9:38; Luke 9:49), and John accompanied Peter in the preparations for the Last Supper according to Luke (22:8).

In John’s Gospel, James and John were together with other disciples in the resurrection appearance of Jesus on the shores of Lake Galilee, in an episode that has striking similarities to their original call (John 21:2). James was executed on the orders of Herod Agrippa in

the early 40s CE (Acts 12:1-3), which indicates James's significant leadership role in the early church. John appears on several occasions with Peter: in the upper room (Acts 1:13); in the Temple precincts, leading to their subsequent arrest and release (Acts 3:1-4:31); and in a visit to Samaria, in the wake of Philip (Acts 8:14-25). John was clearly therefore another significant leader of the early church, and was recognized as such by Paul (Galatians 2:9).

We have no further information from the New Testament about either apostle. There is a strong tradition that John eventually went to Ephesus and was a leader of the church there. That is bound up with the very difficult question of whether John the apostle is to be identified with John the evangelist. In *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, without prejudice to that question, John the apostle is commemorated with his brother James the Great, and John the evangelist (even though he may be the same man) is commemorated separately (see 27 December). James came to have an association with Santiago de Compostela in Spain. It is possible that James's bones were translated to Spain. What is known is that Compostela became a very important place of pilgrimage and of the cult of St James in the late Middle Ages.

St James and St John
Apostles

July 25

FOR LITURGICAL USE

James and John, Galilean fishermen and sons of Zebedee, were among the first disciples of Jesus, and, with Peter, they became the closest to Jesus. Alone of the disciples they shared with Jesus in the raising of Jairus's daughter, the transfiguration, and Gethsemane. After the resurrection both became important leaders of the early church. James, known as James the Great, was the first apostle to be martyred. According to tradition, after some time with the early church in Jerusalem, John went to Ephesus. The Prayer Book commemorates John as apostle today and as evangelist on 27 December.

SENTENCE

Jesus said, "In the world you have tribulation; but be of good cheer, I have overcome the world."
John 16: 33b

COLLECTS

Grant to us, merciful God,
that as James and John left their father
and all that they had
to follow your Son Jesus Christ,
so may we be ready to follow,
even unto death,
to the glory of your name.

Grant us, Christ our life,
the courage of James and John, your friends,
to undergo your baptism,
to drink the cup you drank,
to follow you, even to the place of death.
Hear this prayer for your name's sake.

These collects may be used omitting the references to John.

PSALMS 16 129

READINGS

Jeremiah 26: 11-24	The price of witness to truth
Acts 11: 27 - 12: 3a	The martyrdom of James
Mark 10: 35-45	The cost of discipleship

POST-COMMUNION SENTENCE

Jesus said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." *Matthew 20: 23*

Christopher Martyr

July 25

We have no historical information about Christopher. Even the date of his death cannot be fixed more precisely than somewhere in the third century. He died in Asia Minor, and there are some early legends associated with his name. These stories grew, especially in Germany in the twelfth century, and were eventually gathered in the very popular collection of stories about the saints known as the *Golden Legend*.

According to the legends, Christopher was a Canaanite giant who, having been converted and instructed in the Christian faith by a hermit, was told to live near a certain river and help travellers across it. This is the setting for the best-known of the stories about Christopher, and one that relates to his name, "Christ-bearer". A child once asked Christopher to carry him across the river, and Christopher found the child so heavy that he was almost bowed under by the child's weight. When Christopher asked the child why he had found him so heavy, the child explained that he was Jesus Christ and that, in carrying him, Christopher was also carrying on his shoulders the weight of the whole world he had made.

Christopher became the patron saint of travellers. In the twentieth century, with a huge increase in travel, he has lost none of his popularity, and the reduction of his feast to optional local observance by the Vatican in 1969 brought vigorous complaints from several quarters.

*Christopher
Martyr*

July 25

FOR LITURGICAL USE

The enormous popularity of Christopher as the patron saint of travellers has if anything increased as travel has become more common. This is so, despite the fact that nothing is known about Christopher except the fact of his death in Asia Minor during the third century. There are many legends about him, the best loved being the story of how he carried a child across a river, and was almost bowed under by the weight. Asking about this, he learned that he had carried the Christ child and the world he had made.

SENTENCE

Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

John 3: 14, 15

COLLECTS

God our guide,
we bless you for all
whose lives have borne faithful witness to Jesus Christ;
may we also bear the living Christ upon our hearts
and follow the way he lays before us,
which leads to eternal life;
this we ask through Jesus Christ our Redeemer.

Jesus,
may Christopher, the Christ-bearer, ever proclaim to us
that what we do for the least of your little ones,
we do for you.

PSALMS 24 121

READINGS

Joshua 3: 15-17	Crossing the waters
Galatians 6: 1-10	Bearing burdens
Matthew 11: 25-30	My burden is light

POST-COMMUNION SENTENCE

Cast your burden on the Lord, and the Lord will sustain you.

Psalm 55: 22

Anne

July 26

Mother of the Blessed Virgin Mary

The New Testament tells us nothing at all about the family life and background of Mary. In the middle of the second century, an anonymous writer produced *The Protevangelium of James*. While this document is a work of pious fiction, it provides all the elements for the later development of Mariology in the church. The subject of the document is primarily the miraculous birth of Mary. She is described as the daughter of the wealthy Joachim and his wife Anne. The story is taken as far as the birth of Jesus. The author draws extensively on the birth stories of Jesus in Matthew and Luke, and constructs the story of Anne very much on the model of Hannah, the mother of Samuel. Even the name, Anne (or Anna), is a variant of Hannah.

According to this legend Anne and Joachim are a devout and righteous couple, but childless. Then both are visited by angels and told that Anne will bear a child. After the child's birth she is called Mary and at the age of two is taken to the Temple. Mary was brought up in the Temple and was one of the seven virgins who made the veil of the Temple. She was eventually betrothed to Joseph, a respected widower. The story then leads into a somewhat embellished version of the familiar accounts of the birth of Jesus.

The development of Anne's cult was affected by the growing cult of the Virgin Mary in the later Middle Ages, which fostered interest in Mary's own family.

Anne

July 26

Mother of the Blessed Virgin Mary

FOR LITURGICAL USE

Although the New Testament tells us nothing about the family life and background of Mary, a devout second-century Christian sought to supply the lack in a short work that provides the basis for much of the later Mariology. Mary's parents were called Anne and Joachim. They were a pious but childless couple, whose prayers were eventually answered with the birth of Mary, who was brought up in the Temple. The work draws heavily on the early chapters of Matthew and Luke, and on the story of Hannah, the mother of Samuel.

SENTENCE

There is no Holy One like the Lord, no one besides you; there is no rock like our God.

1 Samuel 2: 2

COLLECTS

Everloving God,
in Christ you shared our sense of heritage
and the continuity of the generations;
as we remember Anne, the grandmother of your Son,
help us to respect our whakapapa
and to learn from the wisdom of the old;
through Jesus Christ our Saviour.

God of the old as of the young,
of the grandparent and the parent,
of Anne and Mary,
give us patience, we pray,
and especially with children.

PSALMS 128 132: 11-19

READINGS

Zephaniah 3: 14-20

James 1: 16-21

Luke 1: 26-33

Promise of restoration

God's faithfulness

His reign shall never end

POST-COMMUNION SENTENCE

Blessed are all who put their trust in the Lord.

Psalm 2: 11

Mary and Martha of Bethany

July 28

Martha and Mary were sisters living at Bethany near Jerusalem, according to John (11:1). In the episode following the parable of the Good Samaritan in Luke's Gospel (10:38-42), they appear perhaps as representatives of another oppressed group in society - women. Jesus' acceptance of their hospitality is taken for granted; but whereas Martha is the totally committed hostess, it is more important to be, like Mary, a committed disciple (learner). The rabbis tended to think the Torah was for men (like the lawyer who in Luke has just affirmed the law of love for God and neighbour). Jesus overturns that: "Mary has chosen the better part" by sitting at the Lord's feet. Women are more than ancillary helpers (Luke 8:3); their discipleship shall not be taken away.

While Mary is plainly to be distinguished from the sinful woman who anoints Jesus in Luke 7:36-50, according to the Fourth Gospel she is the woman who anointed Jesus at Bethany before his passion (John 12:1-8; cf Matthew 26:6-13; Mark 14:3-9). Also in the Fourth Gospel, the sisters feature in the extended narrative of the death and raising to life of their brother Lazarus (John 11:1-44). Again Martha is the more impulsive, rushing out to meet Jesus on his arrival, while Mary sits at home. When Mary does go out to Jesus, she falls at his feet. Martha expresses a conventional belief. On hearing Jesus' definitive promise that he is the resurrection and the life, she professes her belief in this, but her actual statement of faith shows that she thinks of Jesus rather as the expected messiah, the coming prophet. When Jesus reaches the tomb, Martha protests that there will be a stench. She appears to be still hoping just for her brother's resurrection on the last day. We are not told the reaction of Mary or Martha to the raising of Lazarus. After the account of the supper at

Bethany, at which Mary anoints Jesus beforehand for his burial (John 12:1-8), there is no further reference to the two women in the gospel story.

Medieval tradition not only identified Mary with Mary Magdalene, but developed a legend of the evangelisation of Provence by Mary, Martha and Lazarus.

*Mary and Martha
of Bethany*

July 28

FOR LITURGICAL USE

Mary and Martha were sisters living at Bethany near Jerusalem. Jesus readily accepted the hospitality of these women. Whereas Martha is the totally committed hostess, it is more important to be, like Mary, a committed learner. Mary was also the woman who anointed Jesus before his passion, according to John. In the story of the death and raising to life of Lazarus, Martha learns that Jesus is the resurrection and the life.

SENTENCE

You heard the voice of my plea, O God, when I called to you for help.

Psalm 31: 22

COLLECTS

Gracious and merciful God,
Jesus was welcomed by Martha and Mary into their home
and found there refreshment and rest;
give us the will to love you,
open our hearts to hear you,
and teach us to serve you in others,
for the sake of Jesus Christ our Saviour.

Jesus our friend, friend of Martha and Mary,
who welcomed you into their home and gave you their love;
give us grace to be loved,
and grace to respond to the love we receive.

PSALMS 36: 5-10 45

READINGS

Isaiah 26: 16-19	New life for the dead
Romans 12: 9-13	Let love be genuine
Luke 10: 38-42	The home of Martha and Mary

POST-COMMUNION SENTENCE

Jesus said, "I am the resurrection and the life. Those who believe in me, even though they die, will live." *John 11: 25*

William Wilberforce and All Social Reformers

July 29

William Wilberforce was born into a Yorkshire merchant's family in 1759 in Hull. He had a fine mind but did not enjoy good health. He was educated at St John's College, Cambridge. Left enough money for an independent income, he was elected to parliament in 1780 at the age of twenty-one. He came under the influence of John Newton, the evangelical divine. On a visit to Europe in 1784, he was converted to evangelical Christianity and a more serious and responsible way of life than he had led at university. He gave some thought to ordination, but was persuaded by his friends to continue his work in parliament, though he declined all preferments.

His abilities as a speaker made Parliament a very suitable setting for him to pursue his aims. In Parliament he became a close friend and supporter of William Pitt the Younger, who was Prime Minister from 1784 to 1801 and again from 1804 to 1806. Wilberforce eventually resigned from Parliament in 1825 because of ill health.

In 1797 Wilberforce moved to Clapham, and there became a member of the Clapham Sect, a highly influential evangelical group, which included John Venn, the rector of Clapham. Also in 1797 Wilberforce published his *Practical View of the Prevailing Religious System of Professed Christians*. In this popular work he established his position as a leading evangelical.

Wilberforce used his considerable influence to organise and legislate for his perception of a Christian society. He gave generous support to Hannah More and her charitable and educational work, and he helped found the Church Missionary Society and the Bible Society. In common with other evangelicals, he wished to see Sunday more devoted to religious observance and was a keen advocate of moral reform. In the turbulent years after the French Revolution

and in the period of the Napoleonic Wars, Wilberforce's concern for constitutional order led him to support some of Pitt's repressive legislation. However, he also supported some moderate proposals for the reform of parliament and was in favour of the removal of the restrictions on Catholics in England. Above all, he became concerned with the evils of slavery and the slave trade, a trade which earned many a fortune in England and America.

Negro slaves were useful on the plantations of tobacco, sugar cane and cotton, and survived longer than the Highlanders and bondsmen, who had been worked to death in the fields. Tobacco and sugar were shipped to England, beads to Africa, and slaves, packed in as closely as possible, to America. Many of the slaves, treated worse than cattle, died on the voyage. On arrival they were deliberately broken in spirit and had no hope of earning their freedom. Wilberforce, despite his failing health and strength, agitated for an end to this. Gradually he persuaded others of the disgraceful nature of the slave trade, and became vice-president of the Anti-Slavery Society. With his considerable eloquence and charm he worked on public opinion until the ordinary people of Britain were won over to his views. The slave trade was ended in 1807.

The Emancipation Bill putting an end to slavery in the British dominions was not passed until August 1833, a month after Wilberforce's death on 29 July. Wilberforce was recognised as a strong influence for good in the nation and was buried in Westminster Abbey.

*William Wilberforce
and All Social Reformers*

July 29

FOR LITURGICAL USE

William Wilberforce was born in 1759 and, after studies at Cambridge, entered Parliament in 1780. He was converted to evangelical Christianity in 1784 and became an important spokesman for evangelical ideas. He promoted education, missions and moral reform. The trade in slaves soon drew his attention, and he attacked slavery and the slave trade vigorously. Acts of Parliament in 1807 finally abolished the trade in slaves. It was not until 1833, a month after Wilberforce's death, that the Emancipation Act freed slaves in all British territories. Wilberforce was buried in Westminster Abbey.

SENTENCE

The Lord is near to those who are broken-hearted; the Lord saves those who are crushed in spirit.

Psalms 34: 18

COLLECTS

God of justice,
you raised up your servant William Wilberforce
to bring liberty to slaves and captives
and to free the oppressed;
strengthen our resolve to defend the poor
and uphold the cause of those who have no helper;
for the sake of Jesus Christ our Redeemer.

Free, eternal Spirit,
you lead us to seek justice for all;
you enabled William and his friends
to win emancipation for slaves;
give us the courage to free those
whom our own society enslaves.

PSALMS 22: 22-31 102: 12-22

READINGS

Zechariah 8: 9-12

Restoration with justice

Galatians 3: 23-28

In Christ all are equal

John 13: 2-5, 12-17

The footwashing

POST-COMMUNION SENTENCE

Jesus said, "Whoever wishes to be first among you must be slave of all."

Mark 10: 44

Of all the regions whose saints and martyrs are commemorated in the Calendar, Europe covers the widest span of time and influence, because it was here that the link between the church and the social and political institutions became closest. The term “Christendom” could loosely be applied to Europe, or large parts of it, from the eighth century to the nineteenth, with preludes back to Constantine and remains of it down to the present day in the cultural and religious shape of modern Europe.

The saints and martyrs cover all walks of life and every century. There were the missionaries who extended the gospel message, first across the lands of Europe itself and then beyond: from Patrick and Columba, to Cyril and Methodius, to the expansion of European missions to the Americas and China by the Jesuits and Francis Xavier, to the outreach of the pietist movement and the Wesleys in the eighteenth century, and to the enormous upsurge of missionary endeavours by all the European churches in the nineteenth century, some of which directly affected the development of the churches in the Pacific. They preached the gospel in season and out of season.

In the wake of the missionaries came the leaders and organisers of the churches: bishops like Theodore and Anskar and Cranmer; other leaders like Luther and Calvin, and the spiritual leaders who kept the vision bright: from Julian of Norwich to Mechtild of Magdeburg; from Catherine of Siena to Evelyn Underhill. They prayed and meditated and wrote and counselled.

Many of these leaders were close advisers to the rulers of the nations and states of Europe, and many of the rulers and political leaders were themselves shaped by the gospel. Queen Margaret of Scotland was one of the monarchs. Often it was the advisers to the

king who shaped policy, like Thomas Becket. More recently, the impact of the gospel on society has been led by dedicated individuals pressing for reforms of one kind and another: William Wilberforce and slavery; Elizabeth Fry and prison reform; Florence Nightingale and nursing.

Monastic and religious vows have played a significant part in the creation of the European Christian story of its saints. Benedict of Nursia and his rule influenced the style of monasticism all over Europe from his own day to the present. Francis and Dominic added another dimension with their bands of brothers (friars) and their impact on the growing cities of Europe in the late Middle Ages. Religious communities of many kinds have grown up all over Europe, from the Brethren of the Common Life in the fourteenth century to the Taizé Community in the twentieth.

Christian thinkers were at the cutting edge of the emergence of the west as a significant intellectual force, and much of the scientific and technological development of the world owes its impetus to the interaction of gospel, philosophy and the world in Europe. From Anselm and Aquinas to Kant and Maurice, they sought to make the gospel intelligible to the people of their day.

And in the course of all this, many of them died for their faith. Sometimes their opponents were non-Christians who sought to stop them proclaiming the gospel. From the deaths of Peter and Paul in Rome about 64 CE to the death of Dietrich Bonhoeffer in 1945 and Jerzy Popieluszko in Poland in 1984, many have preferred death to submission to an alien system of faith and action. But often the martyrs have been internal to the church. Their deaths have been occasioned by the inability of the church to accept differences of

opinion within its ranks. Joan of Arc, Jan Hus, Thomas More and Thomas Cranmer were all victims of the church itself.

By their lives and deaths the saints and martyrs of Europe have shaped our heritage and witnessed to the power of the gospel.

FOR LITURGICAL USE

We remember and honour today the thousands in Europe who down the centuries have witnessed to the power of the gospel, sometimes at the cost of their lives. There were missionaries inside and outside Europe; there were leaders in the church and in the nations; there were spiritual guides and intellectual leaders; there were monks and friars and women's groups; communities and individuals with power and influence; and there were those who humbly lived out the gospel without leaving a record for the historian. And many of them died for the sake of Christ. "All these were commended for their faith."

SENTENCE

Sing to God you kingdoms of the earth, sing praises to the Lord.

Psalm 68: 32

COLLECTS

Gracious and eternal God,
the gospel of your Son
has been proclaimed in the nations of Europe
by saints and martyrs from century to century;
empower us by your Spirit
to speak your word to our generation
and be your faithful servants;
through Jesus Christ our Lord.

God of every century,
we thank you for the saints of Europe,
the humble, devoted, loving believers,
the noble army of missionaries,
the rulers, the serious enquirers,
the explorers, the worshippers,
and the great host watching, working, waiting.

PSALMS 96 111

READINGS

Ecclesiasticus 2: 10-11, 15-18	Fear of the Lord
Romans 15: 17-24	Paul's missionary hopes
Mark 4: 26-32	The growth of the kingdom

POST-COMMUNION SENTENCE

Jesus said, "Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty, sixty and a hundredfold."

Mark 4: 8

Joseph of Arimathea is mentioned in all four Gospels as the person who provided for the burial of Jesus (Matthew 27:57-60; Mark 15:42-46; Luke 23:50-56; John 19:38-42). The four accounts vary in detail and in indications of Joseph's sympathy for Jesus' mission, but the broad picture is clear. Joseph came from the town of Arimathea, north-west of Jerusalem. He became a member of the Jewish Council, and was sufficiently well-to-do to build a new burial place for himself near Jerusalem. This also suggests that Joseph had moved from Arimathea to Jerusalem and done well there, since any family plot would presumably have been in Arimathea.

The Gospels indicate some sympathy on Joseph's part for the mission of Jesus, and Luke adds that he had not supported the Sanhedrin in their demand for the death sentence on Jesus (Luke 23:51). In that case, it could have been as a favour to the disciples that Joseph approached Pilate for the body of Jesus and provided it with decent burial. It is also possible that he was concerned for the ritual defilement that would have ensued if the dead body had remained unburied (Deuteronomy 21:23). For whatever reason, it was a gracious act, the memory of which has been treasured by the church. According to the first three Gospels, the women who had been with Jesus were with Joseph when he saw to the burial, but John says that Joseph was assisted by Nicodemus.

Around this simple account various legends grew up from the second century, including Joseph's involvement in the founding of the church in Lydda and the suggestion that it was he who provided for Jesus' mother Mary after the resurrection. The legend of Joseph's journey to Glastonbury in England with the Holy Grail is a late medieval invention, fostered by Glastonbury in the interests of enhancing its own declining importance in England.

FOR LITURGICAL USE

Joseph of Arimathea was a member of the Jewish Council who graciously provided a tomb for the burial of Jesus. He came from the town of Arimathea, north-west of Jerusalem. He was well-to-do and is presented in the Gospels as sympathetic to Jesus' mission, though not an open disciple. These simple facts were later embellished with various legends, including the late medieval story of his journey to Glastonbury with the Holy Grail.

SENTENCE

The righteous are a light in the darkness for the upright; they are gracious, compassionate and just.

Psalm 112: 4

COLLECTS

God of mercy and compassion,
your servant Joseph of Arimathea
prepared the body of Jesus for burial
and provided for it a resting place;
give us courage to take risks in your service
and follow Jesus our whole life long;
through the same Jesus Christ our Saviour.

Jesus,
greater than Joseph could realise,
greater than the dead, lamented prophet
to whom he lent his tomb;
accept our gratitude that you are pleased
with what we do for you.

PSALMS 4 101

READINGS

Genesis 49: 33-50: 7a	The burial of Jacob
Acts 13: 32-39	He did not see decay
Luke 23: 50-56	The burial of Jesus

POST-COMMUNION SENTENCE

To this end Christ died and lived again, so that he might be Lord of
both the dead and the living. *Romans 14: 9*

For All the Saints

A Resource for the Commemorations of the Calendar

Full Biography Version Volume 2

edited by Ken Booth
revised edition

Chad

August 2

Bishop of Lichfield, Missionary

Chad was born in Northumbria, the youngest of four brothers, all of whom were priests. He was a pupil of Aidan at Lindisfarne and at a young age came as a monk to his brother Cedd's monastery at Lastingham in Yorkshire. On his brother's death in 664, Chad became abbot of Lastingham and was happy in the peace and quietness he found.

The church in Britain was in considerable confusion in the mid-seventh century. Some order was brought by the Synod of Whitby (664), when the church in the north opted for the developing Roman tradition, and proper organisation was eventually established by Theodore (see 19 September) on his arrival in 669. Immediately after Whitby, Wilfrid, a firm proponent of Roman order, was made Bishop of York, but sought valid consecration in France rather than from dubious British bishops. He was away so long that King Oswy appointed Chad as bishop instead. Chad unwisely accepted consecration from the simoniacal Bishop Wini and two other bishops whose valid consecration was in doubt. On his eventual return, Wilfrid did not challenge Chad's position. Theodore, however, on his arrival, pointed out the irregularity of Chad's consecration and asked him to step down in favour of Wilfrid. This Chad graciously did and retired to the abbey at Lastingham.

In 669 King Wulfhere of Mercia asked Theodore to appoint a bishop for the region. Theodore, having rectified Chad's consecration, sent him to be Bishop of Mercia, a very large diocese which stretched from the River Severn to the eastern coast of England. In order to have a more central base in the diocese, Chad moved the official residence of the bishop from Repton to Lichfield. He travelled extensively round his diocese, mostly on foot until Archbishop

Theodore insisted that he ride a horse. Chad was much loved for his gentleness and humility and for the great holiness of his life, patterned on the example of the ancient fathers. He tirelessly worked at spreading the gospel and is said to have founded the monastery of Barrow.

Chad was Bishop of Mercia for only three years and died in 672 of the plague. He was venerated as a saint. A magnificent shrine to house his relics was erected in Lichfield Cathedral in the fourteenth

Chad
Bishop of Lichfield, Missionary

August 2

FOR LITURGICAL USE

Chad was born in Northumbria and became a pupil of Aidan at Lindisfarne. He became abbot of Lastingham in Yorkshire in 664. Chad is noted for his humility and his great zeal. He was briefly Bishop of York and then was appointed Bishop of Mercia in 669, with his see at Lichfield. He travelled tirelessly round his vast diocese. He died of the plague in 672.

SENTENCE

All of you must clothe yourselves with humility in your dealings with one another, for “God opposes the proud, but gives grace to the humble.” *1 Peter 5: 5*

COLLECTS

Gracious God,
you gave to your servant Chad
the gifts of humility, love and holiness;
grant that we who remember his ministry
may grow in the truths he so faithfully lived
and spread the light of the gospel;
through Jesus Christ our Lord.

Jesus of Nazareth,
you went from village to village day by day
to proclaim the kingdom;
and so did Chad your humble, saintly follower;
and so may we, wherever we go.

PSALMS 37: 23-28 131

READINGS

Ecclesiasticus 3: 17-24	God glorified by the humble
1 Corinthians 9: 16-23	I must preach the gospel
Matthew 11: 25-30	Learn from me.

POST-COMMUNION SENTENCE

All who exalt themselves will be humbled, and those who humble themselves will be exalted. *Luke 14: 11*

The first Christian Martyr

Stephen, who is celebrated as the first martyr in the name of Christ, appears in the New Testament only in the book of Acts. Of the seven chosen to attend to the material needs of the Hellenist widows, Stephen in particular is “a man full of faith and the Holy Spirit” (Acts 6:5). Presumably Stephen was a “Hellenist” himself, i.e., a Greek-speaking Jew with cultural roots in the Dispersion. Even before his conversion to the way of Jesus, he would be less bound than the “Hebrews” to the letter of the Mosaic Law. While the seven were appointed to “serve tables” in contrast to preaching the word (Acts 6:2), the idea that Stephen was the first deacon only grew up later in the church. Deacons actually seem to have emerged in Gentile Christianity as associates of the presbyter-bishops.

If Stephen was a Hellenist, it is not surprising that as a Christian he was challenged particularly by fellow Hellenist Jews of the Dispersion (Acts 6:9) who wished to retain their association with the traditions of Israel. They provided the strongest opposition to the growing church through the whole apostolic age. Stephen was charged with speaking against the Temple and the Law. This was in order to secure his conviction by the Sanhedrin, which was dominated by conservative Sadducees (Acts 6:11-14). But in his speech (Acts 7:2-53) Stephen hardly addresses these charges, except to argue that the Temple should never have been built (Acts 7:44-50). Rather he shows that the Jews right through their history have been disobedient to God’s law, just as they have now murdered the “righteous one” (Acts 7:52f.). Stephen’s speech is no defence, but rather a prosecution of the whole Jewish nation. It is an attack on “the people” as well as the elders and scribes (Acts 6:12), anticipating the Jewish rejection of the gospel. This is an idea that runs right through the book of Acts.

Stephen's speech is followed inevitably by his martyrdom. Because Luke understood Jesus as the supreme example for others of living and dying, Stephen's death is presented as following the pattern and fulfilling the promise of the passion of Jesus (Acts 7:55-60). So, like Jesus, full of the Holy Spirit (Luke 4:1), Stephen sees the Son of Man at the right hand of God as Jesus promised he would be (Luke 22:69). Outside the city of Jerusalem, he is stoned, as Jesus had indicated was the fate of those sent by God (Luke 13:34). He commits his spirit to Jesus, as Jesus commended his life to the Father (Luke 23:46). Not being physically constrained by crucifixion, he kneels down like Jesus in Gethsemane (Luke 22:41), and also prays forgiveness for his executioners (cf. Luke 23:34). If Jesus himself is the first martyr of the Christian era described by Luke, Stephen is the martyr who now stands closest to him in God's heavenly glory (cf. Acts 7:55).

St Stephen
The first Christian Martyr

August 3

FOR LITURGICAL USE

Stephen was one of the seven appointed to care for the needs of Hellenist widows in the early Jerusalem church. Presumably a Hellenist from the Jewish Dispersion himself, he was challenged by fellow Hellenistic Jews. His speech in Acts chapter seven is less a defence to their charges than a prosecution of the whole Jewish nation for its disobedience to God. In the account of his death, Stephen follows the pattern of the passion of Jesus. If Jesus is the first martyr of the new era, Stephen is the one who stands closest to him in God's heavenly glory.

SENTENCE

Stephen said, "I can see heaven open, and the Son of man standing at the right hand of God."
Acts 7: 56

COLLECTS

Merciful God,
give us grace in all our sufferings for the truth
to follow the example
of your martyr Stephen,
that we also may look to him who was crucified
and pray for those who persecute us;
through Jesus Christ our Redeemer.

Jesus,
your glory is not in power alone
but even more in suffering and death;
may Stephen's vision
crown our resolution and keep us true;
for the glory of your holy name.

PSALMS 73: 24-28 119: 9-16

READINGS

2 Chronicles 24: 17-22

Acts 7: 54-60

Matthew 23: 34-38

The blood of Zechariah

The stoning of Stephen

Rejection of the prophets

POST-COMMUNION SENTENCE

Stephen, full of grace and power, did great wonders and signs
among the people.

Acts 6: 8

John Baptist Vianney
Curé d'Ars, Priest

August 4

The French Revolution and its aftermath had a devastating effect on religion in France. Under the ideology of the revolution, religion was attacked and the priesthood proscribed. In the years after the revolution many people became pre-occupied with the practical business of re-constructing their lives and had found solace in other pursuits. The country was in disarray, but Jean-Marie-Baptiste Vianney brought an important and distinctive contribution to the revival of religion.

Jean-Marie was born into a peasant family at Dardilly near Lyons in 1786. He received little education and, in the upheavals of the 1790s, was soon working on his uncle's farm at Ecully. Although church-going was discouraged in post-revolutionary France, Jean-Marie felt called to the priesthood. His academic limitations hampered him, and then he was conscripted into the Napoleonic army. He deserted and resumed his studies after a general amnesty in 1810. After a great struggle he was ordained in 1815. Three years later, at the age of 30, he was appointed to the little village of Ars, a remote and insignificant place north of Lyons. Here he stayed until his death on 4 August 1859.

There had been no effective ministry in Ars for some years, and Jean-Marie had to rebuild the parish virtually from nothing. He visited his parishioners; he re-established education for the children and set up an orphanage for girls; but above all he set out to reclaim the habits of his parishioners. He followed a rigid self-discipline, and in his early years at Ars attacked the dancing and drinking of the locals in an effort to reform the parish. He used the confessional as a means of correcting people's habits. In the confessional he read

hearts like a book. Not without a lot of sometimes bitter opposition, he succeeded in transforming the village by 1827. Shining through the rigour and discipline was a profound love of people. He came to place great stress on the love and mercy of God.

By 1827 the Abbé Vianney was widely regarded as a priest of deep devotion and spiritual skill. People began arriving at Ars from further afield, seeking the counsel of the Curé d'Ars, as increasingly he was simply known. The pressure on him, compounded by his own disregard of his health and comfort, made for an enormous spiritual burden. People also came to expect miracles of him, but he simply attributed these to St Philomena.

Eventually Lyons railway station had a separate booking office for trains to Ars, and in 1853 it was calculated that 20,000 people a year were visiting him. Those who could not visit in person wrote to him. Even though he could not answer all the letters in person, he determined the general scope of the replies. During his later years he spent up to 16 hours a day in the confessional. He would have dearly loved to leave the parish and devote himself to solitary prayer, but was not allowed by his bishop and the villagers to leave. He died, worn out by his self-denying life-style and devoted ministry to those who came to him. In 1929 he was designated the patron saint of parish priests.

John Baptist Vianney
Curé d'Ars, Priest

August 4

FOR LITURGICAL USE

Jean-Marie-Baptiste Vianney was born in 1786. Despite his academic limitations, he was eventually ordained in 1815. The ravages of the French Revolution meant that few were becoming priests and churches were not well patronised. At the age of thirty he was sent to the parish of Ars. Over the course of time he re-established the life of the parish. Above all he became known for his work in the confessional, where he “read people like a book”. Ars became a centre of pilgrimage, and he was recognised as a living saint. He died in 1859.

SENTENCE

Bless the Lord, you priests of the Lord: sing praise and highly exalt our God for ever. *Song of the Three Young Men 62 (adapted)*

COLLECTS

Everliving God,
you gave to your servant John Vianney
gifts of discernment and wise counsel;
grant to all pastors
a full measure of your wisdom and your love,
that through their ministry
your truth may be revealed;
through Jesus Christ our Saviour.

Good shepherd,
yours was the strength which kept Jean, Curé d'Ars,
praying and reconciling year after year;
protect us too, we pray,
from fatigue which shrivels up compassion.

PSALMS 103: 1-14 119: 137-144

READINGS

Deuteronomy 10: 12-13	God's demands
1 Peter 4: 7-11	Using God's gifts
Matthew 16: 24-28	Taking up the cross

POST-COMMUNION SENTENCE

Whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins. *James 5: 20*

Oswald
King of Northumbria, Martyr

August 5

Oswald was born about 602 and became king of Northumbria after his father's death in 616. He was forced to flee to Scotland when Edwin seized the kingdom. For seventeen years Oswald lived in exile on Iona and was converted to the Christian faith and baptised by the monks of St Columba.

Edwin died in 633, and Oswald determined to return and free his country. On the eve of the decisive battle near Hexham, Oswald set up a large wooden cross, and he and his soldiers prayed for victory. He had a vision of Columba, who assured him of victory. Oswald defeated the British king, Cadwalla of Gwynedd, and after a few years Oswald was undisputed king of Northumbria. He married Cyneburga, daughter of Cynegils, the first Christian king of Wessex.

Oswald began to establish Christianity in his country and appealed to Iona for missionaries. The first bishop who was sent was rather harsh and had little success. Aidan (see 31 August) was eventually sent, and he and Oswald worked unceasingly to build up the church in Northumbria. Oswald often acted as interpreter for Aidan, and together they achieved the conversion of a large part of the area. On more than one occasion Oswald had to translate Aidan's Irish for the benefit of his thanes. Oswald gave the island of Lindisfarne to Aidan for a monastery and episcopal seat.

In 642, Penda, king of Mercia, sought revenge for the death of Cadwalla. During the battle at Maserfield, Oswald was killed, praying for the souls of his people as he died. His body was dismembered, but his head was carried to Aidan at Lindisfarne, who placed it in the royal chapel at Bamburgh. The dispersion of other parts of his body led to various places, on the continent as well as in Britain, claiming to have his relics. The English honoured Oswald as a martyr. He was a popular hero and was canonised soon after his death.

Oswald
King of Northumbria, Martyr

August 5

FOR LITURGICAL USE

Oswald was one of the early Christian kings in Britain. During a period of exile he stayed at Iona and became a Christian there. In 633 he returned to Northumbria. Seeking to establish Christianity in his kingdom, he appealed to Iona for missionaries. Aidan was sent, and together they achieved the conversion of a large part of the district. Oswald was killed in a battle with Penda of Mercia. The English honoured Oswald as a martyr. He was a popular hero and canonised soon after his death in 642.

SENTENCE

You, O Lord, are king, you are clothed in majesty; you have robed yourself, and put on the girdle of strength.

Psalm 93: 1

COLLECTS

Eternal Lord God,
your servant King Oswald
set up the cross on the field of battle
as a sign of his trust in you;
set up the cross in the hearts of your people
that we may triumph by its power;
through Jesus Christ our servant king.

Jesus,
Lord of the mystical past
as much as of the present,
you loved Oswald the Christian soldier king
who taught his thanes the gospel;
help us, if the experts fail us,
to tackle the job ourselves.

PSALMS 21 144

READINGS

Wisdom 5: 15-20	God's protection
Ephesians 6: 10-20	Strong in the Lord
Luke 9: 18-24	Taking up the cross

POST-COMMUNION SENTENCE

Fight the good fight of the faith; take hold of the eternal life to
which you were called. *1 Timothy 6: 12*

The Transfiguration of the Beloved Son *August 6*

The first three Gospels all tell of an episode in which Jesus took Peter, James and John with him up a mountain, and his appearance took on the look of one glorified (Matthew 17:1-9; Mark 9:2-10; Luke 9:28-36). There is no comparable event in John's Gospel, but, as commentators have pointed out, the whole of the Fourth Gospel is suffused with the idea of the manifestation of the glory of Jesus right from the very prologue of the Gospel.

The accounts of the transfiguration in Matthew, Mark, and Luke differ slightly in detail but agree in general. The episode included just the three disciples. Jesus was joined by Moses and Elijah, and Peter suggested making shelters for them. The disciples were very fearful. Then a voice from the cloud that overshadowed them assured them that Jesus was the beloved Son, whom they should heed, but that they should say nothing about the episode till after the resurrection. The Gospels also agree in placing the incident shortly after Peter's declaration that Jesus is the Christ and immediately before the final journey south to Jerusalem. The location of the event is not certain, though various mountains in the vicinity of Caesarea Philippi have been suggested.

The exact significance of the event has been debated in the church down the centuries. A reference to the transfiguration in 2 Peter (1:16-18) links the eyewitness account of the transfiguration to the trustworthiness of prophecies about the return of Jesus in glory. In the eastern church it was frequently understood as symbolic of the transformation of the world as well as referring to the world to come. In modern biblical studies, some scholars treat it as historical and factual. Others treat it as a narrative full of symbolic meaning:

the glory of Jesus is revealed; the Law (Moses) and the Prophets (Elijah) are seen to attest the validity of Jesus' mission; the cloud of God's presence affirms Jesus' credentials; and the presence of God strengthens Jesus for the coming struggle in Jerusalem, a point emphasised by Luke (9:31).

The transfiguration was an important festival in the eastern church by the eighth century. In the west, the festival was introduced much later and became common only when Pope Callistus III ordered its observance to commemorate the victory over the Turks at Belgrade on 6 August 1456.

The Transfiguration of the Beloved Son *August 6*

FOR LITURGICAL USE

Matthew, Mark, and Luke, with some differences of detail, all record the episode shortly after Peter's great confession of faith, in which Jesus takes Peter, James and John up a mountain and is transfigured as a sign of his divine glory. The presence of Moses and Elijah attests the endorsement by Law and Prophets of Jesus' mission, and the divine voice from the cloud of God's glory confirms the status of Jesus and approves his coming journey to Jerusalem.

SENTENCE

One thing I have asked of the Lord, which I long for: that I may dwell in the house of the Lord all the days of my life, to gaze on your beauty O Lord: and to seek you in your temple. *Psalm 27: 4-5*

COLLECTS

Jesus, your justice goes beyond the ancient law,
your wisdom embodies all prophetic insight;
make us glad to be yours,
and able to follow you to Jerusalem;
for the glory of your holy name.

God of life and glory,
your Son was revealed in splendour
before he suffered death upon the cross;
grant that we, beholding his majesty,
may be strengthened to follow him
and be changed into his likeness from glory to glory;
for he lives and reigns with you and the Holy Spirit,
one God now and for ever.

God of glory,
you gave the vision of your Son
to those who watched on the mountain;
grant that by our glimpses of him
we may be changed into his glorious likeness;
for he is alive and reigns with you and the Holy Spirit,
one God for ever.

PSALMS 27 97

READINGS

Exodus 24: 12-18
2 Peter 1: 16-21
Luke 9: 28-36

Moses on the Mountain
Eyewitness of Christ's majesty
The transfiguration

A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa commemorates both the Naming of Jesus (1 January) and the Holy Name of Jesus (7 August).

“Jesus” represents the Greek (and Latin) form of the Hebrew name Yeshua, a very common name among Jews in antiquity. Until the exile, the longer form Yehoshua was used, which appears in the English Bible as Joshua.

On the eighth day a newborn boy was circumcised. In Judaism this is understood as the sign of the everlasting covenant (Genesis 17:11-13), and the gospel implies no special significance in the case of Jesus. The weight falls on the naming of Jesus, which our Prayer Book celebrates. A child was normally named at birth, but the name may have been linked with this occasion, much as infant baptism is often supposed to include a naming ceremony. Luke makes an explicit connection between naming and circumcision in the cases of both John the Baptist (Luke 1:59) and Jesus (Luke 2:21). Matthew (1:25) seems to imply a naming at birth.

The etymology of the name Jesus is drawn out, not in the story in Luke, but in the account in Matthew of the annunciation to Joseph of Jesus’ birth, “for he will save his people from their sins” (Matthew 1:21). The Hebrew, Yeshua, was thought to mean “The Lord (Yah) saves.” Its significance will have been evident to Jewish Christians, and indeed to those who heard Jesus himself preach salvation. But the angel refers not to political salvation like that gained through the leadership of the first Joshua (cf. Ecclesiasticus 46:1); Jesus will save his people, yes, but he will save them from their sins. It will be in fulfilment of the psalmist’s promise that “the Lord will redeem you from all your many sins” (Psalm 130:8); our relationship with

God will be restored. Indeed, at the time of Jesus, it was expected that the Davidic messiah would establish a “holy people”, i.e., the house of Israel set free from its sins. Matthew makes the links of Jesus to the line of David very clear.

In the gospel narratives of his life, the name Jesus of course occurs frequently. In Acts the name is used also of the risen Lord, especially in connection with Stephen and with Paul’s conversion. Often, however, it occurs in combinations like “the Lord Jesus”, “Christ Jesus”, or “Jesus Christ”. In the New Testament letters, the simple name “Jesus” is rather rare, and for Paul it usually refers to the historical Jesus. The healing of the cripple near the Temple, recorded in Acts, is a classic demonstration of salvation “in the name of Jesus the Nazarene” (Acts 3:6).

The feast we know as the Naming of Jesus began as the Feast of the Circumcision, celebrated one week, i.e., on the eighth day, after Christmas Day. It appears to have originated in the sixth century and spread gradually throughout the church. The day that celebrated the circumcision has been retained, but the emphasis is now on the naming of Jesus.

FOR LITURGICAL USE

“Jesus” is a version of the Hebrew name Yeshua (Joshua), very common among Jews in antiquity. In the gospel story, the weight falls not on Jesus’ circumcision (the sign of the covenant) but on his naming. The name was thought to mean “The Lord saves”; Jesus is to “save his people from their sins”. The name “Jesus” occurs frequently in the New Testament, often, outside the Gospels, in combinations like, “the Lord Jesus”, “Christ Jesus”, or “Jesus Christ”.

SENTENCE

Give thanks to the Lord, call on God’s name; make known the Lord’s deeds among the nations, proclaim that God’s name is exalted.

Isaiah 12: 4 (adapted)

COLLECTS

Merciful God,
you gave your Son Jesus
a name which is above every name,
and taught us that in him is our salvation;
grant that we who are called by him
may serve you in peace and joy,
and by our lives show to all the world
the saving power of his holy name;
through the same Jesus Christ our Lord.

Jesus,
your name is manna to the hungry soul,
rest to the weary;
you are light to the world,
the only hope in our darkness;
blessed be your name for ever.

PSALMS 8 54

READINGS

Isaiah 7: 10-14

Emmanuel

Romans 1: 1-6

Obedience for his name

Matthew 1: 18-25

You shall call his name Jesus

POST-COMMUNION SENTENCE

God highly exalted him and gave him the name that is above every name.

Philippians 2: 9

*Dominic
Priest*

August 8

Dominic was the founder of the Order of Preachers, commonly known as the Dominicans (or Black Friars). Dominic Guzman was born in Castile, Spain, about 1170. We know little of his early life, but he was educated by an uncle and later went to Palencia. Something of his zeal already emerges in his actions in 1191 when during a famine he sold his books and other possessions to help the poor. In 1199 he became a canon of the cathedral of Osma, his native diocese. The bishop expected his canons to follow a disciplined life-style of prayer and penance. They used the rule of St Augustine. In 1201 Dominic became sub-prior of the community.

Church life in Spain was strong and united in the face of a significant Moslem presence. The Bishop of Osma journeyed to Rome to seek papal approval to go and preach in Russia. He took Dominic with him. On their way through France they found a church quite different from anything they knew in Spain. They found a church that was complacent, wealthy and very corrupt.

Ordinary people had great sympathy with the broadly ascetic ideal sweeping Europe at the time. The asceticism ranged from the pursuit of poverty as a holy ideal and with a completely orthodox theology, as seen in Francis of Assisi, to the other-worldly asceticism of the gnostic and heretical movements of the Cathars and the Albigensians, who were strong in southern France. The simple and even austere lives of the Albigensians rested on a gnostic rejection of the physical world. Alongside the Albigensians were the Waldensians, who were not gnostics, but nevertheless increasingly opposed the church, especially the affluence of the clergy. Dominic was captivated by the prospect of restoring these heretics to the church. In 1208 official opposition to the Albigensians turned into a vicious crusade,

following the murder of a papal legate. What began as theological opposition erupted into a war of conquest and the pursuit of political power.

Dominic was eager to preach to the Albigensians and the Waldensians, but declined to have anything to do with a repressive and bloody crusade. He worked from two principles: conversion by persuasive preaching and dialogue, and, taking to heart the example of his opponents, a gospel simplicity of life-style. His first act during the war was to set up a convent of women at Prouille as an example of true Christian community. Then he decided to found an order of preachers. He sought papal approval for his order from Innocent III, and eventually received it from Innocent's successor, Honorius III, in 1216. Dominic spent the next five years establishing friaries and organising the order. So committed was he to his vision that three times he declined invitations to become a bishop. By 1220 the order had spread over much of Europe, and the first general chapter was held at Bologna. It was here that Dominic died in 1221, having fallen ill after setting out to preach in Hungary.

As a basis for the rule of the order, Dominic used the rule of St Augustine, since it offered him the flexibility to develop the distinctive character of his order. The Order of Preachers differed from the older monastic orders in that it was established in the growing cities, especially the university centres. It differed also from the other great new religious order of the day, the Franciscans, by its strong emphases on study as a pre-requisite for good preaching and on poverty as necessary for a life devoted entirely to preaching. This perhaps was Dominic's most important legacy: the establishment of an order dedicated to serious theological study and the communication of the gospel through sound teaching.

Dominic
Priest

August 8

FOR LITURGICAL USE

Dominic was born in Spain about 1170. He had great sympathy for those critical of the wealth and corruption of the church in Europe at the time. He felt called to preach to those who wanted to abandon the church for the popular but heretical ascetic sects such as the Albigensians and Waldensians. He formed the Order of Preachers, now called the Dominicans, as a group committed to serious study and poverty as necessary tools for the proper preaching of the gospel. He died at Bologna in 1221.

SENTENCE

Your hands have made me and shaped me, O Lord; give me understanding that I may learn your commandments. *Psalms 119: 73*

COLLECTS

Everloving God,
by your gifts Dominic exercised
a ministry of preaching and teaching
and established an order to proclaim your gospel;
inspire us by your Holy Spirit,
that we may love your truth
and proclaim your gospel in everything we do;
through Jesus Christ our Redeemer.

Blessed are you, Holy Spirit,
in the Black Friars;
blessed are you in Dominic
and his message
that persuasion wins more than persecution.

PSALMS 25: 1-9 119: 129-136

READINGS

Isaiah 12	Proclaim God's name
1 Corinthians 1: 18-25	We preach Christ crucified
Matthew 10: 5-13	Preach as you go

POST-COMMUNION SENTENCE

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. *2 Corinthians 4: 5*

Mary MacKillop
Teacher

8 August

Mary MacKillop was born in Melbourne in 1842, the oldest of seven children of Scottish migrants to Australia. She was educated in private schools and by her father. The family were often in financial difficulties, and in order to help provide for them Mary took a job as a clerk and then as a teacher in Portland, Victoria. In 1860 she became governess to the children of an uncle by marriage in Penola, South Australia. She included in the educational work other poor children from the surrounding district. She also met Fr Julian Woods, the local priest, whose vast Catholic parish included many children in need of education. She could not do anything about that until she had helped her family by opening a boarding school in Portland.

Fr Woods asked Mary and her sisters Annie and Lexie to start a Catholic school in Penola and the first St Joseph's school was opened there in 1866 in an old stable. There were about 50 pupils. A distinctive feature of the school was that the education was free, and another feature was the value placed on music. Mary had long felt called to be a nun. Unable to find a suitable order, she and Fr Woods began their own, the Sisters of St Joseph of the Sacred Heart, in 1867, and by the end of the year there were ten other sisters who committed themselves to live in poverty and help educate the poor. They became popularly known as the Brown Joeys.

The order expanded rapidly, with schools in Adelaide in 1867 and then in Brisbane in 1869. By the end of that year there were over seventy sisters in the order. The work was not confined to schools, but included orphanages, children at risk, and work among the elderly and the chronically ill. A lot of their work was in the outback,

where the nuns were prepared to share the hardships of local life. There was an unfortunate incident in 1871 when Bishop Sheil of Adelaide, who had approved the rules of the order, excommunicated Mary for “disobedience and defiance” and complained that they sang too much. She was reinstated in 1872. She never blamed the church leaders for what had happened. She went to Rome to seek papal approval for the rules of the order, and was granted this during a visit to Rome.

Mary continued to have to contend with opposition to her work from some quarters, but she also had some strong supporters. The key issue was the independence of the order *versus* being subject to control by bishops and local clergy. Partly in response to this, the headquarters of the order moved from Adelaide to Sydney in 1883. Despite the difficulties, the order continued to expand vigorously. This included work in New Zealand, which Mary visited on several occasions. The first school in New Zealand was opened in Temuka in 1883. Other schools and institutions followed and the work continues into the present. Their schools and other institutions are to be found in all the Australian states and throughout New Zealand. The sisters also work in other places.

Mary suffered from ill health especially in the latter part of her life. While in Rotorua on a visit to New Zealand in 1901 she was partially paralysed by a stroke. Thereafter she needed a wheelchair, though her mind and speech were unaffected. The continuing confidence of the sisters of the Order in her leadership was demonstrated by her being re-elected as Mother Superior-General in 1905. She died at the Mother House of the Order in Sydney on 8 August 1909. So revered was she that people kept coming to take earth from her

grave, and her remains were eventually transferred to a vault in the chapel on what is now known as Mary MacKillop Place. Although moves were begun in 1925 to have her recognised as a saint, it was not until 1995 that Pope John Paul II formally beatified her during his visit to Australia.

For further reading: Paul Gardiner, *Mary MacKillop: an extraordinary Australian: the authorised biography*, Alexandria, N.S.W.: E.J. Dwyer, 1994

Mary MacKillop
Teacher

8 August

FOR LITURGICAL USE

Mary MacKillop was born in Melbourne in 1842. She became heavily involved in Catholic education of poor children in South Australia, and in 1867 set up an Order, the Sisters of St Joseph of the Sacred Heart, to further this work. The work expanded rapidly in many parts of Australia, and also in New Zealand where the first school was opened in 1883. The Order was not always popular with the authorities, but flourished nevertheless. Mary suffered a stroke while visiting Rotorua in 1901, but continued to run the Order till her death on 8 August 1909.

SENTENCE

Make known to me your ways, O Lord, and teach me your paths.

Psalm 25: 3

COLLECTS

Gracious God,
you gave to your servant Mary MacKillop
a heart to teach and care for children.
We thank you for the good she and her order have done.
By your grace give us a like compassion for the poor
and a concern for the education of the young
that we all may learn to praise you with joyful hearts;
through Jesus Christ our Lord.

Blessed are you, Jesus,
in Mary and her Brown Joeys;
who cared for the young
and taught them to sing your praises.
May we never put stumbling blocks in their way.

PSALMS 119: 1-8 119: 33-40

READINGS

Proverbs 2: 1-11	Attentive to wisdom
Ephesians 4: 14-16	Growing up into Christ
Matthew 18: 1-5	Becoming like children

POST-COMMUNION SENTENCE

Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom. *Colossians 3: 16a*

Mary Sumner
Founder of the Mothers' Union

August 9

Mary Heywood was born on the last day of 1828. She was educated at home and married George Sumner in 1848. After a year in Crawley they moved to the rectory at Alresford, Hampshire. They had three children and entered fully into village life. Her own happy family life was significant for her idea of a Mothers' Union. The nineteenth century was an era of societies, and the Sumners began several organisations in Alresford for the improvement of society. In 1876 Mary gathered together young women from the village for weekly classes in the rectory. She was determined to gather women from different social backgrounds, many of whom were unaware of the significance of baptism and were experiencing difficulties in teaching their children the Christian faith. Those attending the first meeting were invited to sign a card outlining a commitment to Christian parenthood.

Within the next ten years, branches of the Mothers' Union were springing up throughout the Winchester Diocese. Prayer cards were written, and teaching within the groups stressed the importance of a Christian family background.

Family life is the greatest institution in the world for the formation of character, and out of it the nation grows. Religion is the indispensable foundation of family life, and must be taught by the parents.

In 1885 George Sumner was appointed archdeacon of Winchester (and in 1888 Bishop of Guildford within the Diocese of Winchester), and he and Mary moved to Winchester. In the same year, they attended the Church Congress at Portsmouth. At a women's meeting during the congress, Bishop Ernest Wilberforce suddenly

asked Mary Sumner to talk about her work at Alresford. It was unusual for a woman to speak publicly, but Mary overcame her nervousness, and her speech made a great impact. The Mothers' Union now spread rapidly, and membership quickly grew. Within only a few years there were branches in most dioceses in England. Queen Victoria became the first royal patron. Soon the society had appointed its first overseas workers and built and equipped a central home in London, from which the organisation was administered and guided. During her lifetime, Mary Sumner saw the Mothers' Union grow into a world-wide organisation, working in sixty-eight home dioceses and one hundred and thirty-eight dioceses overseas, with a membership of over four hundred thousand.

Mary spent the years after 1885 in a constant round of speaking engagements and voluminous correspondence. Her own strong faith underlay her commitment to the cause of women and family life. Although she was a product of her age in her attitudes to the nation, and her comfortable life as a bishop's wife after 1888 protected her from the harsh side of Victorian life, the Mothers' Union could not have come into existence without her vision and drive. She finally gave up her active involvement in the organisation in 1916 at the age of 88. She died on 9 August 1921.

It was in 1886, only one year after the Mothers' Union had become organised on a diocesan basis in Winchester, England, that the Mothers' Union in New Zealand began in the parish of Avonside, Christchurch. The vicar, Canon W. Pascoe, encouraged his wife to call a meeting of women to form a branch, the first formed outside England. By 1893 the Mothers' Union was firmly established in New Zealand.

For further reading:

Joyce Coombs, *George and Mary Sumner, their Life and Times*, London, The Sumner Press, 1965.

Mary Sumner
Founder of the Mothers' Union

August 9

FOR LITURGICAL USE

Mary Sumner was born in 1828, and in 1876 founded the Mothers' Union in the parish of Alresford. She was inspired by a great vision concerning the Christian responsibilities of motherhood. Mary gathered together women, many young and inexperienced and from different social backgrounds, for weekly classes. During her lifetime Mary Sumner saw the organisation spread throughout Great Britain and overseas and become an important part of the Anglican Communion. She died in 1921.

SENTENCE

There is no Holy One like the Lord, no one besides you: there is no rock like our God.

1 Samuel 2: 2

COLLECTS

Everloving God,
your Son Jesus Christ knew the shelter of a mother's love
and the protection of a mother's prayer;
we thank you for Mary Sumner
and the Mothers' Union she founded;
by your Spirit may your church continue
to make strong the homes and families of this land;
through Jesus Christ our Saviour.

Praise to you, God of the ever-changing family,
for the Mothers' Union
and for Mary its founder;
Praise to you that women who serve the church
have come to a real share in its leadership;
praise to you for all they have achieved,
here and all over the world.

PSALMS 119: 9-16 123

READINGS

Proverbs 24: 3-4	Foundations for a home
Ephesians 5: 25 - 6: 4	Christian family life
Luke 11: 9-13	Good gifts to children

POST-COMMUNION SENTENCE

Like newborn infants, long for the pure spiritual milk, so that by it you may grow into salvation - if indeed you have tasted that the Lord is good.

1 Peter 2: 3

Laurence

August 10

Deacon and Martyr at Rome

Laurence was one of the seven deacons in Rome during the time that Sixtus II was pope (d. 258). Apart from his death, not much is known about Laurence, but the way in which he met his death reflects his character.

In 258, during the persecution under Valerian, Pope Sixtus was arrested and executed almost at once. Laurence was also arrested and, according to tradition, ordered to produce the church's treasure. It is said that he assembled the poor amongst whom as deacon he had distributed the church's relief funds, and brought a crowd of beggars and cripples and other poor people before the prefect, saying, "These are the treasures of the church." A much later and unhistorical tradition maintains that Laurence died by being slowly roasted on a gridiron. He was probably beheaded like Sixtus and other martyrs of that time.

Laurence is one of the most famous martyrs of the city of Rome and consequently one of the most famous saints of the Roman church. During the reign of Constantine, a chapel was built over his tomb. This was later enlarged by Pelagius II (579-590) into a basilica, which is incorporated in the present St Laurence outside the Walls. This is but one of the five basilicas in ancient Rome dedicated to St Laurence.

Laurence
Deacon and Martyr at Rome

August 10

FOR LITURGICAL USE

Laurence was one of the seven deacons in Rome during the pontificate of Sixtus II. He died in 258 during the persecution by Valerian. At his trial Laurence was asked to produce the treasures of the church. It is said that he assembled a crowd of poor people amongst whom, as a deacon, he had distributed the church's relief funds, and presented them to the prefect, saying, "These are the treasures of the church." The story of his dying by being roasted on a gridiron is a much later addition to the story.

SENTENCE

The Lord stands at the right hand of the poor, to save from death those unjustly condemned.

Psalm 109: 31

COLLECTS

Merciful God,
you have shown yourself
as the defender of the oppressed;
kindle in us your loving, sacrificial fire,
so that we, like Laurence,
may treasure the least of your children,
in the name of our Saviour and brother, Jesus Christ.

Jesus the crucified,
blessed are you in Laurence your gallant deacon,
who, when asked to surrender his church's treasures,
paraded the sick and the poor;
help us to make our values yours.

PSALMS 66 86: 11-17

READINGS

Tobit 4: 5-11	The duty of almsgiving
2 Corinthians 9: 6-12	God loves a cheerful giver
Matthew 6: 19-24	Treasure in heaven

POST-COMMUNION SENTENCE

Jesus said, “Everyone who acknowledges me before others, I also will acknowledge before my Father in heaven.” *Matthew 10: 32*

Clare of Assisi
Abbess

August 11

Clare was born into a patrician family in Assisi in 1193 or 1194. As a girl she refused two offers of marriage, though we know little else about her early life. Then in 1212 she heard Francis preaching and was so impressed that she determined to devote herself to the religious life. Like many others at that time, she was attracted to a life of poverty as a witness against the wealth, power and corruption that infected much of the church. In March 1212 Clare secretly left home and joined Francis at Portiuncula outside Assisi. Here he received her vows as a nun and then placed her in the temporary care of a convent of Benedictine nuns for her spiritual and religious formation. She resisted strong family pressure to return home, and was eventually joined by others, including her sister Agnes, who wished to follow with her the Franciscan ideal of absolute poverty. Later, her widowed mother joined her as well.

In 1215, when the number of adherents had grown, Francis set up the small community in a house near San Damiano, the church just outside Assisi he had repaired a few years earlier. The order followed rules of rigid poverty and strict enclosure, even more so than other women's religious houses of the day. Pope Innocent IV granted Clare "The Privilege of Poverty", a papal grant which ensured that the three early houses of Assisi, Perugia and Florence should never be endowed but depend solely on alms. Before long there were religious houses belonging to Clare throughout Europe. Debate about poverty continued among the nuns, as it did in the Franciscan Order.

Clare's relationship with Francis was always close, though they met rarely in his later years. He wrote for her the first rule of "The Poor Ladies", as the order was originally called. Shortly before his death, he paid a brief farewell visit to San Damiano. Clare became an

important figure in the contemplative tradition. Like Francis she was committed to serving the community joyfully and was imbued with a love of nature.

Clare never left the house at San Damiano. Her long period of rule as an abbess was characterised by her discretion and by her love for her nuns and for Assisi, despite the fact that she was often ill. The rule of the order was austere, nevertheless she warned against extravagant austerities for her nuns. To one superior she wrote, "Our bodies are not made of brass." She herself wrote that her master Christ was "the splendour of eternal glory, the brightness of eternal light". She died in 1253. She was canonised two years later.

Clare of Assisi
Abbess

August 11

FOR LITURGICAL USE

Clare was born into a patrician family of Assisi in 1194. At the age of 18 she ran away from home to join Francis and his poor brothers. Under his guidance she became the founder and first abbess of the order now called "The Poor Clares". She directed and led the order with loving discretion and devotion for nearly forty years. Strongly ascetic though the rule of the order was, Clare still warned about extremes: "Our bodies are not made of brass", she once wrote. She died in 1253.

SENTENCE

The meek shall obtain fresh joy in the Lord, and the neediest of the people shall exult in the Holy One of Israel. *Isaiah 29: 19*

COLLECTS

Loving God,
your Son became poor
that he might make many rich;
by the example of your servant Clare,
inspire in us a singleness of heart in your service,
so that we may love and care for those around us,
in humble obedience to Jesus Christ our Lord.

Jesus, you called the gentle lady Clare
to be poor,
and by her prayer,
her sweetness, her courage and self-denial,
to reflect your glory;
help us to see the value of poverty and prayer.

PSALMS 63: 1-9

116: 1-9

READINGS

Proverbs 22: 1-2, 4, 8-9

A good name is better than riches

2 Corinthians 6: 3-10

Poor, yet making many rich

Luke 12: 32-34

Treasure in heaven

POST-COMMUNION SENTENCE

God chose the poor people in the world to be rich in faith and to be heirs of the kingdom.

James 2: 5 (adapted)

Florence Nightingale
Nurse

August 13

Florence Nightingale's parents were temporarily resident in Florence when their second daughter was born in 1820, so they named her after the city. Florence spent most of her childhood in England, where her well-to-do parents had several houses. She was taught largely by her father, who instructed her in a variety of subjects and several languages. She disliked social life, but her interest in caring for the sick hardly provided a viable option for work for someone of her social position. At 17 she felt called by God to serve in some way, but it was not until 1846 that nursing became her mission in life.

She became acquainted with the nursing work of the Lutheran Deaconess Institution at Kaiserswerth and of the St Vincent de Paul Society in Paris. Through her reading she became widely regarded as an expert on public health and hospitals. In 1850 she went to Kaiserswerth to be trained as a nurse, and in 1853, in a complete break with her social background, became superintendent of the Institution for the Care of Sick Gentlewomen, in London. Her very successful management led to invitations to advise other institutions.

The first reports of the Crimean War to reach London painted a grim picture, and women were urged to serve as the French Sisters of Mercy did. Florence Nightingale volunteered, and with a group of nurses was put in charge of nursing at the military hospital at Scutari in Turkey. The conditions were appalling, with overcrowding, lack of sanitation, infectious vermin, and not even basic nursing necessities. Florence even had to battle the authorities and the army doctors to improve conditions. She used her own money and other money brought from England to provide supplies to the hospital, and won the deep gratitude of the soldiers she nursed. It was for her evening

visits to the wards that she became known as the “Lady with the Lamp”.

At the end of the war she shunned all efforts to fêete her as a national hero, and took up the cause of health and welfare in the army in general. She provided extensive and damning evidence on conditions in the army to a Royal Commission in 1857, and then became expert on the conditions facing the British army in India. In 1860 she used the £45,000 subscribed by the public to the Nightingale Fund to establish the Nightingale School for Nurses at St Thomas’s Hospital in London, the first nursing school of its kind in the world. Her expertise was called upon in the American Civil War and during the Franco-Prussian War.

From 1857 Florence lived as an invalid, mainly in London. She received numerous visitors and conducted a voluminous correspondence, and relentlessly drove her friends to obtain the things she needed to further her causes. The nature of her illness is unclear, but she used her situation to devote herself to her work single-mindedly. Her sight gradually failed, and by 1901 she was blind. In 1907 she was the first woman to receive the Order of Merit. She died in 1910.

Florence Nightingale
Nurse

August 13

FOR LITURGICAL USE

Florence Nightingale was born in 1820. Dissatisfied with her comfortable life, she felt called by God to devote her life to nursing. She gained what little training was then available. She offered her services to the British army on the outbreak of the Crimean War in 1854, and was sent to the military hospital at Scutari in Turkey. Her selfless devotion to her task won her the acclaim of her patients and recognition for social service by women. By the time she died in 1910, nursing had become a valued and honoured profession.

SENTENCE

You have caused your marvellous acts to be remembered; you Lord are gracious and full of compassion. *Psalm 111: 4*

COLLECTS

God of compassion and healing,
you called Florence Nightingale to devote her life
to nursing the sick and wounded;
strengthen us to reveal your caring love
through every tender act,
for the building of your kingdom;
through Jesus Christ our Lord.

You are glorified, healing Saviour,
in your servant Florence
and in the women and men
who have devoted themselves to nursing;
may the lamp she lit
to bring help and comfort to sufferers
be held high by her successors.

PSALMS 72: 1-4, 12-20 146

READINGS

Isaiah 58: 6-9	Compassion and health
James 1: 22-27	Doers of the word
Luke 10: 25-37	Compassion

POST-COMMUNION SENTENCE

Jesus said, "Whoever gives even a cup of cold water to one of these little ones in the name of a disciple, will not lose their reward."

Matthew 10: 42 (adapted)

Maximilian Kolbe
Priest, Martyr

August 14

Maximilian Kolbe was born Rajmund Kolbe in January 1894 in a village near Lodz, Poland. His parents were devout Catholics, and he received some of his education at a Franciscan minor seminary. At the age of 16 he entered the novitiate, taking the name Maksymilian. After further education in Cracow and Rome he made his solemn profession on All Saints' Day 1914. After further studies in Rome he was ordained priest in 1918. Although suffering from tuberculosis, Maximilian did not let that hinder his dreams of a spiritual militia to combat the evils of the day. The Militia Immaculatae was given papal approval in March 1919.

Poland had been the main battleground of the eastern campaigns of the war, and in 1919 Maximilian returned to Poland to become professor of church history at the Cracow seminary. He established a press to keep members of the Militia informed, and the publishing venture became a huge success. By 1927 the presses had moved to Warsaw, and the friary grew. In 1929 a minor teaching seminary was opened as well. The Militia and the publishing work expanded to Nagasaki in Japan in 1936, where Maximilian spent some time. He was recalled to Poland in 1936 to head what was now one of the largest friaries in the world, with over 700 friars.

In 1939 Germany invaded Poland. As far as possible Maximilian dispersed the friary for safety reasons. They took in refugees. The German army closed the friary in September 1939 and detained some of the friars. They were released in December and engaged in helping the numerous refugees and the sick from the fall of Warsaw. The refugees included Poles and Jews.

Maximilian began publishing again, and, given that some of the material published was critical of the Third Reich, it came as no surprise when he was arrested in February 1941. He was taken first to Pawiak in Warsaw. He ministered to his fellow prisoners and suffered abuse at the hands of his guards. In May he was taken in a group of 300 to Auschwitz. Maximilian again ministered to the other prisoners, always sharing his rations, and offered himself to be beaten in the place of others.

At the end of July 1941 a prisoner escaped from Auschwitz. The camp commandant instituted the usual reprisal: ten prisoners were to be starved to death in an underground bunker. One of the selected victims was Franciszek Gajowniczek. At that moment, Maximilian stepped forward and said, "I am a Catholic priest. I wish to die for that man; I am old; he has a wife and children." Surprisingly, the German officer accepted the exchange, and Gajowniczek eventually survived to be present at the Vatican in 1982 when Kolbe was canonised. Maximilian Kolbe was one of the last of the ten to die, being finally despatched with an injection by a camp doctor on 14 August 1941. In his last days, by prayer and psalms, he prepared the others for death, turning degradation into celebration.

Maximilian Kolbe
Priest, Martyr

August 14

FOR LITURGICAL USE

Maximilian Kolbe was a Franciscan priest whose commitment to truth took him to Auschwitz, where he voluntarily sacrificed his life. He was born in 1894. Before the German invasion of Poland in 1939 he had become a leading Catholic publisher and head of a Franciscan house. He was sent to Auschwitz for publishing material critical of the Third Reich. When in August 1941 ten prisoners were condemned to be starved to death in reprisal for a single escape, Kolbe offered to take the place of a family man, who lived to attend Kolbe's canonisation in 1982.

SENTENCE

I called on your name, O Lord, from the depths of the pit. You came near when I called on you; you said, "Do not fear!"

Lamentations 3: 55, 57

COLLECTS

Everloving God,
your gift to us is life eternal
through your Son's willing sacrifice of himself;
may the example of Maximilian Kolbe
strengthen us to spend ourselves in your service
and bear the burdens of others even to death;
for the sake of Jesus Christ our Saviour.

Jesus, you gave your life so others should live;
Maximilian your follower
took a fellow-prisoner's place
to save him for his family;
to you be praise and glory
for those who follow you.

PSALMS 13 79

READINGS

2 Maccabees 6: 18-20, 30-31	A memorial of courage
1 Peter 2: 19-24	Healed by Christ's wounds
John 15: 9-14	One's life for one's friends

POST-COMMUNION SENTENCE

Jesus said, "Do not fear those who kill the body but cannot kill the soul."
Matthew 10: 28

Mary has had a place of honour in the church from the beginning. She is the central figure in two other major commemorations in the Calendar: the Annunciation (25 March), and the Visitation (31 May). Her birth also is commemorated separately (8 September).

She was living in Nazareth at the time of the annunciation and seems to have been a devout Jewess. Her kinship to Elizabeth would perhaps suggest a Levitical family, but later tradition ascribes Davidic descent to Mary as well as to Joseph, whose genealogy is given in different versions in Matthew and Luke. Also at the time of the annunciation, Mary was betrothed to Joseph, which in accordance with Jewish custom meant virtual marriage apart from living in the groom's house.

Both Matthew and Luke attest the virgin birth of Jesus from Mary in Bethlehem. Later developments in the early church were to assert that Mary was a perpetual virgin and that in consequence the other children mentioned in the New Testament were Joseph's by a previous marriage, or cousins of Jesus. The New Testament offers no evidence to support or deny these developments, which were often informed by dogmatic and doctrinal considerations.

After the birth of Jesus, Mary fulfilled the requirements of the Law for her purification, the offering made (a pair of turtle doves or two young pigeons) suggesting a family of slender means (Luke 2:24; cf. Leviticus 12:6-8). Mary went with Joseph to Jerusalem for Passover each year (Luke 2:41), and they took Jesus with them when he was twelve. Although Jesus returned with Mary and Joseph to Nazareth, he had marked an independent path of obedience to God.

During Jesus' public ministry, Mary and Jesus' brothers and sisters seem to have kept somewhat aloof from him. Joseph is not mentioned again, and may have died by this time. Jesus' family tried to take him in hand because "he has gone out of his mind" (Mark 3:21), and they, including Mary, are rejected as family in favour of those who do what God wants (Mark 3:31-35). At the wedding in Cana (John 2:1-12), Jesus again sets himself apart from his mother. When Jesus was rejected in Nazareth (Mark 6:1-6), the crowd knew Jesus' family, but none of them was a disciple; and Mary is not among the women who travelled with Jesus on his journeys and assisted him.

Nevertheless, Mary was present at the crucifixion (John 19:25-27), and was given into the care of the beloved disciple. Mary and other members of the family were also part of the early church (Acts 1:14), having found a new understanding of Jesus after the resurrection. The New Testament gives no further details about Mary. Later traditions embellished the details of Mary's life, especially her birth and death, but these have no historical value.

FOR LITURGICAL USE

Mary was a devout Jewess who humbly accepted the call of God to be the mother of the Lord Jesus. She performed for the baby Jesus all that the Law required. She and the rest of Jesus' family were not intimately involved in Jesus' public ministry, but Mary was at the crucifixion, where Jesus gave her into the care of the beloved disciple. She and Jesus' brothers became believers and part of the early church. The church has always honoured Mary for her part in the story of salvation.

SENTENCE

The Angel Gabriel came to her and said, "Hail, O favoured one!"

Luke 1: 28a

COLLECTS

God of love,
you chose the blessed virgin Mary
to be the mother of your only Son;
grant that we who have been redeemed by his blood,
may share with her the glory of your eternal kingdom;
through the same Jesus Christ our Lord.

Jesus, your birth is wonderful
and your mother is the most beloved woman of all time.
Help all of us who believe in you
to honour each other equally,
whatever our gender,
whatever our ability,
whatever our social state may be;
to the honour of your holy name.

PSALMS 34: 1-4 46

READINGS

Isaiah 61: 7	Yours shall be everlasting joy
Galatians 4: 4-7	Born of a woman
Luke 1: 46-55	Magnificat

POST-COMMUNION SENTENCE

Hail, O favoured one, the Lord is with you! The Holy Spirit will come upon you. *Luke 1: 28, 35*

Holiness, in the sense of being set apart for the purposes of God, means that most of the women of the Old Testament should be regarded as holy. Although often overshadowed in what is clearly a patriarchal narrative of a patriarchal society, there are nevertheless glimpses of the lives of some outstanding women, who made significant contributions to the development of Israel's life.

It begins with Eve, formed by God to be Adam's partner (Genesis 1:27; 2:18), though disobedience leads to the subjugation of women in a patriarchal society (Genesis 3:16). In the Abraham saga, Sarah has a part as important as Abraham's for "she shall give rise to nations; kings of peoples shall come from her" (Genesis 17:16). Later, Rebecca ensures that her favourite, Jacob, becomes the heir to God's promises (Genesis 27:5-17). The survival of the baby Moses was entirely due to the clever tactics of a number of women (Exodus 2:1-10).

The story includes a great deal of pain and suffering. There was Jephthah's virgin daughter, who died because her father had vowed to offer to the Lord the first creature to meet him on his return home (Judges 11:30-40). There was also the concubine who died after being gang-raped to save her master from sexual abuse (Judges 19:22-30). The lives of women were often marked by tragedy, and some were notably unsuccessful in a patriarchal society. The prophet Huldah was consulted on behalf of King Josiah over the book of the Law found in the Temple. While recognising that the king himself would be spared because of his faithfulness, she correctly saw the coming judgment on Jerusalem (2 Kings 22:14-20). Some of the finest songs or hymns in the Old Testament are attributed to women. There are the songs of the widow Judith (Judith 16), of Hannah (1 Samuel 2:1-10), which inspired the Magnificat, of

the prophet Deborah (Judges 5), who was herself one of the judges or governors of Israel, and also of the prophet Miriam (Exodus 15:21), one of the leaders of the exodus from Egypt. Miriam and Aaron had the courage to insist that God's revelation came through them as well as through Moses (Numbers 12:2).

There are also some important stories of women in the period after the exile and right down to the roles of Elizabeth and Mary as the mothers of John the Baptist and Jesus. The period of oppression under Antiochus Epiphanes (160s BCE) produced several stories in which women play a prominent role. The story of Esther may be set in Persian times, but it probably belongs to the second century BCE, as Queen Esther by her skill and charm averts an anti-Jewish pogrom. Susanna is another story, probably from the same period, illustrating the triumph of virtue. In the stories of the Maccabees there is included the martyrdom of seven brothers and their mother, who "was especially admirable and worthy of honourable memory" (2 Maccabees 7:20).

Beyond these known women, there are many who are mentioned but never named, and others again who have been given no record of their part in the story.

FOR LITURGICAL USE

The holy women of the Old Testament were examples of many things. Some were victims, like Jephthah's daughter. Some were leaders and prophets, like Huldah, the consultant to King Josiah, Deborah among the judges, and Miriam in the Exodus. In Egypt, Moses and the whole Hebrew people were preserved through the independent actions of women. Women figure also in the period after the exile. In the patriarchal literature of a patriarchal society, however, there are many others whose parts in God's purposes are not recorded.

SENTENCE

You O Lord have robed yourself, and put on the girdle of strength;
holiness adorns your house for ever. *Psalm 93: 1, 5*

COLLECTS

God of the past and present,
your glory has been revealed in Scripture
in the lives of holy women;
may we, following the example of Deborah and Hannah
and all holy women who sought to obey your call,
strive to serve you truly all our lives;
for the sake of our Saviour Jesus Christ.

God, you watched over the Hebrew women
from Sarah to Elizabeth,
and also to Mary who brought Jesus into the world;
help us to build on the good things they have left us.

PSALMS 37: 1-9 40

READINGS

1 Samuel 2: 1-10	Hannah's song
Acts 16: 11-15	Conversion of Lydia
Mark 3: 31-35	The family of the Lord

POST-COMMUNION SENTENCE

You chose us, O God, in Christ before the foundation of the world to be holy and blameless before you in love. *Ephesians 1: 4 (adapted)*

Brother Roger of Taizé
Encourager of Youth

16 August

Brother Roger was born in Provence in Switzerland in 1915 and baptised Roger Louis Schütz-Marsauche. He was the ninth and youngest child of a Protestant minister's family. He studied theology at Strasbourg and Lausanne. In 1940 he left Switzerland for his mother's native France. He was already exploring the possibility of establishing a community of reconciliation. He went to Taizé, which at that time was on the edge of German occupied France. There for two years he ran a safe house for those escaping the occupied territories, especially Jews. He was eventually forced to leave Taizé, but returned in 1944 to found a community, intending it to be semi-monastic community of men living by vows of poverty and celibacy.

After the war Brother Roger was joined by others, and on Easter Day 1949 the community was formally established. What was most unusual about this development was that he, as a Protestant, should establish such a community that engaged fully with communion with the Roman Catholic Church, but without in any way denying or repudiating his Protestant heritage. He was deeply committed to the task of reconciliation.

The focus of his work of reconciliation came to be especially among the young. A pattern developed in which members of the Taizé community would lead large gatherings in a European city at the end of each year. These meetings are part of a "pilgrimage of trust on earth". The thrust of this is that those who have visited Taizé should return to their own community and there seek to live out the insights and deeper spiritual awareness they have gained from their visit to the community. Brother Roger would write a letter or message each year for these large gatherings and this would be

translated into many other languages. Throughout his life Brother Roger maintained his emphasis on engaging with the suffering of the time. This took him to various places where poverty was endemic. His intention was to be with people, and if, as sometimes happened, he was not allowed to speak publicly, then, as he said, “I will be silent with you.” He did not like formal preaching and sought always to keep a low profile, refusing any efforts to idolise him or make him the centre of attention.

Taizé itself became synonymous with the theme of reconciliation and a place of pilgrimage for many people of all ages, but especially the young, who would come and share the life of the community for a week. The community consists of about 100 members from several backgrounds, both Catholic and Protestant and various nations, a living testament to the theme of reconciliation. A key feature of the life of the community at Taizé is its worship and above all its music, which has found a warm welcome in many places around the world. Brother Roger was a classically trained musician and understood the power of music to shape religious experience. It was he who introduced the meditative and reflective chants that are so much associated with the Taizé style of worship and that have had such an impact on contemporary spirituality.

Brother Roger remained a significant figure at Taizé and prior of the community, even when age and ill-health meant he often had to use a wheelchair. He was awarded the UNESCO prize for peace education in 1988 and wrote extensively on issues of spirituality and justice. During the evening service at Taizé on 16 August 2005, he was attacked and stabbed to death by a mentally disturbed woman.

For further reading:

Kathryn Spink, *A Universal Heart: The Life and Vision of Brother Roger of Taizé*, 2nd ed., London: SPCK, 2005

Brother Roger of Taizé
Encourager of Youth

16 August

FOR LITURGICAL USE

Brother Roger was born in Switzerland in 1915. In 1944 he established a community in Taizé committed to the task of reconciliation. He embraced Catholic ideas, but without repudiating his own Protestant tradition. He was joined by others and the community now numbers about 100 members. Taizé became a place of pilgrimage, especially for young people from all over Europe and around the world. Brother Roger shunned publicity, but wrote extensively on spirituality and justice. The musical tradition fostered by Brother Roger at Taizé has found wide acceptance in many places. Brother Roger was tragically killed on 16 August 2005.

SENTENCE

I will sing of your steadfast love for ever, O Lord; my mouth will proclaim your faithfulness from one generation to another. *Psalms 89: 1*

COLLECTS

God of mercy,
you reconciled us to yourself in Christ;
and of that good news
your servant Brother Roger was a passionate witness
in and through the community at Taizé;
help us to follow his example
of renewing trust in one another and in you,
that together we may join in harmony to sing your praises;
through Jesus Christ our Redeemer.

Jesus,
you brought reconciliation through your cross,
and at Taizé Brother Roger
sang, lived and prayed that way of life.
Mould us to do likewise.

PSALMS

85

108: 1-6

READINGS

Isaiah 32: 1, 2, 14-18

Justice and peace

2 Corinthians 5: 16 - 6: 2

Ambassadors for Christ

Matthew 5: 21-24 First be reconciled

POST-COMMUNION SENTENCE

Blessed are the peacemakers, for they will be called children of God.

Matthew 5: 9

Bernard of Clairvaux
Abbot, Poet

August 20

Bernard was born in 1090 in the castle at Fontaines, near Dijon. Learning came easily to this intelligent and handsome young man from a well-to-do family. A distinguished future seemed to lie ahead, but, while drawn to prayer in a time of uncertainty, he made the decision to surrender his life to the service of Jesus. He persuaded thirty companions, including several of his brothers, to join him. In 1112 they entered the nearby abbey at Cîteaux, which was in a state of utter poverty. Benedictine monasticism had been reformed in the tenth century, but Bernard wanted to go further. As a novice he demanded austerities of himself “beyond what was human”, and his health broke down. Nevertheless, under his influence, Cîteaux became well known as a model monastery. In 1115 Bernard was sent with twelve monks to establish a new monastery. He chose a site in the valley of the river Aube, which he renamed Clairvaux (Valley of Light), where he became abbot. At first, times were very hard, but by the time of his death it had become one of the chief centres of the Cistercian Order, with seven hundred monks, and a further 320 abbeys had been founded all over Europe, including several in Britain.

As an abbot, Bernard was very able, with remarkable qualities of leadership. A spiritual pioneer, writer and organiser, with a capacity to mould the mind of a generation, he was a powerful force in the Europe of his day. Although the Cistercian Order was theoretically a closed order based on withdrawal from the world, Bernard exercised an enormous influence on the church in Europe. Many from all walks of life came to him for counsel and support. He would fearlessly rebuke people on moral issues. In particular he attacked unorthodox theology and lack of monastic discipline.

Bernard's attacks on other theologians and religious orders were by no means always fair. This was especially true of his treatment of Abelard. Nevertheless, he helped to gain recognition for the new Order of Templars as a body of Christian knights to serve the church during the crusades. He supported the crusade against the Albigensians. His powerful eloquence as a preacher was used most successfully to launch the Second Crusade in 1147. It was a disaster, and Bernard was blamed by some. Bernard's involvement in politics has been criticised, but many other contemporary church leaders were engaged in plots and intrigues.

To Bernard, a deep knowledge of the Bible, loyalty to the church, and a passionate personal devotion to Christ and his mother Mary were the vital basis of one's communion with God. He brought the monks to discover through prayer that deep, intimate relationship with Christ which he himself experienced. He inculcated a nobility of spirit won by rigour and self-discipline, yet also with great passion. A clue to this is seen in his monumental exposition of the Song of Solomon, with its invitation to mystic love, the very experience of the love of God.

Through his influence, the Cistercian Order became the most important in Europe. The enormous growth of the order was helped by the desire of many lay people to find security and a sense of purpose in a well-ordered community against the surrounding social confusion, but that does not detract from Bernard's outstanding contribution. He died on 20 August 1153.

Bernard of Clairvaux
Abbot, Poet

August 20

FOR LITURGICAL USE

Bernard was born in 1090 and at 22 joined the Cistercian Order. His remarkable dedication and gifts of leadership soon became apparent. In 1115 he established the abbey of Clairvaux. From there he had a profound influence on the whole of Europe. Bernard preached with immense energy and power. A strong defender of Christian values, he had a clear grasp of theological issues, though his criticism of others was sometimes unfair, and his advocacy of the disastrous Second Crusade made him unpopular in some quarters. His contribution to monasticism has been lasting. He died in 1153.

SENTENCE

The path of the righteous is like the light of dawn, which shines brighter and brighter until full day. *Proverbs 4: 18*

COLLECTS

Holy and merciful God,
through your Son, the world's true light,
you called Bernard to a passionate zeal for your truth;
enable us to use our gifts for the good of all,
and fire us with a spirit of love and discipline;
through Jesus Christ our Lord.

God of the cloister as of the world at large,
blessed are you in Bernard,
abbot to a community reformed,
teacher whose words were sweet honey;
breathe life and feeling into all we say and do.

PSALMS 19 139: 1-11

READINGS

Proverbs 4: 5-9	Wisdom will exalt you
Ephesians 5: 6-14	Light in the Lord
John 14: 27-31a	Doing the Father's commands

POST-COMMUNION SENTENCE

The fear of you, O Lord, is the beginning of wisdom, those who revere you have good understanding; your praise shall endure for ever.

Psalm 111: 10

Rose of Lima
Mystic

August 23

Rose was born in Lima in 1586 to parents of Spanish descent. From her childhood she lived a severely austere way of life. Her family did not appreciate her determination to remain unmarried, but she resisted all their pleas. Rose seems to have taken Catherine of Siena as her model. Refused permission to enter an order, Rose joined the third order of Saint Dominic when she was twenty years of age.

Reckoning that anything that might endanger her relationship with God should be rooted out, and because her beauty was admired, Rose used to rub her face with pepper to produce disfiguring blotches. Excessive practices of mortification were part of the spirit of those times. Later, she wore on her head a thick circlet of silver studded on the inside like a crown of thorns. She ignored all attempts by friends and family to dissuade her from her course. She lived as a recluse in a hut in the garden.

When her parents fell into financial trouble, Rose worked in the garden all day and sewed at night. During the last years of her life, Rose set up a room in the house where she cared for homeless children, the elderly and the sick. This was the beginning of social services in Peru. Her care was in sharp contrast to the corruption and exploitation of the period.

She died in 1617 at the age of thirty-one after a long illness that seems to have been both physical and psychological. She was canonised in 1671, the first saint of the Americas.

Rose of Lima
Mystic

August 23

FOR LITURGICAL USE

Rose was the first canonised saint of the Americas. She was born in 1586 in Lima to parents of Spanish descent. She had an ardent love of God and, reckoning that anything that might endanger that love must be rooted out of her life, she imposed upon herself severe austerity and mortification. Objections and ridicule from her family and friends did nothing to dissuade her. In the last years of her life Rose cared for homeless children, the elderly and the sick. She died at the age of 31 in 1617.

SENTENCE

Those who trust in the Lord are like Mount Zion, which cannot be shaken but stands for ever.

Psalms 125: 1

COLLECTS

Merciful God,
for love of you
Rose of Lima took up the cross and embraced suffering;
may we learn from her
to regard material possessions lightly
and to show the radiance of your love to all we meet;
for the sake of Jesus Christ our Saviour.

Jesus our Redeemer,
blessed are you in Rose the sufferer,
minister to the poor and oppressed;
blessed are you in the poor of Lima,
who chose her to be their saint.

PSALMS 16 119: 153-160

READINGS

Isaiah 50: 7-9	God will help me
Hebrews 9: 11-14	To serve the living God
Mark 10: 35-45	Not to be served but to serve

POST-COMMUNION SENTENCE

Jesus said, "Those who want to save their life will lose it, and those who lose their life for my sake will find it." *Matthew 16: 25*

*St Bartholomew (Nathanael)
the Apostle*

August 24

The identification of Bartholomew with Nathanael is not certain, but is sufficiently reasonable to justify the single commemoration in the Calendar. The name of Bartholomew appears only in the lists of apostles in the first three Gospels and Acts (Matthew 10:2-4; Mark 3:16-19; Luke 6:13-16; Acts 1:13), and Nathanael appears only in John's Gospel (John 1:45-51; 21:2). However, in John chapter 1, Nathanael appears linked with Philip in the same way Bartholomew is linked with Philip in the other Gospels.

If the identification is not accepted, we know nothing of Bartholomew apart from his being an apostle. Jerome in the fourth century knew of a Gospel according to Bartholomew (no longer extant), and according to tradition Bartholomew was a missionary in India, but none of this can be substantiated.

If Nathanael is Bartholomew, then we can add that he came from Cana (John 21:2) and was brought to Jesus by Philip (John 1:45). Despite Nathanael's doubts that anything good can come out of Nazareth, Jesus hails Nathanael as an Israelite worthy of the name and promises that he will see angels ascending and descending on the Son of man, thus making Nathanael a witness to the fulfilment of the hopes of Israel in Jesus. Nathanael reappears at the end of John's Gospel in the resurrection episode beside Lake Galilee (John 21).

*St Bartholomew (Nathanael)
the Apostle*

August 24

FOR LITURGICAL USE

The Calendar in the Prayer Book assumes that Bartholomew and Nathanael are one and the same. The identification is probable but not certain. About Bartholomew we know nothing other than his name in various lists of apostles in the first three Gospels and Acts. Nathanael, mentioned only by John, was brought to Jesus by Philip and becomes symbolic of an Israelite worthy of the name, who will see the hopes of Israel fulfilled in Jesus. Nathanael appears again in the resurrection episode beside Lake Galilee.

SENTENCE

What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. *2 Corinthians 4: 5*

COLLECTS

Almighty God,
grant that as the apostle Bartholomew truly believed
and preached the word of life,
so now your Church may continually hear and proclaim
the gospel of Jesus Christ,
to the glory of your name.

Bestow upon us, Lord,
the grace of the honest and open heart
which you gave to Bartholomew,
so that we may rightly discern the truth
and willingly believe in your Son Jesus Christ.
Hear this prayer for your love's sake.

PSALMS 112 116

READINGS

Genesis 28: 10-17	Jacob's vision
2 Corinthians 4: 1-10	The apostolic teaching
John 1: 45-51	The call of Nathanael

POST-COMMUNION SENTENCE

When Jesus saw Nathanael he said, "Here is a true Israelite, in whom there is nothing false!" *John 1: 47*

Monica

August 27

Mother of Augustine of Hippo

Monica deserves to be remembered as much for her own sake as for being the mother of Augustine. She was born in North Africa about 331, probably in Thagaste, where she lived all but the last few years of her life. We know her almost exclusively through the eyes of Augustine, mainly in his *Confessions*. She had been brought up as a Christian and married Patricius, a provincial with a taste for things Roman and Latin.

Monica inherited the moral rigour of North African Christianity, with its emphasis on the dread of God and the development of the cult of the dead. In her relations with Patricius, she showed remarkable skill. He was given to outbreaks of violent temper and was unfaithful to Monica on occasions, but she eventually persuaded him to accept Christianity before his death in 372.

Monica's relations with Augustine were much more complex. She and Patricius were both very ambitious for their brilliant son, and scrimped and saved to secure the best education possible for him. Monica was almost obsessively concerned for Augustine. When he became a Manichee for a while, she shut him out of the house, but accepted the wisdom of a bishop she consulted about her wayward son, who assured her that Augustine was too perceptive to be deceived for long by Manichaeism, and in God's good time would turn to the truth. So she never ceased to pray for him.

Augustine however still felt the need to trick his mother when he left North Africa for Italy in 383, leaving her behind. She pursued him to Rome and then Milan, where she came under the influence of Bishop Ambrose. She became deeply involved in the worship and prayer of the church. She continued to try and manage Augustine's life, persuading him to abandon his common law "wife" in order to

make a marriage suitable for an up-and-coming man of great potential.

Before that marriage could take place, Augustine accepted a commitment to an ascetic and disciplined Christian life-style that would preclude marriage. Monica was delighted; her prayers had been answered. Augustine was baptised, and shortly afterwards headed back to North Africa to work out the consequences of his new-found commitment. Monica, having shared fully in some of Augustine's new thinking, died at Ostia on the way home in 387.

Monica
Mother of Augustine of Hippo

August 27

FOR LITURGICAL USE

Monica was born in North Africa about 331, and is principally remembered as the mother of Augustine. She was a devout Christian, who exercised considerable influence not only on her son, but also on her husband, who required tactful handling, but whom she eventually brought into the church. As a widow, Monica pursued Augustine to Italy and shared deeply in the worship of the church in Milan under Bishop Ambrose and in her son's conversion and baptism. Monica and Augustine returned to North Africa in 387, but Monica died en route at Ostia.

SENTENCE

I waited patiently for you O Lord, and you bent down to me and heard my cry.

Psalm 40: 1

COLLECTS

Gracious and loving God,
you rewarded Monica's continuing love
and persevering prayers
with the conversion of her son Augustine;
grant that we may learn to love without faltering
and pray without ceasing,
so that we may attain the vision of your glory;
through Jesus Christ our Saviour.

God of the widow
who would not take "No" for an answer,
as we honour Monica
who prayed for her son, year in, year out,
help us to pray earnestly
and leave the result to you.

PSALMS 119: 145-152 121

READINGS

1 Samuel 1: 9-18	Hannah's prayer
1 Timothy 5: 3-5	Prayers night and day
Luke 18: 1-8	Perseverance in prayer

POST-COMMUNION SENTENCE

Jesus said, "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you." *Matthew 7: 7*

Augustine

August 28

Bishop of Hippo, Teacher of the Faith

The most outstanding of early Christian thinkers in the western church, Augustine had a profound influence on the medieval world, and a continuing effect even beyond the period of the Reformation. Augustine was born in 354 in Thagaste in North Africa. His parents, Patricius and Monica, were ambitious for him and struggled financially to obtain the best possible education for him. While at university in Carthage, he developed a deep thirst for truth, which took him first into Manichaeism, a dualistic gnostic system of thought.

In 383 Augustine moved to Rome and soon obtained a position as professor of rhetoric at what was then the western imperial capital, Milan. By this time he had become dissatisfied with the Manichaean pseudo-scientific explanations of reality. He was greatly influenced by Bishop Ambrose, who introduced Augustine to Neoplatonic thought and a more spiritualised interpretation of Scripture than he had met in North Africa.

Like many of his time, Augustine saw that a commitment to Christianity was a total commitment to a disciplined life-style, dedicated to God. He struggled within himself over the cost of this commitment, but was eventually “converted” in 386. Abandoning the prospect of marriage and a brilliant public career, he received baptism from Ambrose at Easter in 387. Augustine resolved to return to North Africa and to live a monastic life of contemplation and prayer.

While looking for a suitable place for a monastic community, he was made a presbyter by the people of the church in Hippo, and became Bishop of Hippo in 395, a position he held until his death in 430. In addition to his many responsibilities as bishop, Augustine carried on

an extensive literary output in letters, treatises and sermons. He wrote at length against the Manichaeans and became embroiled in major debates in the western church over the nature of the church. The Donatists, a group of rigorists in North Africa, maintained a doctrine of the church as a body that must exhibit the purity of its life. Augustine argued that the church's purity is a gift of God, not something we attain, and therefore there is room in the church for the sinner. Augustine entered into a similar long debate with the Pelagians over the question of moral effort and its relation to God's saving grace. Where Pelagius was the moral reformer urging responsibility, Augustine was the redeemed sinner who knows that it is all God's work in us.

Augustine's most famous works are his *Confessions*, in which he uses his own personal life as an example of God's working, and the *City of God*, a work occasioned by the sack of Rome in 410. This event shocked both pagans and Christians, whose sense of the favour of the gods or God was bound up with the city. Augustine answered with a view of the church as mingled here with the earthly city that is characterised by pride, but at the same time is on pilgrimage to the heavenly city of God that is characterised by love.

Augustine
Bishop of Hippo, Teacher of the Faith

August 28

FOR LITURGICAL USE

Augustine, the most influential figure of the early church in the west, was born in North Africa in 354. His search for truth led him eventually to acceptance of costly discipleship. He was baptised in Milan in 387 and returned to North Africa, becoming Bishop of Hippo in 395. His *Confessions* is a classic spiritual autobiography, and his *City of God* shaped western thinking about the meaning of historical events. Augustine also wrote extensively on grace against those who looked for visible evidence in themselves or the church of their standing before God. He died in 430.

SENTENCE

Glorious things are spoken of you, Zion, city of our God. Singers and dancers alike shall proclaim, "In you all find their home."

Psalms 87: 3, 6

COLLECTS

Gracious and everloving God,
the end of all our searching,
you gave to your servant Augustine
gifts of heart and mind
to seek after you and to serve you;
grant us in our pilgrimage here on earth
to walk in the light of your truth,
and at the last to rest in you
and know you as you are;
through Jesus Christ our Lord.

Gracious, reconciling God,
you gave comfort to Augustine,
wrestling with his sense of sin;
give us confidence to believe your creation is good,
and help our restless hearts
to find their rest in you.

PSALMS 84 119: 89-96

READINGS

Proverbs 2: 6-11	Wisdom a gift from God
Romans 13: 8-14	Put on the Lord Jesus
Matthew 7: 21-27	Like a wise builder

POST-COMMUNION SENTENCE

Our citizenship is in heaven, and it is from there that we are
expecting a Saviour, the Lord Jesus Christ. *Philippians 3: 20*

The Beheading of St John the Baptist *August 29*

The major commemoration of John the Baptist is on 24 June. That was originally the commemoration of his birth, as 29 August was of his death. Although it is no longer described as the Birth of St John the Baptist, the main focus of the principal date is on John as the forerunner of Jesus. The entry for 24 June gives the outline of his life and ministry.

According to the Gospels, John's death (Matthew 14:1-12; Mark 6:14-29) was occasioned by the pique of Herodias over John's criticism of her marriage to Herod Antipas. But behind the immediate occasion of John's death lay Herod's anxieties about the messianic overtones of John's more general call to repentance in view of God's coming judgement. Such a message posed a threat to Herod's security, especially as John was a popular figure. Josephus, the Jewish historian, places all responsibility for John's death on Herod, who carried it out to prevent a popular uprising against himself.

FOR LITURGICAL USE

The Calendar provides for a general commemoration of John the Baptist on 24 June, and on 29 August for a particular commemoration of his death at the hands of Herod Antipas. John's call to repentance and his message of God's coming judgement had connotations of messianic claims that Herod found extremely worrying. John was eventually the victim of Herodias's anger at his criticism of her marriage to Herod.

SENTENCE

Deliverance is at hand for those who fear you, O Lord, so that your glory may dwell in our land. *Psalm 85: 9*

COLLECTS

Just and merciful God,
you called John the Baptist to witness to your commands,
even at the cost of his life;
give us courage to contend for justice
and to speak for the oppressed to the end;
through Jesus Christ our Redeemer.

Jesus, let not our disgust at John's execution
distract us from the bestial behaviour which caused it,
and which in our civilised society,
happens day by day.

PSALMS 3 119: 161-168

READINGS

Jeremiah 1: 14-19

Called to witness

Revelation 6: 9-11

Put to death for the word

Matthew 14: 1-12

The death of John the Baptist

POST-COMMUNION SENTENCE

Jesus said, "Truly I tell you, among those born of women no one has arisen greater than John the Baptist." *Matthew 11: 11*

Aidan

August 31

Bishop of Lindisfarne, Missionary

Aidan was a monk of Iona who became the first bishop and abbot of Lindisfarne, which from the eleventh century was also called Holy Island.

Aidan was Irish by birth, though we know nothing of his early life. He went from Iona to Northumbria at the request of King Oswald in 634. Oswald (see 5 August) had become a Christian while in exile on Iona. Upon regaining his throne he sent to ask if one of the monks of Iona would come and help with the conversion of his kingdom. The first monk sent was too severe and was ignored. He soon retreated back to Iona. It was then that Aidan was ordained bishop and sent - a gentle, ascetic, humble man, whose unassuming holiness readily won the respect of others. He brought some fellow Celts with him and established a monastery on the island of Lindisfarne. This island, lying close to the royal palace of Bamburgh, was a gift from Oswald.

The monastery consisted of a group of small beehive-shaped huts, made from wood and thatch. From this base, Aidan travelled to the mainland. Oswald would sometimes accompany Aidan, acting as his interpreter. They had a strong personal friendship and formed a marvellous missionary team, achieving great success wherever they went. Soon churches were being built and monasteries founded, including communities for women. Oswald was killed in battle in 642 and was succeeded by Oswin, with whom Aidan also forged a close and valued friendship.

Aidan had a great love of learning and soon established a school. Of the first dozen English boys educated, several became leaders of the church (Chad, Cedd, Wilfrid, Eata). Aidan was full of energy and enthusiasm, constantly on the move, always travelling on foot

regardless of the distance. Riding on horseback he realised would separate the monks from any people they might meet. On one occasion Oswin gave Aidan a fine horse, which almost immediately he gave away to a beggar. As abbot and bishop, Aidan continued to live a simple life.

Bede's *Ecclesiastical History* is the main source of information about Aidan, and clearly the holiness of this apostle to Northumbria captured Bede's heart, despite the fact that he followed the Irish calculations of Easter that were disapproved of by Bede. Aidan died at Bamburgh in 651 and was buried on Lindisfarne.

Aidan
Bishop of Lindisfarne, Missionary

August 31

FOR LITURGICAL USE

Aidan was a monk from Iona who went to Northumbria in 635 in response to the invitation of King Oswald. Aidan became Bishop of Lindisfarne, a small island where he established a monastery. From there, accompanied by Oswald, he launched his mission in Northumbria. His gentleness and Celtic asceticism, as well as his deep concern for the poor, drew people to Christ. By his own example, he taught the value of prayer, the need to meditate on the Scriptures, and the importance of education. He died in 651.

SENTENCE

The heavens proclaim your righteousness, O God, and all the peoples see your glory.

Psalm 97: 6

COLLECTS

Gracious God,
we thank you for the gifts of gentleness,
simplicity and strength,
by which your servant Aidan
won many to your gospel;
increase your gifts in us,
that we may be true to our calling
to proclaim the good news
and to fulfil the commission
of Jesus Christ our Lord.

Caring and surprising God,
you sent Aidan the gentle Irishman
to help convert the English;
your ways are not our ways,
and for that we give you thanks.

The Builders of the Anglican Church September 1 in Aotearoa, New Zealand and Polynesia

A number of significant people in the history of the Anglican Church in Aotearoa, New Zealand and Polynesia are remembered individually in the Calendar, but the growth of the church in the South Pacific owes a very great deal as well to many, many others, who by their faithful service and enthusiastic support have shaped the church that we have inherited.

The initial shape was given by the members of the Church Missionary Society, whose work among the Māori people laid the foundations of Christianity among many of the tribes. The work of the Church Missionary Society lasted beyond 1840, but faded significantly during the wars of the 1860s. The missionaries were ably assisted in many cases by their wives, who toiled and laboured alongside them.

The next major development involved those who helped the formation of the church in the new settler colonies. These people were intent on establishing their familiar church in a new land, but without the English connection with the state. A focus as always was *The Book of Common Prayer*, or its Māori translation, *Te Rāwiri*. Along with that went the hymns and music of the Church of England.

The next generation was dominated by the work of establishing parishes and churches. Parishioners raised funds to erect buildings, mostly in the familiar style of the nineteenth century Gothic revival, and they provided for the plant and equipment for the many activities of the church. An emerging significant body was the Mothers' Union, in origin a product of the late nineteenth century concern for purity and godliness. In many respects it gave women a status denied them in the decision making processes of the church.

The wars and the depression dominated the early decades of the twentieth century. A growing social concern was reflected in the work of the city missions in the major centres. The younger generation of church people benefited from important developments in Bible classes and in youth groups, which were a significant feature of many western countries from the 1920s.

The inclusion of the islands of the South Pacific in the church goes back to Bishop Selwyn's time. Although the Anglican Church in Melanesia became a separate province in 1974, the association with the Diocese of Polynesia (founded in 1925, but with a long historical prelude) remains an important component of the church's life.

The characteristic feature of the post-war phase has been a willingness to build a distinctively New Zealand church. The leadership of the church was by then found from among New Zealanders themselves. In the fields of liturgy, social attitudes, and the place of women in the ordained ministry, the Church of the Province became increasingly confident about its own convictions and insights. The charismatic movement from the 1960s onwards made a significant impact. In the unique nature of New Zealand's race relations, the church has heeded not only the emerging strong voice of the Māori church, but has taken seriously its Polynesian partner and tried to address the issues of cultural diversity. All this is reflected in the church's new name: "The Anglican Church in Aotearoa, New Zealand and Polynesia".

Thus, the work of individuals and groups has built up the church, and it has developed a distinctive style among the churches of the Anglican Communion.

The Builders of the Anglican Church September 1 in Aotearoa, New Zealand and Polynesia

FOR LITURGICAL USE

While the Calendar commemorates by name the most important and well known figures of the Anglican Church in Aotearoa, New Zealand and Polynesia, there are many others who have contributed to the building up of the church. Their efforts in their day, from the beginning of the nineteenth century till today are remembered with gratitude and heartfelt thanksgiving.

SENTENCE

Call to remembrance O Lord your tender care and the unfailing love which you have shown from of old. *Psalm 25: 5*

COLLECTS

Everlasting God,
your messengers have carried the good news of Christ
to the ends of the earth;
grant that we who commemorate
the builders of your Church in these islands
may know the truth of the gospel in our hearts
and build well on the foundations they have laid;
through Jesus Christ our Lord.

God of every generation
that has been and is yet to be,
we praise and thank you
for those who have served and shaped
your Church beneath the Southern Cross;
in our day raise up prophets and visionaries
to bring us new insights, new challenges
and renewed confidence in you and the gospel of your Son,
our Saviour Jesus Christ.

PSALMS 126 145

READINGS

Ecclesiasticus 44: 1-15 <i>or</i>	Famous people of the past
Proverbs 8: 1-13	Wisdom for the people
1 Corinthians 3: 11-17	Christ the true foundation
Matthew 5: 1-12	The beatitudes

POST-COMMUNION SENTENCE

Come to him, our living stone; come and let yourselves be built as living stones into a spiritual temple. *1 Peter 2: 4-6 (adapted)*

The Martyrs of Papua New Guinea *September 2*

Anglican missionaries arrived in New Guinea in 1891 with the backing of the Anglican Church in Australia. This followed Australian involvement in the administration of the south-east region of New Guinea.

In 1941 the Anglican Church in Papua New Guinea celebrated its jubilee. The war had so far had little impact on the area, and co-operation between all the missions, including German Lutherans in the north-east, continued unabated. Southward moves by the Japanese brought the war to Papua New Guinea in January 1942. Most Europeans were evacuated to Australia, but both the Roman Catholic bishop, Alain de Boismieu, and the Anglican bishop, Philip Strong, encouraged their staffs to remain. Bishop Strong, expressing the general feeling amongst the staff, said in a broadcast:

We would never hold up our faces again, if, for our own safety, we all forsook him and fled when the shadows of the passion began to gather round him in his spiritual body, the church in Papua.

Most missionaries remained at their posts, avoiding the invading Japanese as best they could. A number survived the war.

In all, 272 Christians died during the Second World War in Papua New Guinea: 189 Roman Catholics, 20 Lutherans, 26 Methodists, 2 Seventh Day Adventists, 23 members of the Salvation Army, and 12 Anglicans. The Anglicans are commemorated in many parts of the Anglican Communion on 2 September. They died in various incidents: May Hayman, a nurse, and Mavis Parkinson, a teacher, were executed at Ururu; Henry Matthews, a priest, and Leslie Gariadi, a

Papuan teacher and evangelist, were killed at sea; John Barge and Bernard Moore, priests, died in New Britain. The largest group of martyrs was a group beheaded on the beach at Buna. This group included an English priest, Vivian Redlich, who had been on sick leave at Dogura when the Japanese invasion began. He insisted on returning to his base at Sangara. Although the Japanese were coming to destroy the mission station, he celebrated a final Sunday Eucharist with his people before moving off into the jungle. He and others were eventually captured and executed. They included Margery Brenchley, a nurse; Lilla Lashmar, a teacher; John Duffil, a builder; Henry Holland, a priest; and Lucian Tapiedi, a Papuan teacher.

The decision of the missionaries to stay was criticised in some circles, but after the war it was the missions whose staff remained who were welcomed back by the people of Papua New Guinea.

For further reading:

Errol Hodge, *The Seed of the Church*, Sydney, Australian Board of Missions, 1992.

The Martyrs of Papua New Guinea *September 2*

FOR LITURGICAL USE

When the Second World War came to Papua New Guinea, the Anglican bishop, Philip Strong, expressing the general feeling amongst the mission staff, urged missionaries to stay with their people. Most of them from all the church missions did. Some survived the war, but 272 Christians died. These included 12 Anglicans, who are especially commemorated by the Anglican Church today. They died in various incidents in Papua New Guinea, the largest group being beheaded on the beach at Buna.

SENTENCE

When I am afraid O God most high, I will put my trust in you.

Psalm 56: 3

COLLECTS

Loving God,
we thank you for the martyrs of Papua New Guinea,
who remained faithful in their ministry
in danger and even to death;
may their witness strengthen your church today
in service and courage,
and in the power of the Spirit;
through Jesus Christ our Saviour.

Suppliant at Gethsemane, Christ of the martyrs,
we praise you for the missionaries of Papua New Guinea,
who came to serve their people
and stayed when they might have escaped;
may we too be willing, should you ask,
to drink your cup.

PSALMS 86 143

READINGS

Zephaniah 3: 14-20

God is with you

1 Corinthians 4: 9-16

A spectacle to the world

Luke 12: 4-8

Do not be afraid

POST-COMMUNION SENTENCE

Observe, from generation to generation, that none of those who put their trust in God will lack strength. *1 Maccabees 2: 61*

Albert Schweitzer

September 4

Medical Missionary, Theologian

Albert Schweitzer was born in 1875 in the Alsace region on the French-German border. He was the son of a Lutheran pastor in the village of Günsbach. From an early age he showed a gift for music, and at nine years of age he was able to deputise for the organist at services in his father's church. He developed a keen interest in history and natural science. His studies in theology, philosophy and music took him to Strasbourg University, then on to Berlin and Paris. He was deeply religious, and in 1899 he became assistant preacher at St Nicholas' Church, Strasbourg.

In 1901 he published *The Mystery of the Kingdom of God*.

Schweitzer's thesis that the teaching of Jesus was dominated by the idea that the world would soon end created a lot of interest. Before long he was lecturing in the university and became principal of St Thomas' Theological College in 1903. His influential work, *The Quest of the Historical Jesus*, was published in 1906. In this book Schweitzer surveyed the numerous lives of Jesus that had been published and developed his theory that Jesus spoke from the conviction of a speedy end of the world and that this lay behind his willingness to suffer and die. Schweitzer then applied similar principles to the teachings of Paul in his *Paul and his Interpreters*, published in 1912.

In 1905 he resigned the principalship in order to follow his desire to study medicine in preparation for missionary work overseas. During the six years of study he supported himself by his organ concerts and other musical activities. At the same time, he published a major study of J.S. Bach. In 1912 he married Helene Bresslau, and in 1913 the Schweitzers sailed to French Equatorial Africa. They established a hospital at Lambaréné on the model of an African village. His work was interrupted towards the end of World War I, and for a time he was interned in France by the French.

After the war, he wrote further works on philosophy and theology, notably *The Decay and Restoration of Civilization and Civilization and Ethics* (1923), and later *The Mysticism of Paul the Apostle* (1931). He then travelled throughout Europe giving organ recitals to raise funds to rebuild the hospital, to which he returned in 1924. He worked there for over forty years until his death, returning to Europe for lecture or concert tours to raise money for his work and to see his wife and daughter. His wife's health prevented her from living at Lambaréné, though she joined him there during World War II. When he died in 1965, he left a compound of over seventy buildings, including a 350 bed general hospital and a leprosy hospital for two hundred patients.

Schweitzer's life demonstrated his own commitment to the principle of reverence for all life and his belief that

the essential element in Christianity as it was preached by Jesus and as it is comprehended in thought, is this, that it is only through love that we can attain to communion with God. All living knowledge of God rests upon this foundation: that we experience him in our lives as will-to-love.

Albert Schweitzer
Medical Missionary, Theologian

September 4

FOR LITURGICAL USE

Albert Schweitzer was born in Germany in 1875 and educated at Berlin and Paris. He was a brilliant musician, philosopher, theologian and author, who in 1913 put aside an assured life of fame and fortune in Europe to go to West Africa as a medical missionary. There he established a hospital at Lambaréné based on the pattern of an African village. Apart from an interlude in Europe during and after the First World War, and later visits to Europe, he worked for the remainder of his life in Equatorial Africa. He died in 1965.

SENTENCE

Jesus said, "Those who want to save their life will lose it, and those who lose their life for my sake will save it." *Luke 9: 24*

COLLECTS

God of constant surprise,
through faith in Jesus Christ
you turn upside down the values of this world
and confound the wisdom of this age;
may the selfless service that Albert Schweitzer gave
out of love for you and reverence for life
increase our commitment and compassion,
that we too may stand against the false values of our age,
in the strength of Jesus Christ our Lord.

Jesus, Lord of all life,
you come to us as one nameless and unknown,
as you came to Albert of Lambaréné;
help us to serve you with every gift we have.

PSALMS 8 108: 1-6

READINGS

Ecclesiasticus 17: 1-13

1 John 2: 14-17

Luke 18: 18-27

To see God's glory

Do not love the world

Leaving all to follow Christ

POST-COMMUNION SENTENCE

Do not be overcome by evil, but overcome evil with good.

Romans 12: 21

Mother Teresa
Missionary of Charity

5 September

Agnes Gonxha Bojaxhiu was born in 1910 in Albania. Her father died when she was eight. She felt a call to the religious life from an early age, and at 18 left home and joined the Sisters of Loreto intending to become a missionary. She went to Loreto Abbey in Ireland, where she learned English. The Sisters ran a school in Darjeeling in India and Agnes went there in 1929. She became a novice of the community and took her first vows in 1931, taking as her religious name, Teresa, after Teresa of Lisieux. In 1937 she took her final vows. By that time she was teaching in a school in Calcutta. Teresa became increasingly concerned about the poverty in Calcutta, exacerbated by a famine in 1943 and the outbreak of violence between Hindus and Moslems in 1946. In 1946 Teresa felt an urgent call to live and work among the poor. She began this work in 1948 and adopted the dress which became so distinctive of her, a white cotton robe with a blue border. The first year was extremely difficult and only her determination and faith kept her going. In 1950 she received papal approval to start the Missionaries of Charity. The community's purpose was, in her own words, to care for "the hungry, the naked, the homeless, the crippled, the blind, the lepers, all those people who feel unwanted, unloved, uncared for throughout society, people that have become a burden to the society and are shunned by everyone".

Mother Teresa was joined by others, initially from her old Order and then from elsewhere. As the Missionaries of Charity grew so Mother Teresa was able to expand the work beyond Calcutta. By the mid-1960s there were houses in various countries, not just in India. Mother Teresa also established other related orders so that the work could be extended. In addition to formal religious orders she began the Co-Workers of Mother Teresa, and the Sick and Suffering

Co-Workers for people of various faiths, whose common bond was their support and encouragement of her work.

Her international reputation and fame were considerably enhanced by the documentary on her work produced by Malcolm Muggeridge in 1969, *Something Beautiful for God*, published as a book with the same title in 1971. Also in 1971 Pope Paul VI awarded her the Pope John XXIII Peace Prize for her charitable work and efforts to promote peace. Other awards followed from various countries and she was honoured by leading international figures of the day. In 1979 she was awarded the Nobel Peace Prize.

Mother Teresa has not been without her critics. Some charged that her charitable work, noble as it was, did nothing to alleviate the causes of poverty or address the social injustices that accompanied it. Mother Teresa ignored such criticisms. On the other hand she has consistently been cited as one of the most admired people in the world.

There has never been any doubt over her commitment to the poor and destitute. Underlying that was a spiritual strength nourished by prayer and deep meditation. She greatly admired Francis of Assisi and themes of Franciscan spirituality are woven into the spiritual practices of the Missionaries of Charity. Mother Teresa conducted a voluminous correspondence, some of which has since been published. Some of this indicates a lack of certainty, but this never stood in the way of her commitment to her chosen work. She died on 5 September 1997, and was beatified by Pope John Paul II in 2002 with the title, Blessed Teresa of Calcutta.

Mother Teresa
Missionary of Charity

5 September

FOR LITURGICAL USE

Agnes Gonxha Bojaxhiu was born in 1910 in Albania. She joined the Sisters of Loreto and went to India in 1929, taking her final vows in 1937 as Sr Teresa. In 1948 founded her own order, the Missionaries of Charity. For the rest of her life Mother Teresa ministered to the poor, sick, orphaned, and dying in Calcutta. She was awarded the Nobel Peace Prize in 1979. She was widely admired as an advocate for the destitute. Following her death on 5 September 1997 she was beatified by the pope and given the title, Blessed Teresa of Calcutta.

SENTENCE

You are my helper and deliverer; make no long delay, O my God.

Psalm 40: 22

COLLECTS

Compassionate God,
by your grace Mother Teresa became a shining light
in the darkness of poverty and destitution;
grant that strengthened by her example
we may work for the inclusion of all people
within the embrace of our charity
and an end to the conditions that deprive your children
of freedom and justice;
through Jesus Christ our Redeemer.

Jesus,
for love of you
Teresa embraced the leper and the outcast
and gave them dignity.
Free us from our complicity
in all that leads to injustice.

PSALMS 10: 13-20 82

READINGS

Deuteronomy 24: 17-22	Remember, you were slaves
James 1: 22-27	Doers of the word
Mark 10: 46-52	The blind beggar, Bartimaeus

POST-COMMUNION SENTENCE

Speak out for those who cannot speak, for the rights of all the
destitute. *Proverbs 31: 8*

Charles Fox
Scholar, Missionary

September 6

Charles Elliot Fox was one of the most outstanding members of the Melanesian Mission. A missionary, historian and anthropologist, he served the Anglican Church in Melanesia for over seventy years of his very long life.

He was born in Stalbridge, Dorset, England in 1878 and came to New Zealand with his parents in 1884 when his father became vicar of Gisborne. Charles attended high school in Napier. While there he played cricket against a team from Norfolk Island, brought to New Zealand by Bishop Cecil Wilson of Melanesia. Fox conceived the idea of joining the Melanesian Mission, and did so in 1902. In the meantime he had completed a degree in geology in Auckland.

Fox had never enjoyed robust health, so initially he was sent not to Melanesia but to St Barnabas' College, Norfolk Island. He was ordained by Bishop Wilson in 1903, and in 1911 finally gained permission to go to the Solomon Islands. He was sent to set up a boys' school at Pamua on San Cristobal. From then on he lived in the Solomon Islands, apart from brief intervals, till his return to New Zealand in 1973.

He served in various parts of the Solomon Islands and in various capacities: as district missionary, headmaster, labourer, and for eleven years (1932-1943) as the only European member of the Melanesian Brotherhood. At an earlier date he had already demonstrated his sense of identity with the Melanesian people by exchanging names and situation with a young chief of the Arosi tribe on San Cristobal. During the Second World War he was a coast-watcher, successfully evading capture by the Japanese through his intimate knowledge of the terrain and the loyalty of the Melanesian people.

He was an expert in Melanesian languages, publishing several dictionaries. He published a pioneer study of the people and culture of San Cristobal, *The Threshold of the Pacific*, for which he was awarded a D.Litt. in 1922. He also translated the Bible and the *Book of Common Prayer*. He wrote a history of the Melanesian Mission, *Lord of the Southern Isles*, and a charming account of his own work, *Kakamora*. He was awarded the MBE in 1952 and the CBE in 1974. In 1932 he was asked to become the seventh Bishop of Melanesia, but that invitation he declined.

By the time he left the Solomon Islands in 1973, he had become a legend in his own lifetime. So closely had he identified with the work of the mission, that he regarded himself as a Melanesian. Even in his final years in New Zealand, he maintained a voluminous correspondence with the people he had worked with for so long. For them he was a man of immense mana, both for his acceptance of Melanesian culture and customs as an entirely adequate vehicle for the gospel, and because he sought no power for himself and was entirely free of paternalism.

Fox died on 28 October 1977. At his own request his funeral service was held in Honiara, and he was buried at Tabalia, the home of the Melanesian Brotherhood.

For further reading:

C.E. Fox, *Kakamora*, London, Hodder & Stoughton, 1962.

Obituaries in *The Journal of Pacific History*, 13(1978), page 74-75; and *Pacific Islands Monthly*, February, 1978, page 33.

Charles Fox
Scholar, Missionary

September 6

FOR LITURGICAL USE

Charles Elliot Fox was born in 1878 and joined the Melanesian Mission in 1902. He served with the mission in various capacities for over seventy years. He was a man of scholarship, courage, generosity of spirit, and humility, and his influence on the education and spiritual life of Melanesia was unequalled. His work among the villages during World War II was legendary. He wrote on Melanesian culture and history, and did much translation work. His sense of identity with the Melanesian people was marked by his spending eleven years as a member of the Melanesian Brotherhood. He died in 1977.

SENTENCE

If I take the wings of the dawn, and alight at the uttermost parts of the sea, even there, O Lord, your hand will lead me, and your right hand will hold me fast.

Psalms 139: 8, 9

COLLECTS

Loving God,
for whom the isles wait,
we thank you for your servant Charles Elliot Fox,
whose brilliance and spirit
enlivened your church in Melanesia;
help us, like him, to be steadfast in hope,
patient in suffering,
and enquiring in mind,
true disciples of Jesus Christ our Saviour.

God of the vast Pacific and of its many islands,
blessed are you in Charles the scholar missionary;
may the church he fostered,
voyage after voyage, year upon year,
go on from strength to strength.

PSALMS 33: 1-12 89: 8-18

READINGS

Isaiah 24: 13-16a	The islands praise the Lord
1 Peter 4: 7-11	Serve others
Matthew 13: 47-52	Treasures new and old

POST-COMMUNION SENTENCE

As for you, always be sober, endure suffering, do the work of an
evangelist, carry out your ministry fully. *2 Timothy 4: 5*

The Pacific was the last major region of the world to receive intensive Christian missionary attention. Although the Spanish were the first to introduce Christianity to the Pacific in the seventeenth and eighteenth centuries, the major developments have been in the nineteenth and twentieth centuries. The Pacific covers a vast area, from Australia to Easter Island, and from Hawaii to New Zealand, and encompasses the island nations of Papua New Guinea, Melanesia, Micronesia and Polynesia.

In Australia, the Christian story is dominated by the development of the mainline churches, but the heroic labours of Caroline Chisholm and Mary McKillop in the nineteenth century are memorable, and the work of the Bush Brotherhood and the Australia Inland Mission are also significant.

The earliest formal mission work in the wider Pacific was in Tahiti (1797), followed by New Zealand (1814), Hawaii (1820), Tonga (1822), and then wider and wider. The work was carried out by Protestant missionary societies such as the London Missionary Society and the Wesleyan Methodist Missionary Society, and by Roman Catholic orders such as the Picpus Fathers and the Marists.

In almost every island group of the Pacific, Christianity has spread through the people's contact with those around them in everyday life. Under the guidance of a relatively small number of European missionaries, the main evangelistic work has in fact been done by the Pacific Islanders themselves. It is entirely appropriate that we should honour the great European missionaries of all the churches: John Williams, the pioneer in the Cook Islands and martyr; Henry and William Williams in New Zealand; Pierre Chanel of Futuna; John Patteson of Melanesia; John and Charlotte Geddie on Aneityum; the

colourful Shirley Baker in Tonga; Charles Elliot Fox in the Solomon Islands; George Brown in Samoa and Melanesia; John F. Goldie in the western Solomons; Elizabeth and Jane Baldwin in Micronesia; and Mother Marianne Cope in Hawaii.

We must also remember, however, their early converts. Many of these suffered severely for their faith. Others became priests, evangelists, and catechists in the remote villages and settlements. The names of Ruatoka, Joeli Bulu, Ini Kopuria, Ta'unga, Paoo, George Sarawia, and Maretu are well known, but there are hundreds of others who left their own island communities to share the message of the gospel in other places, often in the face of loneliness, sickness and death.

The story of heroic service by both expatriate and indigenous workers has continued into the twentieth century. Throughout the Pacific, European leadership of the churches has gradually given way to a strong indigenous ministry, particularly since the Second World War. The church in the Pacific has a proud record of service, both to the Christian cause and to the emerging nations in which it is established. Many church members have held important positions in government, having been brought to the knowledge of Christ in the local church. This heritage was first accepted and then spread by the island forerunners whom we honour today. They carried the message over the vast sea distances of the Pacific, and have gone on to develop their own strong, Christian style in liturgy, architecture, mission and witness.

For further reading:

John Garrett, *To live Among the Stars: Christian Origins in Oceania*, Geneva and Suva, WCC and Institute of Pacific Studies, 1982.

John Garrett, *Footsteps in the Sea: Christianity in Oceania to World War II*, Suva and Geneva, Institute of Pacific Studies and WCC, 1992.

FOR LITURGICAL USE

Much of the evangelistic spreading of the gospel in the Pacific has been done by the Pacific peoples themselves. Under the leadership of the great European missionaries of both the nineteenth and twentieth centuries, the Christian message has been first accepted and then spread by the peoples of the Pacific. From Papua New Guinea to Tahiti, from Australia to Hawaii, from Micronesia to New Zealand, the good news has been proclaimed. Surrounded by a great cloud of witnesses, we rejoice in their memory and pray that we will follow their examples.

SENTENCE

You, O Lord, have displayed your saving power to all the nations.

Psalms 98: 2

COLLECTS

God of the boundless ocean
and the southern stars,
you have set the saints and martyrs of the Pacific
to light the way for the churches of this region;
in our turn make us true and trustworthy beacons,
pointing to our way, our truth, our life,
Jesus Christ our Saviour.

God of the Pacific,
we praise you for those who gave their lives
to bring the gospel of peace to us,
for those who have spent their lives proclaiming peace;
may we learn peace for all the world.

PSALMS 65: 1-8 107: 23-32

READINGS

Isaiah 42: 8-12	God's praises sung
Galatians 4: 4-7	Children of God
Luke 2: 25-32	For all peoples

POST-COMMUNION SENTENCE

Let your light shine before others, so that they may see your good works and give glory to your Father in heaven. *Matthew 5: 16*

The Birth of the Blessed Virgin Mary *September 8* *Mother of our Lord*

In the early church, Mary, the mother of Jesus, was always held in the greatest respect, though the chief emphasis lay on her relationship to Eve: just as Eve was involved in the fall, so Mary was involved in our salvation.

In the fourth and fifth centuries, debates about the person of Christ had an effect on the position of Mary in Christian devotion as well. A clear affirmation of Christ's full humanity was accompanied by enhanced respect for Mary as "Mother of God". It was in this context that a number of feasts of Mary grew up, including the celebration of her birth. The feast was widely observed in the church, and was retained in the *Book of Common Prayer* at the Reformation.

There is no known reason why 8 September should have been chosen for the feast. Nothing reliable is known about the birth of Mary or about her parents. Various second and third century documents, written with the pious intention of providing additional details about the birth and early years of Jesus, also contain information about Mary, though none of it is historically reliable. It is from these that most of the stories and traditions about Mary are supplied.

The Birth of the Blessed Virgin Mary *September 8*
Mother of our Lord

FOR LITURGICAL USE

The Church has honoured Mary, the mother of Jesus, from the beginning. Then the debates of the fourth century about the full humanity of Christ led to an enhanced celebration of Mary, including her birth, even though nothing reliable is known about her birth or family. The feast of Mary's birth was widely observed in the church, and was retained in the *Book of Common Prayer*.

SENTENCE

Blessed are the pure in heart, for they will see God. *Matthew 5: 8*

COLLECTS

Eternal God,
you called the blessed Virgin Mary
to be the mother of our Saviour;
grant that we, after her example,
may humbly accept the tasks you give us
and faithfully bring them to completion;
through Jesus Christ our Lord.

God of wonders,
all glory to you,
that we should honour the birthday
of Mary, a humble Jewish maiden,
and that she should be called your mother.

PSALMS 127 131

READINGS

Ruth 4: 13-16

The gift of a child

James 1: 17-18

Birth from the word of truth

Luke 8: 19-21

Jesus' mother

POST-COMMUNION SENTENCE

By your great mercy, O God, you have given us a new birth into a living hope through the resurrection of Jesus Christ from the dead.

1 Peter 1: 3 (adapted)

Cyprian
Bishop of Carthage, Martyr

September 13

Thascius Cyprian was born about the year 200 and for much of his life was a lawyer and teacher. At the age of about forty-six he was converted to Christianity through his friendship with an aged priest. A wealthy man, Cyprian owned some fine parks in Carthage, North Africa. These he sold after his conversion, giving the money to the poor. Later, however, friends bought back the gardens and returned them to Cyprian, as a mark of their esteem.

He set himself to intensive study of Scripture and was greatly influenced by the writings of Tertullian. Within two years of his conversion he was elected Bishop of Carthage. Soon after he became bishop, the persecution under the Emperor Decius began. Although it earned him much criticism, Cyprian decided to go into hiding and to continue to direct the church by correspondence, rather than risk almost certain martyrdom. He returned to his diocese in 251 and at once became embroiled in a controversy about how those Christians who had lapsed during the persecution might be reinstated. There were heated debates. Opinions ranged from relatively easy re-admission to permanent exclusion. Cyprian allowed reconciliation under episcopal supervision and insisted upon clear evidence of contrition and repentance.

During an outbreak of the plague in Carthage in 252 Cyprian was tireless in working for the relief of victims. Despite the good works of the church, the general populace blamed the “impious Christians” and their bishop for the epidemic.

Cyprian wrote extensively on theological issues, and his work was widely read. He made much use of Scripture, writing about church unity, the ministry, the place and authority of bishops, and the

sacraments. In particular, Cyprian advocated regarding baptisms conducted by schismatic groups as null and void. The wider church eventually adopted the position maintained by another theologian, Bishop Stephen of Rome. Stephen argued that the authenticity of the sacrament rested on its divine authority, not on the character of the minister conducting it. Despite the argument with Stephen, Cyprian was an ardent supporter of the unity of the church.

In 257 the emperor Valerian renewed the persecution of the church, and Cyprian was one of the first to be arrested. For a year he was exiled to Curubis, about sixty-five kilometres from Carthage. In 258 he was brought back to Carthage for further trial. Again refusing to sacrifice to the Roman gods, he was sentenced to death. A great crowd of Christians and pagans went with him to the place of execution. Laying aside his outer garments, Cyprian made a gift of them to his executioner, knelt in prayer and was executed by being beheaded.

Cyprian
Bishop of Carthage, Martyr

September 13

FOR LITURGICAL USE

Cyprian was born about 200 and did not become a Christian until he was forty-six. Soon after that, he was made Bishop of Carthage, and for ten years he courageously led the church there through years of bitter persecution. He gave clear leadership in the tense debates over those who lapsed from their faith. Then he himself suffered martyrdom at the hands of the Roman authorities in the year 258.

SENTENCE

You, O God, are my shield and defence, you preserve those who are true of heart.

Psalms 7: 10

COLLECTS

God of truth,
you raised up your servant Cyprian
to be Bishop of Carthage and a champion of the faith,
even to the point of death;
accept our service,
increase our faith,
and keep us always true to our calling,
as disciples of Jesus Christ our Saviour.

God, you are strength to those who trust you;
may we have the boldness you gave to Cyprian,
that embattled, martyred bishop in Carthage,
and so bring courage to others.

PSALMS 75 119: 73-80

READINGS

Ezekiel 34: 11-16	A guardian of the flock
1 Corinthians 12: 4-13, 27	Members of one body
Luke 9: 23-26	The cost of discipleship

POST-COMMUNION SENTENCE

Do your best to present yourself to God, as one approved, a worker who does not need to be ashamed, rightly explaining the word of truth.
2 Timothy 2: 15 (adapted)

Holy Cross Day is now most commonly observed for remembering and reflecting on the way Jesus died and on the cross as the primary Christian symbol.

Crucifixion involved both public degradation and a lingering, agonising death by thirst and exhaustion. This form of execution was taken over by the Romans from the Phoenicians and Persians. It was reserved for slaves and foreigners, especially in cases of robbery, rioting and sedition. Crosses were a common sight in Palestine during the Roman period. Apart from the usual implications of such a death, the death of Jesus by crucifixion created an additional obstacle to any Jewish follower, since Deuteronomy states, “Anyone hung on a tree is under God’s curse” (Deuteronomy 21:23; cf. Galatians 3:13).

The early church, living in the triumph of Easter, showed no great interest in the cross as a sign or symbol. Then, in the fourth century, the growth of pilgrimages to Palestine created an interest in places and things associated with Jesus. The Romans had destroyed Jerusalem in 135 CE, and later built a new city, Aelia Capitolina, on the site. At that time the hill of Calvary was buried under tonnes of fill.

In the early fourth century, Constantine decided to erect a number of buildings to honour the principal places associated with Jesus. The excavations in Jerusalem for the new basilica, the Church of the Holy Sepulchre, were supervised by the empress Helena, Constantine’s mother. She discovered in the rubble a piece of wood that she identified as a relic of the true cross. The buildings were dedicated on 14 September 335, and the feast of the dedication was kept annually. The relic of the cross was housed in the basilica.

FOR LITURGICAL USE

Holy Cross Day is associated with the dedication of the Church of the Holy Sepulchre in Jerusalem on 14 September 335. During the excavations for the new basilica, the empress Helena, Constantine's mother, identified some wood found in the rubble as a relic of the true cross. The day is an occasion to remember and reflect on the humiliating and agonising method of Jesus' saving death.

SENTENCE

We should glory in the cross of our Lord Jesus Christ, through which the world is crucified to us and we to the world. *Galatians 6: 14*

COLLECTS

Almighty God,
in the passion of your blessed Son
you made an instrument of shameful death
to be for us the means of life;
grant us so to glory in the cross of Christ
that we may gladly suffer for his sake,
who lives and reigns with you and the Holy Spirit,
one God now and for ever.

Jesus, crucified and risen,
you have turned a criminal's cross
into release and reconciliation.
Let us who are marked with the cross
be not ashamed to witness to you;
for the glory of your holy name.

PSALMS

2

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READINGS

Isaiah 45: 20-25

Philippians 2: 5-11

John 12: 31-36a

POST-COMMUNION SENTENCE

Jesus said, "When I am lifted up from the earth, I will draw all people to myself."

John 12: 32

Ninian

September 16

Bishop in Galloway, Missionary

The exact dates of Ninian's life are not known for certain. Bede is our main source of information about him. According to Bede, Ninian was born in southern Scotland and received instruction in Christianity in Rome. He was ordained bishop probably in 394. The most significant influence on Ninian, however, was Martin of Tours, whose monastic life and evangelical zeal Ninian admired, and after whom he named the church he built at Whithorn, in Galloway, south-west Scotland. Ninian became the first of a succession of British missionaries, including Patrick, Columba, Aidan, Willibrord, and Boniface.

Ninian's diocese covered a large area of southern Scotland. He also established a monastery at Whithorn, thus introducing monasticism to Scotland at an early date. The name "Whithorn" (white house - candida casa), stems from the fact that Ninian built in stone, which was unusual among the Britons. Other sources suggest that Martin sent masons from the continent to help Ninian build the church. Whithorn became a base for missionary journeys around southern Scotland, north of the Roman wall. Although much of Ninian's work did not last, the monastery at Whithorn later became an important centre of learning for the church in Wales and Ireland. Ninian died about 432 and was buried at Whithorn.

Ninian
Bishop in Galloway, Missionary

September 16

FOR LITURGICAL USE

Ninian was the first British missionary to devote himself to work among the pagan Picts of southern Scotland. He established a monastic community at Whithorn, along the lines of the communities established by Martin of Tours, whom Ninian admired. He was Bishop of southern Scotland, north of the Roman wall. Ninian died at Whithorn about 432.

SENTENCE

“See, I am going to bring them from the land of the north, and gather them from the furthest parts of the earth,” says the Lord.

Jeremiah 31: 8

COLLECTS

God of the farthest reaches of the earth,
where there is darkness you shed light,
where there is oppression, grace;
we praise you for your servant Ninian,
pioneer of the gospel
among his own people in the British Isles;
kindle in us a gospel fire
to carry your light and grace
to every part of our land;
through Jesus Christ our Saviour.

God of the great and marvellous idea,
may we, like Ninian, who went out to convert the Scots,
set ourselves goals which are a worthy offering to you.

PSALMS 26 61

READINGS

Jeremiah 33: 10-16	The promise of God
1 Peter 5: 6-11	Stand firm
Matthew 4: 12-23	Jesus' mission

POST-COMMUNION SENTENCE

The grace of God has appeared, bringing salvation to all, while we wait for the blessed hope and the manifestation of the glory of our great God and Saviour, Jesus Christ. *Titus 2: 11, 13*

Hildegarde of Bingen
Mystic, Religious

September 17

Hildegarde of Bingen was born in 1098, the youngest of ten children. At the age of eight she was given to the recluse, Jutta of Sponheim, as a pupil and handmaid. As other women gathered round the recluse, their small community was incorporated as a Benedictine nunnery. In her teens Hildegarde took a vow of virginity and, when Jutta died in 1136, she was elected abbess. Later, when the community outgrew the facilities at Sponheim, it moved to Rupertsberg near Bingen.

Five years after becoming abbess, Hildegarde received a call to “proclaim and write” the visions she had been receiving for some time. After overcoming her initial reticence, Hildegarde began to write her first book, the *Scivias* (“Know the ways [of the Lord]”). She illustrated the work with her own drawings. She received official, if cautious, recognition from Pope Eugenius III. Among her champions were the Archbishop of Mainz and Bernard of Clairvaux, to whom Hildegarde had written for counsel. Thanks to this support, she was able to write and preach without incurring the usual sanctions against female teaching.

The *Scivias* was followed by the *Book of Life’s Merits* and the *Book of Divine Works*. In addition, she wrote an encyclopaedia of medicine and natural science, the lives of two saints, several occasional writings, commentaries on the Gospels, the first known morality play, and a body of liturgical music that includes about seventy chants. In the midst of this intense literary activity she also found time to establish two monasteries for women, one of which, today known as the Abbey of St Hildegarde, is still thriving.

Always staunchly orthodox, despite the unconventional style and imagery of her writings, she thundered vigorously against heresy

and corruption in the church “in head and members”. Concern for reform led her at the age of sixty to undertake four extended preaching tours. She gave sermons in cathedral cities like Cologne and Trier as well as in numerous monasteries. During her lifetime Hildegarde achieved remarkable fame as a visionary, prophet, and healer. Pilgrims thronged to her in search of miracles or spiritual counsel, and those who could not come in person wrote letters. More than three hundred of her letters survive. Among the people she wrote to were Henry II of England, Frederick Barbarossa, and Pope Eugenius III. Later generations remembered her less as an author than as an apocalyptic prophet, and especially cherished her writings on the Antichrist and the coming tribulations of the church.

Hildegarde died in 1179 at the age of eighty-one after a life marked by chronic and often excruciating illness as well as inexhaustible energy. She immediately became the object of a cult and was widely celebrated for miracles. In recent decades both her writings and her music have been rediscovered and made more widely available. She is celebrated for her holistic theology of divine wisdom, uniting God, nature, and humanity; for her brilliant visionary language and liturgical poetry; and for a unique mode of vision that combines charismatic jubilation with prophetic indignation, the longing for social order with the quest for social justice.

Hildegarde of Bingen
Mystic, Religious

September 17

FOR LITURGICAL USE

Hildegarde of Bingen was born in 1098 and became abbess of a Benedictine women's community. She was remarkably gifted in many fields: abbess, prophet, theologian and reformer, composer, artist and scientist. In her lifetime she was famed as a healer and spiritual counsellor. Later generations revered her fiery apocalyptic preaching. Today many find attractive her gift of holistic vision and her unflinching quest for justice. She died in 1179.

SENTENCE

I will now call to mind the works of the Lord, and will declare what I have seen. *Ecclesiasticus 42: 15*

COLLECTS

Creator Spirit,
your word is living, being, all-verdant greening,
manifesting in every creature;
we celebrate the lively insight of Hildegarde
and rejoice in the many talents
she employed in your service;
inspire in all your people the same integrity
and the same imagination,
till the knowledge of you
shall shower upon us in Christ our Lord.

Light to dark ages,
light divine to Hildegarde
abbess, counsellor to the great, visionary;
the sybil of the Rhine;
may we always give honour
to women of imagination and ability.

PSALMS 19 104: 25-36

READINGS

Proverbs 8: 12-14, 22-31

2 Corinthians 12: 1-6a

Matthew 13: 10-17

Wisdom in creation

Visions of the Lord

Secrets of the kingdom

POST-COMMUNION SENTENCE

Let us press on to know the Lord, whose appearing is as sure as the dawn; the Lord will come to us like showers, like the spring rains that water the earth.

Hosea 6: 3

Theodore of Tarsus
Archbishop of Canterbury

September 19

Theodore arrived in England in 669 as the newly appointed Archbishop of Canterbury. He found the church confused and drifting. When he died in 690, he left it well organised and self-confident, ready to face what would become one of the most brilliant centuries in the history of the church in England.

A Greek by origin and a native of Tarsus, Theodore was already sixty-six years old when nominated Archbishop of Canterbury. That was after Wighard, the choice of two English kings, had died, a monk, Adrian, had declined, and another monk, Andrew, was too ill to take up the appointment. At the time, Theodore was a monk living in Italy. Adrian went with Theodore to England. On arrival at Canterbury, Theodore discovered that south of the Humber there was only one bishop in office, and in the north only two. The English church had been badly affected by the plague, and there were strong tensions between supporters of the Celtic and the Roman traditions.

Theodore's vigour and reforming spirit became evident immediately. New bishops were appointed, a synod of all the bishops was called, and a fresh set of canons was promulgated, through which he was able to reconcile some of the differences between the Roman and Celtic traditions. Several new dioceses were created by Theodore, though the rather high-handed manner in which he divided Northumbria led to some friction which lasted several years. His wisdom in dealing with moral problems was soon recognised, and his judgements on issues of conflict commended themselves for their justice and practicability. He gave a priority to education and insisted that this be of the broadest kind. He established a school under Adrian at Canterbury, which produced several future bishops. His own intellectual ability won him the admiration of others.

Among his achievements, he is remembered for the encouragement of the use of Gregorian plainchant in English church worship.

Theodore was about eighty-seven when he died on 19 September 690. The Venerable Bede wrote of him: “Theodore was the first archbishop whom the entire church of the English obeyed,” a remark underlining Theodore’s success at largely unifying the Roman and Celtic traditions in England.

Theodore of Tarsus
Archbishop of Canterbury

September 19

FOR LITURGICAL USE

Theodore was sixty-six years of age and a monk from Tarsus living in Italy when he was sent to England as the new Archbishop of Canterbury. The church was in disarray and dispirited, but by the time Theodore died in 690 it was well organised and confident, thanks to his wisdom and reforming zeal. He was renowned as a scholar, educationist, lover of music and administrator. He did much to resolve the differences in the English church between the older Celtic traditions and the newer Roman ones.

SENTENCE

Keep steady my footsteps, O God, according to your promise.

Psalm 119: 133

COLLECT

God of all truth,
you called Theodore of Tarsus
to minister in an alien land,
and enabled him to establish unity
where there had been division
and order where there had been chaos;
give to your church such vision and harmony,
that it may proclaim by word and deed
the gospel of the prince of peace,
Jesus Christ our Lord.

God of the ordered universe,
blessed are you in your faithful steward Theodore,
archbishop, architect, administrator
of the church in England;
may our work in your church stand here through the ages.

PSALMS 34: 8-15 122

READINGS

Ezra 7: 6-10	A leader from afar
2 Thessalonians 1: 3-5	That you may be made worthy
John 15: 1-8	Abide in the vine

POST-COMMUNION SENTENCE

The aim of our Christian instruction is love that comes from a pure heart, a good conscience, and sincere faith. *1 Timothy 1: 5 (adapted)*

John Coleridge Patteson
First Bishop of Melanesia
Martyr

September 20

John Coleridge Patteson was born in London in 1827 of well-to-do parents. He was educated at a private school in Devon and then at Eton, where he proved to be a good student and sportsman. He was also deeply religious. In 1845 he went to Oxford. There he was influenced by the Oxford Movement, though he never became a “party member”. Patteson studied briefly in Germany, where he became competent in Hebrew and Arabic and showed his outstanding flair for languages. Ordained deacon in 1853 and priest the following year, he offered himself to Bishop Selwyn for work in Melanesia. He arrived in New Zealand in 1855. Two years later he was put in charge of the Melanesian Mission, and on 24 February 1861 was consecrated as the first Bishop of Melanesia. Like Selwyn, Patteson was another of a new style of bishop: missionary, at the forefront of the church’s work, boldly leading the church into new areas rather than ministering to a settled diocese. It was a conception of the episcopate that caused debate in England, where the action of a Church of England bishop operating beyond the boundaries of British rule seemed strange, if not illegal.

Patteson inherited the missionary system established by Bishop Selwyn, in which young men and women from the islands were taken to Auckland for instruction during the summer. They were then returned to their islands, in the hope that they would provide some Christian input and influence in their communities. It was not very successful, and Patteson, for all his admiration of Selwyn, determined that missionary work must be done in the islands themselves and in one of the Melanesian languages.

The ten years of Patteson's episcopate were spent opening up the islands of Melanesia to the gospel, and arranging for the education of young Melanesians, first at Kohimarama in Auckland, then from a base on Mota in the Banks Group, and then on Norfolk Island from 1867. One of his objects was to establish a group of Melanesian priests. This in itself was a novel idea. He was a brilliant linguist, but his greatest gift was that of friendship. He had no sense of prejudice about colour at all and, although he realized that the Melanesians seemed uncivilized, he had a clear vision of what they might become. Indeed Patteson seemed freer than most of his European contemporaries from the nineteenth century view of Melanesian life as something to be replaced with Christianity. He was convinced that the Melanesians could accept and practise Christianity within their own culture. He wrote: "No Melanesian is excluded now from any position of trust. . . . Some day Melanesian bishops may preside over native churches throughout the islands of the sea."

Travel in Melanesia was always risky, and Patteson's life was often in danger. Certainly, his health suffered in the 1860s. In the same period there grew up a considerable labour trade, as entrepreneurs in Australia and Fiji sought cheap indentured labour from Melanesia. While many Melanesians were enthusiastic travellers, some of the labour traders were unscrupulous and even used Patteson's name to lure people on to their ships. Missionaries in particular opposed the trade, in part because it disturbed their own operations. On 20 September 1871 Patteson was murdered on the island of Nukapu. Joseph Atkin and Stephen Taroaniara, who accompanied Patteson, died a week later of wounds received at the lime. It was widely believed that Patteson's death was in retaliation

for the “slave” trading, but this is by no means certain. Patteson’s death did however ensure more rigorous regulations on labour trading, and gave strong impetus in England to the missionary work of the church. What is also clear from Patteson’s attitude is that his life was taken by those for whom he would gladly have given it.

John Coleridge Patteson
First Bishop of Melanesia
Martyr

September 20

FOR LITURGICAL USE

John Coleridge Patteson was born in 1827 and came to New Zealand to assist Bishop Selwyn. He was put in charge of the Melanesian Mission. As its bishop from 1861, he opened up the islands to the gospel, and educated Melanesians to be priests and evangelists. He was a brilliant linguist, and did much to further the work of the mission by his warmth and modest charm. His murder on the island of Nukapu on 20 September 1871 was at the hands of people for whom he would gladly have given his life.

SENTENCE

In the day of my distress I will call, O Lord, and surely you will answer me.

Psalm 86: 7

COLLECTS

God of the southern isles and seas,
we remember with thanksgiving your servant John Patteson,
whose life was taken by those
for whom he would freely have given it;
grant us the same courage in extending your gospel
and readiness to share our life with others,
for the sake of Jesus Christ our Redeemer.

God of the resurrection, blessed are you in John,
first bishop to the Melanesians;
for by his willing sacrifice
you revealed the people's cruel suffering,
and their right to hear the gospel.

PSALMS 16 116: 1-9

READINGS

Hosea 11: 1-4	Bonds of kindness
2 Corinthians 4: 5-12	Given up to death
Mark 8: 31-35	For the sake of the gospel

POST-COMMUNION SENTENCE

Set the believers an example in speech and conduct, in love, in faith,
in purity. *1 Timothy 4: 12*

Saint Matthew
Apostle, Evangelist

September 21

Matthew is listed as one of the twelve apostles of Jesus in Mark, Matthew, Luke and Acts. In Matthew's Gospel he is identified as the tax collector who left his occupation to follow Jesus. In Mark and Luke, this same tax collector is called Levi, and it is usually assumed that Levi and Matthew are one and the same person, though that cannot be proved.

If Matthew is Levi, then he apparently collected taxes around Capernaum, which was in the district controlled by Herod Antipas. In Palestine, as elsewhere in the Roman Empire, the collection of taxes was farmed out to private entrepreneurs. The taxes were for Herod's treasury, not Rome's. Rome exacted tribute from its subject territories rather than direct taxes. According to Luke, when Levi became a follower of Jesus, he held a feast in Jesus' honour, possibly in response to Jesus' acceptance of him despite his despised occupation. His occupation would have made his fellow Jews regard him as being in the same category as robbers, prostitutes and sinners generally who were beyond God's grace.

The early church believed that Matthew was the author of the Gospel that bears his name. Matthew may well be a significant figure associated with the origins of the Gospel. However, the Gospel as we have it has been shaped by the community of which Matthew was once part. The Gospel was put together by the final editor or redactor, who used most of Mark's Gospel, a collection of Jesus' teachings also used by Luke, and a smaller amount of independent material presumably from Matthaean church circles.

There are later legends surrounding Matthew and his exploits as an apostle and evangelist in the east, but they are of no historical value

Saint Matthew
Apostle, Evangelist

September 21

FOR LITURGICAL USE

Matthew's name appears in lists of the twelve apostles of Jesus. According to Matthew's Gospel, Matthew was a tax collector, though Mark and Luke call the tax collector Levi. According to Luke, when he became a follower of Jesus, Levi or Matthew held a feast in Jesus' honour. Nothing else is known for certain about Matthew. The Gospel that bears his name may originate from a church associated with him, but it owes much also to other proclamations of the gospel message.

SENTENCE

Go and make disciples of all nations, baptising them, and teaching them to observe all that I have commanded you.

Matthew 28: 19-20

COLLECTS

Gracious and eternal God,
through your Son Jesus Christ
you called Matthew from his place of business
to be an apostle and evangelist;
free us from all greed and selfish love of money
that we may follow in the steps of Jesus Christ our Redeemer.

Jesus, Word of God, may we hear your call
to lay aside sharp practices and ruthlessness;
and still, like Matthew, to love
all those with whom we live and work;
for the glory of your holy name.

Churchill Julius

September 23

Bishop, first Archbishop of New Zealand

Churchill Julius was Bishop of Christchurch from 1890 to 1925 and the first primate to be styled “Archbishop of New Zealand”, a position he held from 1922 to 1925. He was also a very able and forthright leader of the church.

Churchill Julius was born at Richmond in England in 1847 and was brought up in a strict evangelical household. He attended Blackheath Proprietary School, then run by Bishop Selwyn’s cousin, Edward Selwyn. After a bout of ill health, Churchill attended King’s College School in London and Worcester College, Oxford.

Oxford was still the centre of the Anglo-Catholic revival. Julius however came under the influence of Canon Christopher of St Aldate’s, the stronghold of evangelicalism in Oxford. Julius was warmed by Christopher’s devout and industrious life, especially during a cholera epidemic. Churchill Julius graduated in 1869, was ordained deacon in 1871 and priest in 1872. He was an evangelical, but with no antipathy to the Oxford Movement.

After several curacies he became vicar of Islington, a London slum. He excelled in the development of a well-organised parish and the provision of activities for the young people. He demonstrated a love of humanity and developed a strong social conscience. Then in 1883 Bishop Thornton of Ballarat, on a visit to England, invited Julius to become archdeacon of Ballarat, and in 1884 he and his family sailed to Australia. Julius again showed himself a gifted motivator in the development of the parish and in particular its educational work.

Churchill Julius was nominated to the Diocese of Christchurch in 1889 in succession to Bishop Harper and was consecrated in 1890. New Zealand was entering one of its first periods of industrial

turmoil. Julius was involved with labour organisations from the outset, and used his outstanding eloquence to speak out against cruelty, oppression and tyranny in the workplace. He delivered a stinging attack on competitive individualism and willingly accepted the label “Christian Socialist”, by which he meant social co-operation and organisation with a religious base.

The bishop was a strong proponent of the role of women in the church and in society. In 1893 he secured the services of Sister Edith (see 24 May) from the Deaconess Community of St Andrew to found a community in Christchurch for work in education, nursing and welfare. The community eventually became the Community of the Sacred Name. Julius admired the work of Sisters Etheleen and Geraldine in Dunedin at St Hilda’s School and invited their community, the Sisters of the Church, Kilburn, to establish a school in Christchurch. St Margaret’s College was opened in 1910. In 1916 the bishop surrendered half his stipend so that it could be used for education, moved from Bishops court to his own house, and used Bishops court to found a teaching order. The teaching order did not eventuate, but the “Bishop’s Hostel”, opened in August 1917, continued for the benefit of teachers’ college and university women students. This became Bishop Julius Hostel (now Bishop Julius Hall).

In 1919 Julius presided over one of the few ecclesiastical courts to be held in New Zealand, concerning ritualist practices at St Michael and All Angels, Christchurch. The bishop’s judgement shows a learned and judicious acceptance of varieties of Anglican practice, with a typically Anglican liking for things to be done decently and in order. Within the province as a whole he was a strong advocate of a

standing committee of General Synod, which was set up in 1916. Also, though few others agreed with him, he was in favour of a primatial see. The irony was that he was himself elected primate in 1922, and was the first primate to be titled “archbishop”, an innovation he opposed, hoping that no-one would call him “Your Grace”. He retired as Bishop of Christchurch and archbishop in 1925 and died in 1938.

Churchill Julius

September 23

Bishop, first Archbishop of New Zealand

FOR LITURGICAL USE

Churchill Julius was born in England in 1847. His background was evangelical. After studies at Oxford and various positions in England he became archdeacon of Ballarat in Australia in 1884. He became Bishop of Christchurch in 1890 and developed a strong reputation as an eloquent defender of the rights of workers. He described himself as a Christian Socialist. He was a champion of the role of women in the church. He became primate in 1922, the first in New Zealand to be termed "archbishop". He retired in 1925 and died in 1938.

SENTENCE

Blessed are those who consider the poor and helpless; the Lord will save them in time of trouble.

Psalm 41: 1

COLLECTS

Gracious God,
your servant Churchill Julius
won your people's love and respect
by his faithful witness;
give us a like soundness of advice,
and a steadfast care for all in need;
through him who came among us
as servant of all,
Jesus Christ our Saviour.

Jesus Christ,
heart and head of the church,
we thank you for Churchill Julius,
worthy leader and archbishop in his generation;
may we build wisely
on the foundation he and his companions laid.

PSALMS 1 112

READINGS

Micah 6: 6-8	Walking humbly with God
Philippians 4: 4-9	Excellent and praiseworthy
Matthew 10: 32-42	Confessing Christ

POST-COMMUNION SENTENCE

Jesus said, "We must work the works of the one who sent me while it is day."
John 9: 4

Sergius of Radonezh
Abbot of Holy Trinity, Moscow

September 25

Sergius of Radonezh was born at Rostov in Russia about 1314. At that time Russia was in considerable turmoil after the Mongol invasions of the previous century and the civil war in Russia that led to control of the country by the Tartars. In the turmoil, Sergius's family was forced to leave Rostov. They took up farming at Radonezh near Moscow. The invasion and warfare had severely disrupted religious life, and many of the early monasteries had been destroyed. A revival of the monastic tradition in eastern Europe began in the early fourteenth century, influenced by the practice of contemplative prayer associated with Gregory Palamas. In Russia this led a number of people to seek quiet in the forests north of Moscow.

As a young man of twenty, Sergius joined his brother Stephen and others in a community of hermit Christians in the forests. Following a simple lifestyle they lived close to nature. Over the course of time Sergius brought his fellow hermits into an ordered communal life and founded the great monastery of the Holy Trinity near Radonezh, 70 kilometres north of Moscow, in what is now Zagorsk. This was the first religious community to be established in Russia after the Tartar invasion. Through his influence many other monasteries were founded.

A man of peace, Sergius laboured to keep the peace amongst the quarrelling Russian princes. He did however rally support for Prince Dimitri Donshoi in his attempts to gain independence for the Russian people from the Tartars. The Tartars were finally defeated in 1380. Sergius was also concerned for peace in his monastery. His emphasis on community life rather than the solitary emphasis of some contemplatives was disliked by some of the monks, who would have preferred Stephen as abbot. Sergius withdrew and

founded a separate monastery, but was later restored to Holy Trinity by the metropolitan Alexis. His influence was widespread, and by the end of his life he had founded about forty monasteries. The constitution he adopted for Holy Trinity made it a model for all later Russian communities.

Sergius refused to be made Bishop of Moscow when the see was offered to him in 1378. Sergius's appeal was to the common people, from whom he had his own origins. He was honoured as a humble, simple, kind and godly monk. He emphasised the vocation of Christian service to any in need. The people saw true saintliness in his life and revered him for his mystical life of prayer and worship. He is regarded as Russia's greatest saint. He died in 1392.

Sergius of Radonezh
Abbot of Holy Trinity, Moscow

September 25

FOR LITURGICAL USE

He and his brother Stephen rebuilt the monastery of the Holy Trinity near Moscow, and Sergius became its abbot. He died in 1392 and is the patron saint of the Russian people.

SENTENCE

Your steadfast love, O Lord, is better than life itself; therefore my lips will speak your praise.

Psalm 63: 3

COLLECTS

Everloving God,
your servant Sergius
was filled with an intense love for you
that made him a shining light
among your people in Russia;
by the same Spirit that empowered him,
strengthen our faith,
and set our hearts on fire
to live as true disciples
of Jesus Christ our Lord.

Praise and glory to you, eternal God, for Sergius,
monk, reconciler and peacemaker;
help us toward that holiness
which made him Russia's most beloved saint.

PSALMS 66 67

READINGS

Ecclesiasticus 38: 34b - 39: 8	Wisdom and understanding
Hebrews 12: 7-13	Be holy
John 17: 1-8	Sent by Christ

POST-COMMUNION SENTENCE

In everything by prayer and supplication with thanksgiving let your requests be made known to God. *Philippians 4: 6*

Lancelot Andrewes
Bishop of Winchester

September 26

Lancelot Andrewes was a devout and learned scholar who brought great stability to the Church of England in the early seventeenth century. He was a fellow of Pembroke Hall, Cambridge, and as well as his theological scholarship was master of fifteen languages. Andrewes was born in Barking in 1555. He studied at Merchant Taylor's School and Pembroke Hall, Cambridge, of which he became a fellow in 1576. He became vicar of St Giles, Cripplegate, in 1589 and master of Pembroke Hall. His duties included preaching at St Paul's Cathedral, London, where his great ability as a preacher was first noticed. In 1601 he became dean of Westminster. During the reign of James I, having already declined two bishoprics under Elizabeth, he was appointed Bishop of Chichester in 1605, then Ely in 1609 and Winchester in 1619.

Andrewes attended the Hampton Court Conference in 1604, at which leading Puritans aired their plans for further reform of the church. Andrewes was appointed one of the translators of what became the Authorised Version of the Bible, being responsible for much of the early part of the Old Testament. He was a strong proponent of the Oath of Allegiance to the king, imposed after the gunpowder plot of 1605. The oath was required of the clergy before taking office, and Andrewes conducted a vigorous debate with Cardinal Bellarmine on the issue. Andrewes also served on a number of influential ecclesiastical committees and commissions. In 1617 he joined James I on his journey to Scotland to try to persuade the Scots to accept episcopacy.

Andrewes was a student of moral theology as well as being learned in the early church fathers. His three authorities were the Bible, the wisdom of antiquity, and the judgement of the contemporary

church. He did much to form a distinctively Anglican theology in the tradition of Richard Hooker. He disliked the rigidity of Puritanism and was opposed to the prevailing Calvinism in theology in England. He insisted on a high standard of personal holiness among the clergy and expected all servants of the church to be dedicated and diligent in their service.

Lancelot Andrewes was a man of deep prayer himself and compiled *Preces Privatae*, a book of his own devotions, which was published in 1648 and has been re-issued over the years. His own gentle nature, mature wisdom, and kindly wit endeared him to all. He loved the English Church and defended it vigorously from all detractors. He used ceremonial in his worship and had a high appreciation of the sacrament of the Eucharist. He died in 1626 and was buried in what is now Southwark Cathedral.

Lancelot Andrewes
Bishop of Winchester

September 26

FOR LITURGICAL USE

Lancelot Andrewes, born in 1555, was the saintly Bishop of Winchester who by example, preaching and writing brought to the Church of England high standards of holiness of life and wholehearted service. He was one of the translators of the Authorised Version of the Bible, and did much to foster a distinctive Anglican theology that took account of Scripture, reason and tradition. He died in 1626 and is buried in what is now Southwark Cathedral.

SENTENCE

My soul truly is still, and waits for God; from whom comes my deliverance.

Psalm 62: 1

COLLECTS

Holy and loving God,
from you Lancelot Andrewes received
gifts of scholarship
and a singular power in prayer;
teach us to pray
not only for ourselves
but for your struggling world,
through him who showed us how to pray,
Jesus Christ our Lord.

Blessed are you, God of beauty and order,
in Lancelot the preacher and devoted scholar;
may we too strive for wisdom to serve the church.

PSALMS 63: 1-9 119: 97-104

READINGS

Proverbs 3: 1-8	Favour and good repute
1 Peter 5: 1-4	Examples to the flock
Matthew 13: 44-46, 52	Things old and new

POST-COMMUNION SENTENCE

Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. *Luke 11: 9*

The Anglican Church in Melanesia, like most churches throughout Christian history, has a roll of those who are honoured as martyrs for the faith. The best known is John Coleridge Patteson, the first bishop (see 20 September), but there were many others.

In 1864 Patteson and those with him were attacked on the island of Santa Cruz. Among those injured in the attack were Fisher Young and Edwin Nobbs, two Norfolk Islanders, who contracted tetanus as a result of arrow wounds. Fisher Young in particular is remembered for his forgiving attitude to his murderers. In spite of intense pain, Fisher's faith never wavered. He sent a message to his father: "Tell my father that I was in the path of duty, and he will be glad. Poor Santa Cruz people!". Both he and Nobbs died as a result of their wounds.

When Patteson himself was murdered seven years later on one of the Reef Islands, north of Santa Cruz, two others, Joseph Atkin, a New Zealand priest, and Stephen Taroaniara, also died. It was Atkin who returned to shore on Nukapu, even though he was wounded, to recover the body of Patteson. Taroaniara, in spite of intense suffering, asked his friends not to think of revenge. The way in which he endured his pain made a great impression on those who had known him before his conversion.

The island of Malaita was a difficult and dangerous area for the Melanesian Mission. In the early twentieth century three Melanesians met their deaths. Arthur Ako was a leading mission teacher in the south of Malaita and began the first school at Fiu. He was killed in 1904. Two years later James Ivo, who was a teacher from Nggela, was shot and killed in northern Malaita. In 1910 James Sili was killed. Charles Godden, an Australian priest on the island of Aoba in

the northern New Hebrides since 1902, was killed in 1906 by a Melanesian who had returned from Queensland and sought revenge on some European for his imprisonment there. Further to the east from the main Solomon Islands group are the Reef Islands. There the first Reef Islander ordained, Ben Teilo, was attacked and killed in 1926 after seven years of ministry.

More recently, during a period of civil unrest in the Solomon Islands, a group of guerrilla rebels tortured and killed Nathaniel Sado, a Melanesian Brother at Easter 2003. When the assistant head of the Melanesian Brotherhood, Robin Lindsay, went in April with five other Brothers, Francis Tofi, Alfred Hill, Ini Paratabatu, Patteson Gatu, and Tony Sirihi, to ask for Sado's body, they also were killed, some when they arrived, others after being tortured. At first it was hoped that they were being held hostage, but their deaths were confirmed in August 2003 when the guerrilla leader, Harold Keke, was captured. The bodies of six of the Melanesian Brothers were buried at the Motherhouse of the Melanesian Brotherhood at Tabalia, Solomon Islands, on the 24 October. Robin Lindsay was buried there on 5 November.

Although these are the best known of those who died for their faith in Melanesia, there are many others who suffered for their faith, and others again who died of illness or in accidents in the proclamation of the gospel. They are all honoured by the church for their witness.

For further reading:

D.L. Hilliard, *God's Gentlemen: A History of the Melanesian Mission 1849-1942*, Brisbane, University of Queensland Press, 1978.

FOR LITURGICAL USE

The Anglican Church in Melanesia has an honourable roll of those who have given their lives for their faith, including both Melanesian and European Christians. The best known is Bishop Patteson, but there were others. Native Christians such as Fisher Young, Edwin Nobbs, Arthur Ako, James Ivo, Ben Teilo, and Stephen Taroaniara, as well as Europeans such as Joseph Atkin and Charles Godden are remembered with pride, and serve as examples to the church. In 2003, Robin Lindsay, the assistant head and six other members of the Melanesian Brotherhood were killed by guerrillas during a period of civil unrest.

SENTENCE

I took you from the ends of the earth, says the Lord your God, and called you from its farthest corners. *Isaiah 41: 9*

COLLECTS

Creator God,
whose majesty is in the storm as well as in the calm,
we thank you for those of every race
who gave their lives in Melanesia
for the sake of Christ;
may your church always proclaim your gospel,
live your commandments,
and overcome the powers of darkness;
through Jesus Christ our Redeemer.

God, you call us, your missionaries,
to carry our lives in our hands;
we praise you for your many servants in Melanesia
whose lives were taken
by those for whom they would gladly have given them.

PSALMS 97 149

READINGS

Isaiah 26: 1-4	Perfect peace
Colossians 1: 9-14	Made strong
John 12: 20-26	The servant must follow

POST-COMMUNION SENTENCE

Let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith. *Hebrews 12: 1, 2*

Michael is one of only three angels mentioned by name in the Bible. Furthermore, Michael is mentioned only three times in the Old Testament (in Daniel), and twice in the New Testament (in Jude and Revelation). Nevertheless, Michael became one of the most popular of angelic figures, and is closely associated with ideas of triumph and vindication of the saints of God. There are many churches dedicated to St Michael and All Angels. The name “Michael” means “Who is like God?”

The development of the figure of Michael is part of the development of angelology in Judaism towards the end of the Old Testament period. In Daniel, Michael appears as the protector of Israel. Michael’s role was greatly enhanced in the later Jewish and early Christian writings that were not included in the Bible. There in particular Michael appears as the vindicator of Israel and leader of the triumphant armies of God - a trait that is reflected in Revelation 12:7ff., where Michael and the angels vanquish the dragon.

Michael is also depicted in the non-canonical literature as the recording angel, and as the angel who carries the souls of the righteous into paradise. This was a theme that figures in the medieval requiem mass. An aspect of this function probably lies behind the reference in Jude 9 to the dispute between Michael and the devil over the body of Moses.

FOR LITURGICAL USE

Michael is one of the three angels named in the Bible (the others are Gabriel and Raphael). In popular, late Jewish and early Christian devotion Michael became identified as the heavenly champion who would lead the hosts of heaven in triumph and vindicate the saints of God. There are numerous churches dedicated to St Michael and All Angels.

SENTENCE

I looked, and heard around the throne and the living creatures and the elders the voices of many angels, numbering myriads of myriads and thousands of thousands. *Revelation 5: 11*

COLLECTS

Almighty and everlasting God,
whom we adore with all the angelic host,
may we always rejoice in your heavenly protection
and serve you faithfully in this present life;
through Jesus Christ our Lord.

Make us your messengers, Jesus,
make us the guardians of your faith,
and grant us also that great and ancient vision,
Michael,
numberless angels,
the dazzling host of heaven,
to accompany and inspire us for all time;
to the glory of your holy name.

PSALMS 103: 15-22 91

READINGS

Daniel 10: 18-21	The angelic champion
Revelation 12: 7-12	The dragon overthrown
Matthew 18: 1-14	Guardian angels

POST-COMMUNION SENTENCE

O praise the Lord all you angels, you mighty ones who do God's bidding; and heed the command of the Most High. *Psalm 103: 20*

Jerome

September 30

*Priest, Teacher of the Faith
Translator of the Scriptures*

Jerome was the foremost Biblical scholar of his day, his contribution to the translation of Scripture into Latin, the “Vulgate Version”, being the work for which he is best known.

He was born in Stridon in northern Italy of well-to-do Christian parents about 347. As a student in Rome he became a convinced Christian and received baptism. The ascetic lifestyle of a monk seemed to many at that time to represent the Christian way for the committed disciple. While on a trip through Gaul, Jerome decided to adopt that discipline. To follow this way even more thoroughly, Jerome went first to Antioch and then into the Syrian desert where there were many other hermits and monks. It was not a happy experience. Jerome’s pugnacious style in the theological controversies of the time did not help.

However, Jerome was a brilliant student. In the course of his studies he had mastered Hebrew as well as Greek. He was in Rome from 379 to 382 and became private secretary to Pope Damasus, who commissioned Jerome to produce a Latin translation of the Bible. While in Rome, Jerome vigorously promoted monasticism and the ascetic way, and found a sympathetic hearing among some aristocratic Roman matrons. Jerome’s lack of tact gained him enemies, and when Damasus died Jerome found it politic to leave Rome.

Accompanied by Paula and Eustochium, two of the Roman matrons he had counselled, Jerome went back to the east and eventually established a monastery in Bethlehem, where he lived until his death in 420. The Roman matrons lived in a convent nearby. Jerome

devoted his great energies to his work on the Scriptures, not only producing the requested translation, but many commentaries and other works, demonstrating a breadth of reading and scholarship that was quite outstanding. Jerome was less at home in the theological field than the biblical, though that never prevented him from taking up the cudgels on behalf of what he deemed to be correct.

Jerome's propensity for extravagant and even vitriolic debate led him into a number of quarrels, including a bitter parting of the ways from his old friend Rufinus. Nevertheless, Jerome was an ardent champion of orthodoxy, a master of Latin style, and never sought high position in the church or personal honours of any kind. The "Vulgate" translation, so called because it was the "common" or "well known" version (*editio vulgata*) of the Bible, included much of Jerome's work. It became standard in the Latin church for centuries.

Jerome

September 30

*Priest, Teacher of the Faith
Translator of the Scriptures*

FOR LITURGICAL USE

Jerome was born in northern Italy about 347. He was attracted to the monastic life and promoted it vigorously. He was a skilled linguist and was asked to translate the Bible into Latin from Hebrew and Greek. He established a monastery in Bethlehem in 382 and from there wrote the translation of Scripture as well as many commentaries, sermons and letters. Much of his translation of Scripture was incorporated in what became known as the Vulgate Bible. His belligerent style led him into many quarrels, but his gifts of scholarship were outstanding. He died in 420.

SENTENCE

How sweet are your words to my taste, O Lord, sweeter than honey
in my mouth. *Psalms 119: 103*

COLLECTS

Everliving God,
we give you thanks for your servant Jerome,
who with zealous care
translated the Scriptures;
and we pray that through your Spirit
the words we read may show us Christ the living word
and shape our discipleship in his name;
through Jesus Christ our Saviour.

Jesus, Word of God,
you call disciples of every kind,
amongst them the rigid and cantankerous;
we thank you for Jerome's amazing work,
which opened your word
for everyone to read.

PSALMS 119: 105-112 119: 129-136

READINGS

Nehemiah 8: 1-3, 9-12	Understand what is read
2 Timothy 3: 10-17	Learned in the Scriptures
Luke 24: 44-48	The message of the Scriptures

POST-COMMUNION SENTENCE

Jesus said, "The words that I have spoken to you are spirit and life."
John 6: 63

Suzanne Aubert
Religious, Social Reformer

October 1

Marie Henriette Suzanne Aubert was born near Lyons in France in 1835. Her sense of a religious vocation was fostered by the Curé d'Ars (see 4 August), and her concern for the sick and disabled was shaped by a serious childhood accident she suffered. By the age of sixteen she was convinced she had a vocation to serve God as a member of a religious nursing order. Her family was not sympathetic, but when she turned eighteen she went to Paris to begin nursing training. She served as a nurse in the Crimean campaign, mainly at the base hospital in France and on the hospital ships.

After the war she attended medical lectures at the University of Lyons, in spite of the fact that women were not allowed to graduate at this period. Like other young women of her social class, she was encouraged to keep up her languages and music, and for a while she studied piano under Franz Liszt. She persisted in her determination to become a nun, and when she was twenty-five the opportunity presented itself. Bishop Pompallier, who was known to her family, was in France; together with others he had recruited, she sailed from Le Havre for Auckland in September 1860.

Suzanne Aubert began her novitiate in June 1861 as Sister Marie-Joseph of the Congregation of the Holy Family. She joined the other French nuns who with two Māori sisters were attached to the Māori girls' school in Ponsonby. Within a year her command of Māori was good enough for Bishop Pompallier to send her on mission work to both Northland and the Waikato. With the departure of Bishop Pompallier in 1868, the work of the mission became severely restricted and eventually ended. When Bishop Croke instructed her to return to France, she refused, saying, "I have come here for the Māoris, I shall die in their midst. I will do what I like."

In February 1871 she went to Napier to work in a lay capacity with the Hawke's Bay mission run by the Marist Order. She remained with them for the next twelve years, acting as a district nurse to both Pākehā and Māori, as well as ministering to the spiritual needs of the Māori. For some years she received a government grant of £40 per annum for medicine to supplement the drugs she prepared herself from native plants and herbs at Meeanee. Dispensary records show that in 1873 alone Meri, as the Māori chose to call her, saw over a thousand patients.

A request she felt she could not deny came from Archbishop Redwood, who sought her help in the re-establishment of the Whanganui River mission. In July 1883, with three sisters of St Joseph of Nazareth and a priest, she left Whanganui for the settlement of Hiruhārama (Jerusalem). There, in the midst of an impoverished community, they set up two schools and a dispensary and offered a refuge to orphans and the chronically ill. The work of the mission was supported by work on the land and the sale of medicines in Whanganui.

The Sisters of St Joseph withdrew in 1884, and it was eventually decided that the work would be best supported by setting up a distinct order, with Mother Marie Joseph as its superior. So the Daughters of our Lady of Compassion was formed in 1892.

Up till this point Mother Marie Joseph's work was almost solely among Māori, but between 1891 and 1901 Pākehā children were also taken in at Jerusalem. By 1899 it was apparent that this aspect of the work could best be done in Wellington. Accordingly, the next move was to Wellington, where Mother Aubert and several sisters arrived in 1899 to begin district nursing work with the poor and destitute. A year later she opened St Joseph's Home for Incurables

in Buckle Street. It was at this time that she gave up her reliance on government grants and the sale of produce and medicines, recognising that for her new venture she would “have to trust entirely on Divine Providence and the generosity of charitable souls”. As well as work with the incurables, she opened a day nursery for children in 1902, and a children’s home was soon added to the Buckle Street complex. The needs of the unemployed were met by a soup kitchen in the city. In 1907 the doors of Our Lady’s Home of Compassion for handicapped and incurably ill children were opened.

Mother Aubert’s order, The Daughters of Our Lady of Compassion, had been formally established at Jerusalem in 1892, but it was not until 1917 that papal approval for her work was granted to her in person. She left New Zealand in 1913 to seek that approval, as a way of circumventing the opposition of the Catholic hierarchy in New Zealand. They would have preferred her to confine her work to Catholic circles. With papal approval of the order she could determine its priorities. She continued nursing in Europe during World War I and did not return to New Zealand till 1920.

In the final years of her life she concentrated on establishing nursing training at the Home of Compassion, but, unfortunately, final approval for this was not given until after her death on 1 October 1926. It is said that her funeral was the largest ever held for a woman in New Zealand.

As well as her nursing, Mother Aubert found time for writing, and her great love for the Māori she lived among for so long resulted in the publication of a *Māori Prayer Book* in 1879. While she was at Jerusalem she wrote a *Manual of Māori Conversation*. In addition, she compiled a collection of spiritual writings called *The Directory* for the use of her sisters.

Suzanne Aubert

October 1

Religious, Social Reformer

FOR LITURGICAL USE

Suzanne Aubert was born in France in 1835 and arrived in New Zealand in 1860. Her work with Māori, for whom she developed a profound love, took her from Auckland to Meeanee near Napier and then to Jerusalem on the Whanganui River. She later moved to Wellington and remained there until her death in 1926, apart from nursing the wounded in Europe during the First World War. The order she founded, The Daughters of Our Lady of Compassion, opened homes for the incurably ill and handicapped children and provided nursing services for many.

SENTENCE

The Lord cares for the stranger in the land, and sustains the widows and orphans.

Psalms 146: 9

COLLECTS

God of love,
we remember with thanksgiving Suzanne Aubert,
whose devotion to the needs of others
transcended race or religion;
touch us deeply with your love,
enlarge the boundaries of our compassion,
and keep us in the way of Jesus,
for your name's sake.

Jesus of Jerusalem,
in your compassion, Suzanne visited
and fed the taurekareka, the unwanted,
the desperate and the criminal;
give to your whole church, we pray,
your caring, pioneering spirit.

PSALMS 107: 1-22 125

READINGS

Deuteronomy 15: 7-11	Give freely to the needy
James 2: 14-18	Faith shown by deeds
Mark 6: 34-44	Compassion for the crowd

POST-COMMUNION SENTENCE

Beloved, let us love one another, because love is from God;
everyone who loves is born of God and knows God. *John 4: 7*

The notion of beings who have a purely spiritual existence is common to many religious systems. Angels belong to this category in the Judaeo-Christian tradition. In the Old Testament, angels are somewhat ill-defined beings, whose primary task is to act as messengers and envoys of God. Among their tasks are the protection and support of those who are faithful to God (e.g. in the escort of the Israelites from Egypt - Exodus 23:20; cf. Psalm 91:11). In the period between the Old and New Testaments, the categories and functions of angels became much more precisely defined, and many elements of this development can be seen in the New Testament writings.

The idea that each person has a guardian angel is a very ancient, popular one in both pagan and Jewish tradition. It is reflected in Jesus' reference to the angels who protect the children (Matthew 18:10) and in the reference to the assumption that Rhoda saw Peter's angel rather than Peter himself (Acts 12:15). This conception was given more formal definition in the Middle Ages by various theologians, including Thomas Aquinas. Pseudo-Dionysius, the sixth century mystical theologian, laid the foundation for the speculative classification of angels into hierarchies.

The guardian angels were originally commemorated with St Michael. They were first given a day of their own in Portugal in the sixteenth century, and the idea was extended to the whole of the Roman Catholic Church by Pope Clement X in 1670.

FOR LITURGICAL USE

The idea that each person has a guardian angel is a very ancient, popular one in both pagan and Jewish tradition. It can be seen in Jesus' reference to the angels who watch over children and also in Peter's escape from prison in Acts 12. The idea was given much more formal definition in the Middle Ages, and a special day was given to the guardian angels in 1670.

SENTENCE

Bless the Lord, you angels of the Lord, bless the Lord, all you heavenly hosts. *Song of the Three Young Men 37 (adapted)*

COLLECTS

Lord God of heaven and earth,
you surround us with your tender care
and guard us in every danger;
open our hearts to your call,
that we may walk in the right path
and be led in the way of peace;
through Jesus Christ our Saviour.

Creator of the vast expanding universe,
we your insignificant creatures
praise you and give you thanks
for the individual loving care,
for the guardian angel each one of us receives;
for even the hairs on our head are counted.

PSALMS 33: 8-21 34: 1-9

READINGS

Daniel 3: 19-21, 24-26, 28	A guardian angel
Acts 12: 11-17	Peter's guardian angel
Matthew 18: 1-10	Angels in the Father's presence

POST-COMMUNION SENTENCE

Do not be afraid, for there are more with us than there are with them.

2 Kings 6: 16

Francis was born in 1181, the son of a successful cloth merchant of Assisi. Although christened John, he is always known as Francis (the Frenchman) because his mother was from Provence. As a young man, Francis took an active part in the social life of the city. He also saw service in a petty war with nearby Perugia. This led to a spell as a prisoner of war. On his release he turned his back on warfare. He continued to be involved in the social life of Assisi; but now a strain of seriousness became more and more apparent.

As he was feeling his way towards his new vocation, he knelt before a Byzantine-style crucifix in the half-ruined Church of San Damiano and prayed. The crucifix seemed to speak to him, "Francis, go and rebuild my church, which you see is in ruins." With typical compulsiveness he sold some goods belonging to his father to pay for repairs, and went to live with the priest of San Damiano. A long and bitter altercation with his father culminated in the famous scene before the Bishop of Assisi. Francis renounced his earthly father and all his wealth, even to the clothes he was then wearing. Dressed in a grey-brown peasant's smock that the bishop gave him and with a piece of rope for a belt, Francis began a life of poverty, preaching the love of Christ.

The life of Francis after his conversion is inextricably entangled with the development of the Order of Friars Minor, which he almost unwillingly founded. He was living by himself at first, but then was joined by a small group of disciples. They lived at Portiuncula, three kilometres from Assisi, near a leper colony. A simple rule was approved in 1210. The order grew beyond all expectation and soon outgrew the carefree, unbelievably poverty-laden beginnings. The resultant tensions between simple poverty and the demands of a large organisation were part of the cross Francis had to bear. He

accepted, reluctantly, a more formal rule in 1223, which made the order a part of the wider church. Francis resigned as minister-general of the order in 1220. He saw clearly that he lacked the administrative skills to run a large order. His place was taken by Brother Elias.

Alongside the active preaching in Italy and beyond (the first friars reached England in 1224), there was a strong strand of contemplative and eremitical devotion in Franciscan spirituality. In Francis' own life this reached a climax in the seraphic vision of his crucified Lord and the marking of his body with the very wounds of Christ (stigmata which he bore till his death two years later). Francis' preaching tours included one to the crusaders' camp at Damietta in Egypt, which left him totally disillusioned about the crusades. He was never a robust man, and the preaching tours, his austerities, and the horrific medical practices of the period all weakened his health. In 1226 he was carried home to die at the chapel of the Portiuncula below Assisi. He was buried in the Church of San Giorgio, Assisi, but his relics were transferred in 1230 to the new basilica built by Brother Elias. There they remain. He was canonised only two years after his death.

Much loved, but misunderstood, Francis is today chiefly thought of as an animal and nature lover, but this, though a strand of his spirituality, is much less than the whole. His rejection of material possessions and security, his deep love of the by-no-means perfect church of his day, his missionary zeal, his deep devotion to the passion of his master, whom he strove so closely to follow ("naked following the naked Christ"); all these are as much St Francis as the sermon to the birds and the wolf of Gubbio.

FOR LITURGICAL USE

Francis of Assisi was born in 1181. After a relatively frivolous life, he rejected everything he had received from his father and embraced poverty totally. Gradually others gathered round him, and he began preaching tours around Italy. He prepared a simple rule of life for his followers, and the Order of Friars Minor was born. The order grew rapidly and spread all over Europe and beyond. Francis combined in his life many strands: mission preacher, lover of animals, ascetic, mystic, dramatic fool for Christ, happy singer, troubadour of God. He died in 1226 and was canonised two years later.

SENTENCE

Let the whole creation bless the Lord; praise and exalt our God for ever.
Song of the Three Young Men 35 (adapted)

COLLECTS

Gracious and merciful God,
you kindled in the heart of Francis
such a flame of love
that he became wholly yours;
increase in us a wholehearted trust in you
and a humble love of all your creatures,
that we may know the joy the gospel brings;
through Jesus Christ our Redeemer.

Holy Jesus,
give us something of Francis' simplicity,
something of his recklessness,
something of his obedience;
give us the courage
to understand what you say
and to do it.

PSALMS 119: 145-152 148

READINGS

Song of the

Three Young Men 52-65

Let all creation bless the Lord

Galatians 6: 14-18

The marks of Jesus

Matthew 11: 25-30

The gospel revealed to the simple

POST-COMMUNION SENTENCE

For Christ's sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him.

Philippians 3: 8, 9

Asia is the largest of the earth's continents, stretching from Asia Minor in the west to Japan in the east, from the Siberian Arctic in the north to Sri Lanka in the south. Asia is the home of the very first Christians, but also of many peoples yet to be evangelised.

At Mount Sinai, St Catherine's is the best known of a number of desert monasteries, where for some fifteen hundred years people have sought a life of perfection regarded as unattainable in the outside world. Turkey was at one time the heartland of Christianity, where scholars produced the creeds of Nicea and Chalcedon, before being over run by Islam. In other Moslem countries of western Asia, such as Iran, small churches have remained faithful, often through great hardship. In many of these countries, the various Orthodox Churches form a significant strand of the Christian tradition, reaching back to the beginnings of the Christian church.

On the Indian sub-continent the faith is traced back at least to the fourth century. This Syrian tradition survives today in South India. More recently the churches in India have led the world church in the quest for Christian unity. Since the Second World War, united churches have been formed in South India, North India, Pakistan and Bangladesh, providing some of the great leaders in the ecumenical movement.

In China, Christianity has both prospered and temporarily disappeared according to the attitude of the authorities. Successive Nestorian, Roman and Jesuit missions were followed by the return of missionaries in the nineteenth century, but again there was persecution at the time of the communist takeover and the "cultural revolution". In the pro-democracy demonstrations of 1989,

Christians suffered along with other Chinese. The church is now independent of outside support, and has developed its own distinctive style of witness and leadership.

In Japan the pattern of conversion and suppression has been followed by toleration. Korea has produced many martyrs and also one of the fastest growing churches in the world. The Philippine church has had a long struggle for freedom from foreign domination. The same is true in Indonesia, where the largest church anywhere in the Moslem world has been established.

One third of Asia lies in the states that once formed part of the Soviet Union. After the invasion of 1941, German speaking people were deported from the Volga and the Black Sea to Siberia, most of them Lutherans. Many Christians, including Orthodox, suffered in the camps of the Gulag Archipelago. More recently the church has regained toleration and freedom. The Russian Orthodox Church has a proud history stretching back to the ninth century, and there have been numerous saints and martyrs.

FOR LITURGICAL USE

Asia is the birthplace of Christianity, and many of its finest seeds have flowered in that continent. Evangelism, the creeds, monasticism, the ecumenical movement, martyrdom, and patient witness are all to be found in the stories of the churches of that large and diverse continent. From the churches of Asia Minor and the Middle East, dating back to New Testament times, to missionaries in India, China, and Japan and the indigenous churches now there and throughout the whole region, there have come many faithful witnesses.

SENTENCE

Thus says the Lord: Many nations shall join themselves to the Lord on that day, and shall be my people; and I will dwell in your midst.

Zechariah 2: 11

COLLECTS

God of all nations,
through the lives and witness of the saints and martyrs of Asia,
your name is honoured today
from Siberia to Sri Lanka and from Turkey to Japan;
from the seed of faith sown,
let your church grow and prosper
to the glory of your name;
through Jesus Christ our Lord.

Jesus, Lord of Asia, light of the east,
may the offering of those
who have given or spent their lives
in your own continent
be the first-fruits
of a great and precious harvest.

PSALMS 22: 22-31 87

READINGS

Zephaniah 3: 8-13

All will call on the Lord

Acts 19: 1, 8-10

Paul in Asia

Matthew 2: 1-11

The wisdom of the east

POST-COMMUNION SENTENCE

Let it be known to you that this salvation of God has been sent to
the Gentiles; they will listen.

Acts 28: 28

William Tyndale
Translator of the Scriptures, Martyr

October 7

Little is known of Tyndale's early life. He was born in Gloucestershire about 1494 and educated at Magdalen College, Oxford, and then Cambridge. At university he discovered the New Testament in the original Greek in the recent edition by Erasmus, which proved to him the inadequacy of the Latin version normally used throughout western Christendom.

He perceived by experience, how that it was not possible to establish the lay people in any truth, except the Scriptures were so plainly laid before their eyes in their mother tongue that they might see the process, order, and meaning of the text.

He was ordained in 1521 and served as a chaplain and tutor, first in Gloucestershire and then in London.

The translation of the Bible into contemporary English became Tyndale's life's work. He was already strongly sympathetic to the ideas of reform circulating on the continent. The church leaders therefore viewed his work with suspicion. Bishop Tunstall of London refused to support the project. Determined to carry out his plans, Tyndale eventually left England in 1524 and settled in Hamburg. The Reformation in Germany was already under way. The first edition of Tyndale's English New Testament was printed to begin with in Cologne and completed in Worms in 1525. It was denounced in England as heretical and publicly burned.

Tyndale continued to revise his translation, and thousands of copies were secretly circulated. At the time, he was living in the English House in Antwerp. He then learned Hebrew in order to translate the

Old Testament. By the time of his death, he had published the Pentateuch and Jonah, leaving in manuscript form his version of the torical books from Joshua to Chronicles. His versions are the basis of the dominant tradition in English Bible translation, from the Authorised (King James) Version to the Revised Version, the Revised Standard Version, and the New Revised Standard Version.

Tyndale also wrote commentaries and expositions of various books, including Romans, 1 John and the Sermon on the Mount. His theological works dealt with such topics as justification by faith alone, the after-life, and the authority of Scripture. Like many of his contemporaries he could be savagely polemical, and some of his translations served that purpose.

He suffered constant opposition to his work, not for the translations he did, but because of his advocacy of ideas that were considered heretical. Secret agents were a continual threat, and he was eventually betrayed by a colleague, George Joye, who pirated his New Testament. At last the church authorities had him arrested and imprisoned in Brussels, and a year later he was condemned to death for heresy. He was strangled and burned at the stake in 1536, his last words being, "Lord! open the king of England's eyes."

William Tyndale
Translator of the Scriptures, Martyr

October 7

FOR LITURGICAL USE

Tyndale was born in Gloucestershire about 1494. The translation of the Bible into contemporary English became his life's passion. Church opposition at home led him to settle on the continent. From there thousands of copies of the New Testament and some Old Testament books were secretly circulated in England. At last his enemies had him arrested, and he was strangled and burned at the stake in 1536, not for his work of translation, but for doctrines considered heretical. His last words were, "Lord, open the king of England's eyes."

SENTENCE

How sweet, O Lord, are your words to my taste; sweeter than honey in my mouth.
Psalm 119: 103

COLLECTS

Merciful God,
whose self-revelation is given to us
in the words of Scripture,
we thank you for William Tyndale,
who gave his life to open the Scriptures for England;
open our eyes to see the treasures they reveal for us,
through him who is your Word,
our Saviour Jesus Christ.

God,
you called William
to turn the Bible into English,
so people could understand it.
It cost him home; it cost him life;
but he gave us your living word.

PSALMS 119: 9-16 119: 89-96

READINGS

Ecclesiasticus, prologue	A translator's preface
Romans 10: 1-13	Called to proclaim the word
John 17: 6-8, 14-19	God's word is truth

POST-COMMUNION SENTENCE

I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live on the earth - to every nation and tribe and language and people. *Revelation 14: 6*

Bridget (Birgitta) of Sweden
Mystic, Religious
Patron Saint of Sweden

October 8

Bridget (or Birgitta) was born in Sweden about 1303. She came from a very prosperous family, and at the age of 13 or 14 was married to a pious nobleman, by whom she had eight children, one of whom, Catherine, is also honoured as a saint. She and her husband lived at the court of the Swedish king, Magnus II. From 1335 Bridget attempted to persuade the royal family to reform their lifestyle.

Bridget made various pilgrimages, and on one of these to Compostella in Spain in 1344 her husband died. After that Bridget devoted herself to her religious inclinations. About 1346 she founded the Order of the Holy Saviour (Brigittines) at Vadstena. In 1349 Bridget went to Rome to seek papal approval for her order. She never returned to Sweden, but continued her austere discipline in Rome, while continuing to make pilgrimages, including one to the Holy Land. She devoted herself to the care of the sick, the poor and pilgrims. She died in 1373.

From the age of seven, Bridget saw visions of Christ crucified, and during her solitary life she had many more visions and revelations about prominent people of her time. The accounts of her many visions were later published in eight volumes. Those covering the life of our Lord are amazing for their graphic depiction and close attention to detail. These visions were greatly valued in the Middle Ages, though some theologians questioned their orthodoxy. We have access to her work only through the editions issued by her directors, who exercised a degree of control over the material. These visions and revelations formed the basis of her actions, always with the emphasis on charity rather than spiritual favours. Bridget

corresponded with popes and princes, urging them to reform in the face of the wrath of God's justice. In particular she tried to persuade Pope Clement VI to return to Rome from Avignon. Bridget also tried to influence King Magnus who, while never fully reforming, gave her the lands and buildings to found a monastery for men and women of her order. The Brigittines are still in existence, though there is no longer an order of monks.

Bridget (Birgitta) of Sweden
Mystic, Religious
Patron Saint of Sweden

October 8

FOR LITURGICAL USE

Bridget of Sweden was born about 1303. After some years of marriage, during which she bore eight children, Bridget was widowed in 1344. She then began a life of solitude and contemplation. She disliked intensely the misuse of power, and corresponded with popes and princes in her efforts for reform. She was the founder of a monastery in Sweden for men and women, the order known as the Brigittines. After 1349 she lived in Rome and devoted herself to charitable works and pilgrimages until her death in 1373.

SENTENCE

You are to me a rock and a fortress, O God; for your name's sake lead me and guide me.

Psalm 31: 3

COLLECTS

God our hope and strength,
by your grace Bridget's visions of Christ's sufferings
led her to challenge corruption in high places
and to work for the poor, the sick and the pilgrims;
grant us such a vision of your purpose
that we may be emboldened
in our service to you and to all people;
through Jesus Christ our Saviour.

God of the praying widow,
we praise you for Bridget, mystic and visionary,
who saw her vocation
to gather a praying community,
to rebuke rulers and authorities,
and still be at one with you.

PSALMS 27: 1-8 119: 41-48

READINGS

Amos 3: 1-8	Knowledge of God's purpose
2 Corinthians 4: 7-15	God's abounding grace
Luke 22: 24-27	One who serves

POST-COMMUNION SENTENCE

Blessed are those who hunger and thirst for righteousness, for they will be filled. *Matthew 5: 6*

Robert Grosseteste
Bishop of Lincoln

October 9

Robert Grosseteste became one of the most significant bishops in England in the thirteenth century. Little is known of his early life. He was born in Stradbroke, Suffolk, about 1175, and was educated at Oxford and possibly Paris. He was a brilliant scholar and from 1224 till his appointment as Bishop of Lincoln in 1235 he taught at the new Franciscan house at the University of Oxford.

Like many Franciscans, Grosseteste was unsympathetic to the rediscovered teachings of Aristotle, which emphasised the evidence of the senses as a source of knowledge. Nevertheless, he did much to encourage the emerging scientific method, and one of his outstanding students was Roger Bacon. Grosseteste linked the sciences to Neoplatonist concepts and notions derived from Augustine in which light is a basis of the created order.

The Diocese of Lincoln was the largest diocese in England at the time. Grosseteste proved himself a conscientious and efficient bishop. He was a vigorous and determined proponent of the reform of the church. His visitations resulted in the tightening up of discipline and improved standards among the clergy. Such changes did not please those who benefited from a lax church, and Grosseteste was at odds with his dean and chapter, who resisted his episcopal visitation. He eventually received papal authority to remove the dean. Grosseteste also resisted attempts by the king to encroach on the rights of the church. In his interest in reform of the church, Grosseteste strongly influenced John Wickliffe (see 31 December).

Grosseteste was also in conflict with the papacy itself over the policy of appointing Italians to rich English livings, a policy Grosseteste attacked vigorously during a visit to Rome in 1250. He

refused to accept the appointment of a nephew of the pope to a living in his diocese. It was actions such as these that probably prevented the recognition of Grosseteste as a saint after his death in 1253.

Grosseteste was a man of wide interests in both science and theology. He translated a large number of works on philosophy and theology, wrote commentaries on some parts of the Bible, and wrote works on philosophy and theology, his treatise, *On Light*, being the most comprehensive statement of his metaphysics. In addition he wrote a number of pastoral and devotional works.

Robert Grosseteste
Bishop of Lincoln

October 9

FOR LITURGICAL USE

Robert Grosseteste was born about 1175 in Suffolk, and was educated at Oxford and Paris Universities. He taught at Oxford University and was master of the Oxford Franciscans. In 1235 he became Bishop of Lincoln. He strove to reform monastic corruption, and struggled against papal appointments of Italians to rich English livings and against royal interference in the English church. His theological writings are striking for their penetrating metaphors and similes, and he played a significant part in the early development of scientific method at Oxford. He died in 1253.

SENTENCE

O send out your light and your truth to lead me: and bring me to
your holy hill and to your dwelling. *Psalm 43: 3*

COLLECTS

God our ruler and guide,
your servant Robert Grosseteste
was a faithful pastor and teacher of your church;
may we in your light see light
and in your will find our peace,
that we may grow up together in Christ,
to the glory of your holy name.

Jesus Christ, light of the world,
revealed to your servant Robert;
may we, like him,
bring to light society's corruption,
and do all we can to heal it.

Elizabeth Fry
Prison Reformer

October 12

Born at Norwich, England, in 1780, Elizabeth Gurney was brought up in a wealthy Quaker family. Her marriage in 1800 to Joseph Fry, another member of the Society of Friends, took her to London. There the poverty and degradation she could not help but notice became more and more of a challenge to her religious beliefs. The Quakers were one of the first Christian groups to recognise the equality of the sexes and to advocate education for women. This background and her independence of mind and firmness of character soon led her to find practical outlets for her concern. Despite her growing responsibility for the care of a large family, by 1808 she was able to establish a girls' school at Plashet, near East Ham in London. The Society of Friends recognised her work when in 1811 they acknowledged her as a "minister".

Two years later in 1813 she became so concerned with the horrendous prison conditions of the time that she began her welfare work with the women prisoners in Newgate gaol. As well as daily visits, she undertook a programme of regular Bible readings and sewing classes, and this soon led to a realisation that in itself such a programme was inadequate. In 1817 she launched a campaign for prison reform, which had as its aims the separation of the sexes, the employment of women warders to supervise women prisoners, the classification of prisoners, the provision of both religious and secular education, and the creation of useful employment. A year later she was invited to give evidence on prison conditions before a select committee of the House of Commons. Her submission was influential in shaping subsequent legislation, both in the United Kingdom and in other European countries, which quickly recognised her as a leading promoter of prison reform. Her concern for the welfare of prisoners and her knowledge of the effects on their future lives of a

custodial sentence culminated in 1839 in the formation of a society devoted to the care and rehabilitation of former offenders.

Other causes in addition to prison reform benefited from Elizabeth's desire to assist those who had neither the means nor the energy to reshape their lives. In 1820 she was involved in the establishment of a "Nightly Shelter for the Homeless" in London, and later in her life she was also instrumental in the formation of societies in and beyond London which were concerned with the plight of those reduced to beggary. The conditions suffered by those unfortunate enough to be confined to psychiatric hospitals were also a matter of concern, and she did a great deal to bring about improvements in the hospital system and in particular the treatment of the insane. In 1836 she was able to arrange for the provision of libraries in coastguard stations and in certain naval hospitals.

Underpinning all her philanthropic work was her deep religious faith, and throughout her life active evangelisation was never separated from social action. In 1827, together with her brother J.J. Gurney, Elizabeth wrote a report on social conditions in Ireland, where extreme poverty was widespread. But the work which most clearly emphasised her convictions was a devotional book called *Texts for Every Day in the Year*. This was first published in 1831 and ran into several editions before her death in 1845.

Elizabeth Fry
Prison Reformer

October 12

FOR LITURGICAL USE

Elizabeth Fry was born in Norwich in 1780. She was a member of the Society of Friends, and her deep religious faith found a practical outlet in her lifelong commitment to prison reform. Her daily visits to women prisoners in Newgate gaol enabled her to see for herself the degradation they suffered. She began a campaign for reform, which was instrumental in bringing about change. She was also involved in the establishment of a “Nightly Shelter for the Homeless”, and before her death in 1845 she founded a society for the care and rehabilitation of former offenders.

SENTENCE

Because of the blood of my covenant with you, says the Lord, I will set your prisoners free from the waterless pit. *Zechariah 9: 11*

COLLECTS

Gracious and loving God,
you bring good tidings to the afflicted,
bind up the broken-hearted,
and proclaim liberty to the captives;
we thank you for sending Elizabeth Fry into the prisons
with words of comfort and deeds of care:
grant that all who minister to those in prison
may be filled with your compassion
and be bearers of your hope;
through Jesus Christ our Redeemer.

Blessed are you, Jesus our good shepherd,
in Elizabeth your minister.
Year after year she visited women
in prisons and asylums.
May we too understand and care for people
unconditionally.

PSALMS 41 82

READINGS

Genesis 39: 20-23	Joseph in prison
Romans 12: 9-21	Christian duty
Matthew 25: 31-45	You did it to me

POST-COMMUNION SENTENCE

Strive first for the kingdom of God and its righteousness, and all
these things will be given to you as well. *Matthew 6: 33*

Teresa of Avila
Teacher of the Faith

October 15

The sixteenth century saw significant reforms in the life of the church in Europe. This included important reforms in the religious orders as part of the Catholic Reformation. To this, Teresa of Avila made an outstanding contribution. Teresa became the founder of a reformed order of the Carmelites.

Teresa was born in 1515 of an aristocratic Castilian family in Avila, and was sent to Augustinian nuns to be educated. Although religiously inclined from a young age, she developed a teenage interest in fashion and romance. Then, after reading Jerome's letters during a convalescence, she decided to become a nun and joined the Carmelite Convent of the Incarnation.

Like many other monasteries of the time, the convent was rather liberal and luxurious, but Teresa committed herself to deepening her prayer life. She impressed the other nuns and the many visitors with her charm. Her prayer life deepened, until in 1555 she experienced visions and a conversion in which she identified herself with Augustine and Mary Magdalene. Her concern for strict observance of the primitive Carmelite rule brought her much opposition and ridicule from ecclesiastical authorities, but in 1562 she set up a new house of St Joseph at Avila, the first of sixteen founded during her lifetime. Although almost universally known as Teresa of Avila, from the location of the house, her religious name was Teresa of Jesus.

The austere way of life in the convent was characterised by personal poverty (symbolised by a coarse brown wool habit and leather sandals), manual work and enclosure. Teresa insisted that her nuns must be intelligent and have good judgment ("God preserve us from stupid nuns!"). Teresa also shared in the menial tasks of the house.

She proved to be a leader of strong character, common sense, and considerable shrewdness.

By the late 1560s, Teresa was active with St John of the Cross in the reform of the Carmelite Friars, trying particularly to change the prevalent laxity of the order. They faced the same opposition that Teresa had met in establishing an order of reformed Carmelite convents. Teresa returned as prioress to the Convent of the Incarnation in 1571, and for five years John was confessor to the convent. It is generally accepted that he owed much of his understanding of the spiritual life to Teresa.

She wrote extensively on the spiritual life. Her spiritual autobiography, written at the request of her confessors, was an early work. This was followed by a book of instruction for her nuns, *The Way of Perfection*, and a lively account of the various houses she established, *Foundations*. Her most mature work is *The Interior Castle*, in which she became the first writer on the spiritual life to offer a meticulous description of the stages of spiritual development, from meditation to the so-called mystical marriage.

In 1582, on her way back to Avila from establishing a new house at Burgos, she died at Alba de Tormes and was buried there. It was above all her writings on the spiritual life that led to the eventual recognition of her importance, and in 1970 she was the first woman to be named a doctor of the church.

Teresa of Avila
Teacher of the Faith

October 15

FOR LITURGICAL USE

Teresa of Avila was born in 1515 and became a significant contributor to the movement for the reform of religious houses in the sixteenth century. She joined a typically lax convent at the age of 20. After a profound religious experience in 1555, she established her own much stricter house in 1562, despite strong opposition. She went on to found other reformed Carmelite houses. She also made a profound contribution to understanding the spiritual life, being the first to describe in detail the states from meditation to the so-called mystical marriage. She died in 1582.

SENTENCE

I, wisdom, was daily God's delight, rejoicing before God always;
rejoicing in the inhabited world, and delighting in the human race.

Proverbs 8: 30, 31 (adapted)

COLLECTS

Gracious and eternal God,
you desire that we should know you
and delight in your creation;
we give you thanks for Teresa,
your visionary and practical servant;
may her example encourage us
to learn the way of perfection,
in the spirit of Jesus Christ our Saviour.

God of the interior castle,
we praise you for Teresa;
she blazed us a trail to union with you,
and she worked as hard as she prayed;
give us courage to go where she led.

The English Reformers and Martyrs

October 16

The title, “The English Reformers and Martyrs” is potentially misleading. The commemoration is not of all English reformers and martyrs over the centuries, nor even of the numerous reformers and martyrs in general of the sixteenth century. Rather, it is a commemoration of two martyr reformers, Nicholas Ridley and Hugh Latimer, who were burned at the stake on 16 October 1555.

In the turmoil of English politics and religion in the 1550s, a number of prominent Protestant leaders became victims of Mary Tudor’s determination to restore Catholicism in England and stamp out Protestantism. Edward’s early death in 1553 brought to the throne Mary Tudor, Henry’s daughter by Catherine of Aragon and a staunch Catholic. She set out vigorously to reinstate traditional Catholicism and papal authority. Many of the leading Protestants fled to the continent. Some other leading Protestants declined or were unable to leave England. The two most significant were Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester.

Hugh Latimer was born about 1485 in Leicestershire. After education at Cambridge he soon became well-known as an outstanding preacher, attacking abuses in the church and social injustice. In recognition of his ability, he became one of only twelve preachers authorised to preach anywhere in England. He initially opposed the new ideas stemming from the continent, but gradually came to support them. This made the authorities suspect him, but when Thomas Cranmer became Archbishop of Canterbury he seemed more secure. Henry VIII appointed him Bishop of Worcester in 1535. However, he was forced to resign in 1539 when his Protestant sympathies led him to oppose Henry’s Six Articles. He returned to public

and court favour with the accession of Edward VI in 1547. He continued to denounce abuses in church and society. On the accession of Mary Tudor in 1553 he was arrested and sent to the Tower. Challenged on various theological issues, he refused to recant, especially his rejection of the medieval Eucharistic doctrine of transubstantiation. He was executed together with Nicholas Ridley.

Nicholas Ridley was from Northumberland, where he was born about 1500. He also attended Cambridge University. There he showed more sympathy for reforming ideas from the outset than Latimer. Ridley was a friend and supporter of Cranmer. He became Cranmer's chaplain in 1537, master of Pembroke College in 1540, and a royal chaplain in 1541. His reforming sympathies led to a trial for heresy in 1543, but he was acquitted. In the reign of Edward VI, Ridley became Bishop of Rochester, and then in 1550 Bishop of London. As Bishop of London he carried through the principles of the Reformation, but was arrested when Mary Tudor became queen. Like Latimer he refused to recant his Protestant doctrines, and was taken to Oxford with Latimer, where he was tried, and executed for heresy. Latimer's last words to Ridley at the stake were prophetic: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Mary's policy severely weakened her popularity, enhanced the heroism of the Protestant cause, and left a lasting legacy of anti-Catholic bigotry in England for many years.

*The English Reformers
and Martyrs*

October 16

FOR LITURGICAL USE

In 1555 Mary Tudor tried to confirm the return of England to the Catholic fold by executing a number of leading Protestants. In fact this action, more than anything else, undermined Mary's popularity, gave the Protestant cause a heroic status, and left a lasting legacy of anti-Catholic bigotry in England for many years. The most prominent of these martyrs were Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester, both of whom were burned at Oxford on 16 October 1555.

SENTENCE

The Lord God helps me; therefore I have not been disgraced;
therefore I have set my face like flint, and I know that I shall not be
put to shame. *Isaiah 50: 7*

COLLECTS

Everliving God,
your saving power is always at work,
and, by the witness of your faithful martyrs,
you light a candle which cannot be put out;
may the fire of your Spirit burn within us,
and the vision of your light guide every step,
that we may be constant in your service;
through Jesus Christ our Saviour.

Jesus, we remember with sadness
the fires in which Christians
burned other Christians,
when the English hunted and killed each other;
extinguish, we pray, such fires for ever,
all over the world.

PSALMS 66: 1-11 142

READINGS

2 Samuel 22: 1-7	A song of deliverance
1 Corinthians 3: 10-15	Tested by fire
John 2: 13-22	The cleansing of the Temple

POST-COMMUNION SENTENCE

Let those who walk in darkness and have no light, trust in the name of the Lord and rely upon their God. *Isaiah 50: 10 (adapted)*

Ignatius
Bishop of Antioch, Martyr

October 17

Only a few of the details of the life of Ignatius of Antioch are known, and they are almost entirely restricted to his journey from Antioch to martyrdom in Rome about 107. According to Eusebius, Ignatius was the third Bishop of Antioch, from about 69 CE, but we know nothing of his episcopate in the large and prosperous city of Antioch.

We also know nothing of the charges on which Ignatius was arrested, or exactly why he was sent to Rome for execution. Ignatius was sufficiently well-known and respected to receive deputations from local Christian churches as he passed on his way to Rome. Ignatius also took the opportunity of writing to the churches in Asia Minor along the way. His seven letters survive, and it is for these that Ignatius is justly famous. Once Ignatius had left Troas, we have no further certain information on him, though tradition says that he was eventually executed in Rome under the emperor Trajan.

The letters of Ignatius shed a lot of light on life in the early church, coming as they do from the leader of one of its significant centres. Several things concern Ignatius. One of the most interesting is his attitude to his own martyrdom. It is obvious that he regarded his impending death as the best way of demonstrating his faithfulness as a disciple. He wanted to follow the footsteps of his master completely, and warned his readers not to intervene with the authorities in an effort to seek a reprieve. Ignatius was also very concerned about correct teaching in the church. His letters indicate a high level of debate about the person of Christ. Ignatius had strong words for those who treated Christ as a kind of divine visitor who had no clear associations with humanity. He had equally strong words for those who seemed to remain locked into their Jewish traditions and

customs, seeing Christ as simply a prophetic figure. The conflicts of the day also led Ignatius to place heavy emphasis on the authority of the bishop and clergy as the key to the unity of the church. Ignatius' stress on his own position as sole bishop helped encourage the idea throughout the church.

Ignatius
Bishop of Antioch, Martyr

October 17

FOR LITURGICAL USE

We know little about Ignatius other than what can be gleaned from the seven letters he wrote to churches in Asia Minor while on his way to martyrdom in Rome about 107. The letters show a passionate yearning to follow the way of Jesus, even to death. Ignatius also placed great emphasis on the unifying authority of the bishop as a way of avoiding divisive conflicts over Christian teaching.

SENTENCE

Support me Lord according to your promise, so that I may live, and let me not be disappointed in my hope. *Psalms 119: 116*

COLLECTS

Holy and immortal God,
your servant Ignatius
longed to be one with Christ
and urged that Christ's body should be one;
grant that, feeding on the bread of God,
we may seek the unity of the Spirit
in the bond of peace;
through Jesus Christ our Redeemer.

God of Ignatius the fiery bishop
and all that martyr throng,
help us, should we be tested as they were tested,
to perform as well as they.

PSALMS 31: 1-9 133

READINGS

Isaiah 35: 8-10

1 John 5: 6-12

John 12: 20-26

The holy way

Life found in the Son

The servant one with the master

POST-COMMUNION SENTENCE

Christ will be exalted now as always in my body, whether by life or
by death.

Philippians 1: 20

According to information given us by Paul in his letters, Luke was a Gentile, a physician, a dear friend of Paul (Colossians 4:14), and at one point apparently Paul's only companion in prison (2 Timothy 4:10,11). The New Testament tells us no more about Luke directly, but since the time of the Muratorian Canon (c.180) tradition has recognised Luke as the author of the anonymous third Gospel and the Acts of the Apostles. Since parts of Acts (16:10-18; 20:5-15; 27:27-28:16) purport to be narrated by an unidentified travelling companion of Paul, this tradition may come from an intelligent deduction from the references to Luke in the epistles combined with the account in Acts. The general location of these "we" passages may also suggest that Luke came from Macedonia, but another tradition associates him with Antioch in Syria. The narrated sections are stylistically homogeneous with the rest of Acts, tending to confirm that the author was himself the companion of Paul. But questions arise when the theological standpoint of Luke-Acts is compared with that of the Pauline letters. The author seems to know nothing of some of the key elements in Pauline theology. The cross is understood as part of the whole exemplary career of Jesus, rather than as the means of salvation from the power of sin. The struggle over the Law, which preoccupied Paul in his letters, is completely absent from his speeches in Acts.

The two-volume narrative of Luke-Acts takes as its major emphasis the story of the transition of the gospel from the home of the Jewish religion, Jerusalem, to Rome, the heart of the imperial world. It is a gospel for all: for the poor, for foreigners, for women, for all who might have thought their disadvantage denied them salvation. Jesus is the first Christian, his example followed by the heroes of the early

church. His example and theirs are recorded for us to follow in our world. What happened to Luke after the death of Paul in Rome is not known, though according to one tradition he wrote his Gospel and Acts in Greece and died at the age of 84 in Boeotia in Greece.

FOR LITURGICAL USE

Luke was a physician, beloved by Paul, and a Gentile, and once, it seems, his only companion in prison. Since the end of the second century, tradition has recognised him as the author of the anonymous third Gospel and the Acts of the Apostles. Luke-Acts is the story of the gospel's transition from Jerusalem to Rome, from the source of our religious heritage to the heart of the imperial world; it is a gospel for all, especially the disadvantaged. Jesus and his followers are presented as examples for the lives of all believers.

SENTENCE

How beautiful on the mountains are the feet of those who bring
good tidings of salvation. *Isaiah 52: 7*

COLLECTS

Almighty God,
you inspired Luke the physician to proclaim
the love and healing power of your Son;
give your Church grace through his teaching
to strengthen the afflicted,
heal the desolate
and bind up the broken-hearted;
through Jesus Christ our Lord.

Jesus, the crucified,
let not our feet take us from suffering
to the other side of the road;
keep us, with Luke,
helpers, healers and bearers of hope.
Hear this prayer for your name's sake.

PSALMS 78: 1-7 62

READINGS

Ecclesiasticus 38: 1-14 <i>or</i>	Honour a physician
Jeremiah 30: 10-17	The healing of the nation
2 Timothy 4: 5-18	Paul and his companions
Luke 1: 1-4 <i>or</i>	Luke's preface of dedication
Luke 10: 1-9	The seventy

POST-COMMUNION SENTENCE

Jesus said, "Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance."

Luke 5: 31

Tarore was from the Ngāti Haua tribe. Her father was Ngākuku, a nephew of the great Te Waharoa, and himself a chief of the Ngāti Haua of Tainui (see 14 May). Tarore attended a mission school and learned to read. In 1836 she was given a copy of the Gospel of Luke published earlier that year.

A mission station had been opened at Matamata by A.N. Brown and his wife Charlotte in April 1835 on a site provided by Te Waharoa. Troubles in the area persuaded the Browns to close the station and evacuate the school to Tauranga in October 1836. Ngākuku and the CMS missionary John Flatt led a party of children over the Kaimai Range. The journey took them to the Wairere Falls where they made camp. The camp fire attracted a raiding party from Rotorua, led by Uita. Those in the camp responded quickly, and after some fighting the raiding party withdrew. In the confusion Tarore had been left where she had fallen asleep. When Ngākuku and the others returned to the camp they found Tarore had been killed, still on her sleeping mat. She was twelve years old. Her death immediately created a desire for utu, but at her funeral the next day at Matamata, Ngākuku preached against revenge, saying there had been too much bloodshed already and that the people should trust in the justice of God.

Tarore's copy of the Gospel of Luke had a continuing history. Uita had taken Tarore's Gospel during the attack, thinking it might be of value. However, he was unable to read, and it lay unused in his pa. Some time later a slave who could read, named Ripahau, was brought to the pa. He read to the people from the Gospel. This led to the eventual reconciliation of Uita and Ngākuku.

Later, the slave Ripahau left Uita's pā and returned to Ōtaki, coming into contact with Tāmihana Te Rauparaha from Kāpiti Island, the son of Wiremu Te Rauparaha, the great Ngāti Toa chief (see 18 May). Ripahau again was invited to read from the Scripture to Tāmihana and his cousin Mātene Te Whiwhi. In this way the two learned to read. However, Ripahau had only a few pages at his disposal, and in time a messenger was sent back to Rotorua for more books. The book that was returned to them, now somewhat worn, was the Gospel that Tarore had used, still with Ngākuku's name on it. In time Tāmihana and Mātene became Christians, and Ripahau himself was converted. It is said that Tāmihana and Mātene took Tarore's book with them when they travelled to the South Island, preaching the gospel of peace and reconciliation.

Tarore died on 19 October 1836 and was buried at Waharoa. Her grave is the site of many visits and commemorations. In 1986 there was a large ordination of Māori clergy on her day, near the site of her grave. Her story has long been amongst the taonga of the church in Aotearoa.

For further reading:

William Williams, *Christianity among the New Zealanders*, Edinburgh, Banner of Truth Trust, 1989 (reprint of the 1867 edition), chapter 12.

FOR LITURGICAL USE

Tarore, the daughter of Ngākuku, the Ngāti Haua chief, attended the mission station at Matamata and learned to read. Tragically, on 19 October 1836, at the age of twelve, she was killed during a raid. Her father preached forgiveness at her tangi. The Gospel of Luke that was with her was taken by one of the raiding party, who was subsequently converted and made peace with Ngākuku. Later it was taken to Ōtaki, where its message led to the conversion of Tāmihana Te Rauparaha, who became a missionary to the South Island.

SENTENCE

Ki a koe anō i mōhio o tōu tamarikitanga ake, ki ngā karaipiture tapu, ko ngā mea ērā e whai mātauranga ai koe, e ora ai, i runga i te whakapono ki a Karaiti Īhu. *2 Timoti 3: 15*

From childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

2 Timothy 3: 15

COLLECTS

E te Matua i te Rangī
i karangatia mātou kia rite ki te tamariki nohinohi
i te mea nō te pēnei te rangatiratanga o te Rangī.
Ka whakawhetai mātou mō Tarore
i kawē nei i te Rongopai a Ruka.
Hanga ki roto ki a mātou i tāu whānau hoki
he aroha kia pono kia hohonu kia noho tahi ai mātou
i roto i te aroha me āu tamariki katoa,
i roto i te kotahitanga o te Wairua Tapu,
ko te Karaiti hoki te Hēpara pai. Āmine.

Gracious and loving God,
we thank you for Tarore,
whose death brought not vengeance but reconciliation;
create in us, your whānau,
a gospel love and a truth so deep,
that we too may live together in love with all your children,
in the unity of the Holy Spirit;
through Jesus Christ our Redeemer.

Praise to you, Jesus Christ our Saviour,
for the good which came from Tarore's death;
for, led by a little child,
you brought the tribes to peace,
and by her testament you brought good news to the south.

PSALMS 4 131

READINGS

Isaiah 65: 17-20 (21-22) 23-25	God's promised peace
2 Timothy 1: 8-12	Suffering for the gospel
Luke 8: 22-25	Living faith

POST-COMMUNION SENTENCE

Kia noho nui te kupu a te Karaiti i roto i a koutou i runga i te mātauranga katoa; me whakaako, me whakatūpatō tētahi e tētahi ki ngā waiata tapu, ki ngā hīmene, ki ngā waiata wairua, me te waiata anō ki te Atua i runga i te aroha noa, i roto i ō koutou ngākau.

Korohe 3: 16

Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom. *Colossians 3: 16*

Henry Martyn
Missionary

October 20

Henry Martyn was an outstanding example of the missionary zeal of the nineteenth century evangelical movement. He also had a flair for languages that enabled him to make a significant contribution to the church in India and the Middle East.

Henry was born in Truro in 1781 to a faithful church family of modest means. He was small and not robust, but he entered St John's College, Cambridge, at the age of 16. He went through a period of personal turmoil, but reached religious maturity through the evangelical tradition, being especially influenced by Charles Simeon, the great evangelical organiser, preacher and pastor (see 12 November). Henry Martyn graduated in 1801 and became a fellow of St John's College in 1802. He originally planned to be a lawyer, but under Simeon's influence decided to seek ordination. He was also greatly attracted by the story of David Brainerd's missionary work among the American Indians.

When Simeon was approached by an evangelical chaplain with the East India Company and asked to recommend additional chaplains, he suggested Martyn among others. Martyn, then a curate of Simeon's, was accepted, and sailed for India in 1805. Evangelical chaplains with the East India Company at Calcutta had to contend with an indifferent British army and a business community intent on exploitation, quite apart from the problems of any mission to the Indians.

Martyn first lived at Dinapore, north-west of Calcutta. With his linguistic abilities, he was asked to translate the New Testament into Hindi and to supervise the Persian and Arabic translations. At the same time, he was involved in a heavy round of preaching and teaching in the mission's schools. By 1810 he had finished his Hindi

translation of the New Testament, which was regarded as a fine piece of work. For the Persian and Arabic versions he had the assistance of a Christian Arab, Sabat, but it became clear that these versions needed improving. In addition to his work on the New Testament, he translated the psalms into Persian and the frequently used parts of the *Book of Common Prayer* into Hindi.

Martyn was suffering from tuberculosis, and it was suggested that he go to sea. He elected to sail to Persia in order to improve the Persian translation there. In June 1811 he arrived in Shiraz in Persia. He completed the revision of the New Testament, engaged in dialogue with Moslem religious teachers, including a Sufi mystic, and maintained a lonely witness to Christianity. Henry Martyn left Shiraz in May 1812, hoping to revise the Arabic New Testament in Arabia. He travelled overland to Teheran and then Tabriz, but fell ill in Azerbaijan. He eventually decided to return to England to recuperate. He got as far as Tokat in Armenia and died there on 16 October 1812. He was buried by Armenian Christians. His life of devotion to the mission of the church made a great impression in Great Britain.

Henry Martyn
Missionary

October 20

FOR LITURGICAL USE

Henry Martyn was born in Truro in 1781 and studied at St John's College, Cambridge. There his acquaintance with Charles Simeon awakened his interest in missionary work. He went to Calcutta as a chaplain of the East India Company in 1805. He is remembered for his work in translating the New Testament into Hindi, Persian and Arabic, the psalms into Persian and parts of the *Book of Common Prayer* into Hindi. He went to Persia to revise the Persian translation. He suffered from tuberculosis and died in 1812 in Armenia on his way back to Britain.

SENTENCE

Proclaim God's glory to the nations, God's marvellous deeds to all the peoples.

Psalm 96: 3

COLLECTS

Merciful God,
you strengthened your servant Henry Martyn
to go to the peoples of India and the Middle East,
and with devoted love to preach the gospel
and translate the Scriptures;
give us the courage to deny ourselves,
and by your grace to attempt great things for you;
through Jesus Christ our Lord.

Jesus, wonderful news of God,
you sent Henry to be your missionary in India;
make us as devoted as he,
and equally determined to present the gospel
so people can understand it.

PSALMS 24 98

READINGS

Isaiah 43: 1-7

God has paid the ransom

Philippians 2: 12-18

Our salvation in fear and trembling

Mark 1: 16-20

To fish for people

POST-COMMUNION SENTENCE

In our own languages we hear them speaking about God's deeds of power.

Acts 2: 11

James of Jerusalem
Brother of the Lord, Martyr

October 23

In the New Testament, James is regularly identified as Jesus' "brother", and his parents may be presumed to be Mary and Joseph. Only the later dogma of Mary's perpetual virginity leads to other hypotheses. Since he is listed first among the brothers of Jesus, he was presumably the eldest (Matthew 13:55; Mark 6:3). James of Jerusalem is not to be confused with James the Great, brother of John and son of Zebedee (see 25 July), nor with James the Less, son of Alphaeus (see 1 May).

At some stage during Jesus' ministry, his brothers did not believe in him (John 7:5), but James was one of those who saw the risen Christ (1 Corinthians 15:7). This appearance could have been the occasion of his conversion, but more probably he, like his mother, had joined Jesus at some point before the crucifixion.

Paul found James to be one of the reputed pillars of the church in Jerusalem (Galatians 2:9). These pillars, including Peter, James and John, reserved to themselves the mission to the Jews, while Paul and Barnabas were to go to the Gentiles. It would seem to be after Peter's departure from the city that James gathered around himself a college of presbyters (elders), whose spokesman he was at the Jerusalem Council (Acts 15:13-21). James's leadership of the Jerusalem church was now established. At the council, James adopted a mediating position between those who wished complete observance of the ceremonial requirements of the Mosaic Law, and those Gentile Christians who sought exemption from them. James appears to have offered the compromise position that made table fellowship between Jewish and Gentile Christians easier.

Some time after that in Galatia Paul was challenged by a group of strict Judaizers, who claimed the backing of James (Galatians 2:12).

Whether this accurately portrays James's opinion is not clear, but James did advise Paul to join in a Temple ceremony when he was in Jerusalem (Acts 21:17-26). James seems, then, to have wanted to uphold traditional Jewish piety; though how that related to his Christian faith is uncertain. He was in any case sufficiently liberal in his views to be put to death for them, which contrasts with a view of James, found especially in Jewish Christian circles, that he was a staunch upholder of the Mosaic tradition and piety. In 62 CE, during the interregnum between two governors, who would otherwise have tried the case, the high priest brought charges against James and others of violating the Mosaic Law and had them stoned to death. Josephus reports that most fair-minded citizens were offended at this action.

The letter of James in the New Testament is traditionally ascribed to the Lord's brother, but the text gives no clear support to this. The apocryphal *Infancy Gospel of James*, also attributed to James, comes from the second century and has no historical value.

James of Jerusalem
Brother of the Lord, Martyr

October 23

FOR LITURGICAL USE

There is no good reason to doubt that James was the son of Mary and Joseph. He came to believe in his brother soon after the resurrection at the latest. One of the reputed pillars of the church in Jerusalem, he became the leader of a college of presbyters there. He upheld the principle that Jewish Christian believers should continue to observe the Jewish Law, but his views were sufficiently liberal that in 62 CE he was stoned to death on a charge brought by the high priest of violating the Mosaic Law.

SENTENCE

How good and pleasant a thing it is when God's people live together in unity.

Psalm 133: 1

COLLECTS

Grant, O God,
that following the example of your servant James,
the brother of our Lord,
your Church may give itself continually
to prayer and to the reconciliation
of all who are at variance and enmity;
through Jesus Christ our Lord.

God of revelation and reform,
we thank you for James
and his change from unbelief
to knowing Jesus, his brother, as Saviour,
and dying for his faith.

Grant that when we are wrong
we may trust you enough to change.
To the honour of your holy name.

PSALMS 1 119: 65-72

READINGS

Genesis 33: 1-11	Jacob and Esau reconciled
Acts 15: 12-22a	The Council of Jerusalem
Matthew 13: 53-58	James the brother of Jesus

POST-COMMUNION SENTENCE

The risen Christ appeared to James, then to all the apostles.

1 Corinthians 15: 7

Raphael
Archangel

October 24

The name “Raphael” means “God heals”, and from early in the church’s history the archangel Raphael has been associated with the healing ministry of the church.

Angels are rarely mentioned by name in the Old Testament. It was as the whole concept of angelic powers developed during the period between the Old and New Testaments, largely under Parthian influence, that various angels came to have distinctive characters. Raphael plays a major part in the book of Tobit in the Apocrypha, as the angel who restores Tobit’s sight and binds an evil demon so that the marriage of Sarah’s and Tobit’s son Tobias can take place. Raphael is also mentioned in the non-canonical book of Enoch.

In John’s Gospel, some textual traditions of the healing at the pool of Bethzatha (John 5:1-9) include a reference to an angel who came down and stirred the water (now usually regarded as later additions to the Gospel). The tradition grew up that the angel was Raphael.

Raphael
Archangel

October 24

FOR LITURGICAL USE

It was only in the period between the Old and New Testaments that angels came to be given distinctive characteristics. Raphael appears as a major character in the apocryphal book of Tobit. In that story, among other things, Raphael heals Tobit of his blindness. The name “Raphael” means “God heals”, and Raphael has come to have important associations with the church’s ministry of healing.

SENTENCE

You sent forth your word, O Lord, and healed them; and saved their life from the grave.

Psalm 107: 20

COLLECTS

Loving God,
in you is the well-spring of life
and the source of all wholeness;
may we who honour Raphael as your angel of healing
be empowered
to strengthen, to uphold, and to make whole,
in the name of your Son, Jesus Christ our Saviour.

Praise to you, God of health and wholeness,
for all who take the part
of Raphael your healing angel;
hasten the time
when the millions held in Satan’s bondage
may be rescued and relieved.

PSALMS 103: 1-6, 20-22 147: 1-7

READINGS

Tobit 12: 6, 11-15

One of the seven holy angels

Romans 8: 35-39

No separation from Christ's love

John 5: 1-9a

The healing at the pool

POST-COMMUNION SENTENCE

Jesus sent the twelve out to proclaim the kingdom of God and to
heal.

Luke 9: 2

SENTENCE

Praise the Lord all you nations, acclaim the Most High all you peoples.

Psalm 117: 1

COLLECTS

Everliving God,
you have brought together in the United Nations
peoples of different countries and cultures;
through their counsel may the nations of the world
realise a unity -
a unity rich enough to express
the variety and the hopes of your creation;
through Jesus Christ our Lord.

Living God,
at Pentecost
people of different languages
found unity in your Spirit;
inspire again
those who through the United Nations
seek still to bring your world together.

Gracious and eternal God,
be with all in the United Nations
who, in the midst of passion and conflict,
trust quiet words and careful negotiation;
in times of failure may they persevere;
in times of success give them new horizons,
so that your work of love may grow and flourish.

Alfred
King of the West Saxons

October 26

Throughout the ninth century the Danes were a constant threat to the people of Britain. The raiders dominated the north and east of the country by the middle of the century, and made periodic incursions into the south and west. When Alfred was born at Wantage in 849, there was a real risk of a total Danish conquest of the English kingdoms.

When Alfred inherited the throne of Wessex in 871 he was only 22. From then until the battle of Edington in 878, Alfred was almost completely occupied with the defence of his kingdom. His defeat of the Danes at Edington brought more settled conditions, which, apart from some further unsuccessful Danish incursions in the 890s, were to last for some years. Following the depredations of the war years, Alfred set about rebuilding his kingdom. That many of the Danes who had settled in England were converted to Christianity was an unexpected bonus. Alfred persuaded Guthrum, whom he defeated at Edington, to accept baptism.

Alfred was determined to reconstruct the learning and scholarship that had been lost, and to that end brought in the best foreign scholars he could find from neighbouring kingdoms and the continent. Alfred, having been well educated himself, took a leading part in this intellectual revival, looking not only to his clergy but his leading laymen as well. The king's scheme included the translation of various classic works into the vernacular, a task that he assisted with himself. At the end of his last work he wrote:

“He is a very foolish man, who will not increase his understanding while he is still in this world, and long to reach that endless life where all shall be made clear.”

Alfred was also a very devout king. He attended mass daily and observed the canonical hours. He devoted half his income and half his time to the service of religion. The money for the church was given to the poor, to religious foundations and the re-establishment of monasteries, to the court school, and to various churches. Alfred clearly saw the church as the servant of the people. A legal code Alfred produced was to be interpreted in a Christian spirit of compassion, and the code itself recognised the place of the church in society.

Alfred died in 899 and was buried in the Old Minster, Winchester. Because of his courage and his Christian virtues, he has been called “the Great”, the only English monarch to be given that title.

Alfred
King of the West Saxons

October 26

FOR LITURGICAL USE

Alfred, usually referred to as Alfred the Great, was born in 849 and became king of Wessex in 871. He effectively ended the threat of Danish domination of England. After the wars he set about rebuilding his kingdom and reforming the church. Alfred gave to his people the Gospels in the Saxon language. He is remembered as a king who worked his hardest to encourage education for his clergy and his nobles. He gave them an example in the pattern of his own life as a Christian king. He died in 899.

SENTENCE

You Lord will become king over all the earth; on that day you will be the only Lord and your name the only name.

Zechariah 14: 9 (adapted)

COLLECTS

Almighty and eternal God,
through your servant Alfred
you established peace
and revived the skills of learning;
give us a thirst for understanding
and a commitment
to your commonwealth of love;
through Jesus Christ our Lord.

God of time and change,
may we who honour Alfred,
perfect Christian monarch of a thousand years ago,
discover the perfection you now demand.

PSALMS 21 48

READINGS

Wisdom 6: 1-3, 9-11

1 John 2: 15-17

Luke 6: 43-49

Advice for rulers

Detachment from the world

Producing good fruit

POST-COMMUNION SENTENCE

Jesus said, "Nothing is covered up that will not be uncovered, and nothing secret that will not become known."

Luke 12: 2

St Simon and St Jude *Apostles*

October 28

Beyond the mention of their names in the lists of apostles in the New Testament (Matthew 10:2-4; Mark 3:16-19; Luke 6:13-16; Acts 1:13,14), we know little about these two apostles; and after Pentecost we hear nothing of them apart from the tradition of their joint work and martyrdom in Persia. Even the information we have is conflicting and not always easy to interpret.

Simon, one of the Twelve, is described by Matthew and Mark as “the Cananaean”, which is not a reference to his home town or locality, but represents an Aramaic word which Luke correctly translates as “the Zealot”. The Zealots were a nationalistic resistance movement that became prominent in the Jewish revolt against the Romans in the 60s CE. While an identifiable Zealot party probably did not exist at the time of Jesus’ ministry, there was a long history of zealous Jewish opposition to foreign occupying forces since the time of the Maccabees (second century BCE), including the violent protests led by Judas the Galilean in 6 BCE. While Christian piety has assumed that Simon gave up being a Zealot upon following Jesus, the movement may have been the other way. His zeal for God’s righteousness may have led him first into the apostolic band and later into the Zealot movement, perhaps as a further zealous response to Jesus’ call to proclaim the kingdom of God.

Jude (Judas), another of the Twelve, is identified by Luke as “James’s son” (Luke 6:16; Acts 1:13). The author of the letter of Jude describes himself as “Judas, brother of James” (Jude 1), which probably means to refer to another brother of Jesus. So, although Jude the apostle is frequently identified as the author of the letter, the identification is not at all certain. Further confusion is added by the fact that Mark and Matthew in their lists of apostles never mention

Jude, but include the name of Thaddaeus (or Lebbaeus). Later tradition solved the problem by regarding Thaddaeus as Jude's surname. According to John's Gospel, at the Last Supper Jude asks Jesus why he is to reveal himself to them and not to the world (John 14:22), a question that introduces some comments from Jesus about the coming of the Spirit.

Even the tradition of the joint martyrdom of Simon and Jude in Persia is not beyond dispute. Another tradition says that Simon, and possibly Jude, died peacefully in Edessa.

St Simon and St Jude
Apostles

October 28

FOR LITURGICAL USE

Simon and Jude were both members of the Twelve. Simon is described as a Zealot, but it is not clear whether that is a reference to his membership of what later became a nationalistic faction before he was converted, or a reference to his zeal for the Law, or even for the kingdom of God. Jude is traditionally regarded as the author of the letter of Jude, but this identification is not certain. According to tradition, Simon and Jude were martyred together in Persia.

SENTENCE

You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of the one who called you out of darkness into God's marvellous light. *1 Peter 2: 9*

COLLECTS

Almighty God,
your Church is built on the foundation
of the apostles and prophets
with Christ our Lord as the cornerstone;
grant that, united with them in faith and love,
we may be part of that living temple
which is being built to your glory,
now and for ever.

Your Church, Christ Jesus,
is home for the Judes and Simons,
recognition for the unregarded,
hope for the hopeless,
fulfilment for the obscure.
Make us proud of those whom you call friend.
Hear this prayer for your name's sake.

PSALMS 134 99

READINGS

Isaiah 28: 14-18

A sure foundation

Ephesians 2: 11-22

You are God's temple

Luke 6: 12-19

The choice of the twelve

POST-COMMUNION SENTENCE

But you, my friends, must build yourselves up on the foundation of
your most holy faith, praying in the Holy Spirit.

Jude 20

A number of women in the New Testament are commemorated on particular days in the year in their own right or in association with special events. This includes Mary the mother of Jesus (see 25 March, 31 May, 15 August, 8 September), Elizabeth (see 31 May), Mary Magdalene (see 22 July), and Mary and Martha of Bethany (see 28 July). But there are many others whom we know of by name, and others again whose existence we can infer, though their names are not recorded. Groups of women and individuals are mentioned in the Gospels (Matthew 9:20-22; 14:21; 15:22; 26:7-13; Mark 1:31; Luke 13:11-13; John 4:7-26), and in Acts we hear of women as well as men imprisoned for their faith (Acts 8:3; 9:2).

Women appear and are named at important events in the Gospels. The women at the tomb are charged with announcing the resurrection to the disciples. As well as Mary Magdalene, these women included Mary the mother of James (probably one of the Twelve) and Salome, mother of the sons of Zebedee. They had followed Jesus from Galilee, ministering to his needs, and had come to perform what they must have thought would be their final service to him. Joanna, wife of Herod's steward, and Susanna are among those who had been healed and then provided out of their own means for Jesus and the Twelve. So the Gospels report that women disciples played key roles, not just in a supportive capacity during the ministry, but as those to whom was entrusted the supreme message of Jesus' resurrection.

In the life of the early church, women played important parts that are all too easily overlooked. Romans 16 gives evidence of the extent and depth of female participation and leadership in the

apostolic church. Phoebe (16:1) is the only person identified as a deacon in the New Testament, and clearly exercised a specially valuable ministry at Cenchreae, the Corinthian port. Prisca (Priscilla) and her husband Aquila (16:3) were among the most prominent of Paul's fellow-workers, and Prisca, who is usually mentioned first, was presumably the more active. Expelled as Jews from Rome, they met Paul in Corinth and were left by him at Ephesus, where they catechised the convert, Apollos (Acts 18). Their reputation was such that all the Gentile churches gave thanks for them (see also 1 Corinthians 16:19; 2 Timothy 4:19). Andronicus and Junia (Romans 16:7) were probably husband and wife (Junia is a common Roman name for a woman; the masculine "Junias", as frequently printed, is otherwise unknown). Both husband and wife, then, are apostles, and outstanding among the apostles, being Christians before Paul himself. Paul lists other friends (16:8-15), including several women, but we know nothing about them beyond their names: Tryphaena, Tryphosa, Persis, Rufus's mother Julia, and Nereus's sister.

Other women disciples besides Prisca had churches gather in their homes: Mary, mother of John Mark, at Jerusalem (Acts 12:12), and Nympha at Laodicea (Colossians 4:15). Timothy's mother Eunice and his grandmother Lois are also held up as examples of faith (2 Timothy 1:5). So there are many women who "struggled hard in the work of the gospel . . . whose names are in the book of life" (Philippians 4:3), demonstrating in practice that men and women are equal in Christ.

FOR LITURGICAL USE

It is easy to miss the importance of women in the ministry of Jesus and in the early church. Some women are known to us by name; many are anonymous. Women followed Jesus in his ministry and supported his work. Women were present at the crucifixion, when all the apostles had fled, and women were the first to proclaim the resurrection. Romans chapter 16 offers rich evidence of the role of women in the early church, which is also visible elsewhere in the New Testament. They bore apostolic witness to the gospel and suffered for the faith.

SENTENCE

Shall I open the womb and not deliver? says the Lord; shall I, the one who delivers, shut the womb? says your God. *Isaiah 66: 9*

COLLECTS

Everloving God,
your Son humbly accepted the virgin's womb
and trusted the ministry of women;
strengthen the hearts and hands
of your disciples of today, both women and men,
that your church may be nourished
by our loving service;
through Jesus Christ our Redeemer.

Praise God who sent Jesus,
for us and for our salvation,
for women and men equally and alike.
Praise God for the difference
women have made to the church Jesus gave us.

PSALMS 30 33: 1-12

READINGS

Isaiah 66: 10-13	As a mother comforts her child
Romans 16: 1-7	Apostolic ministry by women
Luke 7: 36-8: 3	A woman's ministry to Jesus

POST-COMMUNION SENTENCE

These women have struggled hard in the work of the gospel,
together with all whose names are in the book of life.

Philippians 4: 3 (adapted)

In the New Testament “the saints” means all the believers who are dedicated to God. As such, the word has connections with the dedicated believers of the old covenant. In the Christian tradition particular honour began to be paid to exceptional examples of the Christian way, especially those who died for the faith, the martyrs. So the word “saint” came to describe those who have become officially recognised by the church as in some measure fulfilling their call to be saints. In the seventeenth century Jeremy Taylor wrote:

The memories of the saints are precious to God, and therefore they ought also to be so to us: and such persons, who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated.

The setting aside of a special day to commemorate all saints, whether known or unknown, has a complex and rather confused history. A feast in honour of “the martyrs of the whole world” was kept in the late third century in the east, and by the late fourth century there were references to such a day on the first Sunday after Pentecost. In Rome in 610 the old Roman Pantheon was consecrated as a Christian church and dedicated to “St Mary and All Martyrs” on 13 May that year. That may mark the emergence of the annual feast in the western church.

The enlarging of the feast to include not just all martyrs but all saints, and the observance of the feast on 1 November, are harder to trace. Pope Gregory III (734-741) dedicated a chapel in St Peter’s

November 1 also seems to have been the day for observing a feast to All Saints in Ireland from about that time. It is possible that the November date began in Ireland and spread from there throughout Europe.

The universal observance of All Saints' Day on 1 November was urged in 844 by Pope Gregory IV in a letter to the emperor Louis the Pious. Certainly, the feast had become a popular one and fixed on 1 November by the tenth century.

FOR LITURGICAL USE

Although in the New Testament “saints” refers to all Christians, the church soon gave special honour to the heroes of the faith, especially martyrs. In the early church, a feast commemorating all martyrs seems to have been observed in association with Pentecost. The extension of the feast to include all the saints and its observance on 1 November emerged some time in the eighth century. The feast allows us to express our sense of communion with all those who have gone before us, whether known or unknown, who have witnessed to their faith in Christ.

SENTENCE

Know what is the hope to which God has called you, what are the riches of the glorious inheritance in the saints, and what is the immeasurable greatness of God's power in us who believe.

Ephesians 1: 18-19

COLLECTS

Almighty God,
your saints are one with you
in the mystical body of Christ;
give us grace to follow them
in all virtue and holiness
until we come to those inexpressible joys
which you have prepared for those
who truly love you;
through Jesus Christ our Lord.

Eternal God,
you have always taken men and women
of every nation, age and colour
and made them saints;
like them, transformed,
like them, baptised in Jesus' name,
take us to share your glory;
where you reign one God for ever.

PSALMS 1 145

READINGS

Daniel 12: 1-3	The rule of the saints
Revelation 7: 1-4, 9-17	The triumph of the saints
Matthew 5: 1-12	The character of the saints

POST-COMMUNION SENTENCE

These are they who have put off mortal clothing and have put on
the immortal, and have confessed the name of God; now they are
being crowned, and receive palms. *2 Esdras 2: 45*

All Souls' Day is in many ways an extension of All Saints' Day. As the word "saint" came to be restricted more and more to the heroes of the faith, the urge to commemorate all the members of the church who had died in the faith of Christ found its outlet in the development of All Souls' Day. The commemoration was formalised in 998 by the abbot of Cluny, Odilo. It was he who decreed 2 November, the day after All Saints' Day, as the appropriate day to commemorate "all the dead who have existed from the beginning of the world to the end of time". As the reforming influence of Cluny in many areas of monastic life spread through other Benedictine houses, so the observance of All Souls' Day grew throughout Europe and then beyond.

The feast was abolished in the Church of England at the Reformation because of its association with masses for the dead. The day has been restored to many modern Anglican calendars as a more general commemoration of the faithful departed.

FOR LITURGICAL USE

In the New Testament “the saints” means “Christian believers”, that is, all members of the church. Gradually the term “saint” came to mean the heroes of the faith, and that was how All Saints’ Day on 1 November was eventually regarded. Odilo, the abbot of Cluny in the first half of the eleventh century, provided for the commemoration of all the departed on 2 November, and this Benedictine tradition spread throughout the church. The feast was abolished in England at the Reformation, but has been restored to many Anglican calendars as a general commemoration of the faithful departed.

SENTENCE

We believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him.

1 Thessalonians 4: 14

COLLECTS

Merciful God,
your Son is the resurrection and the life
of all the faithful;
raise us from the death of sin
to the life of righteousness,
that at the last,
with all your faithful servants,
we may come to your eternal joy;
through our Saviour Jesus Christ.

Jesus Christ, Lord of the living and dead:
With each generation
Your body of believers grows and grows.
Thank you for all who have gone before us,
For what they achieved and what they learned.
Give us strength to do your will,
to be your body now;
to the honour of your holy name.

PSALMS 16 116

READINGS

Isaiah 25: 6-9
1 Peter 1: 3-9
John 11: 21-27

POST-COMMUNION SENTENCE

Jesus said, "When I am lifted up from the earth, I will draw all
people to myself."

John 12: 32

Martin of Porres
Monk, Peru

November 3

Martin was born in Lima, Peru, on 9 November 1579, the illegitimate son of a Spanish knight, John de Porres, and Anna, a coloured freewoman from Panama. His mother apprenticed him at the age of twelve to a barber-surgeon, but three years later he received the habit of the third order of the Dominicans. He was admitted to the friary in Lima, and was then invited to be professed as a Dominican lay brother on account of his extraordinary devotion to the poor.

As an almoner of the friary, Martin was entrusted with the daily distribution of material help to the poor, a task in which he showed both method and loving care. He used his medical training, such as it was, to care for the sick both outside and inside the friary. Martin cared deeply and unceasingly for the unfortunate, the sick, the poor, and those at the lowest levels of society, the African slaves. His care was extended to all without regard to race or colour. This is why he is regarded as the patron saint of interracial justice and harmony. He established an orphanage and a foundling hospital. At a period and in a culture not noted for its care of animals, Martin's good nature extended to animals, not merely domestic animals but even vermin. Although he was a layman, many people sought his counsel, while his readiness to perform the most menial tasks earned him the nickname, "Brother Broom".

Many visions and miracles are attributed to Martin. He spent a large part of his life seeking reconciliation within a multiracial and exploitive society. His spirituality was centred in a deep devotion to the holy Eucharist. On his death in 1639 he was accounted a saint by popular acclaim, but he was not beatified until 1837. He was finally canonised in 1962.

Martin of Porres
Monk, Peru

November 3

FOR LITURGICAL USE

Martin of Porres lived all his life in Peru. He was born in 1579, the illegitimate son of a Spanish knight and a coloured woman. He became a Dominican lay brother. He is remembered for his outstanding work with the sick, the poor and with African slaves, as well as for his lifelong efforts to reconcile and heal the differences in a multiracial society. Because of his willingness to perform the most menial tasks, he was nicknamed “Brother Broom”. He died in 1639.

SENTENCE

Those who were not my people I will call my people, and the one who was not beloved I will call “beloved”, says the Lord.

Romans 9: 25 (adapted)

COLLECTS

Everloving God,
you have made of one kindred all races of humanity;
we thank you for your servant Martin of Porres,
whom you emboldened by your Spirit
to strive passionately and patiently for justice and harmony;
may we, in our land and throughout the world,
have a like commitment to people of every race and colour,
that all may be one in Christ Jesus our Lord.

O wondrous God!
Only you could take Martin,
the simple mulatto lay brother from Peru,
and have him declared a saint,
patron of interracial justice and harmony.

Richard Hooker
Priest, Theologian

November 4

Richard Hooker is one of the outstanding theologians of the Anglican Church. In the late sixteenth century he was a great apologist for the Elizabethan Settlement and the development of the Church of England. He was born in Heavitree, Exeter, about 1554. He showed promise at school. Through the influence of John Jewel, Bishop of Salisbury, he was admitted in 1567 to Corpus Christi College, Oxford, first as a chorister, then as a clerk. He went on to become a scholar and in 1577 fellow of the college.

After ordination and marriage, Hooker became rector of Drayton Beauchamp and in 1585 master of the Temple. It was here that he entered into public debate with the well-known Puritan, Walter Travers. Hooker came to be noted by the authorities as a champion of the established church, and he was made rector of Boscombe in 1591. He finally became rector of Bishopsbourne near Canterbury in 1595 and died there in 1600.

In the wake of his controversy with Travers, Hooker wrote his *Of the Laws of Ecclesiastical Polity*, the first five books of which were published in his lifetime. The last three books were published much later and cannot be reliably attributed to Hooker in their published form. In the first five books Hooker presents a reasoned defence of the Elizabethan Church of England and the *Book of Common Prayer*.

The defence is presented with an air of calm detachment. The Puritan recourse to Scripture for all rules and laws governing the church took the form that what was not commanded in Scripture was forbidden. Hooker argued for the dependence of Scripture itself and its interpretation on the more fundamental laws of reason and nature planted by God in creation. It is on this basis that the laws of the state and the church must be established, with the addition of

scriptural revelation, tradition, reason itself and experience. So Hooker was able to show that the Church of England is justified in maintaining its continuity with the medieval church, but is also reformed, and is not bound to look solely to Scripture for sanctions for its beliefs and practices.

The Church of England, therefore, was able to find in Hooker's writings a positive justification for the form it had taken, against the Puritan accusations that its forms and practices were not rooted in Scripture alone. The fifth book of Hooker's treatise is an extended defence of the *Book of Common Prayer* against Puritan accusations of its continuation of medieval corruptions and errors.

Richard Hooker
Priest, Theologian

November 4

FOR LITURGICAL USE

Richard Hooker was born in Exeter in 1554. After studies at Oxford and ordination he became master of the Temple in 1585. He entered into debate with the Puritans, who were demanding further reforms of the Church of England. In his *Of the Laws of Ecclesiastical Polity*, Hooker offered a reasoned defence of the forms and practice of the Church of England, based on ideas of natural laws given by God in creation. Hooker died as parish priest of Bishopsbourne near Canterbury in 1600.

SENTENCE

The law of the Lord is perfect, refreshing the soul; the precepts of the Lord are right, and rejoice the heart. *Psalm 19: 7, 8*

COLLECTS

God of truth and peace,
you gave to your servant Richard Hooker
gifts of learning and charity
to defend the Anglican way;
may we and all
who seek to understand your ways
be enlightened by your Spirit of truth and love;
through Jesus Christ our Lord.

Patient God,
give us Richard's willingness to offer reason
in the place of controversy and distortion;
give us respect for those with whom we disagree,
and moderation in conflict.

PSALMS 119: 89-96 119: 97-104

READINGS

Sirach 24: 1-10

2 Timothy 2: 22-25

John 16: 12-15

The resting place of wisdom

A good teacher corrects gently

The Spirit will lead into truth

POST-COMMUNION SENTENCE

Blessed are the peacemakers, for they will be called children of God.

Matthew 5: 9

Te Whiti o Rongomai
Prophet

November 6

Te Whiti was one of the most remarkable of the Māori prophetic figures of the nineteenth century. He provided leadership to his people in establishing a model community at Parihaka and enabled them by non-violent means to protest at the unjust confiscation of their lands. Furthermore, this was 60 years before Mahatma Gandhi in India.

Te Whiti o Rongomai of the Ngāti Awa tribe was born at Ngāmotu near New Plymouth about 1831, though another tradition suggests a date about 1817. He went to the mission school run by Johannes Riemenschneider. This was not Te Whiti's first introduction to the gospel, for Taranaki Māori returning from the Bay of Islands had brought news of the gospel. Consequently, when Riemenschneider announced on his arrival in 1846 that he came in peace, bringing God's word, Te Whiti replied, "We know that word and greet you in God's peace." Te Whiti developed a wide-ranging and deep knowledge of the Bible and could quote large sections by heart. The Bible was his constant companion, the single most important influence on his life.

By 1872 the warfare that had flared since 1860 had come to an end. The war had been devastating to Māori life, and further war was not a viable option. Then, to add to Māori degradation, there was the government's confiscation of vast tracts of Māori land, which was eagerly sought after by the land-hungry European settlers. Part of the land designated for confiscation was on the western flanks of Mount Taranaki and included the village of Parihaka.

Here Te Whiti had come and, with his fellow leader Tohu Kākahi, set up a unique community. Instead of the usual fortified village, Te Whiti created an open village on the banks of the Waitotoroa. It was

in a real sense a model village, for its layout was carefully planned, the economy and agriculture were efficiently managed, the education of the young was seen to, sanitation and health measures were enforced, and alcohol was forbidden.

Until 1877, the government ignored the fact that Māori had returned to live on land that had been officially confiscated. Settler pressure mounted, however, for the acquisition of these fertile lands, and the surveying of the Waimate Plains to the south of Mount Taranaki began. In 1879 the surveyors smashed Māori fences and destroyed crops. Te Whiti and his people realised that if they took no action the land would simply be taken, and the question of justice would go by default. So, in March 1879, Te Whiti's men packed up the surveyors' equipment for them and escorted them across the Waingongoro River to land legitimately sold earlier.

Te Whiti was an outstanding orator, and by the strength of his mana he forged his people into a cohesive and unified community. Many from other tribes joined them. From his study of the Scriptures, Te Whiti was able to offer an explanation for the suffering of the people: it was God's work, and through their suffering they would attain grace. He reminded them that they were not the only ones to suffer, but in God alone lay salvation. God would in the end vindicate the small people of the world. It was only a small step from that theology to passive Māori resistance to Pākehā force. Te Whiti told his followers:

Go. Put your hands to the plough. Look not back. If any come with guns and swords be not afraid. If they smite you, smite not in return. If they rend you, be not

discouraged. Another will take up the good work. Te Whiti was by no means anti-Pakeha. Much later in his life, when asked if it were true that he had predicted that one day all Pakeha would be swept into the sea, he dismissed it angrily:

What I said and wished to convey was, that the two races should live side by side in peace, . . . the white man to live among us - not we to be subservient to his immoderate greed.

The inevitable confrontation developed, with the protesters being arrested. Their places were taken by more of Te Whiti's supporters, till all the gaols were full. The settlers were adamant in their insatiable demand for land, and Te Whiti and his people were defiant. The Native Minister, John Bryce, was determined not to give in to what he considered a handful of Māori troublemakers. The government had no intention of backing down, and in October 1881 eager volunteers formed a group of armed constabulary and were ordered to Parihaka to arrest Te Whiti and other leaders in the Parihaka community.

When the troops reached Parihaka at 7.15 a.m. on 5 November, they found the fences pulled down to allow them in, and they were offered bread. The only thing in their way was a group of 200 children singing songs. When Bryce read the Riot Act and called on the Māori to disperse, he was met with silence. When the arresting party entered, the Māori cleared a way for them. Te Whiti and his assistant Tohu Kākahi and their wives walked with dignity into captivity. The troops dispersed any Māori who were not local and destroyed most of the crops and part of the village. Te Whiti and

Tohu were charged with using seditious language, but never tried, despite frequent demands for a fair trial. They remained under arrest without trial for a year in the South Island, but in the end had to be released.

The surveying of the confiscated land had not been prevented, though a Royal Commission in 1926 found that the Māori land claims were just. Te Whiti and Tohu returned to Parihaka in 1883. They had to rebuild the community, which had fallen into disrepair. The campaign of civil disobedience as a protest against the unjust confiscations continued, with the ploughing of disputed lands. Te Whiti was imprisoned again for six months in 1886, and in 1897 ninety-two Māori were arrested for similar actions.

At a time of great difficulty for the Māori people, Te Whiti provided outstanding leadership. Both Te Whiti and Tohu died in 1907. In the 1890s there were sharp differences of opinion between the two men, but their contribution to their people was complementary rather than antagonistic. By that time they had each given over forty years of guidance to the community. Tohu died on 4 February 1907, and Te Whiti on 18 November. Te Whiti was buried at a vast tangi involving people from all over New Zealand. A marble column was erected above his grave, and on it were inscribed these words in Māori and English:

He tangata ia i mahi i nga mahi
Nunui, hei peehi i te kino
kia tu ko te rangimarie
Hei oranga mo nga iwi
Katoa i te ao ko tana tohu
I waiho ake te tona iwi ki
Te Ati-awa he Raukura
Tona tikanga
Hei kororia ki te Atua i runga
Hei maunga-ronga ki runga
Ki te whenua
Hei whakaaro pai ki te tangata

He was a man who did
great deeds in suppressing evil,
so that peace might reign
as a means of salvation
to all people on earth.
His emblem, the white feather,
which signifies
glory to God on high
peace on earth
and goodwill to all mankind,
he bequeathed to his people
Te Ati-Awa.

Te Whiti o Rongomai
Prophet

November 6

FOR LITURGICAL USE

Te Whiti o Rongomai was born at Ngāmotu near New Plymouth, about 1831. He was educated by missionaries and developed an intense love of the Bible. During the turbulent 1860s he sought a peaceful means of fostering Māori claims. At Parihaka he built a model community, and after the war encouraged his people to resist peacefully the unjust occupation of confiscated land. This led to conflict with the government. On 5 November 1881 armed constabulary entered Parihaka. They were met by children chanting songs. Te Whiti was arrested and imprisoned without trial for a year. He died in 1907.

SENTENCE

He aha tā Ihowā e rapu nei ki a koe, heoi anō ko te whakawā tika, ko te pai ki te tohu tangata, ko te whakaiti me te haere tahi i tōu Atua?

Mika 6: 8

What does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God? *Micah 6: 8*

COLLECTS

E te Atua e tō mātou Matua i te rangi,
i arahitia ai e koe ngā tohunga o onamata ki tāu tama.
Ka huri ō mātou whakaaro ki a te Whiti o Rongomai i tēnei rā.
Ka mau mahara mātou ki āna mahi whakamīharo.
Anō te ahuareka a ngā waewae i runga i ngā maunga
o te kaikawe i te rongopai,
e kauwhau ana i te maungārongo,
meinga te mārāma o tōu rongopai
kia tīaho i roto i te ao katoa
kia aru kia koropiko ai ngā tāngata ki a koe
i ngā wāhi katoa,
ko Īhu Karaiti te Ariki o te rongomau. Āmine.

God of peace and justice,
you called Te Whiti o Rongomai
to lead his people
to struggle for justice
by peaceful means;
may we defend the rights of the powerless
and build our communities
on the basis of mutual care and love;
through Jesus Christ the prince of peace.

Jesus, peacemaker, disgraced and crucified,
you were with Te Whiti
in refusing to meet force with violence;
speak to us now with gospel power.

PSALMS 72 85

READINGS

Isaiah 52: 1-6	God's people carried off
Galatians 5: 13-23	The harvest of the Spirit
Luke 1: 68-79	The song of Zechariah

POST-COMMUNION SENTENCE

Erangi ki te pākia tōu pāpāringa matau e tētahi, whakaangahia atu hoki tērā ki a ia. Ā, ki te mea tētahi kia whakawākia koe, ka tangohia tōu koti, tukua atu hoki tōu ngeri ki a ia. *Matiu 5: 39, 40*

If anyone strikes you on the right cheek, turn the other also;
and if anyone would sue you and take your coat, give your
cloak as well. *Matthew 5: 39, 40*

Willibrord

November 7

Archbishop of Utrecht, Missionary

Willibrord was born in 658 in Northumbria, England. His father was a recluse and eventually became a hermit. At the age of seven Willibrord was sent away to be trained as a church boy and was educated by Wilfrid in his monastery at Ripon.

In 678 Willibrord went to Ireland to improve his education, and while there became enthusiastic about missionary work. After twelve years in Ireland he was ordained as priest, and with a number of companions set out to preach the gospel on the lower Rhine, in what we now call the Netherlands. The Frisians who inhabited this region were being incorporated into the growing Frankish Empire. While Willibrord was visiting Rome, one of his fellow missionaries, Swithbert, was consecrated in England as a bishop for the district. In 695 Willibrord went back to Rome and was himself consecrated bishop, with instructions to put the organisation of the church on a sound footing. He established his centre at Utrecht. He founded several monasteries, the largest of which was at Echternach in what is now Luxembourg. He appointed bishops to various new sees.

Willibrord was dependent on the support of the secular rulers, and between 714 and 719 was forced out of Utrecht by the pagan king Radbod. After Radbod's death, Willibrord returned to Frisia and continued his missionary work, extending it even into Denmark. Little is known about him personally. He was a patient, thorough worker, content to lay good foundations, on which later evangelists could build. He began a century of English Christian influence in Europe. Boniface (see 5 June) worked with Willibrord for a while before eventually going to Mainz. Willibrord died at Echternach in 739 and was immediately revered as a saint.

Willibrord
Archbishop of Utrecht, Missionary

November 7

FOR LITURGICAL USE

Willibrord was born in Northumbria in 658. During studies in Ireland he developed an enthusiasm for missionary work. In 690 he went with some others to Frisia, and in 695 was made bishop of the region, with his centre at Utrecht. His patient laying of foundations was the beginning of a century of English missionary work in Europe. He founded monasteries and appointed bishops to new dioceses and did much to establish the church on a sound base in the face of pagan opposition. He died in 739.

SENTENCE

The faithful will abide with the Lord in love, because grace and mercy are upon God's holy ones.

Wisdom 3: 9

COLLECTS

Everliving God,
in your great love
you called Willibrord to be an apostle to the Netherlands;
give to your faithful people today
a will to follow your leading,
a heart open to strangers,
and a thirst to bring others to know you;
through Jesus Christ our Saviour.

Jesus Christ, new life to the world,
you called Willibrord to be an apostle to the Frisians;
give us his confidence to lay secure foundations,
so that, at our death,
others may build on what we leave behind.

PSALMS 18: 17-30 111

READINGS

Wisdom 10: 9-14

The power of godliness

Ephesians 2: 13-20

No longer aliens

Mark 13: 3-13

The gospel must be preached

POST-COMMUNION SENTENCE

Jesus said, "As the Father has sent me, so I send you." *John 20: 21*

The Saints and Martyrs of the Anglican Communion

November 8

The Anglican Communion was in many respects a totally unplanned and fortuitous development. It grew out of the spread of the influence of the Church of England, mainly in the nineteenth century. Anglicanism reached America in the seventeenth century with the colonists. The vigorous missionary thrust of the evangelical societies of the church in the late eighteenth and early nineteenth centuries planted elements of the Anglican way in many parts of the world. British commercial and colonial expansion in the nineteenth century accelerated this and led to the formal establishment of numerous Anglican Churches.

The emergence of an Anglican Communion is most appropriately dated from the first Lambeth Conference in 1867. Even so, the acceptance of such a communion was not without misgivings in some circles about the relationships of the various components of the now world-wide Anglican Church to each other. What has emerged is a communion of autonomous churches, who nevertheless value their family association as parts of a world-wide communion.

The growth of the Anglican Communion has produced its own significant contributors to the witness of faith. Some of these people are commemorated individually in our Calendar, including some from Aotearoa/New Zealand who would have a claim to recognition by the whole Anglican Communion: Janani Luwum (17 February); Kereopa and Manihera (13 March); Frederick Denison Maurice (1 April); George Augustus Selwyn (11 April); Apolo Kivebulaya (30 May); The Martyrs of Uganda (3 June); Sadhu Sundar Singh (19 June); William Wilberforce (29 July); Mary Sumner (9 August); John Coleridge Patteson (20 September); Henry Martyn (20 October); Charles Simeon (12 November); Josephine Butler (30

December). There are also others who played important roles in the growth of the church and the spread of the gospel. Among the missionaries of the church there were Thomas Bray (1656-1730), priest and missionary and the inspiration behind both the Society for Promoting Christian Knowledge (1699) and The Society for the Propagation of the Gospel (1701); Robert Machray (1831-1904), one of the great organisers of the church in Canada, notably in Rupert's Land, where he promoted its indigenous nature vigorously; and James Hannington (1847-1885), Bishop of Eastern Equatorial Africa and linked with the Ugandan martyrs. In England itself there were examples of saintly characters, like Edward King (1829-1910), Bishop of Lincoln. The leadership of Archbishop William Temple (1881-1944) and the international scholarship of J.B. Lightfoot (1828-1889), B.F. Westcott (1825-1901), and F.J.A. Hort (1828-1892) were significant. In the ecumenical movement, C.H. Brent (1862-1929), Bishop of the Philippines, was an outstanding figure, especially in relation to the "Faith and Order" movement.

Then there are the others who patiently and faithfully served Christ in their day, some of whom suffered for their commitment. All these are commemorated for their part in the life and witness of the Anglican Communion.

*The Saints and Martyrs
of the Anglican Communion*

November 8

FOR LITURGICAL USE

The exciting thing about the Anglican Communion has been its emergence out of the national Church of England into a world-wide fellowship involving people of widely different origins and cultures. In the four hundred years or so in which the modern Anglican tradition has existed, God has changed the Church beyond recognition. In the process of growth and development, the Anglican Communion has produced its own heroes, who have borne witness to Christ, sometimes at the cost of their life.

SENTENCE

The Lord is our God; we are the Lord's people, the flock that God shepherds.

Psalm 95: 7

COLLECTS

God of all the earth,
we praise you for those of our Anglican heritage
who have borne witness to Christ
in life and in death;
strengthen us to build well
on the foundations they have laid,
that your name may be glorified
in all the world;
through Jesus Christ our Lord.

Holy Spirit, ever living, ever new and unexpected,
we remember with pride and affection
those who by their lives and by their deaths
have served our Anglican Communion;
help us in our turn to follow you
wherever you send us.

PSALMS 65: 1-8 113

READINGS

Ecclesiasticus 34: 14-17	Those who trust in God
Ephesians 3: 8-12	God's age-old purpose
Matthew 12: 46-50	The family of Jesus

POST-COMMUNION SENTENCE

You are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. *Ephesians 2: 19, 20*

Leo the Great

November 10

Bishop of Rome, Teacher of the Faith

Leo was one of the most significant popes of the early church. He did much to consolidate the papal office, but also won the admiration of those around him for his great pastoral and administrative skills in very difficult circumstances.

We know little of Leo's early life, but he grew up at a time when the western Roman Empire was disintegrating. The Germanic tribes had spilled over the borders into the empire, and the organisation of the empire was completely unable to cope. Leo's great abilities as an administrator in these trying circumstances did much to enhance the status of the papacy as both the religious and administrative heart of the west.

Leo served as one of the senior deacons of Rome from about 430, with responsibility for finances, social relief work and administration of church properties. It was a task that he did brilliantly. As a result, when Pope Sixtus III died in 440, Leo was elected as his successor. He brought to the papal office a concern for proper organisation that led to centralisation of control. Where earlier popes had merely responded with opinions when consulted by other bishops, Leo emphasised his role as successor of Peter and as an authoritative voice in the church. The clarity and precision of his statements enhanced the papal office and its widespread acceptance.

Leo took up the same approach to the church in the east, which at the time was racked by theological debates about the person of Christ and acceptance of his full divinity and full humanity in a single person. Leo wrote a long letter (the *Tome of Leo*), which clearly stated the need to accept the reality of the two natures in one person. In Leo's eyes he had spoken and the matter was settled.

When the document was read at the Council of Chalcedon in 451, the majority in the east were grateful for the statement and approved of it, but on the grounds that it was theologically acceptable, not merely because of its papal origins.

Leo was also a consummate diplomat. When Attila and his Huns were about to sack Rome in 452 after rampaging through Milan, Leo persuaded them to withdraw and accept an annual tribute payment instead. Three years later, when Genseric led his Vandals on a pillaging expedition in Rome, Leo again interceded and persuaded them to desist from the slaughter of the citizens. Leo then gave his energies to restoring the city and its churches and the morale of the people. It is understandable that soon after his death in 461 Leo was being honoured by the people as a saint.

Leo the Great

November 10

Bishop of Rome, Teacher of the Faith

FOR LITURGICAL USE

Leo the Great was elected Bishop of Rome in 440 and brought great skills of care and administration to the papal office. At a time when the western Roman Empire was disintegrating, he provided a central focus for decisions of the church in the west. He administered the resources of the church well and negotiated with the invading Huns and Vandals to ensure peace and stability in Rome. His letter to the eastern church on the person of Christ was accepted at Chalcedon as a helpful and orthodox statement. He died in 461.

SENTENCE

“My grace is sufficient for you,” says the Lord, “for power is made perfect in weakness.” *2 Corinthians 12: 9 (adapted)*

COLLECTS

Gracious and eternal God,
you called your servant Leo
to strengthen your church
and to proclaim with power
that Jesus Christ is truly divine and truly human,
one with us in our humanity
and one with you in your divine being;
help us to be strong in this faith
and to hold fast the mystery of our redemption;
through Jesus Christ our Lord.

Jesus, light to Leo,
as he protected the church
from heresies, Huns and Vandals,
help us now, in our dangers and confusions,
to see our way.

PSALMS 2 47

READINGS

Ecclesiasticus 1: 1-13

2 Timothy 1: 5-14

Luke 12: 35-44

The Lord gives wisdom

Christ judged me faithful

A trustworthy steward

POST-COMMUNION SENTENCE

Jesus said, "Because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you."

John 14: 19, 20

Martin
Bishop of Tours

November 11

Martin of Tours became one of the most popular of all saints and is a patron saint of France. He was born about 316 in Pannonia (modern Hungary), of pagan parents. His father was in the Roman army, and Martin himself became a soldier. Under Constantine as the first Christian emperor, Christianity flourished, but so too did the idea of monasticism or asceticism as an ideal for the committed servant of God.

Martin was enrolled as a catechumen at an early age, and found his commitment to Christ in conflict with his position as a soldier. He was disciplined for his “conscientious objection”, and eventually discharged from the army. That was the occasion of the famous story of Martin cutting his cloak in two to share with a beggar, and then seeing in a dream Christ wearing half a cloak and saying, “Martin, a simple catechumen, covered me with this garment.”

In 360, Martin joined Bishop Hilary, whom he admired, at Poitiers, and founded nearby the first monastery in Gaul. Martin pioneered the monastic way as a means of converting the countryside, the church having been largely confined to the cities and towns till then. In 372 by popular acclaim he was made Bishop of Tours, a position he accepted only on condition he could continue his ascetic lifestyle. He remained Bishop of Tours till his death in 397. He continued to encourage the spread of Christianity among country people.

Martin also became involved in the contemporary theological debates, arguing firmly for the autonomy of the church against the state in the case of Priscillian. Priscillian was a quasi-gnostic, condemned by the church as a heretic. The state, becoming increasingly intolerant of any deviancies, was determined to execute

Priscillian on the capital charge of sorcery. Martin argued (unsuccessfully in the end) that Priscillian's views were a matter for the church, not the state. Martin's stand against violent repression of heresy was unpopular with some of his fellow bishops, as was his austere life-style.

Martin's popularity as a saint owes as much to the charm of the biography of him written by his friend Sulpicius Severus as it does to his personal popularity.

Martin
Bishop of Tours

November 11

FOR LITURGICAL USE

Martin was born about 316. Like his father, he joined the army, but found this incompatible with his Christian commitment. The story of his cutting his cloak in two to share with a beggar comes from this period of his life. He was attracted to the monastic life, and established monasticism in Gaul as a means of converting the countryside. In 372 he was made Bishop of Tours, a position he held till his death in 397. He became an extremely popular saint in the Middle Ages and a patron saint of France.

SENTENCE

The word of God is living and active, sharper than any two-edged sword.

Hebrews 4: 12

COLLECTS

Everloving God,
you called Martin from military service
to be a bishop in your church;
may we, following the example of his compassion,
care for the needy
and deal gently with all people,
that we may be clothed with righteousness;
through Jesus Christ our Redeemer.

Jesus of Nazareth, thank you for Martin,
the soldier who shared his cloak with a beggar,
the pastor who searched deep into the country,
the bishop who protested against a heretic's execution;
he brought the message of the kingdom.

PSALMS 15 112

READINGS

Deuteronomy 15: 7-8, 10-11	Help the needy
1 Thessalonians 5: 4-11	The Christian's armour
John 13: 31-35	Love one another

POST-COMMUNION SENTENCE

Do good and be rich in good works, generous and ready to share.

1 Timothy 6: 18 (adapted)

Charles Simeon
Cambridge, Priest

November 12

Evangelical piety in England manifested itself in two main streams: the Methodists and the evangelicals. The latter remained committed to the Church of England, the *Book of Common Prayer* and episcopal government of the church. Charles Simeon became the leading evangelical of his time. Although all his ministry was spent in Cambridge, his influence was world-wide. He was born in Reading in 1759 and educated at Eton and Cambridge. He became a fellow of King's College, Cambridge, in 1782, and was ordained priest in 1783. He was appointed vicar of Holy Trinity the same year and remained a fellow of King's and vicar of Holy Trinity until his death in 1836.

There was already some evangelical influence in Simeon's family background. At Eton he was athletic, but became the butt of some ragging for a display of religious seriousness uncommon at the school. When he went to Cambridge, he entered a town and college where religious life was at a low ebb, and the Methodist revivals were not present. In 1779, whilst engaged in a thorough preparation for the reception of holy communion, required as a condition of his entrance to his college, he became aware of the redeeming love of God. This changed the whole tenor of his life.

By 1783 Simeon had found some evangelical companions and established a reputation as a preacher. Through family influence he was appointed to Holy Trinity Church, Cambridge. He was not the choice of the parishioners, the more belligerent of whom spent most of the next ten years putting obstacles in his way and heckling him in the street. By patient perseverance and personal commitment to Christ, together with his telling preaching, hostility and prejudice were overcome. He rapidly acquired great influence over the undergraduates, and they came in vast numbers to hear him preach. What they heard was a vigorous but gracious

proclamation of the gospel in its evangelical style with an emphasis on biblical exposition focused on the person of Jesus Christ. Simeon himself described his aim as “to humble the sinner, to exalt the Saviour, to promote holiness”. It was a new emphasis in preaching and aroused considerable opposition in some quarters. Simeon persisted, and by his clear sincerity and warm charity he won respect and acceptance. Lord Macaulay, writing of him in later years, said,

If you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway in the Church was far greater than that of any primate.

Simeon’s influence spread further afield and he very quickly became the leader of the evangelical churchmen. He set up the Simeon Trust to exercise some control over appointments to some parishes. Many of his pupils were influenced by his example to give themselves for service overseas, Henry Martyn being one of them (see 20 October). He was one of the founders of the Church Missionary Society and a keen supporter of the British and Foreign Bible Society. He gave considerable advice to the East India Company concerning the suitability of clergy offering for chaplaincy work. He wrote a commentary on the Bible, *Horae Homileticae*, published in 1819-20. This was his largest work, though he wrote much else, and his sermons were published in twenty-one volumes. It is however as a man of prayer and a pastor that he is best remembered, for his example inspired many to win others for Christ. Together with his friends, Simeon did much to change the ethos of the Church of England in the early nineteenth century, bringing a new zeal in devotion, a deep love of others, and an enhanced standard of clerical duties.

Charles Simeon
Cambridge, Priest

November 12

FOR LITURGICAL USE

Charles Simeon was born in Reading in 1759 and was educated at Eton and Cambridge. After a conversion experience in 1779, he became the leading evangelical of his day. Overcoming initial hostility, he became a very influential preacher at Holy Trinity, Cambridge, where he was vicar from 1783 till his death in 1836. His preaching, writing and pastoral zeal caused many to win others for Christ. He was a founder of the Church Missionary Society, and a frequent adviser on chaplaincies to the growing British overseas interests, especially in India.

SENTENCE

With my whole heart I seek you, O Lord; let me not stray from your commandments.

Psalms 119: 10

COLLECTS

Merciful and gracious God,
you gave Charles Simeon such a love for souls
that he preached and laboured fervently,
so that all might come to their true home;
so fill our hearts and minds with your goodness,
that we may be one with you at all times,
in the fellowship of Jesus Christ our Redeemer.

God, whose purposes never change,
give us the zeal and sincerity you gave to Charles,
and any hostility our earnestness may ignite
will turn to admiration.

PSALMS 34: 11-22 57: 8-12

READINGS

Jeremiah 23: 1-4	I will bring them back to their fold.
Philippians 1: 3-11	I yearn for you all
John 17: 14-23	I have given them your word

POST-COMMUNION SENTENCE

One believes with the heart and so is justified, and one confesses
with the mouth and so is saved. *Romans 10: 10*

*Margaret
Queen of Scotland*

November 16

Queen Margaret of Scotland was descended from the traditional English royal line. When the Danes ruled England briefly during the eleventh century, some descendants of the English royal family sought exile on the continent. Margaret was probably born in Hungary in 1046 and educated there. She returned to England in 1057 on the collapse of the Danish royal line. With the Norman conquest in 1066 making her position intolerable in England, she took refuge at the court of Malcolm III of Scotland and married him in 1070.

Margaret set about reforming the church in Scotland and introducing an English influence. Church life in Scotland was not strong at that time, but there were those who were critical of the English influence Margaret brought to bear on the problem. She pressed for a much stricter observance of Lent, and insisted that the mass should follow the Roman rite. Sunday was to be devoted to prayer. Her husband, realising her ability and her goodness, turned to her for advice about the affairs of the kingdom. Her biographer said that the king came to see “that Christ truly dwelt in her heart. What she rejected, he rejected. What she loved, he, for love of her, loved too.”

She was a faithful wife and mother, bearing six sons and two daughters. She saw to the spiritual welfare of her large household and maintained a strong devotional life. She was famous for her care for orphans and poor people, often visiting them in their homes and nursing them herself. She made herself freely available to anyone in trouble, and her care for the poor was well known. Intelligent and well-educated herself, she founded schools, hospitals and orphanages. She and her husband rebuilt the monastery of Iona, and built Dunfermline Abbey as a burial place for the Scottish

royal family. In 1093 Malcolm was attacked and killed by William II of England, and Margaret herself died of an illness only four days later on 16 November, and was buried beside her husband at Dunfermline. Her remains were removed to Spain during the Reformation.

*Margaret
Queen of Scotland*

November 16

FOR LITURGICAL USE

Queen Margaret was a descendant of Anglo-Saxon royalty that sought refuge during the Danish and Norman invasions of England. She was born in Hungary in 1046 and finally went to Scotland, where she married Malcolm III in 1070. She set about reforming the church in Scotland. Her husband, realising her ability, increasingly turned to her for advice. She was a devout and conscientious parent and famous for her care of orphans and poor people. She also established schools, hospitals and orphanages, and rebuilt the monastery of Iona. She died in 1093 and was buried at Dunfermline Abbey.

SENTENCE

My song is of mercy and justice; to you, O Lord, I will sing.

Psalms 101: 1

COLLECTS

God, our eternal ruler,
as Queen Margaret of Scotland rejoiced to be your subject,
aided your church, and succoured the poor,
make us ready to seek your kingdom before all else,
and to be fruitful in good works;
through Jesus Christ our Lord.

Eternal God, creator and ruler of all that is,
we who so much depend
on good and caring government
praise you for Margaret the queen;
for she knew whose minister she was,
and devoted her life to the Scottish people.

PSALMS 128 146: 5-10

READINGS

Proverbs 31: 10-12, 20, 26-31	The God-fearing woman
Acts 9: 36-42	A woman full of good works
Matthew 13: 44-46	A pearl of great value

POST-COMMUNION SENTENCE

Jesus said, "Whoever does the will of God is my brother and sister
and mother." *Mark 3: 35*

Hilda
Abbess of Whitby

November 17

Hilda, abbess of Whitby, was one of the most celebrated of the Anglo-Saxon abbesses, and one of the most influential women in English history. She was born in 614, the grandniece of Edwin, king of Northumbria. She was brought up in the pagan tradition, but was prepared for baptism by Bishop Paulinus of York, one of the companions of Augustine of Canterbury, and was baptised in 627 along with Edwin. She lived a quiet and devout life at court for 20 years until deciding to enter monastic life.

She intended to join her sister in the monastery at Chelles near Paris, but Bishop Aidan, much impressed by her holiness, invited her to join a small community in East Anglia. A year later Aidan appointed her as abbess of a monastery near Hartlepool in Northumbria. Here she formed her rule of life on the basis of what Paulinus and Aidan had taught her. She gained the greatest respect from Aidan and other bishops and from princes for her wisdom and devotion.

Then in 657 Hilda founded a monastery at Whitby. Like a number of other Anglo-Saxon monasteries, it was a double community, for women and men, who lived in adjoining buildings and worshipped together. They lived in strict observance of Hilda's rule of justice, devotion, chastity, peace and charity. Much energy was devoted to study, and five of the monks later became bishops. The nuns were diligent students and particularly useful in the patient writing and copying of documents. Hilda fostered Latin education and the development of libraries, but she also gave warm encouragement to the religious poet Caedmon, who wrote in the vernacular. The historian Bede wrote that "all her acquaintances called [her] Mother because of her wonderful devotion and grace."

In 664 Whitby was the site of a famous synod, called to decide between the older Celtic traditions of the church in Britain and the newer Roman ones. The synod decided in favour of the Roman customs. Hilda had favoured the Celtic tradition, but graciously accepted the synod's decision.

The last six years of Hilda's life were dogged by illness, though she continued without complaint to rule the abbey. She died on 17 November 680, surrounded by her monks and nuns and urging them "to maintain the gospel peace among themselves and with others".

Hilda
Abbess of Whitby

November 17

FOR LITURGICAL USE

Hilda was born in 614. She was baptised at the age of 13 and eventually sought a monastic life when she was 33. Bishop Aidan, impressed by her holiness, made her an abbess, and in 657 she established her own monastery at Whitby. It was for both men and women, and, under Hilda, became famous for its devotion and study. She was widely sought after for her advice. It was at Whitby that the synod was held in 664 at which it was decided that the English church would follow the Roman traditions rather than the Celtic ones. Hilda died in 680.

SENTENCE

We are treated as poor, yet making many rich; as having nothing,
and yet possessing everything. *2 Corinthians 6: 10*

COLLECTS

Strong, sovereign God,
you build your church through women and men
who hear and heed your call;
we praise you for Hilda
and her leadership in the British church:
inspiring its bishops,
educating its children,
and shaping its religious life;
give us grace also to dedicate our lives to your service
in undiminished devotion and firm faith;
through Jesus Christ our Saviour.

Living Spirit,
inspiration for Hilda,
opening her abbey for both women and men,
you brought her to accept defeat in synod cheerfully;
you make us better than our best.

*Hugh
Bishop of Lincoln*

November 18

Hugh is one of the most attractive and able figures of English church life in the Middle Ages. He was born about 1140 in Burgundy. On the death of Hugh's mother, his father retired with him to a monastery, where the boy was educated and brought up to enter the religious life. He began as a member of an order of canons, but then joined the much stricter Carthusians. He was content to be a Carthusian monk, leading a largely solitary life at the main Carthusian house, the Grande Chartreuse, of which he was the procurator. After much persuasion he went to England in 1175, at the request of King Henry II, to take charge of a Carthusian community at Witham in Somerset. The king had tried unsuccessfully to establish the community in partial reparation for the death of Thomas Becket (see 29 December). One of the reasons Witham had not flourished was that Henry had seized the property of a number of peasants in order to build the abbey.

Hugh addressed his problems with a fiery good humour and set his house in order. He insisted that the peasants displaced by the foundation of Witham Priory should be compensated by the king to the last penny. When Hugh began to rebuild the abbey, the people of Witham helped him with materials and labour, working alongside the new prior, who insisted on helping with all the physical work. Soon the Carthusian abbey of Witham had become a thriving religious house.

Henry II acquired a great respect for Hugh and in 1186 appointed him as Bishop of Lincoln. Hugh would not accept this appointment until he knew that he had been elected by the church. One of his first tasks was the rebuilding of part of Lincoln Cathedral, and he took an active part in this work. His appointment did not deter him from criticism of the king. He vigorously upheld the rights of the

common people against the king's foresters, who had been entitled to torture and kill any trespassers they found in the vast royal hunting-grounds. Later, when King Richard demanded taxes to pay for his war in France, Hugh took a leading part in refusing payment.

Hugh was famous for his delight in playing with children and in visiting the poor or the isolated. He did much to promote education, and under his guidance the Lincoln schools gained considerable respect. He built a hospital for lepers, helping to nurse them at times. As a bishop, Hugh continued to live a disciplined life. His cheerfulness, humility and tact made him a very attractive person. He worked hard at preaching and had great courage in taking a stand on what he believed to be right. In this he earned the respect of three kings, Henry, Richard and John, all of whom listened to Hugh. When he died, King John was one of the pallbearers at his funeral. All his life Hugh loved birds, and at Lincoln he was famous for his pets, amongst them a tame swan, which became one of his emblems.

While returning from a visit to France in 1200, Hugh contracted a fever and died in London. His body was taken to Lincoln and buried in the cathedral.

Hugh
Bishop of Lincoln

November 18

FOR LITURGICAL USE

Hugh was born about 1140 in Burgundy. He became a Carthusian monk and in 1175 took charge of the Carthusian house at Witham in Somerset. In 1186 he became Bishop of Lincoln and died there in 1200. He revived schools in the diocese and restored and enlarged the cathedral. Hugh was renowned for his humility, tact and strength of character. He upheld the rights of the poor, even against the king when necessary. He built a hospital for lepers and visited the poor. All his life Hugh loved birds and at Lincoln he was famous for his pets.

SENTENCE

The Lord is the light of my salvation, whom then shall I fear? The Lord is the stronghold of my life, of whom then shall I be afraid?

Psalm 27: 1

COLLECTS

Holy and eternal God,
you gave to your servant Hugh
gifts of wisdom and cheerful boldness;
grant that we may without fear
speak the truth in love
and defend the weak and helpless;
through Jesus Christ our Saviour.

Blessed are you, loving God,
in Hugh the conquering lion, the peppery monk,
who fought injustice in the king, in the landowners,
in rioting mobs,
and won;
whether we win or fail,
may we take courage from him and be strong.

PSALMS 40: 5-14 119: 41-48

READINGS

Micah 6: 6-8	Walk humbly with God
Ephesians 6: 10-13	Our true enemies
Luke 9: 51-56	Jesus and power

POST-COMMUNION SENTENCE

Jesus said, "Whoever wants to be first must be last of all and servant of all."
Mark 9: 35

Elizabeth of Hungary Princess

November 19

Elizabeth, the daughter of Andrew II of Hungary, was born at Presburg, Hungary, in 1207. When she was four she was sent to the court of the Landgrave of Thuringia to be betrothed to his eldest son, Louis IV, who was then ten years of age. Although many others treated her harshly, Louis was very good to her. When Elizabeth was fifteen, they finally married, and it proved to be a love match. They had three children.

Elizabeth was influenced by the Franciscans, who had recently reached Germany. She enjoyed helping the poor, and Louis gave her all she needed to carry out this ministry. She spent large sums on charitable work, funding hospitals and providing for orphans. After seven years of very happy life, Louis died suddenly of the plague while journeying to the crusades. Elizabeth was inconsolable. To make matters worse, her brother-in-law, upset by her extravagant generosity, took possession of her son, the heir, and turned Elizabeth and her two daughters out of the castle with, tradition says, a baby at her breast. They survived with great difficulty, often having to beg for food, until some friends of Louis caused her brother-in-law to make some small provision for her life.

She made arrangements for the care of her children and became a Franciscan tertiary. She came under the authority of a harsh priest, Conrad of Marburg, who had been a member of the Inquisition. He treated her with great severity, and under a discipline of fasting, penances and vigils her health suffered. The last four years of her life were spent in caring for the poor and sick in Marburg. She continued to do this with charm and good humour despite the cruel directives of her confessor, and she refused an invitation to return to Hungary. She was only twenty-four when she died in 1231.

Elizabeth was buried at Marburg, and the poor people whom she had helped came to mourn. Her contemporaries were so moved by the story, that she was canonised only four years after she died. A year later her body was taken from the humble grave and placed in a rich tomb in a church which was built in her memory.

Elizabeth of Hungary
Princess

November 19

FOR LITURGICAL USE

Elizabeth of Hungary was born in 1207 and at 15 married Louis IV, the Landgrave of Thuringia. She devoted herself to charitable work among the poor. In 1227 her husband died on the way to the crusades, and Elizabeth was thrown out of the court. She became a Franciscan tertiary, but her spiritual adviser took an almost sadistic delight in disciplining her. She continued to devote herself to the poor of Marburg, but died in 1231 at the age of 24.

SENTENCE

Jesus said, "By this everyone will know you are my disciples, if you have love for one another."

John 13: 35

COLLECTS

Everloving God,
the comforter of the suffering and the hope of the poor,
you gave Elizabeth strength and love
to minister to those in need;
give us grace to seek out those in trouble or in want,
and to serve you faithfully by our compassion for others;
through Jesus Christ our Redeemer.

Jesus, Saviour,
we remember Elizabeth,
the widowed, banished, battered princess,
separated from her children and all she had,
for you, for the sick and for the poor;
help us to understand and care
for those whose grief is sore.

PSALMS 43 82

READINGS

Tobit 12: 6b-9	On almsgiving
James 2: 14-17	Faith and works
Luke 12: 32-34	Treasure in heaven

POST-COMMUNION SENTENCE

We are treated as dying, and see - we are alive; as punished, and yet not killed; as having nothing, and yet possessing everything.

2 Corinthians 6: 9, 10

Mechtild of Magdeburg
Mystic, Prophet

November 20

Mechtild is the most outstanding example of a number of mystics and prophets of the thirteenth century. It was the time of the crusades; but it was also a period that saw a renewed interest in the beauty of nature and in matters of the spirit. The lyrical and even romantic style of contemporary literature became the vehicle of passionate outpourings of love to Christ and to God.

Most of what we know about Mechtild comes from her own writings. She was born in 1210 of a noble family from Saxony. Her first significant religious experience was at the age of 12, when she came to see “all things in God and God in all things”. In 1233 she went to Magdeburg and joined a group of Beguines, women who lived in communities under temporary vows and devoted their lives to caring for the sick and the poor.

Mechtild continued to have religious experiences, and put herself under such stringent discipline that she became ill. Then she developed an overwhelming sense of God’s love, and at the suggestion of her confessor began to write down her *Revelations*, which she called *The Flowing Light of the Godhead*. The themes of love and longing for God, and God’s love and longing for us dominate her writings. She lived in Magdeburg for many years, probably in the Convent of St Agnes, a Cistercian house that later became a Dominican one. It is possible that Mechtild became abbess from 1273. Her mysticism did not take her away from the world, and she became a trenchant critic of the abuses of the church of her day. This led to some vigorous opposition to her and accusations of heresy. There is no doubt that her position as a woman in a male-dominated society increased the difficulties for her.

In her old age, blind and in failing health, Mechtild sought refuge in the Cistercian convent at Helfde in Saxony. She dictated the seventh and last book of her work there. Helfde was a cheerful place, combining study and practical work. Mechtild died there in 1297.

Mechtild of Magdeburg
Mystic, Prophet

November 20

FOR LITURGICAL USE

Mechtild of Magdeburg was born in 1210 and in 1233 joined a group of Beguines, women devoted to charitable work, living in community under temporary vows. She had powerful religious experiences, dominated by the thought of “all things in God and God in all things”. She wrote these down in a book called *The Flowing Light of the Godhead*. She was also a trenchant critic of abuses in the church of the day. This led to some strong opposition. She spent her last years in a convent in Saxony and died there in 1297.

SENTENCE

You, O God, are not far from each one of us, for in you we live and move and have our being. *Acts 17: 27, 28 (adapted)*

COLLECTS

All-embracing God,
you called your servant Mechtild
to proclaim your love
and to challenge abuses in your church;
may we come to see all things in you
and your presence in all things,
that we may witness to your care;
through Jesus Christ our Saviour.

Blessed are you, high and holy God,
in Mechtild, the visionary, the spiritual writer,
and in the thousands who chose, like her,
the better part with you;
may we too grow in grace
and enjoy your heavenly treasure.

PSALMS 104: 25-35 139

READINGS

2 Kings 6: 15-17

Seeing God's power

1 Thessalonians 1: 2-5a

God has chosen you

Luke 12: 22-34

Seek the kingdom

POST-COMMUNION SENTENCE

Jesus said, "On that day you will know that I am in my Father, and
you in me, and I in you."

John 14: 20

Cecilia
Martyr at Rome

November 22

Despite the fact that Cecilia came to be one of the most revered saints of the early church, we know almost nothing about her. Even her popularity stems in the main from the colourful story told in the completely unhistorical legends written about her at the end of the fifth century.

According to the legend Cecilia was a young patrician Roman, betrothed to a pagan, Valerian. She refused to consummate her marriage, and both her husband and his brother Tibertius were converted to Christianity and then died as martyrs along with another man, Maximus. Cecilia herself was then arrested and, refusing to offer the sacrifices demanded, was put to death. This is supposed to have taken place some time in the third century, but Christian writers of the time who show an interest in the Christian martyrs know nothing of her at all. Ironically, Valerian, Tibertius, and Maximus are known historical martyrs, but their association with Cecilia is unknown apart from the legend. Many Christian legends are embellishments of historical characters, and it is possible that the history lying behind the story of Cecilia concerns the founding of a church in the Trastevere district of Rome by a Roman matron named Cecilia.

Cecilia is best known as the patron saint of music, and is commemorated mainly for that reason. This association dates from the sixteenth century, and seems to stem from the use of part of the legend of Cecilia as an antiphon, with a reference in it to organs playing at her wedding feast while Cecilia sang of her purity.

Cecilia
Martyr at Rome

November 22

FOR LITURGICAL USE

The traditional story of Cecilia's refusal to consummate her marriage and of her eventual martyrdom for refusing to offer pagan worship is no earlier than the late fifth century. Historical information about her martyrdom in the third century is unavailable. However, her story was very popular, and she became the patron saint of music from the sixteenth century. That is the main reason for her commemoration today, giving as it does an occasion for celebrating music in worship.

SENTENCE

Cry out with joy to the Lord, all the earth; worship with gladness,
and enter the Lord's presence with songs of joy. *Psalm 100: 1, 2*

COLLECTS

God of beauty and harmony,
the heavens proclaim your glory,
and in adoration the peoples sing:
"Let heaven and earth rejoice in tuneful accord."
May we with heart, mind and voice
honour you in worship and in witness
to the praise of your glorious name;
through Jesus Christ our Lord.

God of harmony and of every beautiful sound,
on this Cecilia's Day, we praise you
for all who make music to delight us as we worship you;
our song will be of martyrdom, of purity and courage;
our song will be of forgiveness and hope.

PSALMS 108: 1-6 150

READINGS

1 Chronicles 25: 1a, 6-8	Musicians of the Lord
Ephesians 5: 15-20	Making melody
Luke 6: 20-23	Happiness

POST-COMMUNION SENTENCE

O sing to the Lord a new song; give praise in the assembly of the faithful. *Psalm 149: 1*

Clive Staples Lewis was born in Belfast in 1898. By the time he received a scholarship to Oxford in 1916 Lewis had developed a fascination with mythology. The First World War intruded on his studies. He served in the army and was wounded. Lewis graduated with first class honours, and by 1925 became a fellow of Magdalen College, Oxford, a position he held until 1954 when he became Professor of Medieval and Renaissance Literature at Cambridge. In Oxford he developed a reputation both as a tutor and writer on late medieval literature and as one of a group of widely read and entertaining conversationalists and writers. A particular group of friends known as the “Inklings” included J.R.R. Tolkien and Charles Williams.

By 1930 Lewis was beginning to explore Christianity again. He had abandoned any Christian faith in his early teens. However, his continuing interest in mythology and fantasy brought him in contact with George MacDonald, a writer of Christian fantasies. He talked things over with Tolkien, a devout Roman Catholic, and others. That and reading *The Everlasting Man* by G.K. Chesterton, a convert to Roman Catholicism, eventually persuaded Lewis to abandon his atheism. By 1931 Lewis was an active member of the Church of England.

From that point on, in addition to his academic work on medieval and renaissance literature, Lewis’s considerable skills were used for the work of Christian apologetic. His experience with myth, storytelling and allegory, together with his new-found Christian faith and his considerable ability as a writer and communicator made him one of the most popular defenders of the Christian faith in the twentieth century.

His best known works are probably his series of seven novels written for children, “The Chronicles of Narnia”, published between 1948 and 1956. The fictional land of Narnia, entered through a wardrobe, provides a setting for exploring various Christian themes, though Lewis never saw this as a covert way of communicating Christian teaching to children. An earlier series (*Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*), had offered adults an imaginative exploration of the human condition, set in a science fiction world.

Lewis’s best known specifically apologetic works arose out of a series of articles he wrote and talks he gave, many of them during the Second World War. *The Screwtape Letters* (1942) used the idea of letters from a senior devil (Screwtape) to a younger one on techniques that are useful in deceiving humans. Many of the talks given on the BBC were drawn together in Lewis’s highly influential and very popular *Mere Christianity* (1952). Some later talks appeared posthumously as *God in the Dock* (1971).

Two autobiographical works were also apologetic in nature. In *Surprised by Joy* (1955), Lewis tells of his own journey to and in Christianity, and in *A Grief Observed* (1961) he offers a moving insight into the emotional journey associated with the death of a loved one. It has been widely read and appreciated by others. The circumstances of the book were personal to Lewis. In 1952 he met Joy Gresham, an American teacher of English literature of Jewish background who had converted to Christianity. After her divorce in 1954, she was faced with having to return to the USA, but Lewis offered her a marriage of convenience so she could stay in Britain. The relationship blossomed into a deep love, but in 1960 she died of cancer. It was these events he wrote of in the book. Lewis himself died three years later on 22 November 1963.

FOR LITURGICAL USE

Clive Staples Lewis was born in 1898. He is best known as a popular apologist for Christianity in the twentieth century. He wrote novels on Christian themes for both children and adults, including “The Chronicles of Narnia”. He wrote other books, many based on talks he had given or articles he had written. These included *The Screwtape Letters* and *Mere Christianity*. There were more autobiographical works, *Surprised by Joy*, on his own Christian journey, and *A Grief Observed*, a moving account of his grief at the death of his wife. C.S. Lewis died on 22 November 1963.

SENTENCE

With you, O God, are wisdom and strength; you have counsel and understanding
Job 12: 13 (adapted)

COLLECTS

Everliving God,
whose Son Jesus Christ is the way, the truth and the life;
we thank you for the gifts that C.S. Lewis brought to proclaiming this
with imagination, eloquence, wit and passion;
help us to tell the good news of your love in our day,
that the world may know the riches of your mercy
and the joy that faith in you can bring;
through Jesus Christ our Lord.

Jesus, teller of parables,
we honour C.S. Lewis, teller of stories,
of *Screwtape* and *Aslan* and of trust in God.
Show us how to use our imaginations
in the defence of the gospel.

PSALMS 63: 1-9

108: 1-6

READINGS

Wisdom 7: 7-15

2 Timothy 1: 8-14

John 8: 48-58

Wisdom from God

A herald of the gospel

Jesus defends his claims

POST-COMMUNION SENTENCE

We proclaim Christ crucified, the power of God and the wisdom of
God.

1 Corinthians 1: 23-24

Clement
Bishop of Rome, Martyr

November 23

We know from the New Testament of some of the troubles that Paul had with the church in Corinth. The church there suffered from further troubles towards the end of the first century, and the church in Rome wrote to Corinth about 96 in an effort to resolve the issue. The letter known as *1 Clement* was sent by Clement in the name of the church in Rome.

Clement by later tradition is reckoned as the third or fourth Bishop of Rome. At that time, on evidence from *1 Clement*, the church in Rome appears to have been controlled by a group of presbyter-bishops, for whom Clement was the spokesman. Church order as it later developed with a single bishop in each centre was not yet the norm in Rome. Other than his position as a bishop in Rome, we know almost nothing about Clement.

The actual trouble in Corinth concerned a group of young Christian leaders who had usurped the proper position of the respected elders of the community. Clement writes at some length in an effort to restore peace in the church. The letter is much more than a call to order in the church in Corinth. Clement sets out a picture of the church as an orderly body under God, with authority vested in the duly appointed leaders. Various designated “bishops” or “presbyters”, they are the ones who are to lead the worship and preside over the church’s life. The attitude of the younger members of the church in Corinth is, therefore, not just a problem of youthful exuberance, but a challenge to the duly ordained divine order of things.

The first letter of Clement was widely read in the early church, giving as it did very clear support to a hierarchical view of things at a time when the church was searching for appropriate lines of

authority to combat some of the more radical views springing up. Some ancient manuscripts include *1 Clement* as part of the New Testament, along with *2 Clement*, which is an anonymous second century homily.

Clement
Bishop of Rome, Martyr

November 23

FOR LITURGICAL USE

Clement was a bishop in Rome at the end of the first century. About 96 he wrote a letter known as *1 Clement*. It was sent in the name of the church in Rome to Corinth to settle a dispute there caused by some of the younger members of the church. Clement strongly upheld the notion of hierarchical authority divinely instituted in the church. These views were influential in the growth of episcopacy, and *1 Clement* was highly regarded by the early church.

SENTENCE

In you O Lord I have taken refuge; let me never be put to shame.

Psalm 71: 1

COLLECTS

Merciful God,
you called your servant Clement
to bring peace and stability
to the church in Corinth;
may your church always be
grounded in your truth,
filled with your Spirit
and strong in your service;
through Jesus Christ our Lord.

Praise to you, God of every time and situation,
for those who, like Clement,
brought order and stability to the church;
help us in any conflict and confusion
to fix our gaze on your eternal truth.

PSALMS 31: 1-9

78: 1-7

READINGS

Proverbs 15: 1-4

Words of wisdom

Titus 2: 11-15

Teaching for the church

Luke 14: 7-11

Humility

POST-COMMUNION SENTENCE

Fight the good fight of the faith; take hold of the eternal life to
which you were called.

1 Timothy 6: 12

St Andrew
Apostle, Martyr

November 30

We learn almost nothing about Andrew from the synoptic Gospels, but he plays a more prominent role in John's Gospel. There he appears as a disciple of John the Baptist. He and another disciple see Jesus as the fulfilment of John's prophetic ministry, and decide to follow Jesus instead of John (John 1:35-40). It is Andrew who then effects the introduction to Jesus of his brother Simon Peter (John 1:4f). This story in fact makes intelligible the acceptance of Jesus' call by these brothers and their fishing partners, the sons of Zebedee, in the synoptic tradition (Matthew 4:18-22), which is otherwise not explained.

Later, Andrew is found associated with another apostle from Bethsaida, Philip. When Jesus tests the disciples by challenging them with the hunger of the multitude, Philip asserts that they could not afford the amount of bread that would be needed. Andrew adds: What use are a few loaves and a couple of fish? (John 6:5-9), but he nevertheless brings the boy with the loaves and fishes to Jesus for the feeding of the multitude. Later in John's Gospel, at the feast in Jerusalem, some Greeks who want to see Jesus approach Philip, and Philip consults his fellow-townsmen, Andrew, who tells Jesus of the request (John 12:20-22).

As one of the first two to follow Jesus, and also as a kind of bridge with the Gentile world, Andrew is an appropriately missionary apostle. Apart from Andrew's inclusion among the four who ask Jesus about signs of the end (Mark 13:3), and the listing of his name among the Twelve, the Synoptic Gospels add no further information about him. There are later but unhistorical traditions about his missionary work and eventual martyrdom, including his execution on an X-shaped cross. He is the patron saint of Scotland, on account of the legend of the translation of his relics there in the eighth century.

St Andrew
Apostle, Martyr

November 30

FOR LITURGICAL USE

Andrew figures prominently only in John's Gospel. There he is one of the first two followers of Jesus and the one who introduces his brother Simon Peter to Jesus. He presents to Jesus the boy with loaves and fishes to be used in the feeding of the multitude. Later he alerts Jesus to the interest of some Greeks in him. He is, then, as characteristic an apostle as any. We have no information about him after the resurrection, though he became the patron saint of Scotland.

SENTENCE

Andrew said, "Here are five barley loaves and two small fish,
but what are they among so many?" *John 6: 9*

COLLECTS

Everliving God,
your apostle Andrew obeyed the call of your Son
and followed him without delay;
grant that we like him may give ourselves readily
to do what you command;
through our Saviour Jesus Christ.

Jesus, when you call
may we like Andrew leave our nets,
our home, our everything, to follow you.
Hear this prayer for your name's sake.

PSALMS 67 107: 23-32

READINGS

Jonah 3: 1-10	Response from the gentiles
Romans 10: 12-18	Good news for all
Matthew 4: 17-22	The call of Andrew
<i>or</i>	
John 1: 35-42a	

POST-COMMUNION SENTENCE

Andrew first found his brother Simon, and said to him, "We have found the Messiah," and he brought him to Jesus. *John 1: 41-42*

Francis Xavier
Missionary

December 3

Francis Xavier was one of the original seven who formed the Society of Jesus with Ignatius Loyola in 1534. Francis became one of the great missionaries to the east, especially Japan. He was born in 1506 into an aristocratic family in Xavier, Navarre, Spain, and was educated in Paris. There he met Ignatius Loyola and became one of the original Jesuits. They took vows to follow Christ in poverty and chastity and to evangelise the heathen. It is as an evangelist that Francis is remembered. He was a brave, passionate and completely single-minded man, whose duty and delight it was to preach the gospel in season and out of season.

Francis went to Lisbon, and then, at the invitation of King John III of Portugal, he and two companions went to Goa on the west coast of India and landed there in May 1542. Francis Xavier travelled light, eating as the poorest of the people did and sleeping on the ground in a hut. He regarded the cruel way in which Europeans treated the Indians as “a permanent bruise on my soul”. He was continually calling Europeans to the love of Christ, as well as preaching Christ to the Indians, who had not heard the gospel before. He reformed the somewhat lax church in Goa, but spent much of his time in missionary travels despite suffering from chronic seasickness. Low-caste Indians heard him gladly, but he had less success among the higher castes. Wherever he went, he organised Christian communities to carry on the work. His journeys took him from Goa to Travancore, Malacca, Ceylon and in 1549 to Japan.

Francis thought that his mission to Japan had not been successful, but in fact it laid great foundations, which bore fruit in the next generation. He carried out his mission successively in Kagoshima, Hirado and Yamaguchi. He learned Japanese and translated a brief statement of Christian beliefs into Japanese. Eventually he went to

the capital, Miyako, and attempted to see the mikado. When not at first admitted to the presence of the mikado because of his unprepossessing poverty, he dressed in finery as a representative of the king of Portugal, and was admitted. He was granted a disused Buddhist monastery for his work. Half a century later, the church in Japan came under severe persecution. After establishing the church in Japan and leaving about 2,000 converts, Francis returned to Goa. He then set out for China, but died on the way there in December 1552.

Francis Xavier
Missionary

December 3

FOR LITURGICAL USE

Francis Xavier was one of the most effective and devoted missionaries who ever lived. He was born in 1506 in Spain, and in 1534 became one of the seven original Jesuits. In 1541 he went to the East Indies to preach the gospel and establish the church. He converted many in the eleven years in which he was actively evangelising in India, Ceylon, Malacca, Malaya, and especially Japan. He died on board ship on his way to China in December 1552.

SENTENCE

Proclaim God's glory to the nations, God's marvellous deeds to all the peoples.

Psalm 96: 3

COLLECTS

Merciful and gracious God,
you raise up men and women
to proclaim the good news
to those who have not heard it;
we praise you for Francis Xavier
and the work he did in the east;
give us wisdom and love
to commend the faith to others;
through Jesus Christ our Redeemer.

All glory to you, Jesus, for Francis,
your brave, unbending missionary to Goa and Japan,
who gave without counting the cost;
help us also to respect other people's beliefs.

PSALMS 134 138

READINGS

Isaiah 43: 5-7	From the ends of the earth
2 Timothy 4: 1-2	In season, out of season
Matthew 7: 13-23	Take the gate to life

POST-COMMUNION SENTENCE

“I will give you as a light to the nations, that my salvation may reach to the end of the earth,” says the Lord. *Isaiah 49: 6*

Nicholas
Bishop of Myra

December 6

We know almost nothing about Nicholas, other than that he was a fourth-century Bishop of Myra in Lycia, Asia Minor. However, his reputation as a wonder-worker and a ninth-century fictitious biography made him one of the most popular of the saints the world over. He became the patron saint of various groups: sailors, children, apothecaries, perfumiers, pawnbrokers, and unmarried girls. The patronage is in most cases associated with one of the miracles he is said to have performed.

Nicholas is said to have saved three distressed young women from a life of prostitution by gifts of gold for their dowries. The three bags of gold are said to have suggested the three golden balls hung up by pawnbrokers outside their shops. He restored to life three boys murdered in a tub of brine by a butcher, and he rescued sailors off the coast of Asia Minor. The connection with perfumiers stems from perfumes associated with his shrine.

To us, Nicholas is best known as the patron saint of children. There are many stories told about Nicholas's goodness to children. He fed them when they were hungry, healed them when they were ill, and cared for those treated badly by people. The Dutch custom of giving presents to children on St Nicholas's Day was taken by the Dutch to America, where the name Santa Claus developed from the Dutch "Sinte Klaas". The custom of presents from Santa Claus eventually became associated in many places with Christmas rather than St Nicholas's own feast day. That is how St Nicholas came to be Father Christmas. He is also a patron saint of Russia.

Nicholas
Bishop of Myra

December 6

FOR LITURGICAL USE

All we know for sure about Nicholas is that he was Bishop of Myra in Asia Minor some time in the fourth century. There are many stories about his love and care for children. He became the patron saint of children and, in a North American development, the giver of Christmas presents as Santa Claus. He is also a patron saint of Russia, seafarers and pawnbrokers. The legends told about Nicholas are delightful, but have no historical value. He is one of the most popular of the saints.

SENTENCE

Find your delight in the Lord, and the Lord will give you your heart's desire.

Psalm 37: 4

COLLECTS

Loving God,
the giver of all good,
we thank you for Nicholas
and for the generosity he has symbolised
from generation to generation;
may we always be mindful of those in need
and generous with what we have received;
through Jesus Christ our Lord.

Some saints, all-seeing God, are known only to you;
but who could rival Nicholas, Father Christmas,
saint for children, for Russia,
for sailors all over the world?
We thank you for the good he has done
and the marvellous way you have done it.

PSALMS 68: 1-10 72: 1-4, 12-20

READINGS

Isaiah 55: 1-3	God's generosity
1 Timothy 6: 6-11	Godliness with contentment
Luke 10: 21-24	Hidden from the learned and wise.

POST-COMMUNION SENTENCE

Jesus said, "Let the little children come to me; and do not stop them; for it is to such as these that the kingdom of God belongs."

Mark 10: 14

Ambrose
Bishop of Milan
Teacher of the Faith

December 7

The episcopate of Ambrose in Milan marked a significant point of development in the church in the western Roman Empire. By comparison with the theological sophistication of the east, the west had a naive and practical faith. It also found itself caught up in political turmoils that followed the first Christian emperor, Constantine. Ambrose gave the western church theological depth and, with astute political leadership, clarified the relation of the church to the state in ways that shaped later developments in Europe.

Ambrose was born in Trier in 339 to Christian parents who came from an aristocratic family; his father was praetorian prefect of Gaul. Ambrose was not baptised, but received a thorough education in Greek and Latin. By 370 he had become governor of northern Italy, based in Milan, which by that time was the centre of the western Roman empire.

The eastern church had been racked by debates over the divinity of Christ, and the emperors had backed the Arian theology that held to only a qualified divinity for Christ. The west distrusted this, and in Milan in 374 the death of the Arian bishop led to riots between the theological parties over a successor. The governor, known and respected, intervened, only to find himself elected bishop by popular choice. Ambrose accepted and was baptised and ordained bishop.

Ambrose became a great teacher and preacher. With his knowledge of Greek, he delved into the theological controversies and wrote and taught widely and persuasively on the absolute and essential

divinity of Christ as the centre of the Christian faith. Ambrose's deep faith found expression in sermons and treatises and also in poetry in the hymns he wrote for the church to sing. He was also a supporter of the growing monastic movement. Ambrose's faith also led him into the political arena, particularly against the Arian sympathies of the western imperial family. They brought great pressure to bear on Ambrose on several occasions to surrender to their use first a local church, and then his own cathedral. But Ambrose had the total support of the townspeople and in 386, with the army surrounding the church, stood firm. In this way he forged the independence of the church from the state. He even developed the right of the church to invoke religious sanctions on an emperor who claimed to be a member of the church: Ambrose had no hesitation in rebuking Theodosius for his massacre of the inhabitants of Thessalonica in retaliation for the death of their governor. Theodosius did public penance. Ambrose died in Milan in 397.

Ambrose
Bishop of Milan
Teacher of the Faith

December 7

FOR LITURGICAL USE

Ambrose was born in 339. He became Bishop of Milan by popular choice in 374 when, as governor of the city, he intervened to stop riots over the election of the bishop. Ambrose did much to deepen the theology of the western church on the full divinity of Christ. In his defence of the church's independence from the state, he did much to shape church-state relations in western Europe. He had no hesitation in rebuking the Christian emperor when necessary. Ambrose died in 397.

SENTENCE

Defend the weak and the orphaned; maintain the cause of the afflicted and destitute. Rescue the weak and needy and save them from the hands of the wicked.

Psalm 82: 3, 4

COLLECTS

God of mercy and justice,
in a time of danger and confusion
you called your servant Ambrose
to bring stability to your church;
give us discipline and wisdom in our trials,
that we may affirm with courage
the faith that we believe;
through Jesus Christ our Saviour.

O strength and stay, upholding all creation,
praise to you for Ambrose the governor,
who came unwilling, unbaptised,
to be your Bishop in Milan;
praise to you for his fearless attitude
which upheld and built your church.

PSALMS 20 33: 1-5, 13-21

READINGS

Nehemiah 5: 14-19	A faithful governor
2 Corinthians 5: 16-21	An ambassador for Christ
Luke 22: 24-30	True leadership

POST-COMMUNION SENTENCE

Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us. *2 Timothy 1: 14*

Richard Baxter
Priest, Theologian

December 8

Richard Baxter was one of the outstanding Puritan leaders in the Church of England in the seventeenth century. He was born in 1615 in Rowton, Shropshire, to a farming family. Although an able pupil, Richard was persuaded not to go to university, a decision he later regretted. He gained some further education at Ludlow Castle, and then in London under the patronage of Sir Henry Herbert. Richard was disgusted by the frivolity of the court and returned home to study theology, where he came in contact with Nonconformist opinions. He was ordained in 1638 and became curate to the rector of Kidderminster in 1641, a position he retained until 1660.

He proved to be an energetic and faithful parish priest. He visited his parishioners assiduously. While some of them found his forthright advice and admonitions unpalatable, he ministered with remarkable success among the hand-loom weavers of the district. The parish grew and the church had to be enlarged. In his sermons he set a pattern for evangelical preaching in the next century, with an emphasis on personal conversion and commitment to Christ.

In the turbulent religious debates of the Commonwealth period in England, Baxter adopted a non-partisan approach, ignoring denominational differences where possible. He continued to support the idea of a national Church of England, but was highly critical of the episcopate of the day. In his classic, *The Reformed Pastor*, he advocated small episcopal units in which the clergy could meet for mutual support. The work drew on his own careful pastoral practice. He spent some time in the parliamentary army during the civil war. Though a Puritan, his sense of moderation led him to be critical of the Solemn League and Covenant (1643), and of Oliver Cromwell. He disliked the sectarian tendencies then in evidence. In 1647 he left

the army and wrote his devotional classic, *The Saints' Everlasting Rest*. The work breathes a spirit of deep piety and warm moderation. He also wrote a number of hymns, of which "Ye holy angels bright" is probably now the best known.

At the Restoration in 1660, Baxter supported the return of Charles II and offered a reformed Puritan liturgy to the Savoy Conference of 1661 on the Prayer Book. The Restoration, however, was determinedly traditional and had no interest in Baxter's broad sympathies. When offered the bishopric of Hereford, Baxter declined it in protest at the sweeping powers of the Restoration episcopate. His writings caused some concern in official circles, and the authorities forbade his return to Kidderminster and banned him from preaching. Baxter spoke at public gatherings, and was imprisoned, suffering also at the hands of the notorious Judge Jeffreys. He took part in the overthrow of James II, welcomed William and Mary, and warmly supported the Toleration Act of 1689. He died in 1691.

Richard Baxter
Priest, Theologian

December 8

FOR LITURGICAL USE

Richard Baxter was born in Shropshire in 1615, and after ordination in 1638 became curate of Kidderminster in 1641. He developed strong Puritan sympathies, though he continued to support the idea of a national church. He proved himself a devoted and dedicated parish priest. He wrote extensively about his ideas on proper pastoral work and provided a model of evangelical preaching for conversion and commitment. At the Restoration in 1660 he was offered the bishopric of Hereford, but declined. He then suffered persecution for his Puritan views of a broad-based reformed church. He died in 1691.

SENTENCE

Deliverance for the righteous comes from the Lord; the Most High is their stronghold in time of trouble. *Psalm 37: 39*

COLLECTS

Everloving God,
we thank you for Richard Baxter,
your steadfast, earnest shepherd;
give us grace to serve you with single-mindedness,
and, like him, patiently to endure adversity and suffering,
to the glory of your name;
through Jesus Christ our Saviour.

Eternal living Spirit in the church,
praise to you for Richard, the careful scholar,
the dedicated preacher, the patient sufferer;
may we too be willing to talk and listen to anybody,
be they bishop or leveller.

PSALMS 13 42

READINGS

1 Kings 19: 15-18	The faithful remnant
2 Thessalonians 2: 13-17	Stand firm
John 15: 15-21	Fruit that will last

POST-COMMUNION SENTENCE

Happy are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

Revelation 22: 14

The pages of the Old Testament are like a lens through which we can see something of the lives of some remarkable men. Their lives and thoughts brought the people of their time into touch with God. Some we can see clearly, others only faintly. But what they did and said or inspired others to write are a treasure for us today.

What is being commemorated under the heading of “Holy Men of the Old Testament” is not some idea of achieved sanctity and perfection, but the fundamentally biblical idea of holiness as separation for the purposes of God. So it is a commemoration of those who in particular pointed to the way of God for Israel under Israel’s covenant with God.

The story spans many centuries, beginning with Abraham, who went out in faith, not knowing where he was going, but in obedience to God. Moses played an important part, not only in the escape from Egypt, but in fashioning the liberated Hebrew slaves into God’s people. Joshua led them into Canaan. Samuel, judge and kingmaker, provided some important new directions, and David, as king, poet, and musician, became the focus of many of Israel’s aspirations and gave them words to sing the Lord’s song.

In Israel’s turbulent history, the people found faithfulness to the covenant hard, and were recalled to their purpose by prophets such as Amos, Hosea and Isaiah, who did much to link the worship of God with the building of a just society. In the devastation of the exile to Babylon, Jeremiah and Ezekiel again reinterpreted Israel’s vocation, and the anonymous prophet at the end of the exile who added to Isaiah’s words looked beyond restoration to a new heaven and a new earth.

Haggai and Zechariah were part of the restoration after the exile, and then Israel was eventually rebuilt under the determined leadership of Nehemiah and Ezra in the next century. The story did not end there, and the later lives of the Maccabees provided stories of the heroism and endurance of those who sought to remain faithful to the covenant of God with Israel. Then came another turning point, as Jesus and the early church were seen in the Christian tradition as the inheritors of this vision and this purpose.

FOR LITURGICAL USE

The word “holy” in the title, “Holy Men of the Old Testament”, is not so much about an achieved sanctity or perfection as about particular people who played important roles in interpreting to Israel the purposes of God in the covenant. The story can be traced from Abraham, through Moses, Samuel, David and the prophets to those who, sometimes at great personal cost, kept reminding Israel of its call, and laying the foundations of our own historical faith. We are their descendants and inheritors.

SENTENCE

We have heard with our ears, O God, we have learned from our ancestors the things you did in their time in days of old. *Psalm 44: 1*

COLLECTS

Almighty God,
you bound your people to yourself in a covenant of grace,
and sent patriarchs and prophets
to keep them faithful in their journey;
grant that we who are heirs of your promise
may be true to the challenge of the gospel
and its demands of love;
through Jesus Christ our Saviour.

Blessed are you,
God of Abraham, of Isaac and of Jacob,
of Moses, of Joshua, of Elijah,
and of all the men your covenant produced;
we pray you grant us their faith and resolution.

PSALMS 99 132

READINGS

Ecclesiasticus 44: 1-15	Famous men
Hebrews 11: 32 - 12: 2	A cloud of witnesses
Matthew 17: 1-8	Moses and Elijah with Jesus

POST-COMMUNION SENTENCE

You that seek the Lord, look to the rock from which you were hewn,
and to the quarry from which you were dug. *Isaiah 51: 1 (adapted)*

Thomas Merton
Spiritual Writer

10 December

Thomas Merton was born in France in 1915. His parents were artists, his father, Owen Merton, a New Zealander, and his mother, Ruth Jenkins, an American. His mother died when Thomas was six. Thomas's family life thereafter was complicated and he at various times was with his father, his grandparents in New York and at boarding schools in France and England. Owen Merton died in 1931. Thomas was accepted into Clare College, Cambridge, in 1933. On entering Clare College he indulged in a fairly dissipated life-style, to the extent that his guardian stepped in and persuaded him to go back to New York.

In 1935 Thomas entered Colombia University where he studied English literature. He also discovered an interest in Catholicism and began to engage with issues of social justice. Reading Étienne Gilson's *The Spirit of Medieval Philosophy* gave Thomas a profound sense of the appropriateness of faith in God. He graduated in 1938 and shortly afterwards met a Hindu monk who impressed him not only as a deeply spiritual person but because he encouraged Thomas to read not Hindu classics but Christian ones such as Augustine's *Confessions*, and Thomas à Kempis's *The Imitation of Christ*. Later that year, Thomas engaged seriously with becoming a Catholic, and after reading about Gerard Manley Hopkins's decision to become a Catholic and a priest, Thomas felt called to follow the same path. He was baptised in November 1938.

Thomas was still exploring his vocation to the religious life. He hoped to join the Franciscans, but they were uncertain of his vocation and did not accept him. Thomas took up a teaching position at the Franciscan University of St Bonaventure. His prayer life developed significantly at this time. In April 1940 he arranged to go on retreat to Our Lady of Gethsemani Abbey in Kentucky and

there discovered what would become his spiritual home for the remainder of his life. The Order that lived at Gethsemani were Cistercians of the Strict Observance, known as Trappists. It was a strongly ascetic order. Thomas was accepted into the order in December 1941 as a postulant. Shortly before that he spent time working in Harlem and this opened his eyes to issues of justice and poverty.

Merton's initial work at Gethsemani was translating various texts, but he was also encouraged to embark on his own spiritual writing. This was the beginning of a prolific outpouring of works on spirituality, beginning with some poems and then his own autobiography, *The Seven Storey Mountain*, published in 1948. This was widely read, and Thomas Merton became one of the best known and most deeply respected spiritual writers of the twentieth century. Other books on the spiritual life followed in a steady stream. By the time of his death, there were over sixty books to his name as well as poems and articles. His major themes were spirituality and issues related to civil and human rights. He was deeply committed to peace, racial harmony and social equality.

Merton was ordained priest in May 1949, and from the end of that year was engaged in teaching mystical theology to the novices at Gethsemani. As part of his pursuit of reconciliation and understanding, Merton also engaged with other faiths. By 1965 he was living as a hermit in the grounds of Gethsemani, but in 1968 was permitted by the abbot to travel to Asia. He met the Dalai Lama, visited Sri Lanka and intended to visit Japan. Merton may have wished to become a hermit in Asia. However, he died tragically of electrocution caused by a faulty electric heater in Bangkok on 10 December 1968.

Thomas Merton
Spiritual Writer

10 December

FOR LITURGICAL USE

Thomas Merton was born in France in 1915. His early life was unsettled and it was not until he was at Columbia University in New York that he began to explore Christian faith and the religious life. He was baptised in 1938 and entered the Trappist order at Gethsemani, Kentucky, in 1941. The publication of his autobiography, *The Seven Storey Mountain*, in 1948 brought him recognition as an outstanding spiritual figure of the twentieth century. Many other books on spirituality and issues of social justice followed until his death by accidental electrocution while in Bangkok on 10 December 1968.

SENTENCE

You, Lord, are in your holy temple; let all the earth keep silence before you. *Habakkuk 2: 20 (adapted)*

COLLECTS

Gracious and everloving God,
you meet us in silence as well as in speech;
we thank you for your servant Thomas Merton
and the gifts he shared on our spiritual journey;
give us grace to be still that we may hear your voice,
and hearing may be strengthened
in our quest for justice for all your children;
through Jesus Christ our Redeemer.

Blessed are you, God, in Thomas,
who learned in silence to hear you
and feel your thirst for justice;
give us encouragement by his example
to be still that we may know you
and empowered to serve you.

PSALMS 84 119: 25-32

READINGS

1 Kings 19: 7-13a

The sound of silence

1 Peter 1: 3-12

Things into which angels long to look

John 17: 1-8

This is eternal life

POST-COMMUNION SENTENCE

Jesus said, "Whenever you pray, go into your room and pray to your Father who is in secret."
Matthew 6: 6

Octavius Hadfield was born on the Isle of Wight in 1814 and spent his early years in various parts of Europe. In 1832 he went to Pembroke College, Oxford, but had to give up because of ill health. He recovered, and eventually fulfilled his wish to become a missionary, being accepted by the Church Missionary Society in 1837. Because he did not have a degree, he was not accepted for ordination in England. He went to Australia in 1838 and while in Sydney was made a deacon. In 1839 Bishop Broughton of Sydney was asked to visit New Zealand to report on the church in this country. Hadfield accompanied the bishop to Auckland, where he became the first priest to be ordained in New Zealand.

Hadfield worked for a while at Waimate North, learning the Māori language. He volunteered to go with Tāmihana, son of the famous Te Rauparaha, and his cousin Mātene Te Whiwhi, who had come north seeking a missionary for the Kāpiti coast (see 18 May). Hadfield, still in poor health, offered to spend what might remain of his life in the service of the people of Ōtaki. Working from Ōtaki among the Ngāti Toa and the Ngāti Raukawa and also from Waikanae among the Te Ati Awa, Hadfield established churches and schools. The gospel became well established, and the formerly warring tribes made peace. Hadfield soon earned the profound respect of both Māori and Pākehā, both the humblest folk of each race as well as their rangatira and leaders. One of his finest achievements was to plead for peace when, as an aftermath of the Wairau incident in 1843, Te Rauparaha was determined to destroy the Pākehā settlement at Wellington.

In 1844 Hadfield's health broke down completely, and for four years he was close to death. But throughout his illness he was an influential figure in Wellington, being frequently consulted by the

new governor, George Grey, especially on matters of Māori land tenure. By 1849 his health had improved, and he returned with acclamation to Ōtaki, where his restoration was celebrated in the great new Rangīātea Church, built under the direction of Te Rauparaha. Hadfield was made archdeacon of Kāpiti, and in 1852 married Catherine Williams, the third daughter of Henry and Marianne Williams.

For a time the work in Ōtaki continued to flourish, but Hadfield found himself increasingly at odds with government policy over Māori affairs, and in particular over the war which erupted in Waitara in 1860. He suffered much vilification in the press, being described as “a traitor and a bigoted, meddlesome missionary”. In the end even Prime Minister Stafford agreed that Hadfield had been proved right. In the course of the dispute Hadfield published three influential pamphlets on the war. He was also involved with a petition for the recall of the governor, and had to defend himself before the House of Representatives in August 1860. Later in the 1860s Hadfield supported Ngāti Raukawa in their claims before the Native Land Court.

When the Diocese of Wellington was formed in 1858, Hadfield was offered the bishopric, but declined. When Bishop Abraham resigned in 1870, Hadfield, now fifty-six years of age, was again offered the position and this time accepted it. As Bishop of Wellington and later as primate (1890-1893), Hadfield was a defender of the independence of the New Zealand church from the mother Church of England. He was a fine administrator and an enthusiastic supporter of Sunday schools and church schools. He followed

carefully and critically the intellectual controversies of his times, and worked indefatigably to see churches and parishes established throughout the Diocese of Wellington. Hadfield retired to Marton in 1893 and died there in 1904 in his ninety-first year.

Octavius Hadfield
Bishop

December 11

FOR LITURGICAL USE

Octavius Hadfield was born in England in 1814. Although ill health forced the curtailment of his university studies, he came to New Zealand in 1839 as a missionary, determined to serve God faithfully in what he expected to be a short life. He became a great evangelist and teacher of the Māori people on the Kāpiti Coast, and was a tremendous influence for good upon the leaders of both races. He became Bishop of Wellington in 1870 and primate of New Zealand in 1890. He played his part in securing justice for both Māori and Pākehā and in establishing a well-ordered church in this land. He retired in 1893 and died in 1904.

SENTENCE

Not to us O Lord, not to us but to your name give the glory, because of your love and your faithfulness. *Psalm 115: 1*

COLLECTS

E te Atua kaha rawa,
you gave your servant Octavius Hadfield
strength out of weakness and faithful love
to enrich the church in Aotearoa;
may we strive for justice and,
with equal care for all,
make known your truth,
for the glory of your name;
through Jesus Christ our Redeemer.

E te Atua kaha rawa,
praise to you for Octavius, whom you called
to preach the gospel,
to serve the Māori people,
and to build Rangiātea;
may we have his strength, no matter who opposes us.

PSALMS 37: 23-32 62

READINGS

Jeremiah 1: 4-10	God's call
2 Corinthians 2: 12-17	A door was opened
Mark 1: 35-39	Travelling to preach

POST-COMMUNION SENTENCE

We have this treasure in clay jars, so that it may be made clear that
this extraordinary power belongs to God and does not come from
us. *2 Corinthians 4: 7*

Lucy
Martyr, Syracuse

December 13

At the beginning of the fourth century, the Roman Empire was facing a crisis, and the authorities attempted to recall the empire to the traditional Roman standards, customs and religion, with the consequent rejection of such recent innovations as Christianity. Systematic persecution of the church began in 303. Among those killed was Lucy of Syracuse in Sicily. We have no other reliable information about her. Her cult became widespread at an early date, and her name was added to commemorations in the Eucharist in several rites. Many churches were dedicated in her name.

A much later fictitious account of her life describes her as a Sicilian aristocratic virgin who refused offers of marriage, engaged in works of charity and was betrayed to the authorities by an irate suitor. Her judge ordered various indignities heaped on her, from which she was defended by divine protection. She was eventually despatched with a sword thrust through her throat. While these stories have no historical value, they point to the growing exaltation of the state of virginity, to the church's charitable work, and to the nobility of a heroic death finally permitted by God. Because of stories about her eyes having been plucked out and then miraculously restored, and because her name is derived from the Latin word for light, Lucy came to be associated with sight and light.

Lucy
Martyr, Syracuse

December 13

FOR LITURGICAL USE

At the beginning of the fourth century, the Roman emperors clamped down on recent innovations in the empire such as Christianity, and began systematic persecution of the church. Among those killed was Lucy of Syracuse in Sicily. We know nothing else about her, but her cult became widespread. Later stories described her as a wealthy virgin who gave help to the poor and was betrayed by an irate suitor. She died in 304. The derivation of her name from the Latin word for light makes light an appropriate theme for Lucy.

SENTENCE

The Lord is my light and my salvation, whom then shall I fear? The Lord is the stronghold of my life, of whom then shall I be afraid?

Psalms 27: 1

COLLECTS

All-seeing God,
we praise you for the faithful witness of your servant Lucy,
who followed your word with simplicity and courage;
may we also hear your word
and never fail to act, regardless of the cost,
so that all may see the light of your truth;
through Jesus Christ our Redeemer.

Jesus, slain for us,
we hold up to you Lucy, pure, betrayed, brave,
the ideal virgin martyr;
and we praise you for the church's innocence,
its courage and simplicity.

PSALMS 36: 5-10 123

READINGS

Isaiah 60: 19-20	The Lord your light
Revelation 22: 1-5	The tree of life
Luke 11: 33-36	The lamp of your body

POST-COMMUNION SENTENCE

Jesus said, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." *John 8: 12*

Marianne Williams
Missionary

December 16

Marianne Williams was born on 12 December 1793, the eldest child of Wright Coldham, a prosperous Yorkshire businessman who settled in Nottingham in 1796. In 1810 her mother died, and that same year her father became mayor of Nottingham. So the sixteen year old Marianne not only had to take care of the family, but also had to assume oversight of a large establishment with its domestic staff.

On 20 January 1818 Marianne married Lieutenant Henry Williams RN (see 16 July). On being retired from the navy on half-pay, Henry offered himself to the Church Missionary Society as a missionary to New Zealand. Marianne gave him her full support in this decision. While he was preparing for ordination, she trained as a maternity nurse and studied the Moravian methods of teaching and organisation. Always practical, she managed to include some cooking lessons. They sailed for Australia late in 1822 on a female convict ship, Henry being employed as chaplain to the unfortunate women. Marianne often went down into the noisome hold to bring what comfort she could to the women and children.

Marianne was a fluent and vivid letter-writer, and thanks to this we know their unfolding story in some detail. They arrived in the Bay of Islands in August 1823. Their first house was a hastily erected raupō-reed hut. Undaunted by the prospect of squeezing into two small rooms, Marianne wrote, "Mr Fairburn and my husband laid me a boarded floor in the bedroom before night; and I never reposed more comfortably." She needed such a brave spirit, for a week later she had somehow to accommodate Samuel Marsden, Mr Kemp, the Māori chief Hongi Hika, and five Māori girls! "My visitors ate up my whole batch of newly baked bread . . . and the boat's crew of four had enough also." No word of complaint about her "kitchen", which

stretched to feed unexpected visitors. Provision had also to be made for the growing number of Māori pupils who came to the schools which she and Henry opened. As well as teaching her own and other missionaries' daughters and, later, settlers' girls, she very soon began a school for Māori girls. To these she taught reading, writing, simple arithmetic, needlework, laundry, cooking, hygiene and, most importantly, the Christian faith. As if that were not enough, she was frequently called upon to act as nurse or midwife. Dressing burns and boils, bandaging cuts and sprains were everyday demands, and she never hesitated to bring the sick under her own roof for nursing.

In the early days her Christian faith gave her courage to face attacks on their frail hut by hostile Māori. In 1826 Henry launched a schooner, the "Herald". From then on she had to face his long absences in dangerous, uncharted waters, as he accompanied war parties on their raids south to Tauranga, Maketū and other more distant places in his efforts to make peace.

In a period when there were no doctors or nurses and infant mortality was common, Marianne eventually had eleven children, all of whom grew to healthy adulthood. Her efforts to make the love of God known in practical ways as well as by direct teaching never flagged. When Henry was dismissed by the CMS authorities in May 1850, she faced the removal from Paihia to Pākaraka with the same courage she had shown so often before. When she lay dying, hundreds of Māori came and squatted round the house, waiting to pay their last tribute to the woman whom they knew as "mata", or "mother". She died on 16 December 1879, four days after her eighty-sixth birthday. She lies beside Henry in Holy Trinity churchyard, Pākaraka. On their headstone are the words: "They who turn many to righteousness shall shine as the stars for ever and ever" (Daniel 12:3).

Marianne Williams
Missionary

December 16

FOR LITURGICAL USE

Marianne Williams, pioneer missionary to the Māori, was born in 1793. As the wife of Henry Williams she came to New Zealand as a young woman in 1823, and from then on gave her life in unstinting service to the Bay of Islands Māori. As mother of eleven children, nurse, teacher, and friend to anyone in need, she made the love of God widely known. She never saw her homeland again. Instead she sought a better country and “endured as seeing him who is invisible”. She died in 1879.

SENTENCE

To you Lord I lift up my soul; my God I have put my trust in you.

Psalm 25: 1, 2

COLLECTS

Everloving God,
you called your servant Marianne Williams
to advance the early New Zealand mission
by her determination and ability;
give us patience and unwavering courage
to put all our talents at your service
and to make your love known;
through Jesus Christ our Lord.

Loving Trinity,
you were strength to Marianne
in the early days at Paihia;
yours and hers was the care
which made the mission a success,
and to you we are profoundly grateful.

PSALMS 119: 129-136 127

READINGS

Isaiah 40: 9-11

Tending the flock

Romans 12: 4-13

Using our gifts

John 15: 5-11

Vine and branches

POST-COMMUNION SENTENCE

Jesus said, "Blessed are those who hear the word of God and obey it."

Luke 11: 28

Among the general public in New Zealand and probably throughout the western world, Christmas has come to have a greater significance than Easter. It has not always been so, and in the early church no particular observance was made of the birth of Jesus.

The story of the birth of Jesus is told only in the Gospels of Matthew and Luke, and even then historical narrative is not the prime concern of either account. Rather, the Gospel writers pick up Old Testament themes and show their significance for the good news that comes with Jesus, and stress the theological meaning of the birth of the world's saviour. All this is conveyed in the circumstances of the birth, the messages given by angels, and the visitors to the Christ child.

Neither account of Jesus' birth (Matthew 1:18-25; Luke 2:1-7) gives a date for the event. Speculation about the date can be traced to the early third century, and grew in the fourth century as people became more interested in the earthly ministry of Jesus. Debates about the incarnation heightened the interest. Two possible dates were on offer, and despite the ingenious efforts of some later scholars to defend the historicity of the date, neither 25 December nor 6 January (the other date) has any claim to be correct. The dates chosen were differing dates in the ancient calendars for the winter solstice.

Initially, whichever date was observed, it was a celebration of all the events associated with the birth of Jesus in Bethlehem. In the east it also included the baptism of Jesus. In general the western church used 25 December and the eastern church 6 January. In 336 in Rome, 25 December was noted as the date of Jesus' birth. Through a process of cross-fertilisation, completed in the fifth century, the

eastern church gradually adopted 25 December for the celebration of the birth, retaining 6 January to mark the baptism. In the eastern church 6 January remains the more important festival of the incarnation. The western church in turn adopted the eastern church's date of 6 January but divided the events of Jesus' birth into two. After the twelve days of Christmas, they celebrated the coming of the magi on 6 January, and kept the remembrance of the shepherds and the birth itself for 25 December. The baptism of Jesus has only recently been celebrated in the western church - on the first Sunday after Epiphany.

The customs now associated with Christmas are an amalgam of various traditions, some relatively recent. In the nineteenth century Prince Albert introduced various German Christmas customs to England. Charles Dickens added to the popular understanding of the day, and traditions associated with St Nicholas (see 6 December) have also become attached to Christmas. The name "Christmas" dates from the twelfth century and is a contraction of "Christ's Mass".

FOR LITURGICAL USE

Christmas Eve is a time for celebration as much as Christmas itself. Expectation and anticipation are all part of the day. In our society the various pressures of preparation and the time of the year tend to ensure that we find it difficult to prepare ourselves in heart and mind to go to Bethlehem to see the Christ child. It is good that the preparation for the feast of Christmas is hallowed as well as the feast itself.

SENTENCE

Let us go now to Bethlehem and see this thing that has taken place,
which the Lord has made known to us. *Luke 2: 15*

COLLECTS

Gracious and merciful God,
you reach out to us
in the breathtaking humility
of Christ's birth among us;
so prepare our hearts for his coming
that we may celebrate your love for ever,
and share it with all your people;
through Jesus Christ our Saviour.

God, you are always with us,
always coming;
help us as we look for your coming today,
to know you are always with us.

PSALMS 80 89: 19-29, 33-36

READINGS

Isaiah 62: 1-5	Your God shall rejoice over you
Titus 3: 4-7	Saved by God's generosity and kindness
Luke 1: 30-33	God's promise

POST-COMMUNION SENTENCE

Stand up and raise your heads, because your redemption is drawing near. *Luke 21: 28*

The Birth of Our Lord Jesus Christ *December 25* *Christmas Day*

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The customs now associated with Christmas are an amalgam of various traditions, some relatively recent. In the nineteenth century Prince Albert introduced various German Christmas customs to England. Charles Dickens added to the popular understanding of the day, and traditions associated with St Nicholas (see 6 December) have also become attached to Christmas. The name "Christmas" dates from the twelfth century and is a contraction of "Christ's Mass".

The Birth of Our Lord Jesus Christ
Christmas Day

December 25

FOR LITURGICAL USE

The message of Christmas is “Emmanuel” - God with us. It is the theme that runs through the two accounts of the birth of Jesus, and that has dominated the celebration of Christ’s birth since the festival grew up in the fourth century: God with us in our hearts and our homes and our lives, sharing our joys and burdens, and strengthening us in our love of others and the whole creation.

SENTENCE

The people who walked in darkness have seen a great light; for to us a child is born, to us a son is given. *Isaiah 9: 2, 6*

or

I bring you good news of great joy for all people: to you is born this day in the city of David a Saviour, Christ the Lord. *Luke 2: 10-11*

or

In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and lived among us, full of grace and truth. *John 1: 1, 14*

COLLECTS

YEAR A

Son of God,
light that shines in the dark,
child of joy and peace,
help us to come to you
and be born anew this holy night.
Hear this prayer for your love's sake.

YEAR B

Almighty God,
you gave your only-begotten Son
to take our nature upon him,
and be born of the Virgin Mary;
grant that we, who are born again
and made your children by adoption and grace,
may daily be renewed by your Holy Spirit;
through Jesus Christ our Saviour,
who lives and reigns with you and the Holy Spirit,
one God for ever.

YEAR C

Son of God, Child of Mary,
born in the stable at Bethlehem,
be born again in us this day
that through us the world may know
the wonder of your love.
Hear this prayer for your name's sake.

PSALMS & READINGS (YEARS A, B, C)

PROPER I

Psalm 96

Isaiah 9:2-7

Titus 2:11-14

Luke 2:1-14 (15-20)

PROPER II

Psalm 97

Isaiah 62: 6-12

Titus 3: 4-7

Luke 2: (1-7) 8-20

PROPER III

Psalm 98

Isaiah 52: 7-10

Hebrews 1: 1-4, (5-12)

John 1: 1-14

Thomas of Canterbury
Bishop, Martyr

December 29

Thomas of Canterbury, possibly better known as Thomas Becket, is probably the most famous of the medieval archbishops of Canterbury. He came from a Norman family that had settled in London after the Norman Conquest. He was born in 1118 and was educated at Merton Abbey and Paris. He was sent to Bologna and Auxerre to study law, was ordained deacon, and in 1154 was made archdeacon of Canterbury, a post that gave him scope to use his administrative skills to the full. Also in 1154 Henry II ascended the English throne and the two men came in frequent contact.

In 1155 Henry appointed Thomas as chancellor of England, and Thomas served his king loyally and competently in the administration of state affairs, in embassies, and even on military expeditions. He was all that Henry could have wished for in his chancellor. He even supported the king's interests against those of the church on occasion. Thomas's lifestyle was consistent with his position in his lavish entertainments and wealth.

The Middle Ages had seen a considerable power struggle between church and state in Europe. This came to involve the papacy in the wake of the reforms of the eleventh century. Thomas's next move can be seen as Henry's attempt to have his chancellor able to control the church as well as the state. Henry appointed Thomas Archbishop of Canterbury in 1162.

Thomas, who had warned the king of what would happen, now gave the church the same intense loyalty he had given the king. He resigned the chancellorship and adopted a more austere life-style. To Henry's chagrin and annoyance, Thomas then opposed the king's attempts to control the church over the matter of the notoriously lax ecclesiastical courts, on which any "clerks" could rely to escape

the king's justice. Thomas also opposed the king over taxation affecting the church, and supported the idea of appeals to Rome on matters affecting the church in England.

A long and bitter struggle between the two men followed. When Henry attempted to try Thomas over financial dealings during his chancellorship, Thomas went into exile and spent the next six years in France. The controversy continued, with Thomas more and more seeing the issue as a fundamental one of spiritual authority: church and state, God and Caesar.

The rift between Henry and Thomas was patched up in 1169, and Thomas returned home to a hero's welcome. In the interval the king had ignored the claims of Canterbury and had the Archbishop of York crown Prince Henry. Thomas retaliated by excommunicating the bishops concerned. Henry in a rage called for Thomas's removal. Four leading knights promptly rode to Canterbury and murdered Thomas in his cathedral on 29 December 1170.

A popular cult of St Thomas grew up almost immediately. He was canonised in 1173, and his shortcomings were almost completely forgotten. Canterbury became a place of pilgrimage until his shrine was destroyed by Henry VIII in 1538.

Thomas of Canterbury
Bishop, Martyr

December 29

FOR LITURGICAL USE

Thomas Becket was born in London in 1118, and became archdeacon of Canterbury in 1154. Henry II appreciated his considerable administrative ability and made him chancellor of England in 1155. He fulfilled Henry's expectations so well that Henry made him Archbishop of Canterbury in 1162, hoping to control the church as well. Thomas however now gave his total loyalty to the church. A bitter struggle developed, during which Thomas spent six years in exile in France. In 1170 the exasperated king called for Thomas's removal, and four knights murdered Thomas in his cathedral on 29 December.

SENTENCE

Be faithful until death, says the Lord, and I will give you the crown of life.
Revelation 2: 10 (adapted)

COLLECTS

God our strength and support,
you gave your servant Thomas Becket
courage and steadfastness
to defend your church with his life;
make us bold to proclaim your truth
and ready to suffer for your kingdom;
through Jesus Christ our Lord.

God of justice, have patience
if like Thomas
we give our loyalty
or in the end our lives
to a mistake;
have patience
if others use the mistake to their advantage.

PSALMS 54 64

READINGS

Jeremiah 38: 1-6	Jeremiah's suffering
Hebrews 13: 10-16	No lasting city here
John 10: 11-18	I lay down my life

POST-COMMUNION SENTENCE

Hold fast to love and justice, and wait continually for your God.

Hosea 12: 6

Josephine Butler
Worker among Women

December 30

Josephine Grey was born into an English middle-class family, whose liberal social and political convictions were firmly grounded in their Christian faith. From her birth in Milfield, Northumberland, in 1828 she could not help but be aware of her father's views on the equality of all humanity before God. Her father was a canon of Winchester. In later years she attributed her faith in a loving and merciful God, her hatred of sectarianism and her egalitarianism, as well as her conviction that social action is a necessary manifestation of religious belief, to the teaching of her parents. Habits of prayer sustained her throughout her life, modelled on Catherine of Siena, whose life she published in 1878.

Josephine's marriage to George Butler in 1852 eventually took her to Liverpool. Here she became involved in the pioneering work of the North of England Council for Promoting Higher Education for Women. From 1867 to 1873 she was the council's president. The tragic death of her daughter in 1863 left her with a desperate need to involve herself with others. "I only know that my heart ached night and day, and that the only solace possible would seem to be to find other hearts which ached night and day, and with more reason than mine." She became aware of the plight of destitute women who were given degrading tasks in the workhouses of Liverpool in return for a night's lodging. When she realised that many of these women had been forced into prostitution, and that once they became infected with venereal diseases they were turned out into the streets to die, she offered the shelter of her home and set about establishing refuges.

The need to grapple with the social conditions which victimised these women became imperative. Her criticism of the blatant

hypocrisy of the sexual morality of the day had initially been aroused by an early reading of Elizabeth Gaskell's novel, *Ruth*, which dealt with the sexual exploitation of a young girl. Her involvement with two national reform campaigns was almost inevitable.

The first campaign concerned the repeal of the Contagious Diseases Acts of the 1860s. Under the terms of the Acts, any woman suspected of being a prostitute could be harassed by the police and forcibly submitted to a medical examination. A vigorous campaign objecting to the Acts' violation of civil rights and the countenancing of sexual double standards was launched. In one year alone Josephine Butler travelled over four thousand miles and spoke to ninety-nine public meetings. A parliamentary petition was presented, and she was also invited to appear before a Royal Commission. The notorious Acts were finally repealed in 1886.

Josephine Butler's other great campaign concerned the promotion of legislation to eradicate organised prostitution and the sale of young girls for use in brothels. A celebrated procurement took place in 1885. As a result of newspaper publicity the age of consent was raised from twelve to sixteen, and severe penalties were imposed on those convicted of trafficking in girls and young women. She founded the Association for Moral and Social Hygiene (later called the Josephine Butler Society) and the International Abolitionist Federation. Josephine Butler died in 1906, knowing that the fight against the legalised degradation of women had been won.

Josephine Butler
Worker among Women

December 30

FOR LITURGICAL USE

Josephine Butler was born in Northumberland in 1828. From her father she inherited her conviction that social action is a necessary manifestation of religious belief. She conducted a vigorous campaign against the sexual exploitation of women and girls. She fought to have legislation abolished which allowed the forcible medical examination of women suspected of prostitution, but ignored the men. She opposed the trafficking in young girls for use in brothels, and she campaigned for the age of consent to be raised. In all these in England she was successful. She died in 1906.

SENTENCE

The Lord is a stronghold for the oppressed, a tower of strength in time of trouble.

Psalm 9: 9

COLLECTS

God of compassion and tenderness,
you call us in Christ to care for the powerless,
the poor and the exploited;
grant that, after Josephine Butler's example,
we may have compassion and zeal
to see justice done and want relieved,
for the sake of Jesus Christ our Redeemer.

Jesus, you cared for women;
you cared for Josephine's work with prostitutes,
and her campaign against white slavery;
may we have her willingness
to help the helpless and abused.

PSALMS 12 119: 33-40

READINGS

Hosea 3	Fallen Israel restored
Colossians 1: 9-12	Your lives will produce good news
Luke 10: 25-37	Who is my neighbour?

POST-COMMUNION SENTENCE

Thus says the Lord of hosts: Render true judgments, show kindness
and mercy to each other. *Zechariah 7: 9*

John Wycliffe
Theologian and Reformer

December 31

John Wycliffe was an important figure of the fourteenth century, calling for the reform of the church of his day. He was born about 1330 in Yorkshire. He went to Oxford University and was a junior fellow of Merton College in 1356. He became master of Balliol, and then in 1365 warden of Canterbury Hall (later incorporated in Christ Church College). Archbishop Langham forced Wycliffe out of his post at Canterbury Hall in 1367 in favour of a monastic order to run the hall. From this point Wycliffe became increasingly critical of some aspects of church life. Although he was rector of various parishes, the best known being Lutterworth (1374-1384), he lived in Oxford until the last few years of his life.

He was one of the leading philosophers of the day. In opposition to the contemporary distinction between natural and supernatural knowledge, he turned more and more to the Bible and the church fathers for spiritual truth. Wycliffe firmly believed that Scripture should be made available to everyone. However, his role in the production of an English version of the Bible was more by way of inspiration and perhaps supervision than actual translation.

Wycliffe criticised various aspects of the church and maintained the right of the civil authorities to deprive clergy of their endowments for not fulfilling their spiritual duties. He also found little support for papal authority in Scripture and violently repudiated the idea that the religious life had scriptural warrant. He attacked the philosophical basis of transubstantiation and superstitious practices surrounding the Eucharist.

These attacks on the church of his day drew sharp rejection from the church authorities and lost Wycliffe much of his support in

Oxford. He was protected from undue harassment at first by his work for John of Gaunt and the royal family. His Eucharistic teaching was condemned at Oxford in 1381 and by the Blackfriars' Council in 1382. The occurrence about the same time of the Peasants' Revolt, erroneously attributed to his influence, meant that he had to leave Oxford. He lived the remainder of his life at Lutterworth and died there on 31 December 1384.

Wycliffe's followers continued his criticism of the church on a more popular basis. They became known as Lollards and formed a chorus of dissent that continued in England into the Reformation of the sixteenth century. The philosophical basis of Wycliffe's criticism had a more lasting influence on the continent, particularly among Czech scholars, where Jan Hus (1372-1415) is the best known.

John Wycliffe
Theologian and Reformer

December 31

FOR LITURGICAL USE

John Wycliffe was born about 1330 and became a leading philosopher at Oxford University. His attacks on corrupt clergy led to further criticisms of the powers of the clergy and the papacy and of the superstitions surrounding the Eucharist. He urged the translation of the Bible into English. Although Wycliffe initially had royal protection, he was eventually forced to leave Oxford. He went to Lutterworth, where he died in 1384. He influenced the Lollards in England, and the development of ideas of reform among Czech scholars owes much to him.

SENTENCE

I will speak of your decrees before kings, O Lord, and I will not be abashed in their presence.

Psalm 119: 46

COLLECTS

Everliving God,
you raised up your servant John Wycliffe
to be a herald of renewal in the church;
give us ears to hear the voice of the prophet,
wisdom to discern the true from the false,
and zeal in your service;
through Jesus Christ our Lord.

Blessed are you, prophetic Holy Spirit,
in John the priest,
first to press for the Bible in English,
champion against corruption in the church;
as we enter another year,
help us to set our hands
to what may need reforming.

PSALMS 48

119: 65-72

READINGS

1 Esdras 4: 35b-40

Truth endures

2 Timothy 4: 1-5

Proclaim the message

John 8: 31-36

Freedom through the truth

POST-COMMUNION SENTENCE

Jesus said, "Servants are not greater than their master. If they persecuted me, they will persecute you; if they kept my word, they will keep yours also."

John 15: 20

*Easter Day
and
Days Dependent on the Date of Easter*

The Date of Easter

The most important day in the Christian Year is Easter Day. Unlike most other days in the Christian Year, the date on which Easter is celebrated depends on the cycles of the lunar calendar in conjunction with the equinox. In addition to Easter Day itself, there are other days in the Christian Year whose date is dependent on the date of Easter: Ash Wednesday, Maundy Thursday, Good Friday, Easter Eve, Ascension Day, and the Day of Pentecost. These all are linked, along with some other less important days, by the seasons of Lent, Holy Week, and Easter.

The key factor is the feast of Easter itself. The early church celebrated the resurrection each Sunday, that is, in a weekly commemoration of the event (Acts 20:7), rather than in an annual festival. Despite the connections between Christ's death on the cross and the Passover, there appears to have been little interest in Christian circles in an annual commemoration of the death and resurrection of Jesus until the second century. Nor was there agreement in the church over precisely when Easter should be celebrated, beyond the fact that it should be at the time of the Passover, as clearly attested in the New Testament. There was a controversy in Rome at the time of Pope Victor (189-198) between some Christians from Asia Minor, who celebrated Easter on 14 Nisan, the day the Passover lambs were killed, and the remainder, who celebrated it on the Sunday after the Passover, assimilating the annual commemoration to their weekly celebration.

The majority of the churches followed the custom of the church in Rome and observed Easter on the appropriate Sunday after Passover, as calculated by the Jewish lunar calendar. There were considerable complications, however, in relating the lunar calendar to the various solar calendars available. The Council of Nicea in 325

advocated following the Alexandrian calculations, which provided the familiar rule that Easter is celebrated on the Sunday after the first full moon after the (northern hemisphere) Spring equinox. That did not end the difficulties, as adjustments to the calendar in later centuries led to differences between churches who adopted the reformed Gregorian calendar in the sixteenth century and those who continued to follow the old Julian calendar. This can still lead to differences in the date of Easter, particularly between some of the Orthodox Churches and the rest of the Christian tradition.

Ash Wednesday

The development of Ash Wednesday is closely tied to the development of Lent and Holy Week. The earliest observances of Easter were preceded by a few days of fasting, the actual number of days varying from place to place. Quite independently of the pre-Easter fast, there grew up in Egypt in the late fourth century a custom of keeping a forty day fast. This originally had nothing to do with Easter and was in imitation of Jesus' own fasting. There was a wide-spread custom in the early church of fasting on Wednesdays and Fridays around the year. Lent was an extension of this to the other days of the week, except Sunday, for the forty day period. The development of the catechumenate by the fourth century meant that Lent became an ideal time for instruction in the faith, for sharing in the prayer of the church, and for the reconciliation of penitents, as well as for fasting. The desire to prepare thoroughly for the Easter festival met up with the observance of Lent to produce the Lenten season as we now have it.

In the fourth century in Rome, Lent began on the fortieth day before the Easter sequence. By including the fast days of the Easter preparation, and by counting only actual days of fasting, it became the custom to begin the fast on the Wednesday before the sixth Sunday before Easter Day to give exactly forty days. Thus, by the early sixth century, Lent began on this Wednesday. Accounts of the observance of Ash Wednesday in Rome in the eighth century point to a spiritualised interpretation of putting on sackcloth and ashes. Ashes were a very ancient sign of repentance or mourning and were quite common in private use among early Christians. It was in the Rhine valley that the liturgical rite of the imposition of ashes developed. The custom spread, and was prescribed for all Christians at the Council of Benevento in 1091. It is common for the palms from the previous year's Palm Sunday to be used to make the ashes.

By a process of further extension of the preparation for Lent, there developed in the sixth century the three Sundays before Lent, Quinquagesima, Sexagesima and Septuagesima, being (approximately) fifty, sixty and seventy days before Easter respectively.

Lent is a long period of fasting. In the western church there grew up the custom of some relaxation of the fast, particularly in connection with the fourth Sunday in Lent. It has had various titles. In England it was often called Mothering Sunday. Several reasons have been offered for this: that it comes from the custom of visiting one's mother on this day; that it comes from the practice of visiting the mother church of the diocese (the cathedral) on this day; that it comes from the traditional Epistle reading with its reference to "Jerusalem . . . which is the mother of us all." Not all revised Anglican Prayer Books have retained the observance. The custom of eating simnel cakes on this day (a rich fruit cake with almonds), comes from one of the other names for the day: Refreshment Sunday.

Customs associated with the last week of Lent, Holy Week, owe their origin to the liturgical developments in Jerusalem. Egeria in the late fourth century testified to the custom developed in Jerusalem of acting out liturgically the events of Jesus' last week in Jerusalem, beginning with his triumphal entry to the city. This is the origin of the Palm Sunday procession. The custom gradually spread throughout the church. In some places, other specific events from that week are associated with particular days. In *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, the Monday of Holy Week is associated with the Cleansing of the Temple, Tuesday with Teaching in the Temple, and Wednesday with the Anointing at Bethany (pp. 582 - 584).

Ash Wednesday

FOR LITURGICAL USE

It has been a very long tradition of the church to call its members to a period of prayer, fasting, instruction and penitence, in preparation for the festival of Easter. Ash Wednesday marks the beginning of Lent. You are invited to use this period of forty days to deepen your faith and commitment to the way of God in Christ. Ash is an ancient symbol of penitence and humility. In a spirit of true Christian obedience let us keep this Ash Wednesday.

SENTENCES

Return to the Lord your God, who is gracious and merciful, slow to anger, and abounding in steadfast love. *Joel 2: 13*

or

When you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret. *Matthew 6: 17-18*

COLLECTS

God of the desert,
as we follow Jesus into the unknown,
may we recognise the tempter when he comes;
let it be your bread we eat,
your world we serve and you alone we worship.
This we ask through Jesus Christ our Redeemer.

or

Almighty and merciful God,
you hate nothing that you have made
and forgive the sins of all who are penitent;
create in us new and contrite hearts,
so that when we turn to you and confess our sins
we may receive your full and perfect forgiveness;
through Jesus Christ our Redeemer.

Return to the Lord your God, who is gracious and merciful, slow to
anger, and abounding in steadfast love. *Joel 2:13*

PSALM 51:1-17

READINGS

Joel 2: 1-2, 12-17

or Isaiah 58: 1-12

2 Corinthians 5: 20b - 6: 10

Matthew 6: 1-6, 16-21

Palm Sunday and Holy Week

Customs associated with the last week of Lent, Holy Week, owe their origin to the liturgical developments in Jerusalem. Egeria in the late fourth century testified to the custom developed in Jerusalem of acting out liturgically the events of Jesus' last week in Jerusalem, beginning with his triumphal entry to the city. This is the origin of the Palm Sunday procession. The custom gradually spread throughout the church. In some places, other specific events from that week are associated with particular days. In *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, the Monday of Holy Week is associated with the Cleansing of the Temple, Tuesday with Teaching in the Temple, and Wednesday with the Anointing at Bethany (pp. 582 - 584).

FOR LITURGICAL USE

In the fourth century, Christian pilgrims to Jerusalem developed the custom of processing with palms to the places associated with the triumphal entry of Jesus to the city. We stand in a long tradition of Christians who have sought to remind themselves of the way of the cross on this Palm Sunday. Let us celebrate it with delight and rejoicing; but also let us walk with Christ to the end of the journey on Golgotha, and to the empty tomb.

YEAR A

SENTENCE

At the name of Jesus, every knee shall bend, in heaven and on earth
and under the earth, and every tongue confess that Jesus Christ is
Lord, to the glory of God the Father. *Philippians 2: 10-11*

COLLECT

Jesus, when you rode into Jerusalem
the people waved palms
with shouts of acclamation.
Grant that when the shouting dies
we may still walk beside you even to a cross;
for the glory of your holy name.

LITURGY OF THE PALMS

Psalm 118: 1-2, 19-29

Matthew 21: 1-11

Use collect for Lent 6: 1 (as above)

LITURGY OF THE PASSION

Psalm 31: 9-16

Isaiah 50: 4-9a

Philippians 2: 5-11

Matthew 26: 14 - 27: 66

or Matthew 27: 11-54

YEAR B

SENTENCE

At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. *Philippians 2: 10-11*

COLLECT

Lord Jesus,
acclaimed as King,
crucified as criminal,
teach us to accept our sufferings and triumphs
for your glory alone.
Hear this prayer for your love's sake.

LITURGY OF THE PALMS

Psalm 118: 1-2, 19-29
Mark 11: 1-11 *or* John 12: 12-16
Use collect for Lent 6: 3 (as above)

LITURGY OF THE PASSION

Psalm 31: 9-16
Isaiah 50: 4-9a
Philippians 2: 5-11
Mark 14: 1 - 15: 47
or Mark 15: 1-39, (40-47)

YEAR C

SENTENCE

At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. *Philippians 2: 10-11*

COLLECT

Jesus, when you rode into Jerusalem
the people waved palms
with shouts of acclamation.
Grant that when the shouting dies
we may still walk beside you even to a cross;
for the glory of your holy name.

LITURGY OF THE PALMS

Psalm 118: 1-2, 19-29

Luke 19: 28-40

Use collect for Lent 6:1 (as above)

LITURGY OF THE PASSION

Psalm 31: 9-16

Isaiah 50: 4-9a

Philippians 2: 5-11

Luke 22: 14 - 23: 56

or Luke 23: 1-49

Maundy Thursday

Maundy Thursday is a complex day, having several themes, only one of which is specifically associated with the historical events of Easter. Possibly the oldest theme was the practice in the early church of readmitting penitents to communion at a special Eucharist on this day, in readiness for Easter. Changing patterns of penitential discipline have removed this theme from the day. The second theme was the episcopal consecration of the chrism oil for baptisms and the blessing of oil for the anointing of the sick and of oil for exorcism. This was common by the eighth century. A recent addition to this theme in some circles has been the renewal of priestly vows.

The third theme of Maundy Thursday, and the only one found in parish churches, is the evening celebration of the Eucharist in commemoration of the Last Supper. There is evidence of this in Jerusalem in the late fourth century from Egeria's account of her visit. The New Testament includes slightly differing accounts of the Last Supper in Matthew, Mark and Luke, both in the actions of Jesus and in the words said. There is a further account of the Last Supper in Paul's first letter to the Corinthians (1 Corinthians 11:23-26). There is no account of the Last Supper as such in John's Gospel, but re-enacting the episode of Jesus' washing of the disciples' feet (John 13:1-20) has become a common feature of the rites associated with Maundy Thursday. There is evidence of its liturgical inclusion in the Maundy Thursday liturgy from the seventh century. The ceremony of stripping the altar, also associated with Maundy Thursday, can be traced back to seventh century Spain. Originally this served the practical purpose of a good spring clean of the church for Easter, but the symbolism of desolation has made the action significant.

In the early church, no celebration of the Eucharist was held between the celebration on Maundy Thursday and the Easter

celebration of the Eucharist. From the eighth century there developed a desire to receive communion on Good Friday. Because of the strong tradition of no celebration of the Eucharist on Good Friday, the practice grew up of reserving the sacrament from the Maundy Thursday celebration. That led to taking the sacrament in procession to an “altar of repose” in symbolic imitation of going to Gethsemane to watch with Christ. Churches are still divided in their approach to reservation from Maundy Thursday and celebration of the Eucharist on Good Friday. Another recent development in some places has been the celebration of the Eucharist in the context of a full meal in further imitation of the Last Supper.

Maundy Thursday

FOR LITURGICAL USE

The Christian eucharist comes directly from the last meal Jesus shared with his disciples before his crucifixion. He gave new meaning to their fellowship meals by linking his own life with them. The Maundy Thursday eucharist, following the Jewish custom of reckoning days from sunset, marks the beginning of the great events that climax Christ's work. May we be one with him in this eucharist, and in his life, death and resurrection.

SENTENCES

'I give you a new commandment,' says the Lord, 'that you love one another. Just as I have loved you, you also should love one another.'

John 13: 34

or

Jesus said, 'If I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.'

John 13: 14

COLLECT

Infinite, intimate God;
this night you kneel before your friends
and wash our feet.
Bound together in your love, trembling,
we drink your cup and watch.
Hear this prayer for your love's sake.

PSALM 116: 1-2, 12-19

READINGS

Exodus 12: 1-4, (5-10), 11-14

1 Corinthians 11: 23-26

John 13: 1-17, (31b-35)

Good Friday

Egeria's account of her pilgrim visit to Jerusalem in the late fourth century attests a significant set of liturgical events associated with the Friday before the celebration of Easter. In this we can see Good Friday developing its distinctive character. The day was marked by a series of prayers, psalms and readings that followed the course of events in the basilicas erected by Constantine at the places associated with Christ's trial, death and resurrection. The account of the trial of Jesus was read, and the people venerated a relic of the cross. The passion story was then read in full, with psalms and other appropriate readings, and the liturgical events concluded with the recital of the death and burial of Jesus.

The pattern was soon adopted by other churches around the Roman Empire, but with liturgical representations of the places on the way of the cross. Although it was customary for there to be no celebration of the Eucharist on Good Friday from early in the church's history, in some places there was a communion of the people from bread and wine kept from a celebration of the Eucharist on Maundy Thursday. From the thirteenth century until the revisions of the 1950s it became the practice in the Roman tradition for the priest alone to receive.

The Three Hours' Devotions, taking the form of addresses (often on the seven last words from the cross) and prayers and hymns, has echoes of the liturgical events described by Egeria, but actually originated in Peru in the late seventeenth century. The devotional addresses mark it off from the tradition of readings, psalms and prayers described by Egeria. It became a popular form of devotion in Roman Catholic and Anglican circles.

Good Friday

FOR LITURGICAL USE

Good Friday is the most solemn day in the church's calendar. In the fourth century, Christian pilgrims marked the day by visiting the places where Jesus went on his last journey, and there watched and prayed as part of their celebration of what God had done in Christ. Let us in heart and mind walk with all those who have faithfully followed Jesus in the way of the cross.

SENTENCES

Christ became obedient unto death, even death on a cross.
Therefore God has highly exalted him and has given him the name
that is above every name. *Philippians 2: 8-9*

or

All we like sheep have gone astray; we have all turned to our own
way, and the Lord has laid on him the iniquity of us all.
Isaiah 53: 12

COLLECTS

YEAR A

Lord Jesus Christ,
crucified for us,
we kneel at the foot of your cross to watch with you.
Help us to see the cost of our forgiveness
so that we may be made new through your love;
for the glory of your holy name.

YEARS B & C

Crucified Saviour, naked God,
You hang disgraced and powerless.
Grieving, we dare to hope,
as we wait at the cross
with your mother and your friend.
Hear this prayer for your love's sake.

PSALM 22

READINGS

Isaiah 52: 13 - 53: 12
Hebrews 10: 16-25
or Hebrews 4: 14-16; 5: 7-9
John 18: 1 - 19: 42

Holy Saturday - Easter Eve

The church has made little attempt to provide liturgical material for Holy Saturday. Rather, it has been a day of reflection and expectation. In the early church it was a day of complete fasting in preparation for Easter. As the catechumenate developed, it became the day on which those to receive baptism at Easter made a public profession of their faith. In the Middle Ages, as the Easter Vigil came to be celebrated earlier and earlier on the Saturday and then eventually on the Saturday morning, the special character of Holy Saturday was lost. The recent revisions have restored that, and the Easter Vigil ceremonies now do not begin before the Saturday evening.

FOR LITURGICAL USE

This Holy Saturday, Easter Eve, is an awesome pause in the running of the universe, a moment of profound silence. Jesus lies in the tomb, and we wait in prayer for God to declare that Yes to the work of Christ on the cross.

SENTENCE

When we were baptised into Christ Jesus, we were baptised into his death; so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. *Romans 6: 3-4*

COLLECT

Grant O God,
that we who are baptised into the death
of your Son Jesus Christ,
may continually die to sin
and be buried with him,
that through the grave and gate of death
we may pass to our joyful resurrection;
for his sake, who died and was buried
and rose again for us,
your Son our Saviour Jesus Christ.

PSALM 31: 1-4, 15-16

READINGS

Job 14: 1-14

or Lamentations 3: 1-9, 19-24

1 Peter 4: 1-8

Matthew 27: 57-66

or John 19: 38-42

AT THE VIGIL

YEAR A

SENTENCE

We have been buried with Christ by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. *Romans 6: 4*

COLLECTS

Eternal giver of life and light,
this holy night shines with the radiance of the risen Christ;
renew your Church with the Spirit given to us in baptism,
that we may worship you in sincerity and truth,
and shine as a light in the world;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

or

Lord of the passover,
you have lit this night with the radiance of Christ;
renew in us our baptism,
and bring us through the Red Sea waters
to the promised land.
Through Jesus Christ our Saviour.

YEAR B

SENTENCE

Christ our Passover has been sacrificed for us; therefore let us keep the feast. *1 Corinthians 5: 7-8*

COLLECT

Lord God,
you made this night bright
with the radiance of the risen Christ;
may we who have been raised with him in baptism
reflect the light of his glory,
and live with him for ever.
Hear this prayer for your love's sake.

YEAR C

SENTENCE

We have been buried with Christ by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. *Romans 6: 4*

COLLECTS

Lord of the passover,
you have lit this night with the radiance of Christ;
renew in us our baptism,
and bring us through the Red Sea waters
to the promised land;
for the glory of your holy name.

or

Eternal Giver of life and light,
this holy night shines with the radiance of the risen Christ:
renew your Church with the Spirit given to us in baptism,
that we may worship you in sincerity and truth,
and shine as a light in the world;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

READINGS

OLD TESTAMENT & PSALMS

Genesis 1: 1 - 2: 4a

Psalm 136: 1-9, 23-26

Genesis 7: 1-5, 11-18; 8: 6-18; 9: 8-13

Psalm 46

Genesis 22: 1-18

Psalm 16

Exodus 14: 10-31; 15: 20-21

for the Psalm: Exodus 15:1b-13, 17-18

Isaiah 55:1-11

for the Psalm: Isaiah 12: 2-6

Baruch 3:9-15, 32 - 4:4 or Proverbs 8:1-8, 19-21; 9:4b-6

Psalm 19

Ezekiel 36:24-28

Psalm 42 and 43

Ezekiel 37:1-14

Psalm 143

Zephaniah 3:14-20

Psalm 98

NEW TESTAMENT

Psalm 114

Romans 6: 3-11

GOSPELS

YEAR A *Matthew 28: 1-10*

YEAR B *Mark 16: 1-8*

YEAR C *Luke 24: 1-12*

Easter Day

The observance of Easter in the early church was comparatively simple: a fast of a few days, an all-night vigil of prayer, and a concluding Eucharist. Central to this, of course, was the recounting of the stories from all four Gospels of the succession of events from the Last Supper to the resurrection of Jesus. So, the essential components were fast, vigil and feast. The Saturday night spent in prayer was probably modelled on the Passover tradition, and the fast was an act of preparation. The Sunday Eucharist both ended the fast and vigil and introduced the feast that followed.

In the third and fourth centuries, the celebration of Easter developed significantly, into something close to what we now have. In particular, as Good Friday developed its distinctive character, Easter came to mean the feast of the resurrection. From early in the church's history, the links made by Paul between the death and resurrection of Christ and the sacrament of baptism meant that Easter soon became the pre-eminent time for the administration of baptism. The lights that were necessary for the all-night vigil were soon connected with the idea of Christ as our light, and the fairly obvious link between this and the celebration of the resurrection produced various songs of Easter praise, such as the *Exsultet*, which accompanied the lighting of the new fire and the lighting of a Paschal candle or candles. It is not certain when special ceremonies surrounding the lighting of a Paschal candle developed, but the evidence points to the fourth century. The vigil that followed comprised readings, mainly from the Old Testament, psalms and prayers.

Much of this will be familiar, as it is the pattern adopted by many churches, in which the sequence of Easter candle, vigil, baptism or

the renewal of baptismal vows, and Eucharist is followed. The Easter (Paschal) candle is customarily inscribed with a cross, having an alpha and omega at the top and bottom, symbols of the five wounds of Christ at the ends of the arms and the centre, and the present year on either side of the upright. Much of this is a recovery of the primitive emphases of Easter, which had undergone considerable modification and corruption from the early Middle Ages. In effect, the vigil became truncated or completely ignored, and the ceremonies associated with fire and light were observed earlier and earlier on the Saturday. They then suffered from the forbidding of any celebration of the Eucharist after midday on the Saturday (1556), and from the days of Holy Week no longer being days of obligation (1642).

The central celebration of the Eucharist on Easter Day was always the one that ended the all-night vigil in the very early church, or one that occurred as early as possible on Easter Day itself. As the festival developed, it was prolonged in various ways. When the vigil ended with the Eucharist, there grew up, at least by the late fourth century, the custom of a second Eucharist in daylight hours. Egeria, a pilgrim to Jerusalem towards the end of the fourth century, mentions this. Later developments included a more elaborate form of the Vespers for Easter Day and other customs.

Easter Day

FOR LITURGICAL USE

In this great celebration, we gather up all that has happened, from the birth in the manger to the great events of these last three days. In the Last Supper, Jesus offered his disciples a sign of his presence with them always. Let us, in this Eucharist, join with the countless throngs down the ages who have rejoiced in the triumph of God's love, won for us on the cross and proclaimed here in the greatest festival of all, as new life is made manifest in Christ.

SENTENCES

The Lord has risen indeed, alleluia!

Luke 24: 34

or

This is the day that the Lord has made; let us rejoice and be glad in it.

Psalms 118: 24

YEAR A

COLLECT

Glorious Lord of Life,
we praise you,
that by the mighty resurrection of your Son,
you have delivered us from sin and death
and made your whole creation new;
grant that we who celebrate with joy
Christ's rising from the dead,
may be raised from the death of sin
to the life of righteousness;
for he lives and reigns with you and the Holy Spirit,
one God for ever.

PSALM 118: 1-2, 14-24

READINGS

Acts 10: 34-43

or Jeremiah 31: 1-6

Colossians 3: 1-4

or Acts 10: 34-43

John 20:1-18

or Matthew 28: 1-10

YEAR B

COLLECT

Living Christ, you are risen from the dead!

Love reigns!

You are life stronger than death;

raise our eyes to see you

as the new day dawns;

for the glory of your holy name.

PSALM 118: 1-2, 14-24

READINGS

Acts 10: 34-43

or Isaiah 25: 6-9

1 Corinthians 15: 1-11

or Acts 10: 34-43

John 20: 1-18

or Mark 16: 1-8

YEAR C

Jesus Christ our Saviour,
you have delivered us from sin and death.
You have brought with the dawn
a new beginning and an empty tomb;
grant us strength and humility
to enter into life.
Hear this prayer for your love's sake.

PSALM 118: 1-2, 14-24

READINGS

Acts 10: 34-43

or Isaiah 65: 17-25

1 Corinthians 15: 19-26

or Acts 10: 34-43

John 20: 1-18

or Luke 24: 1-12

Ascension Day and the Day of Pentecost

Easter as a specific annual festival was celebrated, almost from the beginning, for a period of fifty days. This is attested by writers in the second century. The church marked this period by standing for prayer and by a prohibition of any fasting. It was like a fifty-day Sunday. The first week of this Easter period had assumed some importance by the fourth century. The closing of the fifty days of celebration was marked with a feast by the end of the third century. There are various references to the observance of the Day of Pentecost from the early fourth century. By that time, any connection with the Jewish festival of Pentecost, as a celebration of the wheat harvest, had been lost. Later in the fourth century, Egeria tells of the celebrations in Jerusalem to mark the end of the Easter festivities. The account from the Acts of the Apostles of the day of Pentecost was read in the morning, and in the afternoon everyone went to the Mount of Olives, where the story of the ascension was read.

Although Jerusalem clearly celebrated Pentecost and Ascension on the same day, other churches were already beginning to observe them after the pattern in Acts, that is, observing the Ascension on the fortieth day after Easter and Pentecost on the fiftieth. It is not clear exactly when Pentecost became the special feast of the outpouring of the Holy Spirit and of the missionary task of the church, but there are references to those elements from the end of the fourth century. Also by then Pentecost was being recognized as a time for the baptism of those unable to attend the Easter baptisms. Attempts by bishops to confine baptisms to these two days became increasingly difficult with the growing prevalence of infant baptism in local churches.

Although the church has followed the pattern of the Acts of the Apostles in its formation of the Feasts of the Ascension and Pentecost, the rest of the New Testament is much less inclined to distinguish the events from Easter itself either in time or in significance. In John's Gospel there is no suggestion of an ascension separate from the resurrection, and the outpouring of the Spirit is a feature of the evening of the day of the resurrection (John 20:22). Paul makes no distinction between the resurrection of Jesus and his exaltation to heaven (e.g. Philippians 2:8,9), and no trace of such a distinction is to be found in the Letter to the Hebrews. It is not surprising, however, that the church has found Luke's chronology to be a useful way of giving specific focus to the conclusion of the celebration of Easter.

Ascension Day

FOR LITURGICAL USE

The early church wanted to savour the festival of Easter, and made it last for fifty days. That encouraged them to follow Luke's account of events, in which the lordship of Christ is proclaimed by the description of his ascension in glory to reign over all things. The message of the Ascension is the exaltation of Christ.

YEAR A

SENTENCE

Jesus said to them: 'Go and make disciples of all nations; and remember, I am with you always, to the end of the age.'

Matthew 28: 19-20

COLLECT

The heavens are open wide
since Jesus our brother, our Redeemer,
has entered through the veil.
We thank you for his new and living way,
by which we join the unnumbered millions
who are with you forever.
Praise to you our God; you answer prayer.

PSALMS 47 93

READINGS

Acts 1: 1-11
Ephesians 1: 15-23
Luke 24: 44-53

YEAR B

SENTENCE

'Go into all the world and proclaim the good news to the whole creation,' says the Lord.

Mark 16 :15

COLLECT

Eternal God,
you have given your Son authority
in heaven and in earth;
grant that we may never lose
the vision of his kingdom
but serve him with hope and joy;
for he is alive and reigns with you and the Holy Spirit,
one God for ever.

PSALMS 47 93

READINGS

Acts 1: 1-11
Ephesians 1: 15-23
Luke 24: 44-53

YEAR C

SENTENCE

God has raised Christ from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named.

Ephesians 1:20-21

COLLECT

Eternal God,
by raising Jesus from the dead
you proclaimed his victory,
and by his ascension
you declared him king.
Lift our hearts to heaven
that we may live and reign with him.
This we ask through Jesus Christ our Lord.

PSALMS 47 93

READINGS

Acts 1: 1-11
Ephesians 1: 15-23
Luke 24: 44-53

The Day of Pentecost

FOR LITURGICAL USE

The great fifty days of Easter come to an end with the celebration of the outpouring of the Holy Spirit on the church, and the empowering of the church in its witness to the good news. It is a crucial part of the Easter story itself, as the risen Christ continues his gracious work in and through us and all his faithful people.

YEAR A

SENTENCE

‘Let anyone who is thirsty come to me,’ says the Lord; ‘and let the one who believes in me drink. For out of your heart shall flow rivers of living water.’ *John 7: 38*

COLLECT

Father,
you have filled your people with the Spirit
who rested first on your Son
and united us in your Church;
open the channels for your Spirit
that we may freely work together,
and your kingdom and your rule increase;
for the glory of your holy name.

PSALM 104: 24-34, 35b

READINGS

Acts 2: 1-21

or Numbers 11: 24-30

1 Corinthians 12 :3b-13

or Acts 2: 1-21

John 20: 19-23

or John 7: 37-39

YEAR B

SENTENCE

'A new heart I will give you, and a new spirit I will put within you,'
says the Lord; 'I will put my spirit within you and you shall live.'

Ezekiel 3: 26; 37: 14

COLLECT

Almighty God,
at the feast of Pentecost
you sent your Holy Spirit to the disciples,
filling them with joy and boldness
to preach the gospel;
send us out in the power of the same Spirit
to witness to your redeeming love
and draw all people to you
and the Holy Spirit,
one God now and for ever.

PSALMS 104: 24-34, 35b

READINGS

Acts 2: 1-21

or Ezekiel 37: 1-14

Romans 8: 22-27

or Acts 2: 1-21

John 15: 26-27; 16: 4b-15

YEAR C

SENTENCE

God's love has been poured into our hearts by the Holy Spirit who
has been given to us. *Romans 5: 5*

COLLECT

Living God,
eternal Holy Spirit,
let your bright intoxicating energy
which fired those first disciples
fall on us
to turn the world again.
Hear this prayer for your love's sake.

PSALMS 104: 24-34, 35b

READINGS

Acts 2: 1-21
or Genesis 11: 1-9
Romans 8: 14-17
or Acts 2: 1-21
John 14: 8-17, (25-27)

Trinity Sunday

A much later addition to the sequence of the celebrations of Easter was Trinity Sunday. Various commemorations of the Trinity are known of from the late seventh century, but Trinity Sunday acquired its status in the thirteenth century, under pressure from the Cistercians, who observed the feast, and from a desire to counteract the Unitarian tendencies of Albigensians and Waldensians. So Trinity Sunday came to be a completion of the cycle that marked the work of Christ and the outpouring of the Spirit. The feast was widely observed in England, and the *Book of Common Prayer* followed the Sarum tradition of naming the subsequent Sundays as Sundays after Trinity.

Trinity Sunday

FOR LITURGICAL USE

Trinity Sunday is unusual in the calendar of the church, in that it marks a piece of theology rather than a person or an event. It developed as a festival in the Middle Ages as a proclamation of God's threefold action in creating, redeeming and sanctifying us, and as a summation of all the events celebrated in the festivals of God's saving work in Christ and through the Holy Spirit.

YEAR A

SENTENCE

Proclaim the Name: 'The Lord, the Lord, a God who is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.'

Exodus 34: 6

COLLECT

Father,
you sent your Son to bring us truth
and your Holy Spirit to make us holy;
open our hearts to exalt you,
open our lives to reveal you,
our one true God,
Father, Son and Holy Spirit.
This we ask through Jesus Christ our Saviour.

PSALMS 8

READINGS

Genesis 1: 1 - 2: 4a
2 Corinthians 13: 11-13
Matthew 28: 16-20

YEAR B

SENTENCE

Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

Isaiah 6: 3

or

Christ Jesus came and preached peace to you all; through him we have access in the one Spirit to the Father.

Ephesians 2: 17-18

COLLECT

God of unchangeable power,
you have revealed yourself
to us as Father, Son and Holy Spirit;
keep us firm in this faith
that we may praise and bless your holy name;
for you are one God
now and for ever.

PSALMS 29

READINGS

Isaiah 6: 1-8

Romans 8: 12-17

John 3: 1-17

YEAR C

SENTENCE

Does not wisdom call, and does not understanding raise her voice?

‘The Lord created me at the beginning of his work, the first of his acts of long ago.’

Proverbs 8: 1, 22

or

God has sent the Spirit of his Son into our hearts, crying, Abba!
Father!

Galatians 4: 6

COLLECT

Trinity of Love,
maker of man and woman in your image
help us to accept ourselves as we are,
and to know our need for each other.
Hear this prayer for your love’s sake.

PSALMS 8

READINGS

Proverbs 8: 1-4, 22-31

Romans 5: 1-5

John 16: 12-15

Thanksgiving for Holy Communion (Corpus Christi)

Thursday after Trinity Sunday

FOR LITURGICAL USE

SENTENCE

I would feed you with the finest wheat-flour; and satisfy you with
honey from the rock.

Psalm 81: 16 (adapted)

COLLECTS

Living host, call us together,
call us to eat and drink with you.
Grant that by your body and your blood
we may be drawn to each other
and to you.

Everloving God,
your Son Jesus Christ
gave himself as living bread
for the life of the world;
give us such a knowledge of his presence
that we may be strengthened
and sustained by his risen life
to serve you continually;
through Jesus Christ our Lord.

Father,
your Son gave his disciples a sign
by which to remember him
until he comes again;
as bread is broken and wine poured out
may our eyes be opened to know him,
Jesus our Lord.

PSALMS 116: 10-17

READINGS

Genesis 14:18-20

The blood of the covenant

1 Corinthians 11: 23-26

The institution of the Holy Communion

John 6: 51-58

The flesh and blood of Christ

Te Pouhere Sunday

Second Sunday after Pentecost

In May 1992, the General Synod / Te Hīnota Whānui adopted a revised Constitution / Te Pouhere, which established a three-Tikanga Church.

In 2002, on the 10th anniversary of that Constitution, the Synod/ Hīnota thought it appropriate to commemorate the occasion of the revision of the Constitution / Te Pouhere of our three Tikanga Church on the first Sunday free from liturgical observance and nearest to that date. It was thus resolved that the second Sunday after Pentecost be adopted in The Calendar /Te Maramataka as 'Te Pouhere Sunday'.

A set of Lections (readings) were approved, along with a set of Collects (prayers) in the various languages of the Church described in the Constitution / te Pouhere.

This Sunday is a day on which it is appropriate then to remember and celebrate the Constitution of this Church and to focus worship on the three Tikanga character of this Church.

SENTENCE

There is no longer Jew nor Greek, there is no longer slave or free, there no longer is male and female; for all of you are one in Christ Jesus.

Galatians 3: 28

COLLECTS

TIKANGA PASEFIKA

FIJIAN

Kemuni na Kalou na Tamai keimami vakalomalagi. Keimami vakavinavinataka na Nomuni kauti keimami vata mai na veiyatuyanuanu e na yatu Pasefika me keimami mai duavata kei ira na wekai keimani mai Aotearoa Niu Siladi. Keimami vakacaucautaki Kemuni e na vuku i Jisu Karisito na neimami i Vakabula ka kauta mai na Rarama ka vakawabototaka na butobuto. Keimami vakavinavinakataki ira era a sokota mai na wasawasa me ra kauta mai na Rarama ka vakararamataki Ira na neimami qase e Tikanga Pasefika. Turaga keimami soqoni vata oqo me keimami vakacerecereya ka vakalagilagia na Yacamuni Tabu. Keimami vakavinavinakataka ka duavata kei ira na Tikanga Pākehā kei na Tikanga Māori Keimanu masu e na vuku i Jisu Karisito na neimami Turaga kai Vakabula.

Lord God, our heavenly Father We thank you for bringing us together from the various islands of the Pacific Ocean and joining us as one in Aotearoa New Zealand. We praise you for Jesus Christ our Saviour who had broken down the barrier of darkness to light. We pray and thank you for those who sailed the seas bringing the Light which illuminated the darkness of hearts and minds of our forefathers in Tikanga Pasefika. Lord we come together now to glorify you and rejoice in the togetherness of Tikanga Pākehā, Tikanga Māori and Tikanga Pasefika, in Jesus Christ our Lord and Saviour.

SAMOAN

Le Atua e lo mātou faatuatuaga faamalosi 'au i lau Ekalesia ao saili i lau Afio i ana faiga faavae e ala i tu ma aga a tikanga tai tasi, ina ia faaalua ai lou mamalu ma tausi i lou alofa tunoa, e pei ona faaalua i lou alo o Iesu Keriso, le taula'iga o lo mātou faamoemoe.

God of our faith, strengthen our Church as it seeks to show your love in the ministry of its three tikanga. Make us bold to seek new ways to best serve you showing your boundless love as you shown through Jesus Christ.

TONGAN

'E 'Otua Mafimafi mo Ta'engata, ko e tufunga mo e fakatupu 'o homau 'univeesí, 'oku pātapata mo pōlepole 'a e Tolu'i Tikanga 'i homau ngaahi fonua' ko e kelesi ia 'a e 'afio ná, 'io 'a e Tikanga Maorí, Tikanga Pākehā pea mo e Tikanga Pasifiká. Afeitaulalo kae fakatoka mai ho'o kelesi ma'a mautolu kae lava hano fakahoko mo fakakakato homau ngaahi ngafa totonú ke langa fakataha ai 'a e Tolu ke taha pē, kae lava ke langilangi'ia ai ho Huafá 'i ho Siasí. 'Oku mau kole eni 'i he Huafá e Tamai, mo e 'Alo, pea mo e Laumälie Mä'oni'oni.

Almighty and everliving God, author of creation, you have given us land where three tikanga boats have landed. Yes the Tikanga Pākehā, Tikanga Māori and Tikanga Pasefika. Grant us grace so that we may be able to fulfill our call in this province by bringing the three into one so that your name may be glorified in the Church we ask this in the name of the Father, the Son and the Holy Spirit.

DIOCESE OF POLYNESIA

ENGLISH

Creator God, you make the sun to give light in the day, the moon and the stars for guidance at night, you divided the seas making a path through the waters. Grant that, sailing out in our canoes of Tikanga Pākehā, Tikanga Māori, and Tikanga Polynesia, we may follow the way you have charted for us and from our separate home ports find our common destination in you. We ask this through your Son, our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

HINDI

Premi Parmeshwar jo sachi kushi ka maalik hai. Hum tujhe dhanyewaad dete hai aap ke priye putra hamara muktidata Prabhu Yishu Masih ke liye, jisne balidaan ho kar apne laho se har ek kul, bhasha, jaati aur log me se aap ke logo ko mol liya hai. Hum prathna karte hai ki jaise thino Tikanga milenge, tumahre shanti jo hame gyan deta hai aur aage bardhata hai humare hirde aur mano ko Prabhu Yishu me bachaye rakhe. Prabhu hume shakti dena ki hum ek sangati me rahe kar uss kushi ko baat sake. Humare Prabhu Yishu Masi jo sada aap me aur pavitra aathma me jiwith hai aur rajye kartha hai, sada kaal ke liye.

Loving God, the fountain head of real joy, we thank you for your dear Son our Lord and Saviour Jesus Christ who ransomed us from every tribe and people and nation and made us one in you. We pray that as the three tikanga meet your peace which transcends all understanding will guard our hearts and minds in Christ Jesus enabling us to find the joy of living in unity through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God for ever world without end.

TIKANGA PĀKEHĀ

God of the southern sea and of these islands, God of Norfolk Pine and Lofty Totara, God of spindle and sail, You brought us to this land of plenty and bound us here in sacred trust. Make us worthy of our covenant with You: Create in us a deeper belonging by Your grace, That we may partner Your ways together And serve Your purpose in each other. In the name of Christ our dolphin guide.

TIKANGA MĀORI

Te Rātapu o Te Pouhere

E Te Kai-raranga, ko koe te kai-whatu, ko mātou te muka i mahia ai e koe a Te Pouhere, te whāriki whakakotahi i ō mātau tikanga i Aotearoa puta noa i Te Moana-nui-ā-Kiwa. Nā tō ringa matau i whiriwhiri, e kitea ai te paruhi o te hoahoa, me te tauira i roto i ngā rerekētanga o tēnā o tēnā o mātau. Mā tōna kaha me te whakaaro kotahi te kaupapa e manaaki, tae rawa ki tōna puāwaitanga. Whakamaharatia mātau, nāu mātau i raranga, ā, mā tā mātau noho kotahi hei whāriki, e kitea ai tāu hoahoa i roto i te kotahitanga e kīa nei ko Te Pouhere.

Master weaver, you are the creator and we are the flax with which you have plaited Te Pouhere, a whāriki which unites our tikanga in Aotearoa and across Te Moananui a Kiwa. Your hand has woven us so that each tikanga is revealed in the perfection of its design, its pattern in the texture of our differences, and its strength in the unity of its purpose to shelter and support your promise. Remind us you have woven us so that no strand by itself reveals your design but together we are the whāriki, Te Pouhere.

READINGS

Isa 42: 10-20

2 Cor 5: 14-19

Acts 10: 34-43

GOSPELS

John 15: 9-17

or Matt 7: 24-29

or Luke 6: 46-49

or John 17: 6-26

POST-COMMUNION SENTENCE

The spirit of the Lord God is upon me, because the Lord has
annointed me; he has sent me to bring good news to the oppressed,
to bind up the brokenhearted, to proclaim liberty to the captives,
and release to the prisoners; to proclaim the year of the Lord's
favour. Isaiah 61: 1-2a

*Sentences, Prayers and Readings
for other Special Days*

Harvest Thanksgiving

SENTENCE

The earth has yielded its harvest; and you, our God, will bless us.

Psalm 67: 6

COLLECTS

Living God,
you made heaven and earth and sea
and everything in them,
and have provided for all our needs;
help us to use the fruits of the earth wisely
and to share them generously;
through the one who sows with good seed,
Jesus Christ our Saviour.

Creator and protector of all that lives,
the riches of the earth are yours;
grant that we who use and enjoy your gifts
may never by folly or greed destroy them.

God, as we look at this harvest,
we thank you for the skills we have learned
to make it what it is;
may we be grateful;
may we be generous.

PSALMS 65: 1(2-7)-14 67 104: 13-29 148

READINGS

Deuteronomy 8: 1-10	Led to a rich land
<i>or</i> Deuteronomy 24: 19-22	A harvest of blessing
<i>or</i> Deuteronomy 26: 1-11	Offering the first fruits
Acts 14: 13-17	The kindness God shows
<i>or</i> 2 Corinthians 9: 6-end	Blessed in giving
John 6: 27-35	The bread of life
<i>or</i> John 4: 31-38	Harvest of eternal life

POST-COMMUNION SENTENCE

The eyes of all look to you, O Lord, and you give them their food in
due season. *Psalm 145: 15*

Sea Sunday

SENTENCE

The sea is yours, O God, and you made it; the dry land also which your hands have fashioned.

Psalm 95: 5

COLLECTS

Eternal Lord God,
you alone have spread out the heavens
and rule the raging of the sea;
bless and keep all who go down to the sea in ships;
preserve them in all dangers
and bring them in safety to the haven where they would be,
with a thankful remembrance of your mercies,
to praise and glorify your holy name;
through Jesus Christ our Saviour.

Creator God,
you have made the sea beautiful and fearful;
be with all who sail on it for work or pleasure
and give them safe passage
with Christ the voyager,
who calmed the storm
and strengthened his disciples' faith.

God of change and invention,
be with those whose life is spent at sea.
In storm, in calm, in harbour,
be with them.
Be with them in danger, boredom or temptation;
for you are God,
you are our hope and strength.

PSALMS 107: 23-32 33: 1-12

READINGS

Job 38: 1, 4-11

The boundaries of the sea

Acts 27: 27-32, 39-44

Paul shipwrecked on Malta

Mark 4: 35-41

Jesus, Lord of wind and wave

POST-COMMUNION SENTENCE

Your path, O God, was in the sea and your way was through the
great waters.

Psalms 77: 19

Social Services Sunday

SENTENCE

Let justice roll down like waters, and righteousness like an everflowing stream.

Amos 5: 24

COLLECTS

God of compassion, you thirst for justice;
give to all who follow Christ
the vision of your kingdom
and the gifts of your Spirit
to work for its coming;
through the one who alone satisfies all our thirst,
Jesus Christ our Saviour.

Just and all-seeing God,
you reach out to the poor and the sick;
you love the criminal, the cripple, the disadvantaged,
and those who work with them;
help us to build a fair community;
help us to understand your will.

PSALMS 72: 1-7 146: 5-10

READINGS

Micah 6: 8-12	Justice and mercy
James 2: 14-17	Faith in action
Matthew 25: 31-45	The true servant of Christ

POST-COMMUNION SENTENCE

Jesus said, "I have set you an example, that you also should do as I have done to you."

John 13: 15

Aotearoa Sunday

SENTENCE

Titiro ki te toka i hāua mai ai koutou, ki te poka i te rua i keria mai ai koutou.

Ihāia 51: 1

Look to the rock from which you were hewn, and to the quarry from which you were dug.

Isaiah 51: 1

COLLECTS

E te Atua aroha,
e tō mātou Matua i te rangi,
he maha ngā tau i tohe ai te iwi Māori
mō tētahi o rātou ake
kia tū hei matua, hei pīhopa, hei arataki i a mātou,
kia mau tonu ai te hā o te Māoritanga
i roto i ā mātou karakia me ā mātou whakahaere,
i te mea kua whiwhi mātou ki tā mātou i wawata ai,
e īnoi atu ana mātou ki a koe
kia tohungia, kia manaakitia tāu pononga a ...
kua karangatia nei hei Pīhopa mō Aotearoa;
meinga a ia hei pononga pono, pononga tūturu
kia whiwhi ai mātou ki ngā hua o tōu Wairua Tapu;
ko Īhu Karaiti hoki tō mātou Ariki. Āmine.

Loving God,
our Father in heaven,
you have granted the long-felt desire of
the Māori people for a bishop
to guide them in holiness and in Māoritanga;
bless your servant *N*,
Te Pīhopa o Aotearoa;
keep *him* a faithful servant,
strengthened, with us all,
by the gifts of the Holy Spirit.

Jesus of Nazareth, Saviour,
o te whakapapa o Rāwiri,
inspire Te Pīhopatanga o Aotearoa.
Bless all who serve the church in this land,
and give us new taonga to add to what we have;
a plentiful harvest to follow the planting.

God of all races and peoples,
you have given your Māori people
a unique contribution to make
to the rich diversity of your church;
strengthen the bishops, clergy and people
of Te Pīhopatanga o Aotearoa,
that by their worship and service
they may proclaim your love
and bear faithful witness to the good news;
through Jesus Christ our Saviour.

PSALMS 114 136: 1-9, 25-26

READINGS

Deuteronomy 6: 1-9 Handing on God's teaching

Colossians 1: 3-14 Praying for each other

Mark 4: 26-34 The kingdom is like a seed

POST-COMMUNION SENTENCE

Koia e mōhio nei ki te rangatiratanga o te rangi, māna e whakaatu mai
ngā mea hou, ngā mea tawhito, mai roto i tōna whare taonga.

Matiu 13: 52 (whakarite)

Whoever knows the kingdom of heaven will bring out from the
storehouse treasures old and new. *Matthew 13: 52 (adapted)*

*Sentences, Prayers and Readings
for Various Occasions*

For the Unity of the Church

SENTENCE

May the God of steadfastness and encouragement grant us to live in harmony with one another in accord with Christ Jesus, so that together we may with one voice glorify the God and Father of our Lord Jesus Christ. *Romans 15: 5, 6 (adapted)*

COLLECTS

Everloving God,
you have called us
in the body of your Son Jesus Christ
to continue his work of reconciliation
and reveal you to all the world;
forgive us the sins which tear us apart;
give us courage to overcome our fears
and to seek that unity
which is your gift and your will;
through Jesus Christ our Saviour.

Lord Christ,
you command us to love one another;
make your people one together;
give us acceptance, give us trust,
anoint us with the precious oil of your Spirit.

PSALMS 122 133

READINGS

Isaiah 35

Ephesians 4: 1-6

John 17: 11b-23

The return

One body

That they may all be one

POST-COMMUNION SENTENCE

There is one body and one Spirit, one Lord, one faith, one baptism,
one God and Father of all, who is above all and through all and in all.

Ephesians 4: 4-6

For the Missionary Work of the Church

SENTENCE

Your throne O Lord has stood firm from of old, from all eternity you are God. *Psalm 93: 2*

COLLECTS

Loving God,
you have called your church
to bear witness that in Christ
you are reconciling all people to yourself;
help us so to proclaim your love in word and deed,
that all may grasp the hope
that is in Jesus Christ our Lord.

Of your love
you made us, Maker of all;
empower your church in witness to your world
to live and proclaim that love.

PSALMS 67 96

READINGS

Isaiah 49: 5-13	To the end of the earth
Ephesians 2: 13-22	Brought near in Christ
Matthew 28: 16-20	To all people everywhere

POST-COMMUNION SENTENCE

Jesus said, "Go into all the world and proclaim the good news to the whole creation." *Mark 16: 15*

For a Synod or Conference

SENTENCE

Let us clothe ourselves with love, which binds everything together in perfect harmony; and let the peace of Christ rule in our hearts.

Colossians 3: 14, 15 (adapted)

COLLECTS

Jesus,
you are here for us, who gather in your name;
lead us on in faith
to reach out in hope,
in self-denying, cross-bearing love
to build your church.

(for a synod)

Everloving God,
you have given your Holy Spirit to your church
to lead us into all truth;
bless with your Spirit's gracious presence
the members of this synod;
keep *us/them* steadfast and united in love,
that *we/they* may reveal your glory
and prepare the way for your commonwealth of love;
through Jesus Christ our Redeemer.

(for a conference)

Gracious and eternal God,
you guide those who trust you,
you give us light upon our path;
give us in all our uncertainties
the wisdom to know your way,
that by your Spirit at work in us
we may not stumble,
but walk in your truth;
through Jesus Christ our Redeemer.

PSALMS 19: 7-14 25: 1-9

READINGS

Numbers 9: 15-23	Waiting on the Lord
<i>or</i> Micah 6: 6-8	What the Lord requires
2 Corinthians 4: 1-10	Our ministry
<i>or</i> Philippians 2: 1-11	The mind of Christ
Luke 14: 27-33	Counting the cost
<i>or</i> John 15: 1-8	The vine and the branches

POST-COMMUNION SENTENCE

Jesus said, "Where two or three are gathered in my name, I am
there among them."
Matthew 18: 20

For the Guidance of the Holy Spirit

SENTENCE

The Spirit of truth will guide you into all the truth.

John 16: 13 (adapted)

COLLECTS

God, Holy Spirit,
you work within us and around us;
grant that we may see and know
what we ought to do,
and have grace and power
faithfully to fulfil the same;
through Jesus Christ our Lord.

Spirit of God
brooding on the waters,
guide us into all the truth;
show us where we should go;
inspire us with love,
and strengthen our resolve.

PSALMS 25: 1-9 139: 1-11

READINGS

Wisdom 9: 13-17	Wisdom through the Spirit
<i>Or</i> Isaiah 30: 15-21	The Lord will guide you
1 Corinthians 12: 4-13	Spiritual gifts
John 14: 23-26	The Spirit will teach you

POST-COMMUNION SENTENCE

God's love has been poured into our hearts through the Holy Spirit
that has been given to us.

Romans 5: 5

For a New Beginning in Ministry

SENTENCE

O sing to the Lord a new song; give praise in the assembly of the faithful; let the people of God rejoice in their maker.

Psalm 149: 1, 2

COLLECTS

Gracious and eternal God,
through your Son you have called us
into the fellowship of your church;
hear our prayers for all your faithful people,
that in the ministry which you have given us
we may be instruments of your love;
[and give your servant *N*
the gifts of grace *s/he* needs for *her/his* task;]
through our Lord and Saviour Jesus Christ.

Praise to you, empowering God,
for the people you have raised up
to serve you in this place;
send your Holy Spirit now
on your servant *N*;
be with us we pray,
as together we serve your purpose
and your kingdom.

PSALMS 15 95: 1-7

READINGS

Numbers 11: 16, 17, 24-29	Sharing the burden
Ephesians 4: 7-16	Gifts in the church
Luke 12: 35-44	The faithful servant

POST-COMMUNION SENTENCE

Jesus said, "I appointed you to go and bear fruit, fruit that will last."

John 15: 16

For Social Responsibility

SENTENCE

You O God have not despised or abhorred the poor in their affliction, but you heard them when they called to you. *Psalm 22: 24*

COLLECTS

Gracious and everloving God,
your Son has taught us
that what we do for anyone else, however unimportant,
we do for you;
give us the determination to be the servant of others
as he was servant of all,
who gave up his life for love of us,
but lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

God, you are justice and peace;
to the powerful give a conscience,
to the oppressed, strength,
to the rich give generosity,
to the poor, security;
guide us in your way, not ours;
let your kingdom come.

PSALMS 72: 1-4, 12-14 146

READINGS

Deuteronomy 10: 12-20 <i>or</i> Amos 5: 21-24	God's justice Let justice prevail!
James 2: 5-9, 12-17 <i>or</i> 1 Peter 4: 7-11	Faith and works Giving service
Matthew 10: 32-42 <i>or</i> Matthew 25: 31-46	For Christ's sake The final judgement

POST-COMMUNION SENTENCE

Jesus said, "In everything, do to others as you would have them do to you; for this is the law and the prophets." *Matthew 7: 12*

For Education

SENTENCE

Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her. *Wisdom 6: 12*

COLLECTS

Gracious God,
you are the end of all our searching
and the fount of all wisdom;
grant to all who teach and all who learn
in our schools, colleges and universities
a passion for truth and understanding,
that they may serve the world
for the betterment of our common life;
through Jesus Christ, your word of truth.

God, you are the fountain of wisdom and knowledge;
when we teach, give us the gifts we need,
give us willingness to learn always;
and with our new insights
we shall know you and your world.

PSALMS 25: 3-9 119: 97-104

READINGS

Proverbs 2: 1-12a	The reward of seeking wisdom
James 3: 13-18	Real wisdom
Luke 10: 21-24	Wisdom hidden from the wise

POST-COMMUNION SENTENCE

Happy are those who find wisdom, and those who get
understanding. *Proverbs 3: 13*

For the Peace of the World

SENTENCE

Agree with one another, live in peace; and the God of love and peace will be with you.

2 Corinthians 13: 11

COLLECTS

Everloving God,
the source of all true harmony;
guide with your wisdom
those who govern the nations of the world,
that all your children may come and go in peace
and the earth be filled with the knowledge of your love;
through Jesus Christ, the prince of peace.

Praise to you, O God,
for all who work for peace,
for all who are your children.
May your Holy Spirit
give peace among the nations,
peace in our dealings with one another,
and peace in our hearts.

PSALMS 72: 1-7 85: 7-13

READINGS

Micah 4: 1-5	Swords into ploughshares
1 Timothy 2: 1-6	Prayer for all people
Matthew 5: 43-48	You must be perfect

POST-COMMUNION SENTENCE

Jesus said, "Peace I leave with you; my peace I give to you. Do not let your hearts be troubled, and do not let them be afraid."

John 14: 27

For the Sick

SENTENCE

O Lord my God, I call for help by day, and I cry out to you by night.

Psalm 88: 1

COLLECTS

Everloving God,
giver of life and health;
comfort and restore those who are sick,
that they may be strengthened in their weakness
and have confidence in your unfailing love;
through Jesus Christ our Saviour.

Creator of us all,
we pray for those who are ill;
bless them and those who serve their needs,
that they may put their whole trust in you
and be filled with your peace;
through Jesus Christ our Lord.

Jesus, lay your healing hand
upon the sick in body and in spirit;
you are the healer of this world's ills;
with your Spirit,
anoint every one of us in our infirmity
and make us whole.

PSALMS 20: 1-5 42: 1-7 86: 1-7

READINGS

1 Kings 17: 17-24

Or 2 Kings 20: 1-5

2 Corinthians 12: 7-10

Or James 5: 13-16a

Mark 2: 1-12

Or Luke 7: 1-10

Elijah's prayer

Hezekiah's sickness and recovery

Content with my weakness

Effects of prayer

Jesus heals

Jesus heals

POST-COMMUNION SENTENCE

My grace is sufficient for you, for power is made perfect in
weakness .

2 Corinthians 12: 9

The Feast of the Consecration or Dedication of a Church

SENTENCE

Open to me the gates of the temple, that I may enter and give thanks to the Lord.

Psalm 118: 19

COLLECTS

Everloving God,
to your glory we celebrate
the *dedication/consecration* of this house of prayer;
we praise you for the many blessings
you have given to those who worship here;
may all who seek you in this place find you,
and, being filled with the power of your Spirit,
become a living temple acceptable to you;
through Jesus Christ our Redeemer.

The heaven of heavens is yours, O God,
your Spirit rules the world;
you are everywhere
and in everything we do;
bless this house for us
to be your symbol in the world.

PSALMS 84 122

READINGS

1 Kings 8: 22-30	My name shall be there
1 Peter 2: 1-10	A spiritual house
John 2: 13-22	A new temple

POST-COMMUNION SENTENCE

Do you not know that you are God's temple and that God's Spirit dwells in you?

1 Corinthians 3: 16

For the Ministry of the Church and Ordinands [Ember Days]

Weekdays following the Day of Pentecost and the week preceding St Andrew's Day.

On these days prayer is offered for all who serve the church in various ministries, ordained and lay, and for all to be ordained or commissioned to these ministries.

SENTENCE

Ask the Lord of the harvest to send out labourers to harvest the crop.

Luke 10: 2 (adapted)

COLLECTS

(For deacons, priests and those to be ordained)

Holy Spirit,
we pray you, comfort and encourage
all deacons and priests
and the men and women soon to find themselves ordained;
may they bring joy and comfort from the Scriptures;
may they bring strength
through the risen body and the saving blood of Jesus.

For Work and Conservation [Rogation Days]

The day before and the day after the Feast of St Francis of Assisi
(October 4)

Prayers may be offered on these days for God's blessing on the
fruits of the earth and the labours of all in farming and
fisheries, industry and commerce.

SENTENCE

May your favour O Lord our God be upon us, and prosper the work
of our hands.

Psalm 90: 17

COLLECTS

Gracious God,
the source of all good,
you have provided the resources of the world
to maintain the life of your children,
and have so ordered our life
that we are dependent on one another;
bless all people in their daily work,
and as you have given us the knowledge
to produce plenty,
so give us the will to make it available to all;
through Jesus Christ our Saviour.

God of our beautiful country,
give us care and skill
in cultivating and managing
what you have given us,
and we shall make it truly
your own land.

Everloving God,
you have so ordered the world
that it produces its fruits in their seasons;
guide the labours of all who work
on the land or at sea,
in our industries and business houses,
that we may use the resources of the earth
to your glory,
for our own well-being,
and for the relief of those in need;
through Jesus Christ our Lord.

PSALMS 104: 1, 13-15, 24-32

107: 33-43

READINGS

Deuteronomy 8: 6-10

or Job 28: 1-11

or Jeremiah 14: 1-9

or Ezekiel 34: 25-31

Romans 8: 18-25

or 1 Corinthians 3: 6-9a

or 1 Corinthians 3: 10-14

or 1 Timothy 6: 6-10, 17-19

Matthew 6: 19-24

or Mark 4: 26-32

or Luke 11: 5-13

or Luke 13: 13-31

A good land

Human work

God our only hope

The Lord's care

The hope of creation

God gives the growth

Building safely

Godliness with contentment

Heavenly treasure

Growing seeds

God's greater giving

The rich fool

POST-COMMUNION SENTENCE

You Lord will give prosperity, and our land shall yield its harvest.

Psalms 85: 12

Gracious God,
the giver of all good gifts,
by your Holy Spirit you have appointed
various orders of ministry in your church;
hear our prayers for all deacons and priests
and for those to be ordained to those offices;
maintain them in truth
and renew them in holiness,
that they may faithfully serve you
to the glory of your name
and the good of your church;
through Jesus Christ our Saviour.

(For lay ministers with particular responsibilities in the church)

Everloving God,
your Son entrusted his followers
with a ministry of love and healing in the world;
inspire the hearts of many
to give themselves to the exercise
of responsible leadership in your church,
that we may witness to your grace
and bring all people within your commonwealth of love;
through Jesus Christ our Redeemer.

Praise to you,
God of the eternal promise,
for the caring men and women
who dedicate themselves,
with and through your church,
to bring the gospel to those around them;
may the people hear;
may they hear good news.

PSALMS 40: 1-14 145: 1-7

READINGS

Exodus 19: 3-8	Promise of a covenant
<i>or</i> Numbers 27: 15-23	A shepherd for the congregation
<i>or</i> 1 Samuel 3: 1-10	The call of Samuel
Acts 20: 20-35	The work of an apostle
<i>or</i> 1 Corinthians 3: 3-11	Fellow workers for God
<i>or</i> 1 Peter 4: 7-11	Stewards of God's gifts
Matthew 9: 35-38	The harvest
<i>or</i> Luke 12: 35-43	Faithful servants
<i>or</i> John 4: 31-38	Sent to reap

POST-COMMUNION SENTENCE

Jesus said, "I appointed you to go and bear fruit, fruit that will last."
John 15: 16

For Preparation before Feasts [Vigils]

SENTENCE

Let the heart of those who seek the Lord rejoice; turn for help to the Lord your strength and constantly seek God's presence.

Psalm 105: 3, 4

COLLECTS

Gracious and loving God,
your Son Jesus Christ
prepared himself by vigil and prayer
for his work and witness;
strengthen us in heart and mind
by this remembrance of your grace
to bear witness to your great love
and to work for your kingdom;
through Jesus Christ our Saviour.

God, we thank you for the bright days and festivals,
and especially for tomorrow.
Praise to you for the feast of *N*;
give a us new heart to go on our way
to turn the world again.

PSALMS 112 125

READINGS

Isaiah 26: 3-9	Trust in the Lord for ever
Romans 13: 10-14	Put on Christ
Luke 13: 31-35	Longing for Christ's coming

POST-COMMUNION SENTENCE

Jesus said, "Those who lose their life for my sake will find it."

Matthew 10: 39

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