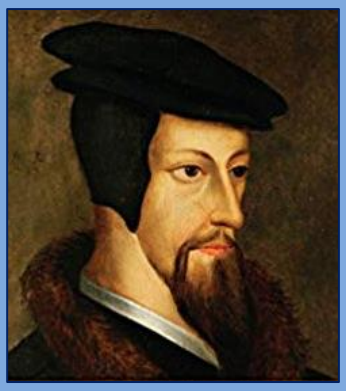
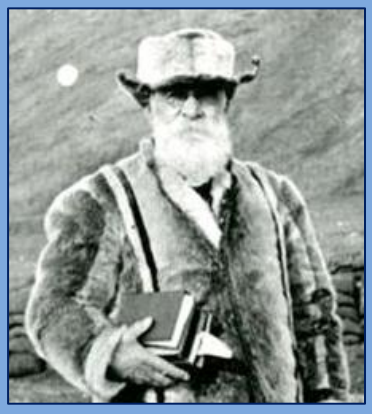
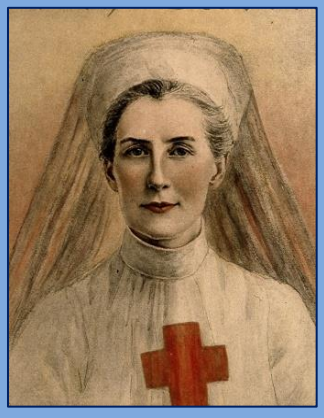
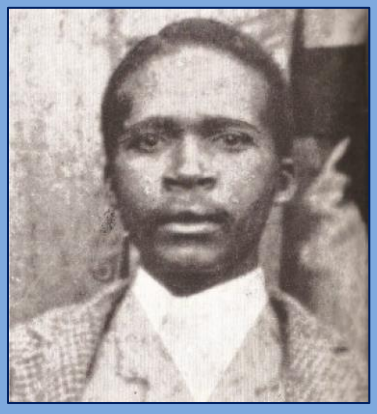
So great a cloud of witnesses



A CHRISTIAN CALENDAR







Holy Trinity Anglican Church

Welcoming ♦ Relevant ♦ Traditional ♦ Evangelical

Contents

O Almighty God, who willest to be glorified in thy Saints, and didst raise up thy servants to shine as a light in the world: Shine, we pray thee, in our hearts, that we also in our generation may show forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. Amen.

2nd January: Eliza Marsden Hassall

Eliza Marsden Hassall was born in 1834 at Denbigh, Cobbity, New South Wales, the seventh of eight children of the Revd Thomas Hassall, colonial chaplain, and his wife Ann, daughter of the Revd Samuel Marsden (the second chaplain of New South Wales). Eliza assisted with the Sunday schools at Heber Chapel (built by Thomas for the Denbigh estate workers) and St Paul's Church, Cobbity. She ministered to the families of the estate's tradesmen and tenants. Her older sisters married. She did not, devoting her life to helping her father and her brother the Revd James Hassall, caring for her widowed mother, and promoting overseas missions.

In 1855 her father wrote of her taking up "so earnestly" the work of the British and Foreign Bible Society. In July 1880 she helped to found the New South Wales branch of the Young People's Scripture Union, of which she became secretary.

In July 1892 the Church Missionary Association of New South Wales was formed, reflecting unprecedented interest in Evangelical missions. About 1893, in response to a request from the CMA, Eliza established the Marsden Training Home for Women Missionaries. Its first recruit, her niece Amy Isabel Oxley, went to China as a missionary in 1896.

The training home's curriculum comprised Bible studies and missionary geography. Eliza was voluntary superintendent and president of the ladies' fund-raising committee. In 1898 the home expanded and the following year held a successful missionary exhibition. Eliza was made an honorary life member of the Church Missionary Society. She retired in 1903 and the Deaconess Institute at Redfern took over the training of women missionaries.

Eliza died on 26th December 1917 and was buried in the churchyard of St Paul's, Cobbity. Almost three-quarters of Australian missionaries overseas in her time were women; she had contributed significantly to their recruitment.

12th January: John Horden

On 10th May 1851, John Horden was informed by the Church Missionary Society that the Bishop of Rupert's Land had made a request for a schoolmaster at Moose Factory, and that he had been appointed to fill the position. They told him to prepare to leave within a month, and indicated that they desired him to marry and take his wife out to assist him in his work. Although he was less than enthusiastic about the appointment, he immediately prepared for his new position. He contacted the woman of his choice, a young lady who herself had missionary inclinations, and she agreed to marry him. On 8th June 1851, they set sail for Canada.

Horden spent much of his time on the trip continuing his studies of the Greek Testament and studying the Cree language.

He went among the natives, writing down new words as he heard them and, after eight month's effort, was able to preach without an interpreter. He was ordained priest during this period. Soon Horden had prepared a Prayer Book, a hymnal, and translations of the Gospels in the Cree language.

In 1865, Horden and his family, which now included five children, sailed back to England so that the children could be educated. Upon Horden's return, he found he was very well-known throughout the British Isles, and he became a popular and sought-after speaker. In 1867, Horden returned with his wife to James' Bay.

In the autumn of 1872, Horden received a message to return to England and on 15th December 1872, he was made Bishop of Moosonee at a service involving Bishop Anderson, who had ordained Horden 20 years earlier.

He made pastoral visits to as many parts of his huge diocese as possible, despite having a serious problem with rheumatism. In his later years, he also worked diligently to finish his translation of the Bible into the Cree language. He died on 12th January 1893.

3rd February: Richard Johnson

Richard Johnson studied at Cambridge and was ordained in 1783, after coming under the teaching of sound Evangelical preachers. He was appointed to a rural parish in Hampshire. In October 1786, Johnson received a royal warrant as Chaplain to the Colony of New South Wales. We know that he had spent some time in farming – and this was to prove very useful when he came to New South Wales.

He married Mary Burton a month after his appointment and five months before the First Fleet sailed from Portsmouth in May 1787. The Society for the Propagation of the Gospel and The Society for Promoting Christian Knowledge provided Johnson with Bibles and Christian books (100 Bibles, 400 New Testaments and 500 psalters) and during the voyage he conducted a service each Sunday and read prayers every evening.

Upon reaching Australia, Johnson was as busy as anyone in the new colony. It took five months before he was able to house his wife in a cottage built from cabbage tree palms and thatched rushes, and by the end of 1788 he was growing enough vegetables for his own needs. He soon became known as the best farmer in Sydney.

Johnson was a man with a mission. Not for him any pious platitudes; he was vitally concerned about the souls of men and women. He had a burning desire to preach the

Gospel of Jesus Christ and to see men and women won for him. He held services every Sunday in the open air or sometimes in a large store. He baptised, he married, he buried. It was his task to be present with those who were to be executed and he prayed with them on the scaffold.

Johnson was an Evangelical minister. He was a man who was convinced that the Bible is the Word of God, and that repentance and trust in Jesus Christ are the only way to be saved. His concern was to accurately teach God's Word. So, with great love and affection, as well as with great urgency, he called on men, women, marines and convicts alike, to turn to Christ.

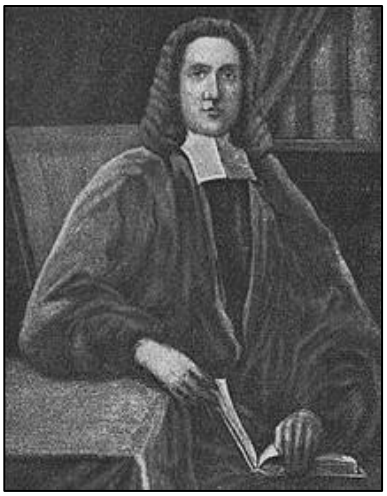
Johnson sought to live out the text that he preached on at the first church service in Australia, held at Farm Cove on 3rd February 1788: "What shall I render to the Lord for all his benefits to me?" (Psalm 116:12). Out of gratitude for what the Lord has done for us, we too need to consider how we can show in our lives our thankfulness.

5th February: Martyrs of Japan

The introduction of Christianity into Japan in the sixteenth century, by Jesuits and Franciscans, has left exciting records of heroism and self-sacrifice in the annals of Christian missionary endeavour. It has been estimated that by the end of that century there were 300,000 baptised believers in Japan.

After a half century of ambiguous support by some of the powerful Tokugawa shoguns, the Christian mission suffered cruel persecution and suppression. The first victims were six Franciscan friars and twenty of their converts who were crucified at Nagasaki on 5th February 1597. By 1630, what was left of Christianity in Japan was driven underground. Yet it is remarkable that two hundred and fifty years later there were found many men and women, without priests, who had preserved through the generations a vestige of Christian faith.

15th February: Thomas Bray



Thomas Bray, an English country parson, was invited by Henry Compton, Bishop of London, to have oversight of the Church's work in Maryland as the Bishop's Commisary. Bray set sail for America in 1699 for what would be his only visitation. Though he spent only two and a half months in Maryland, Bray was deeply concerned about the neglected state of the Church in America and the great need for the education of clergymen, lay people, and children.

At a general visitation of the clergy in Annapolis prior to his return to England, he emphasised the need for the instruction of children and insisted that no clergyman be given a charge

unless he had a good report from the ship he came over in, "whether he gave no matter of scandal, and whether he did constantly read prayers twice a day and catechise and preach on Sundays, which, notwithstanding the common excuses, I know can be done by a minister of any zeal for religion."

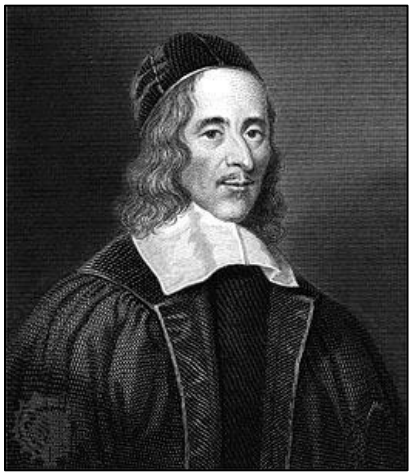
Bray founded 39 free libraries in the colony as well as a number of schools. Back home, he raised money for missionary work and influenced young English clergy to go to America.

Among Bray's educational endeavours was the Society for the Promotion of Christian Knowledge, founded in 1698 by him and four laymen "to promote and encourage the erection of charity schools in all parts of England and Wales; to disperse, both at home and abroad, Bibles and tracts of religion; and in general to advance the honour of God and the good of mankind, by promoting Christian knowledge both at home and in the other parts of the world by the best methods that should offer." The work of SPCK developed to such dimensions that, on his return to England, Bray founded the Society for the Propagation of the Gospel in 1701 as a separate society for foreign missions.

In 1706 Bray was appointed Vicar of St Botolph Without, Aldgate, where he ministered until his death in 1730 at the age of 74. He served the parish with energy and devotion, while continuing his efforts on behalf of African slaves in America and in the founding of parochial libraries—he was instrumental in the establishment of 80 libraries.

When the deplorable condition of English prisons was brought to his attention, Bray set to work to influence public opinion and to raise funds to alleviate the misery of the inmates. He organised Sunday "Beef and Beer" dinners in prisons and advanced proposals for prison reform. It was he who first suggested to James Oglethorpe the idea of founding a humanitarian colony for the relief of honest debtors, though Bray died before the Georgia colony became a reality.

27th February: George Herbert



George Herbert was born in 1593. His mother was a friend of the poet John Donne. Herbert attended Trinity College, Cambridge, and became Public Orator of the University, responsible for giving speeches of welcome in Latin to famous visitors, and writing letters of thanks, also in Latin, to acknowledge gifts of books for the University Library. This brought him to the attention of King James I, who granted him an annual allowance, and seemed likely to make him an ambassador. However, in 1625 the king died, and George Herbert, who had originally gone to university with the intention of becoming a cleric, but had his head turned by the prospect of a career at Court, determined anew to seek ordination. In 1626 he was ordained, and became Vicar of Bemerton and Fugglestone, near Salisbury.

He served faithfully as a parish minister, diligently visiting his parishioners and bringing them Holy Communion when they were ill, and food and clothing when they were in want. He read Morning and Evening Prayer daily in the church, encouraging the congregation to join him when possible, and ringing the church bell before each service so that those who could not come might hear it and pause in their work to join their prayers with his.

Herbert went to Salisbury each week to hear Evening Prayer sung in the cathedral. On one occasion he was late because he met a man whose horse had fallen with a heavy load. Herbert stopped, took off his coat, and helped the man to unload the cart, get the horse back on its feet, and then reload the cart. His spontaneous generosity and good will won him the affection of his parishioners.

Herbert is remembered chiefly for his book of poems, *The Temple*, which he sent shortly before his death to his friend Nicholas Ferrar, to publish if he thought them suitable. They were published after Herbert's death, and have influenced the style of other poets, including Samuel Taylor Coleridge. Several of them have been used as hymns, in particular 'Teach me, my God and King,' and 'Let all the world in every corner sing.' He also wrote a volume for parish clergy: *The Country Parson*.

LOVE

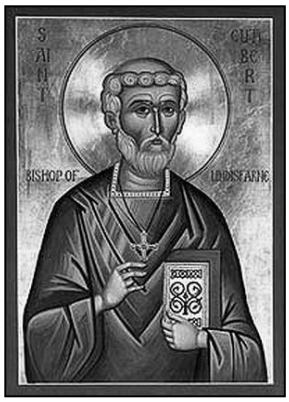
Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.

'A guest,' I answer'd, 'worthy to be here:'
Love said, 'You shall be he.'
I the unkind, ungrateful? Ah my dear,
I cannot look on Thee.'
Love took my hand, and smiling did reply,
'Who made the eyes but I?'

'Truth Lord; but I have marr'd them: let my shame
Go where it doth deserve.'
'And know you not,' says Love, 'Who bore the blame?'
'My dear, then I will serve.'
You must sit down,' says Love, 'and taste my meat.'
So I did sit and eat.

Herbert died on 1st March 1633, but is commemorated two days earlier, to avoid conflict with other commemorations.

20th March: Cuthbert of Lindisfarne



A lowly shepherd named Cuthbert became a monk after he had a vision in which he saw the soul of the Celtic missionary Aidan carried to heaven by angels. In entering the Church, he was influenced by one of his playmates, who prophesied that one day he would become a bishop.

Like Aidan, Cuthbert was a monk in the Irish tradition. In the seventh century, the Irish observed Easter on a different date than Rome. The issue was resolved at the Synod of Whitby in 664, which opted for the Roman observances. Cuthbert accepted the decision.

A hardworking preacher, he spread the Gospel throughout Northumbria. According to Bede, "He was mostly accustomed to travel to those villages which lay in out-of-the-way places among the mountains, which by their poverty and natural horrors deterred other visitors." Cuthbert was made Prior of Lindisfarne although his own inclination was to become a hermit. Eventually he was allowed to live alone on the Isle of Farne where many visited him for spiritual advice.

His solitude did not last. In 685, he was named Bishop of Hexham. Rather than leave Lindisfarne, he swapped sees with Eata and became Bishop of Lindisfarne instead. He remained a man of deep spiritual sensitivity. Two years after becoming bishop, Cuthbert died. But his story had only begun.

Eleven years later, in 698, his body was dug up. It had not decayed. This awed everyone. Surely it was proof of his sanctity! In the Medieval way, he was venerated. Traditions grew around him. Admirers wrote and embellished his story. In his honour, monks produced the Lindisfarne Gospels, an elegantly illuminated manuscript. Bede researched Cuthbert's life and wrote of prophecies, miracles of healing, and meals from God.

The monks moved Cuthbert's body in time to save it from the Viking destruction of Lindisfarne. During their time in Chester-le-Street, the Lindisfarne Gospels were translated into Early English – for the first time. Cuthbert's shrine in Durham was considered one of the holiest places of Medieval England. When King Henry VIII sent commissioners to dismantle the tomb, Cuthbert was found still incorrupt. Out of respect, the king's men permitted him to be reburied. Objects from his tomb survive to this day.

21st March: Thomas Cranmer

Thomas Cranmer, Archbishop of Canterbury, was burned at the stake on 21st March 1556 after being found guilty of heresy and treason. John Foxe recorded his execution in his Book of Martyrs:

> "With thoughts intent upon a far higher object than the empty threats of man, he reached the spot dyed with the blood of Ridley and Latimer. There he knelt for a

short time in earnest devotion, and then arose, that he might undress and prepare for the fire.

Two friars who had been parties in prevailing upon him to abjure, now endeavoured to draw him off again from the truth, but he was steadfast and immoveable in what he had just professed, and before publicly taught. A chain was provided to bind him to the stake, and after it had tightly encircled him, fire was put to the fuel, and the flames began soon to ascend. Then were the glorious sentiments of the martyr made manifest;—then it was, that stretching out his right hand, he held it unshrinkingly in the fire till it was burnt to a cinder, even before his body was injured, frequently exclaiming, 'This unworthy right hand!' Apparently insensible of pain, with a countenance of venerable resignation, and eyes directed to Him for whose cause he suffered, he continued, like St. Stephen, to say, 'Lord Jesus receive my spirit!' till the fury of the flames terminated his powers of utterance and existence. He closed a life of high sublunary elevation, of constant uneasiness, and of glorious martyrdom, on 21st March 1556."

Cranmer had stretched out his right hand into the fire to punish it for signing the recantations he had submitted to Queen Mary in an effort to save himself. On the day of his execution Cranmer had been told to make a final public recantation at the University Church, Oxford. Instead, after saying the expected prayer and exhortation to obey the Queen, he renounced his previous recantations, saying:

"And now I come to the great thing which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which now here I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills or papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished; for when I come to the fire, it shall first be burned.

And as for the Pope, I refuse him as Christ's enemy, and antichrist, with all his false doctrine.

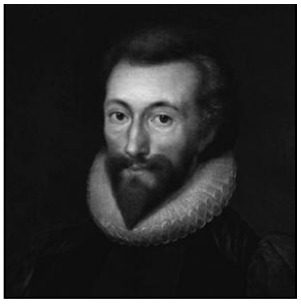
And as for the sacrament, I believe as I have taught in my book against the bishop of Winchester, which my book teacheth so true a doctrine of the sacrament, that it shall stand in the last day before the judgment of God, where the papistical doctrines contrary thereto shall be ashamed to show their face."

Thomas Cranmer is known as one of the 'Oxford Martyrs,' together with Hugh Latimer and Nicholas Ridley, who had been executed for heresy on 16th October 1555. Martyrs' Memorial, at the end of St Giles Street, reminds visitors to Oxford of these three courageous men. The inscription on the memorial reads:

> "To the Glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who near this spot yielded their bodies to be burned, bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome, and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake; this monument was erected by public subscription in the year of our Lord God, MDCCCXLI."

A cross of cobblestones has been set into the road in Broad Street, marking the place of execution.

31st March: John Donne



John Donne (rhymes with sun) was born in 1573 (his father died in 1576) into a Roman Catholic family, and from 1584 to 1594 was educated at Oxford and Cambridge and Lincoln's Inn (a London law school). He became an Anglican (probably around 1594) and aimed at a career in government. He joined with Raleigh and Essex in raids on Cadiz and the Azores, and became private secretary to Sir Thomas Egerton.

In 1601 he secretly married Anne More, the 16-year-old niece of Egerton, and her enraged father had Donne imprisoned. Donne summed up his sorry state of affairs in the epigram, "John Donne – Anne Donne – Undone." The years following were years of poverty, debt, illness, and frustration.

King James I assumed the throne in 1603 and offered Donne a position in the Church. Donne resisted. He had been reared Roman Catholic and he was unsure of his own motives and convictions. James awarded the position to another man.

After some years, Donne made a serious study of theology and accepted Reformed doctrine. He was ordained in 1615 and James employed him as a private chaplain. In 1621, Donne became Dean of St Paul's, London, a position he held until his death in 1631. From that pulpit, his immense wit and intelligence touched the highest level of society. The cathedral was crowded to overflowing when he spoke. Of the depth of his spiritual conviction no one who has examined his religious poetry can doubt.

Long before his ordination, and probably beginning with his marriage, Donne's thoughts were turned toward holiness: "Death be not proud, though some have called thee mighty and dreadful", "No man is an island, entire of itself". He saw in his wife Anne (as Dante

had earlier seen in Beatrice) a glimpse of the glory of God, and in human love a revelation of the nature of Divine Love.

The theme of his writings continues to fascinate: "the paradoxical and complex predicament of man as he both seeks and yet draws away from the inescapable claim of God on him." Various collections of his sermons have been published. Most anthologies of English poetry contain at least a few of his poems, and it is a poor college library that does not have a complete set of them.

> "No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee."

4th April: Reginald Heber

Reginald Heber, born in Cheshire in 1783, was made Bishop of Calcutta in 1823 at the age of 40. He was known for his candour, gentleness, "salient playfulness," as well as learning and culture.

In India he had three years of ceaseless travel, splendid administration, and saintly enthusiasm. He ordained the first Christian native: Christian David. His first visitation ranged through Bengal, Bombay, and Ceylon; at Delhi and Lucknow he was prostrated with fever.

His second visitation took him through the Madras Presidency to Trichinopoly, where he confirmed forty-two people. He was deeply moved by his impression of the struggling mission, so much so that "he showed no appearance of bodily exhaustion." On his return from the service "he retired into his own room, and according to his invariable custom, wrote on the back of the address on Confirmation 'Trichinopoly, April 3, 1826.' This was his last act, for immediately on taking off his clothes, he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise. Half an hour after, his servant, alarmed at his long absence, entered the room and found him a lifeless corpse." Life, &c, 1830, vol. ii. p. 437.

Heber's hymns were all written during his time in England. Even the great missionary hymn, 'From Greenland's icy mountains,' notwithstanding the Indian allusions ("India's coral strand," "Ceylon's isle"), was written before he received the offer of Calcutta. The touching funeral hymn, 'Thou art gone to the grave,' was written on the loss of his first child, which was a source of deep grief to him.

His hymns pressed into sacred service the freer rhythms of contemporary poetry (e.g. 'Brightest and best of the sons of the morning'; 'God that madest earth and heaven'), and aimed at consistent grace of literary expression. Their beauties spring from this modern spirit. As pure and graceful devotional poetry, always true and reverent, they are an unfailing pleasure. The finest of them is the majestic anthem, founded on the rhythm of the English Bible, 'Holy, Holy, Holy, Lord God Almighty.'

6th April: Frederic Barker

As a youth, Frederic Barker, born 1808, had marked religious convictions. At Cambridge University, he came under the influence of Charles Simeon and became a firm adherent of the Evangelical party in the Church of England.

In 1832, he was ordained by Bishop Sumner of Chester, one of the few Evangelical sympathisers on the English bench, who was always to be Barker's ideal as a bishop. Barker made a tour for the Irish Home Mission Society in 1834; he is said to have preached fifty-two sermons in a month.

Barker married Jane Sophia in 1840. Jane, a resolute Evangelical, introduced Barker to a new intellectual environment, for she was influenced by the literary and artistic associations of her father, who was a friend of the poet Wordsworth.

In 1855 Barker took up the position of Bishop of Sydney and Metropolitan of Australia. He came to Australia in a firm Evangelical spirit. He had no doubt that as chief pastor his task was missionary conversion, not only in newly-developed areas but in the settled districts as well. He preached a simple Gospel in a disarmingly simple manner. He was tolerant in personal relations but quite inflexible in public opposition to other schools of churchmanship. He believed the Tractarians to be crypto-Roman Catholics and the older High Churchmen too formal for colonial conditions. His English nickname, 'the High Priest' was as much a comment on his low churchmanship as on his great height, 6′ 5½″ (197 cm).

A determined traditionalist in church-state relations, he stood by the legal nexus with the Crown. With help of associates at home, he recruited a large number of clergymen of his own party from England and Ireland. Together with the men trained at the new Moore Theological College by Barker's friend the Revd William Hodgson, the importations formed the nucleus of an influential group within the Diocese. They found allies among Evangelicals from earlier colonial times and were generally acceptable to lay opinion which regarded Low Church as the Anglican norm.

The fortnightly *Church of England Chronicle* was commenced under episcopal patronage; it drew largely on the English Evangelical press but in its ten years served a local purpose. William Cowper, a representative of older Evangelical tradition in New South Wales, was made Dean and Archdeacon in 1858 and given charge of school affairs.

In 1862-64 Barker completed the creation of the Diocese of Goulburn and agreed to the appointment of Mesac Thomas, a fellow-Evangelical, as its Bishop. A third diocese was formed, largely by Barker's efforts, at Bathurst in 1869.

In 1868 the Australian bishops, assembled in Sydney for the consecration of St Andrew's Cathedral, considered at Barker's invitation the need for a General Synod and its duties. Barker's deft chairmanship secured their agreement. Barker became Metropolitan Bishop and later Primate of the Church of England in Australia and Tasmania.

The new General Synod was not a powerful legislative body, but it was a symbol of unity, a useful tribunal, and a medium of co-operation. Always mindful of the English connexion, Barker wished for little more, and came to regard the creation of the General Synod as one of his major achievements.

By 1875 Barker's influence in Sydney was at its height and he was generally looked to as Australia's leading Evangelical. But there were signs of change. Ritualism began to make a tentative appearance. Apart from the separation and shortening of services, liturgical alteration was opposed by Barker. Higher criticism and scientific developments left an imprint on colonial thought, but Barker seldom discussed them. His wife, Jane, died in 1876.

In 1877 Barker secured the appointment of George Stanton as Bishop of the new Diocese of North Queensland. He attended the Lambeth Conference in 1878. He visited the Church Congress and a number of Evangelical conventions; he had become recognised as an exemplar for bishops of that brand.

In 1880 Barker's health broke down and, after a partial recovery, he left for England. He spent the summer in the Lake District and wintered in Italy. He died at San Remo on 6th April 1882 and was buried in the churchyard at Baslow, Derbyshire. His second wife, Mary Jane, died in London in 1910 and left a benefaction to Moore College in his memory. The Chapter House at St Andrew's Cathedral, Sydney was designed as a Barker memorial.

9th April: Dietrich Bonhoeffer

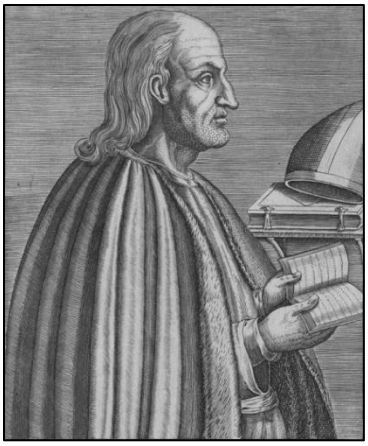
Bonhoeffer was born in 1906, son of a professor of psychiatry and neurology at the University of Berlin. He was an outstanding student, and at the age of 25 became a lecturer in systematic theology at the same University.

When Hitler came to power in 1933, Bonhoeffer became a leading spokesman for the Confessing Church, the centre of Protestant resistance to the Nazis. He organised and for a time led the underground seminary of the Confessing Church. His book *Life Together* describes life in the seminary, and his book *The Cost of Discipleship* attacks what he calls "cheap grace," meaning grace used as an excuse for moral laxity.

Bonhoeffer had been taught not to "resist the powers that be," but he came to believe that to do so was sometimes the right choice. In 1939 his brother-in-law introduced him to a group planning the overthrow of Hitler, and he made significant contributions to their work (he was at this time an employee of the Military Intelligence Department.) He was arrested in April 1943 and imprisoned in Berlin. After the failure of the attempt on Hitler's life in April 1944, he was sent first to Buchenwald and then to Schoenberg Prison. His life was spared because he had a relative who stood high in the government; but then this relative was himself implicated in anti-Nazi plots.

On Sunday 8th April 1945, he had just finished conducting a service of worship at Schoenberg, when two soldiers came in, saying, "Prisoner Bonhoeffer, make ready and come with us," the standard summons to a condemned prisoner. As he left, he said to another prisoner, "This is the end – but for me, the beginning – of life." He was hanged the next day, less than a week before the Allies reached the camp.

21st April: Anselm of Canterbury



Anselm was born in Italy in 1033. He succeeded his teacher Lanfranc as Prior of Bec in 1063, and as Archbishop of Canterbury in 1093. His greatest talent lay in theology and spiritual direction.

Anselm remains the great exponent of the so-called 'ontological argument' for the existence of God: God is "that than which nothing greater can be thought." Even the fool, who (in Psalm 14) says in his heart "There is no God," must have an idea of God in his mind, the concept of an unconditional being (*ontos*) than which nothing greater can be conceived; otherwise he would not be able to speak of "God" at all. And so this something, "God," must exist outside the mind as well; because, if he did not, he would not in fact be that than which nothing greater can be thought. Since the greatest thing that can be thought must have existence as one of its properties, Anselm asserts, "God" can be said to exist in reality as well as in the intellect, but is not dependent upon the material world for verification. To some, this 'ontological argument' has seemed mere deductive rationalism; to others it has the merit of showing that faith in God need not be contrary to human reason.

Anselm is also the most famous exponent of the 'satisfaction theory' of the atonement. He explained the work of Christ in terms of the feudal society of his day. If a vassal breaks his bond, he has to atone for this to his lord; likewise, sin violates a person's bond with God, the supreme Lord, and atonement or satisfaction must be made. Of ourselves, we are unable to make such atonement, because God is perfect and we are not. Therefore, God himself has saved us, becoming perfect man in Christ, so that a perfect life could be offered in satisfaction for sin.

Undergirding Anselm's theology is a profound piety. His spirituality is best summarised in the phrase, "faith seeking understanding." He writes, "I do not seek to understand that I may believe, but I believe in order that I may understand. For this, too, I believe, that unless I first believe, I shall not understand."

24th April: Martyrs of the Melanesian Brotherhood, Solomon Islands

In 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 guerilla 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 20th April).

Six other Brothers set off from Honiara on 23rd 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 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.

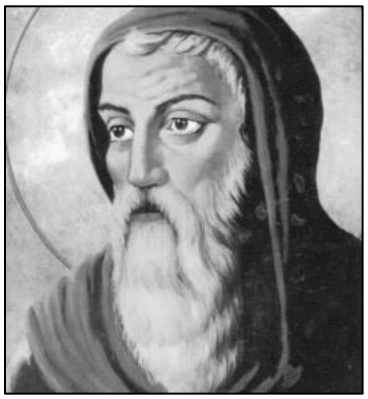
For over three months the community waited day and night, hoping and praying for their safety. Making contact with Keke was difficult. The reports and news they received were that the Brothers were being held hostage but were alive and well. In June five Novices and two Brothers in the neighbouring district 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 that Keke had admitted that all six were dead.

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. Francis Tofi was prepared to speak out, to condemn violence and the use of weapons and to protect the lives of others even at the risk of great personal danger. Alfred Hill was young, quiet and humble. He trained in malaria research and qualified to read blood slides at the local clinic. Ini Paratabatu was a brilliant actor and a key member of outreach dramas. He spoke out against injustice, even confronting the police when he believed their methods were unjust. Patteson Gatu was full of joy. Tony Sirihi had no close parental care when he was young and found in the Brotherhood a real family and home. From being 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 Brotherhood on 24th October 2003. Robin Lindsay, whose funeral took a little longer to arrange, was buried there on 5th November.

At Robin Lindsay's funeral, perhaps the most powerful moment 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 by their combined tears. Then together as one community they slowly lifted the coffin onto the shoulders of six of their Brothers to take him to his final resting place where his relatives sang in his mother tongue.

2nd MAY: ATHANASIUS OF ALEXANDRIA



Rarely in the history of the Church has the course of its development been more significantly determined by one person than it was by Athanasius in the fourth century. Gregory of Nazianzus called him "the pillar of the Church," and Basil the Great said he was "the God-given physician of her wounds."

Athanasius was born in 295 in Alexandria, and was ordained deacon in 319. He quickly attracted attention by his opposition to the presbyter Arius, whose denial of the full divinity of the Second Person of the Trinity was gaining widespread acceptance. Alexander, Bishop of Alexandria, took Athanasius as his secretary and adviser to the first Ecumenical Council, at Nicaea in 325, which dealt with the Arian conflict. Athanasius was successful in winning approval for the phrase in the Nicene Creed which has ever since been recognised as expressing unequivocally the full godhead of the Son: "of one Being with the Father" (*homoousios*).

When Alexander died in 328, Athanasius became Bishop. He fearlessly defended the Nicene Christology against emperors, magistrates, bishops, and theologians. Five times he was sent into exile. He often seemed to stand alone for the orthodox faith. "Athanasius *contra mundum* (against the world)" became a by-word. Yet, by the time of his last exile, his popularity among the citizens of Alexandria was so great that the Emperor had to recall him to avoid insurrection in the city.

Athanasius wrote voluminously: biblical interpretation, theological exposition, sermons, and letters. His treatise, *On the Incarnation of the Word of God*, is a still widely read classic. In it, he writes, "The Saviour of us all, the Word of God, in his great love took to himself a body and moved as Man among men, meeting their senses, so to speak, half way. He became himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which he, the Word of God, did in the body. Human and human-minded as men were, therefore, to whichever side they looked in the sensible world, they found themselves taught the truth."

4th May: English Saints and Martyrs of the Reformation Era

On 4th May we commemorate the witness of the Saints and Martyrs of the Reformation Era. But we are not simply remembering 'our own' martyrs, those like Cranmer, Ridley and Latimer, who died for maintaining adherence to the Church of England in the face of Roman Catholic persecution. We are also remembering Roman Catholics who died at the hands of Protestants.

It is a salutary lesson in personal humility as one stands in awe of the holiness and courage of those who witnessed unto the point of death; and also corporate humility and repentance for the Church as an institution as we remember how Christians have turned so swiftly from being oppressed to becoming oppressors.

24th May: John and Charles Wesley

John was the fifteenth, and Charles the eighteenth, child of the Revd Samuel Wesley, Rector of Epworth, Lincolnshire, and his wife, Susannah. John was born in 1703, and Charles in 1707. It has been said that the Methodist revival had its foundations in the rectory at Epworth, where the children were under the tutelage and spiritual direction of Susannah and Samuel.

The lives and fortunes of the brothers were closely intertwined. As founders and leaders of the Evangelical Revival in eighteenth-century England, their continuing influence redounds throughout the world and is felt in many Churches. Although their theological writings and sermons are still widely appreciated, it is through their hymns – especially those of Charles – that their religious experience, and their Christian faith and life, continue to affect the hearts and minds of many. Both brothers were profoundly attached to the doctrine and worship of the Church of England; no amount of abuse and opposition to their cause and methods ever shook their confidence in, and love of, the English Church.

Both the brothers were educated at Christ Church, Oxford. It was there that they gathered a few friends to join in strict adherence to the worship and discipline of the Prayer Book, and were thus given the name 'Methodists' after their devotional methods. John was ordained to ministry in the Church of England in 1728 and Charles in 1735. The two brothers went together to Georgia in 1735, John as a missionary of the Society for the Propagation of the Gospel, and Charles as secretary to James Oglethorpe, the Governor of the colony.

Shortly after their return to England, they both experienced an inner conversion, Charles on 21st May 1738, and John on 24th May at a meeting in Aldersgate Street with a group of Moravians, during a reading of Luther's Preface to the Epistle to the Romans. John recorded:

> "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."

And so the Wesleyan revival was born.

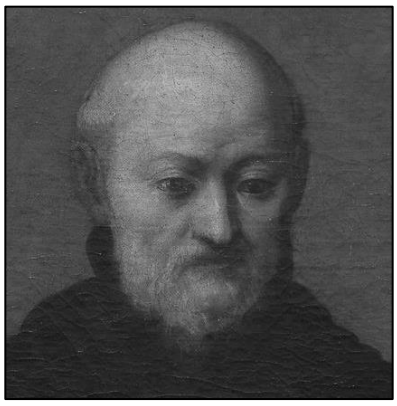
Finding the churches closed to them, John and Charles devoted themselves to a ministry of itinerant evangelistic work, and followed the evangelist George Whitefield in preaching in open fields. John began by preaching to colliers in 1739 at Kingswood, near Bristol. He established an organisation of Methodist societies with the help of lay preachers and had extended his own activity across the whole of the British Isles by 1751, the chief centres of his work being London, Bristol, and Newcastle-upon-Tyne.

John is said to have travelled over 200,000 miles and to have preached over 40,000 sermons. He also produced a prodigious volume of writing: an extensive journal, thousands of letters, hymn translations, and two editions of the poetry of George Herbert. Though he attracted large audiences, John also suffered mob violence and clerical and episcopal hostility, but eventually he became a tolerated figure of national prominence.

Charles was the most gifted hymn-writer of the eighteenth century flowering of English hymnody, writing over 5,000 hymns in all. Like John, he understood the missionary, devotional, and instructional importance of hymns. His published collections of hymns included 'Hark! the herald angels sing', 'Love divine, all loves excelling', 'Jesu, Lover of my soul', and 'Lo! he come with clouds descending'. In modern English language hymnals (whatever the denominational tradition) he is usually the author with the most hymns credited to his name.

A more emotional, warmer, and more pastoral personality than his brother, Charles opposed all moves that would cause the separation of the Methodist societies from the Church of England. The later schism of the societies from the Church of England occurred after the death of the two brothers – Charles on 29th March 1788, and John on 2nd March 1791.

25th May: The Venerable Bede



Bede (born 672) is one of the few saints honoured as such during his lifetime. His writings were filled with such faith and learning that even while he was still alive, a Church council ordered them to be read publicly in the churches.

At an early age, Bede was entrusted to the care of the abbot of the Monastery of St Paul, Jarrow. The happy combination of genius and the instruction of scholarly, saintly monks produced a saint and an extraordinary scholar. He was deeply versed in all the sciences of his times: natural philosophy, the

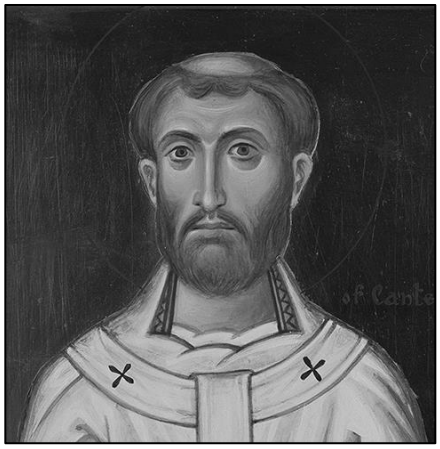
philosophical principles of Aristotle, astronomy, arithmetic, grammar, ecclesiastical history, the lives of the saints, and especially, Holy Scripture.

From the time of his ordination to the priesthood at 30—he had been ordained a deacon at 19—till his death, Bede was ever occupied with learning, writing, and teaching. Besides the many books that he copied, he composed 45 of his own, including 30 commentaries on books of the Bible.

His *Ecclesiastical History of the English People* is commonly regarded as of decisive importance in the art of writing history. A unique era was coming to an end at the time of Bede's death: it had fulfilled its purpose of preparing Western Christianity to assimilate the non-Roman barbarian North. Bede recognised the opening to a new day in the life of the Church even as it was happening.

Although eagerly sought by kings and other notables, even Pope Sergius, Bede managed to remain in his own monastery until his death. Only once did he leave for a few months in order to teach in the school of the Archbishop of York. Bede died on 25th May 735 praying his favourite prayer: "Glory be to the Father, and to the Son, and to the Holy Spirit. As in the beginning, so now, and forever."

26th May: Augustine of Canterbury



Although Christianity had existed in Britain before the invasions of Angles and Saxons in the fifth century, Pope Gregory the Great decided in 596 to send a mission to the pagan Anglo-Saxons. He selected, from his own monastery on the Coelian Hill in Rome, a group of monks, led by their prior, Augustine. They arrived in Kent in 597.

King Ethelbert tolerated their presence and allowed them the use of an old church built on the east side of Canterbury, dating from the Roman occupation of Britain. This church of St Martin is the earliest place of Christian worship in England still in use.

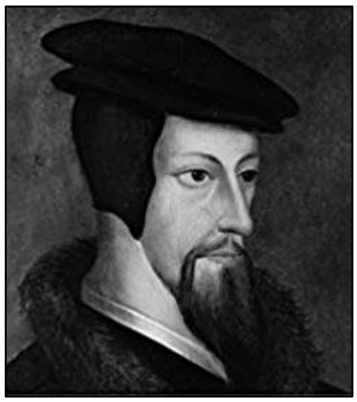
In 601, Ethelbert was converted, thus becoming the first Christian king in England. About this time, Augustine was consecrated bishop and named "Archbishop of the English Nation." Thus, the See of Canterbury and its Cathedral Church of Christ owe their establishment to Augustine's mission.

Some correspondence between Augustine and Gregory survives. One of the Pope's most famous counsels to the first Archbishop of Canterbury has to do with diversity in the young English Church. Gregory writes, "If you have found customs, whether in the Roman, Gallican, or any other Churches that may be more acceptable to God, I wish you to make a careful selection of them, and teach the Church of the English, which is still young in the

faith, whatever you can profitably learn from the various Churches. For things should not be loved for the sake of places, but places for the sake of good things." This counsel bears on the search for Christian "unity in diversity" of the ecumenical movement of today.

Augustine died on 26th May 605.

27th May: John Calvin



John Calvin (10th July 1509 – 27th May 1564) was an influential French Reformation theologian and pastor. He was a principal figure in the development of the system of Christian theology later called Calvinism. Originally trained as a lawyer, he broke from the Roman Catholic Church around 1530. After religious tensions provoked a violent uprising against Protestants in France, Calvin fled to Basle, Switzerland, where in 1536 he published the first edition of his seminal work, *Institutes of the Christian Religion*.

In that year, Calvin was invited by William Farel to help reform the Church in Geneva. The city council resisted the implementation of Calvin and Farel's ideas, and both men were expelled. At the invitation of Martin Bucer, Calvin went to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and was eventually invited back to lead its Church. Following his return, he introduced new forms of church government and liturgy, despite the opposition of several powerful families in the city who tried to curb his authority. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

Calvin was a tireless polemic and apologetic writer. He exchanged cordial and supportive letters with many Reformers including Philipp Melanchthon and Heinrich Bullinger. In addition to the *Institutes*, he wrote commentaries on most books of the Bible, theological treatises and confessional documents; he regularly preached throughout the week in Geneva. Calvin was influenced by the Augustinian tradition, which led him to expound the doctrine of predestination and the absolute sovereignty of God in salvation.

Calvin's writing and preaching provided the seeds for the branch of theology that bears his name. The Presbyterian and other Reformed churches which look to Calvin as a chief expositor of their beliefs have spread throughout the world.

3rd June: Martyrs of Uganda

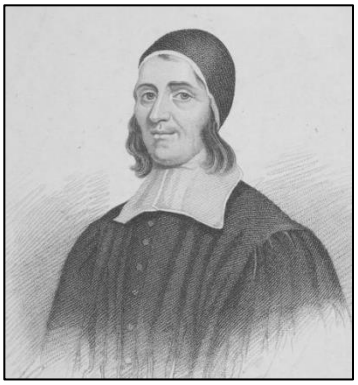
On 3rd June 1886, 32 young men, pages of the court of King Mwanga of Buganda, were burned to death at Namugongo for their refusal to renounce Christianity. In the following months many other Christians throughout the country died by fire or spear for their faith.

These martyrdoms totally changed the dynamic of Christian growth in Uganda. Introduced by a handful of Anglican missionaries after 1877, the Christian faith had been preached only to the immediate members of the court, by order of King Mutesa. His successor, Mwanga, became increasingly angry as he realised that the first converts put loyalty to Christ above the traditional loyalty to the king. Martyrdoms began in 1885 (including Bishop Hannington and his Companions). Mwanga first forbade anyone to go near a Christian mission on pain of death, but finding himself unable to cool the ardour of the converts, he resolved to wipe out Christianity.

The Namugongo martyrdoms produced a result entirely opposite to Mwanga's intentions. The example of these martyrs, who walked to their death singing hymns and praying for their enemies, so inspired many of the bystanders that they began to seek instruction from the remaining Christians. Within a few years the original handful of converts had multiplied many times and spread far beyond the court.

Renewed persecution of Christians by a Muslim military dictatorship in the 1970s (led by Idi Amin) proved the vitality of the example of the Namugongo martyrs. Among the thousands of new martyrs, was Janani Luwum, Archbishop of the Church of Uganda, whose courageous ministry and death inspired not only his countrymen but also Christians throughout the world. Uganda is now the most Christian nation in Africa.

14th June: Richard Baxter



Richard Baxter never received a higher commission than that of parish pastor to loom workers in Kidderminster. Still, he was the most prominent English churchman of the 1600s. He was a peacemaker who sought unity among Protestants, and yet he was a highly independent thinker—and at the centre of every major controversy in England during his lifetime.

Born in Rowton, Shropshire, to parents who undervalued education, Baxter was largely self-taught. He eventually studied at a free school, then at royal court, where he became disgusted at what he saw as frivolity. He left to study divinity, and at age 23, he was ordained by the Church of England and found common ground with the Puritans.

Baxter did his best to avoid the disputes between Anglicans, Presbyterians, and Congregationalists, and persuaded local ministers to cooperate in pastoral matters. "In necessary things, unity; in doubtful things, liberty; in all things, charity," he was fond of saying.

His interest in cooperation was not caused by a lack of conviction: Baxter was opinionated in his theology, which was not quite Separatist and not quite Conformist. Among his more than 200 works are long, controversial discourses on doctrine. He believed society was a large family under a loving father, and in his theology, he tried to mediate between the

extremes. He eventually registered himself as "a mere Nonconformist" ('Nonconformist' was a technical term meaning 'not Anglican'), breaking with the Church of England mainly because of the lack of power it gave parish clergy.

Baxter was a peacemaker during the English Civil War. He believed in monarchy, but a limited one. He served as a chaplain for the parliamentary army, but then helped to bring about the restoration of the king. As a moderate, Baxter found himself the target of both extremes.

He was still irritated with the episcopacy in 1660 when he was offered the bishopric of Hereford, so he declined it. As a result, he was barred from ecclesiastical office and not permitted to return to Kidderminster, nor was he allowed to preach. Between 1662 and 1688 (when James II was overthrown), he was persecuted and was imprisoned for 18 months, and he was forced to sell two extensive libraries. Still, he continued to preach: "I preached as never sure to preach again," he wrote, "and as a dying man to dying men."

Baxter became well known for his prolific writing. His devotional classic *The Saints' Everlasting Rest* was one of the most widely read books of the century. When asked what deviations should be permitted from the Book of Common Prayer, he created an entirely new one, *Reformed Liturgy*, in two weeks. His *Christian Directory* contains over one million words. His autobiography and his pastoral guide, *The Reformed Pastor*, are still widely read today.

"The Gospel dieth not when I die: the church dieth not: the praises of God die not: the world dieth not: and perhaps it shall grow better," he wrote near the end of his life. "It may be that some of the seed that I have sown shall spring up to some benefit of the dark unpeaceable world when I am dead."

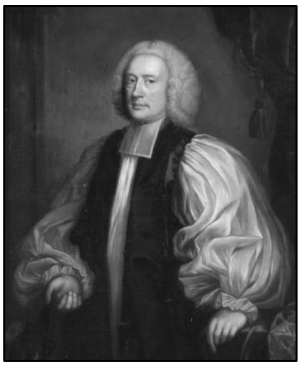
16th June: George Berkeley and Joseph Butler

George Berkeley was born in Ireland in 1684, educated at Trinity College, Dublin, and ordained presbyter in 1721. As Dean of Derry, beginning in 1724, he developed an interest in the churches in colonial America and a concern for the conversion of Native Americans to the Christian faith.

He sailed for America, reaching Newport, Rhode Island, in January 1729, settling on a plantation nearby, Whitehall, while awaiting the resources to start a college in Bermuda. When his plans failed, he gave Whitehall and his personal library to Yale College and returned to Ireland where he became Bishop of Cloyne in 1734. Berkeley College at Yale, Berkeley Divinity School, and the City of Berkeley, California, are named for him.

Berkeley was a major philosopher of his time and among his achievements was the theory of immaterialism—individuals can only directly know objects by the perception of them—an idea that would influence Hume, Kant, and Schopenhauer.

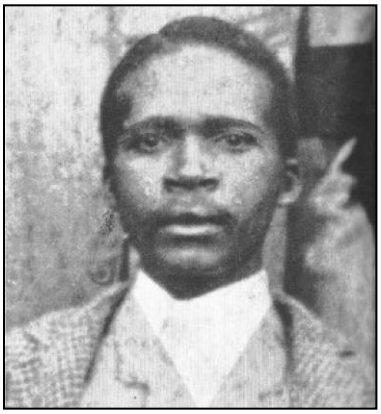
Joseph Butler, once called "the greatest of all the thinkers of the English Church," was born in Berkshire in 1692, into a Presbyterian family. His early education was in dissenting academies, but in his early twenties he became an Anglican. He entered Oxford in 1715 and was ordained in 1718.



Butler distinguished himself as a preacher while serving Rolls Chapel, Chancery Lane, London, and went on to serve several parishes before being appointed Bishop of Bristol in 1738. He declined the primacy of Canterbury, but accepted translation to Durham in 1750. He died on 16th June 1752 in Bath, and his body is entombed in Bristol Cathedral.

Butler's importance rests chiefly on his 1736 apology for orthodox Christianity against Deism, prevalent in England in his time: *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*. Butler's was a rational exposition of the faith grounded in deep personal piety.

18th June: Bernard Mizeki



Bernard Mizeki was born in Portuguese East Africa (Mozambique) in about 1861. When he was twelve, he left his home and went to Cape Town, where for the next ten years he worked as a labourer, living in the slums, but firmly refusing to drink alcohol, and remaining uncorrupted by his surroundings. After his day's work, he attended night classes at an Anglican school. He became a Christian and was baptised on 9th March 1886. Besides the fundamentals of European schooling, he mastered English, French, Dutch, and at least eight local African languages. In time he would be an invaluable assistant when the Anglican Church began translating its sacred texts into African languages.

After graduating from the school, he accompanied Bishop Knight-Bruce to Mashonaland, a tribal area in Southern Rhodesia (now Zimbabwe), to work as a lay catechist. In 1891 the bishop assigned him to Nhowe, the village of paramount-chief Mangwende, where he built a mission-complex. He prayed Morning and Evening Prayer each day, tended his subsistence garden, studied the local language (which he mastered better than any other foreigner in his day), and cultivated friendships with the villagers. He founded a school, and won the hearts of many of the Mashona through his love for their children. Over five years (1891-1896), the mission at Nhowe produced an abundance of converts.

During an uprising in 1896, Bernard was warned to flee. He refused, since he would not desert his converts or his post. On 18th June 1896, he was fatally speared outside his hut. His wife and a helper went to get food and blankets for him. From a distance, they saw a blinding light on the hillside where he had been lying, and heard a rushing sound, as though of many wings. When they returned to the spot his body had disappeared. The place of his death has become a focus of great devotion for Anglicans and other Christians, and one of the greatest of all Christian festivals in Africa takes place there every year at the anniversary of his martyrdom.

22nd June: Alban

A fugitive's praise of God won Alban to Christ. The Roman Emperor Septimus Severus hated Christianity. When he came to Britain in 208, he found Christians and in a fury ordered them put to the sword. A Christian cleric, Amphibalus, fled before the imperial wrath. In the town of Veralum (now St Albans, Hertfordshire) lived Alban, a high ranking Roman soldier.

Something about Amphibalus' behaviour led Alban to offer him shelter. In spite of being a hunted refugee, Amphibalus never ceased to praise God. His joy was so real that Alban was moved. He asked how that could be, was told about Christ, and converted to Christianity.

The governor learned that Alban was harbouring Amphibalus and sent soldiers to capture him. They were met by a man in a clerical robe: Alban. The governor was furious: since Alban had helped Amphibalus escape, Alban must bear the punishment due. The governor was preparing to pour out a libation (drink offering) to his gods. He ordered Alban to do so, saying he would spare him only on condition that he show his loyalty to the old gods. Alban refused: "I worship and adore the true and living God, who created all things," he said.

After flogging Alban, the governor again asked him to renounce Christianity. Once more Alban refused. And so the governor ordered his execution. The soldier who was to behead Alban was so awed that he refused to do so, becoming a Christian himself on the spot. A second soldier was found who cut off both of their heads.

Meanwhile, Amphibalus, hearing that Alban was to die in his place, hurried to the place of execution and offered himself up. He, too, was killed. These deaths took place on 22nd June 209. Impressed by these events, Alban's judge ordered the persecution to stop.

28th June: Irenæus of Lyons

Irenaeus' heart was full. He wished his friend Marcianus could be with him so that they could talk about Christ, but that was impossible. So he picked up his pen. They might be separated by distance but a letter could capture his feelings. He dipped the quill in ink and wrote:

"Knowing, my beloved Marcianus, your desire to walk in godliness, which alone leads man to life eternal, I rejoice with you and make my prayer that you may preserve your faith entire and so be pleasing to God who made you."

Irenaeus wrote many things, not only to Marcianus, but to others. These writings are of the utmost importance, for they show the state of Christianity in the second century after Christ. Heresies had gained in influence; Irenaeus listed them and gave Christian answers to their claims. One heresy that Irenaeus answered was Gnosticism, which claimed that one needed a special, hidden knowledge if one's soul was to be saved. Irenaeus wrote to Marcianus:

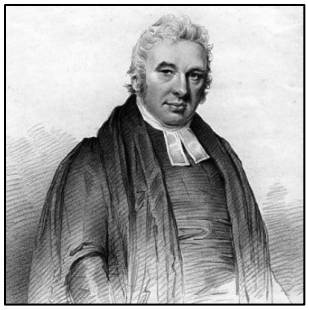
> "This then is the order of the rule of our faith, and the foundation of the building, and the stability of our conversation: God, the Father, not made, not material, invisible; one God, the creator of all things: this is the first point of our faith. The second point is: The Word of God, Son of God, Christ Jesus our Lord….And the third point is: The Holy Spirit, through whom the prophets prophesied, and the fathers learned the things of God, and the righteous were led forth into the way of righteousness; and who in the end of the times was poured out in a new way upon mankind in all the earth, renewing man unto God.
>
> And for this reason the baptism of our regeneration proceeds through these three points: God the Father bestowing on us regeneration through His Son by the Holy Spirit. For as many as carry (in them) the Spirit of God are led to the Word, that is to the Son; and the Son brings them to the Father; and the Father causes them to possess incorruption."

Ireneaus' writings powerfully declared that the true Church had the truth because it had Scripture on its side as well as sound reason, the guidance of the Holy Spirit, and the memories of those who had known the apostles.

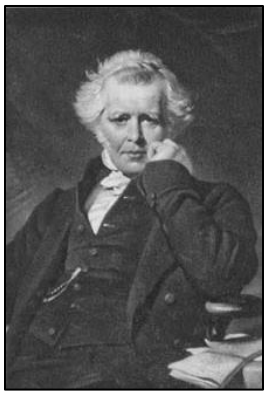
1st July: Henry, John, and Henry Venn the younger

Henry Venn was born in Surrey in 1725. After his education at Cambridge, he was ordained and served several parishes in the area. In 1750, he became a curate in Surrey, where he developed the Evangelical principles for which he became known. He moved to London in 1753, becoming curate of Clapham the following year, and his son John was born there in

March 1759. Later that year, Henry moved his family to Huddersfield, where he served as vicar until 1771, working himself assiduously to the point of exhaustion. At Huddersfield his piety and zeal made a great impression, and his *The Complete Duty of Man* (1763), written against William Law's *The Whole Duty of Man*, became popular among Evangelicals. After ill health forced his retirement from Huddersfield, he ministered to the end of his life in the living of Yelling, Cambridgeshire, where he influenced the great Evangelical minister and preacher Charles Simeon.



John Venn was educated at Sidney Sussex College, Cambridge, and became Rector of Little Dunham in Norfolk, and eventually of Clapham in 1792. He was one of the founders of the Church Missionary Society in 1797. It was at Clapham that he became a central figure in the group of Christian philanthropists known as the Clapham Sect. John was also an active participant in the movement for the abolition of the slave trade.



John's son, Henry Venn the younger, was born at Clapham in 1796. After his education at Cambridge, he was ordained and held various livings, eventually devoting himself in 1846 entirely to the work of the Church Missionary Society. He was secretary for thirty-two years, and his organising gifts and sound judgement made him the leading member of the Society. His aim was that overseas Churches should become "self-supporting, self-governing, and self-extending." He was instrumental in securing the appointment of the first African Anglican bishop, Samuel Crowther, in 1864.

The elder Henry Venn died on 24th June 1797, at his son's rectory in Clapham. John died at Clapham on 1st July 1813; and his son Henry died at Mortlake, Surrey, on 13th January 1873.

13th July: Sydney James Kirkby

Sydney James Kirkby was born in Bendigo, Victoria, Australia in 1879 and trained at Moore Theological College, Sydney, being ordained presbyter in 1906.

After spending 6 years in country parishes in Victoria, he had opportunity to study at Durham University (1911-12) before becoming Acting Principal and Tutor at Moore College. After serving in two Sydney parishes, he was appointed in 1920 as the first Organising Missioner of the newly formed Bush Church Aid Society, the objectives of which were to take Christian ministry to people in remote and isolated areas of Australia.

He thrust himself into this new work with much energy, spiritual faith, organising ability and fearlessness. Through the Society's Journal, *The Real Australian*, and by constant deputations and lantern lectures, he called on and encouraged city people to serve and support the Society in its aim: Australia for Christ.

His leadership of the Society, assessing and prioritising mission needs, involved travelling extensively by all means of transport: foot, horseback, rail and motor vehicle. He was innovative, encouraging new projects in the BCA, such as Mail Bag Sunday School, Mission Van and Women's Ministry, Hostels, Medical Work, and Aeroplane Ministry.

He was a staunch Evangelical clergyman, popular preacher, capable yet humble administrator and a pianist, photographer, pen sketcher as well as having a good sense of humour, all working together in his witness to God and the Gospel of Jesus Christ. In 1932 when he was appointed Bishop Co-adjutor of Sydney Diocese, he relinquished his position with BCA but continued his association as President of the Society. As part of the Bishopric, he also became Rector of St Philip's, Church Hill where he exercised a popular outreach to city workers. Six months after these appointments, Archbishop JC Wright died and Kirkby was Administrator of the Diocese until the arrival of the next Archbishop, Howard Mowll from the Bishopric of West China.

In introducing Mowll to his new diocese and country, he won the everlasting trust, admiration and friendship of Mowll, a friendship which continued to the Bishop's family long after Kirkby's death. Kirkby continued to energetically apply himself to his diocesan duties until a breakdown in his health resulted in his death on 12th July 1935 at the age of 56 years.

29th July: William Wilberforce

The scene was extraordinary in the British House of Commons. The date was 23rd February 1807. Supporters of the slave trade had their say, but now others were clamouring for the opportunity to speak for the motion for abolition. Finally, an eloquent speech was given in tribute to William Wilberforce himself, which brought the house to its feet. After years of discouragement, in which pleas for abolition were scorned or ignored, the motion passed by an overwhelming vote of 283 to 16. William Wilberforce's battle had spanned 20 years.

As a new convert to Christianity in 1784, William Wilberforce, a member of the House of Commons since 1780 at the age of 21, seriously considered getting out of politics to better pursue spiritual growth. But ex-slave trader John Newton, then a pastor, convinced him that his most important spiritual duty was to stay where he was in the rough and tumble of the political world and there live out his witness for Christ. On 28th October 1787, after a conversation with Newton, Wilberforce made a memorable entry in his diary: "God

Almighty has placed before me two great objects: the suppression of the Slave Trade and the Reformation of Manners [morals]."

Wilberforce and his colleagues, particularly those known as the Clapham Sect, set out to abolish slavery, a task that seemed impossible at the time, since slavery played such a vital rôle in the functioning of the English economy. But they succeeded. Their principles, approach and strategy are very informative and provide valuable guidelines for Christians and the Church of any era, that seek to make a major difference in the world.

The Wilberforce group were convinced of the rightness and righteousness of their cause and confident they could in time prevail. A study of movements in history reveals that a small minority can provide the 'tipping point.'

Wilberforce knew he could not sustain the battle alone, so he linked up with a support community to pray, work, and struggle together. The Clapham Sect is a remarkable case study of the power of co-operative efforts among those committed to a cause.

Wilberforce knew repeated times of defeat and discouragement. He sought refuge in God and was unapologetic in his acknowledgment of how he depended on the prayers of others. In a letter to John Newton of 6th September 1788, he poured out his heart: "and in truth tis often matter of solid comfort to me, and of gratitude to the bountiful Giver of mercies, to reflect that the prayers of many of the well beloved of the Lord are offered up for me: O my dear Sir, let not your hands cease to be lifted up, lest Amalek prevail – entreat for me that I may be enabled by divine grace to resist and subdue all the numerous enemies of my salvation. My path is particularly steep and difficult and dangerous."

When it seemed that they were decisively defeated, this group would not accept such reversals as final. They regrouped and came back to advance their cause again and again.

They did not let vicious attacks on their character and motives distract them. Instead they found the key was to keep attention focused on the issue and the facts and not to be concerned to denigrate the persons who opposed them.

They were fully aware of (we might even say "sympathetic to") the concerns motivating their opponents and tried to deal with these in such a way that progress could be made. It is important to be able to state the rationale for the position of the opposition in such a way that the opponents would acknowledge that you have represented them accurately.

When they couldn't get all that they wanted, they nevertheless pushed as far as they could, realising that gradual change and progress was preferable to none. There were times when compromise was better than stalemate or defeat.

When they could not get the needed support of political leaders (who were afraid of the pressures from those whose economic interests were threatened), they took their case to the people and developed grassroots support.

While they dealt with a dominant issue, they were not isolated into a single-issue mentality but saw the main issue as part of the overall moral climate that also needed to be addressed.

They worked through legitimate, established means to pursue their goals, not resorting to violence or dirty tactics, convinced that truth and right were on their side.

They were sustained by a conviction that they were simply obeying a mandate of the Gospel. They therefore committed their energies and passions to God, who would providentially guide the historical situation and bring about change when and how he saw fit.

5th August: Oswald of Northumbria

When Oswald's father, King of Northumbria was killed, eleven-year-old Oswald fled to Scotland. There he took refuge with Columba's monks on the island of Iona. The monks led him to Christ.

In 633 King Edwin of Northumbria perished in battle against Penda and Cadwallon. Oswald succeeded him to the throne. Cadwallon ravaged Northumbria but Oswald marched against him. In Oswald's tiny force, few knew Christ or wanted to. On the eve of battle Oswald boldly set up a cross, holding it upright while dirt was packed into the hole dug for it. He then cried out, "Let us now kneel down and together pray to the almighty and only true God that he will mercifully defend us from our enemy; for he knows that we fight in defense of our lives and country."

That night while Oswald rested, Columba of Iona appeared to him in a vision, assuring him that he would have victory. Although enemy numbers were far greater than his own, Oswald won. The upshot was his people became willing to follow Christ.

Oswald restored order throughout Northumbria and brought missionaries from Scotland to teach his people. Chief among these was Aiden. Oswald himself offered to be Aiden's translator so that his people might hear and understand the Gospel. Thousands became Christians. The island of Lindisfarne was given Aiden for a Bishop's seat and a famous monastery grew up there. Churches sprang up all across Northumbria.

The King was famed for his prayerful spirit. So often did he praise God and lift petitions to him that even at meals he kept his hands in an attitude of prayer. In the few years he reigned, Oswald's kingdom gained such preeminence that all the other kings of England became subject to him. Oswald's charity was great and he journeyed through his lands, establishing his people in faith and freeing slaves.

Oswald's death came in battle. The pagan ruler, Penda of Mercia, who had earlier defeated Edwin, raised an army and on 5th August 642, met Oswald with overwhelming forces. Surrounded by enemies, Oswald prayed one last prayer – for God's mercy on the souls of his soldiers. He is considered a martyr because he died at the hand of a pagan while defending a Christian nation.

9th August: Mary Sumner

Mary Sumner was born in Swinton near Salford, Lancashire, the third of four children. Her mother was a woman of personal piety. The family moved to Colwall near Ledbury, Herefordshire, in 1832, where Mary's mother held mothers' meetings. A year after their arrival in Herefordshire, Mary's six-week-old brother died. Her mother's faith, her women's meetings and her brother's infant death inspired Mary decades later to begin the Mothers' Union.

Educated at home, Mary learned to speak three foreign languages and sing well. To complete her musical education, she travelled with her mother and elder sister to Rome. Whilst there she met her future husband, George Henry Sumner, the son of Charles Richard Sumner, the Bishop of Winchester and a relative of William Wilberforce.

The couple were married in Colwall on 26th July 1848, 18 months after George's ordination. They had three children: Margaret, Louise and George; the latter became a well known artist.

In 1851, George received the living of Old Alresford, Hampshire, in his father's diocese. Mary dedicated herself to raising her children and helping her husband in his ministry by providing music and Bible classes.

In 1876, when her eldest daughter Margaret gave birth, she was reminded how difficult she had found the burden of motherhood. Inspired, Mary publicised a meeting of mothers in the parish to offer mutual support. Her plan was radical as it involved calling women of all social classes to support one another and to see motherhood as a profession as important as those of men, if not more so.

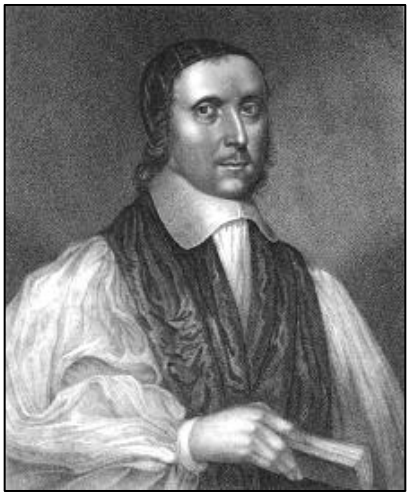
In 1885, Mary was part of the audience in the Portsmouth Church Congress. The first Bishop of Newcastle, Ernest Wilberforce, had been asked to address the women churchgoers, but he invited Mary to speak in his stead. She gave a passionate address about national morality and the importance of women's vocation as mothers to change the nation for the better. A number of the women present went back to their parishes to found mothers' meetings on Mary's pattern. The Bishop of Winchester, Edward Browne, made the Mothers' Union a diocesan organisation.

The Mothers' Union concept spread rapidly throughout the United Kingdom. By 1892, there were 60,000 members in 28 dioceses, and by the turn of the century, the Mothers' Union had grown to 169,000 members. Annual general meetings began in 1893, and the Mothers' Union Central Council was formed three years later. Mary was elected president, a post she held into her nineties. In 1897, during her Diamond Jubilee, Queen Victoria became patron of the Mothers' Union, giving it an unprecedented stamp of approval. The Mothers' Union set up branches throughout the British Empire, beginning in New Zealand, then Canada and India. Sumner lived to lead the Mothers' Union in rebuilding the heart of Britain after

the First World War and saw the first Mothers' Union Conference of Overseas Workers in 1920.

Mary died on 11th August 1921 at the age of 92, and is buried with her husband, who had died 12 years before, in the grounds of Winchester Cathedral. The inscription on their tomb (from Revelation 14:13) reads: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which died in the Lord from henceforth: Here, saith the Spirit, they may rest from their labours; and their works do follow them."

13th August: Jeremy Taylor



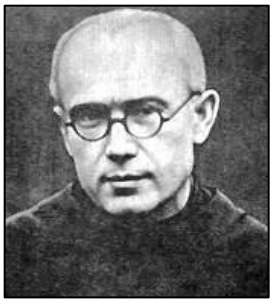
Jeremy Taylor, one of the most influential of the 'Caroline Divines,' was educated at Cambridge and became a Fellow of All Souls, Oxford. He was still young when he became chaplain to Charles I and, later, during the Civil War, a chaplain in the Royalist army.

The successes of Cromwell's forces brought about Taylor's imprisonment and, after Cromwell's victory, Taylor spent several years in forced retirement as chaplain to the family of Lord Carberry in Wales. It was during this time that his most influential works were written, including *Holy Living and Holy Dying* (1651).

Taylor's theology has sometimes been criticised, most bitingly by Samuel Taylor Coleridge, who claims that Taylor seems to "present our own holy life as the grounds of our religious hope, rather than as the fruit of that hope, whose ground is the mercies of Christ." No such complaint, however, was ever made about his prayers, which exemplify the best of Caroline divinity, blended with great literary genius.

In later life, Taylor and his family moved to the northeastern part of Ireland where, after the restoration of the monarchy, he became Bishop of Down and Connor, where he laboured tirelessly. To this was later added the adjacent diocese of Dromore. As Vice-chancellor of Trinity College, Dublin, he took a leading part in reviving the intellectual life of the Church of Ireland. He remained to the end a man of prayer and a pastor.

14th August: Maximilian Kolbe



One of the most heroic acts of the twentieth century reached its conclusion on 14th August 1941. That was when the Franciscan friar Maximilian Kolbe lifted up his arm to receive a lethal injection of carbolic acid.

Two weeks earlier, a prisoner had escaped from Auschwitz. The camp's rule was that if one prisoner escaped, ten died in his place. All

day the weak and underfed men from the escaped prisoner's block were made to stand in the sun without food and water. When the man was not found, a prison guard called out the names of ten men who were to die in his place.

When Sergeant Francis Gajowniczek heard his name called, he cried out, "Have mercy! I have a wife and children." But mercy was a commodity in short supply in Nazi death camps.

Into the gap stepped Maximilian Kolbe. He moved forward silently. Asked what he wanted, he replied, "I am a Catholic priest from Poland; I would like to take his place, because he has a wife and children." Hesitating a moment in face of this noble gesture, Commandant Fritsch accepted the replacement. Maximilian and nine others were sent to starve to death.

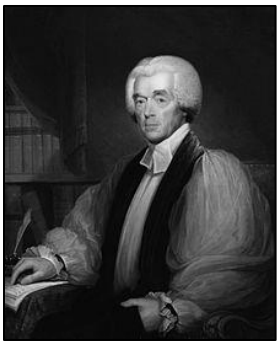
Maximilian led the victims in hymns and prayer. When he became too weak to speak aloud, he whispered his prayers. After two weeks, only four of the ten were still alive. Maximilian alone was completely conscious. The guards decided to hasten the deaths with lethal doses of carbolic acid. Maximilian was last. Weak though he was, he raised his arm to receive the injection, triumphantly embracing martyrdom. We know some of these details, because the guard who kept the records was so impressed that he logged more detail than was required.

Maximilian founded an order which used radio and a widely circulated newspaper and magazine to spread truth. "No one in the world can change truth," he said. "What we can do and should do is to seek truth and to serve it when we have found it. The real conflict is the inner conflict. Beyond armies of occupation and the hecatombs of extermination camps, there are two irreconcilable enemies in the depth of every soul: good and evil, sin and love. And what use are the victories on the battlefield if we ourselves are defeated in our innermost personal selves?" Indifference toward the things of God was the deadliest enemy of any soul. He aimed to defeat this.

In prison, he often went without food so others might have more and insisted on being the last in his unit to receive medical treatment. His attitude was expressed in his words, "For Jesus Christ I am prepared to suffer still more."

16th August: Charles Inglis

Charles Inglis was born at Glencolumbkille, Co Donegal, Ireland in 1734. He was the third son of the Revd Archibald Inglis. When Charles was eleven, his father died and he was then brought under his older brother's wing. His brother, Richard, had been educated at Trinity College, Dublin; and had succeeded his father as Rector of Glencolumbkille. Charles was tutored in Richard's study. Though he never attended university, Charles was was well directed in his reading and he obtained a solid grounding in the classics.



At the age of twenty, Charles came to America to teach at a school in Lancaster, Pennsylvania. After four years, he returned to England and was shortly thereafter ordained presbyter. Having received an appointment as a missionary at Dover, Pennsylvania (now in Delaware) he took up his duties in the summer of 1759. At Dover (where he spent six years) Charles married Mary Vining in 1764. In no time she was pregnant with twins but she died during labour and so did the twins.

In December 1765, aged 31, Charles took up new work as the assistant in Trinity parish, New York. In 1773, he married Margaret Crooke. Between 1774 and 1777, four children were born to the couple.

These were years of great turmoil in America, though New York was one of the better places for a loyalist family as it remained under British military control. The revolutionaries were keen on upsetting the entire structure of society, including the Church. Inglis' biographer, Reginald Harris, wrote: "churches were burnt, libraries destroyed, organs broken to pieces; men were dragged through mire and dirt, hunted into the woods, thrown into prison, threatened with death, and driven into banishment." FW Vroom wrote: "some [clerics] have been carried off to distant parts, others cast into jail, some fled to save their lives, some were pulled out of their reading desks in the middle of the service, some had their houses plundered and desks broken open, and went through other sufferings and indignities."

Inglis had more to fear from the revolutionary courts then the run of the mill cleric, for he had determined to take an active role in opposing the forces of revolution. Thomas Paine, then in America, wrote *Common Sense*, a pamphlet that promoted support for the colonies in their fight with England. Inglis wrote of it: "It was one of the most virulent, artful, and pernicious Pamphlets I ever met with, and perhaps the Wit of man could not devise one better calculated to do Mischief." Inglis took it upon himself to write an answer, "At the Risque, not only of my Liberty, but also of my Life." While at New York, before General Howe's arrival in September 1776, Inglis' house "was plundered of everything."

Charles Inglis carried on doing his church work through the war years, until New York was evacuated in 1783. A year prior, a double tragedy befell him. In January 1782, his oldest son, Charles died aged eight; followed in September by the death of his wife, Margaret. Then "He took his two children, Margaret [age eight] and John [age six], with him to England, leaving Anne [age seven] in the care of her great-uncle Thomas Ellison. His furniture and library he sent to Nova Scotia."

In 1787 Charles was consecrated bishop by the Archbishop of Canterbury and began his Episcopacy of "Nova Scotia and its dependencies," which in those days included New Brunswick and Prince Edward Island.

In August 1787, Bishop Inglis together with Margaret [age twelve] and John [age ten] with all of their family effects set sail from Gravesend. The passage took seven weeks and the family reached Halifax on 15th October.

For the continuing preservation of the Church of England in Nova Scotia, Bishop Inglis arrived just in the nick of time. "The state of religion in this province," Inglis wrote, "is truly deplorable....Ignorance and lukewarmness on the one hand, fanaticism and irreligion on the other....The inhabitants divided into many sects, and carried away by a variety of Enthusiasts that undertake to preach to them."

Under Inglis' enthusiastic leadership a number of churches were erected. Between 1790 and 1797 churches were consecrated from Fredericton (Christ Church) to Preston (St John's). The most noteworthy accomplishment of Bishop Inglis' career in Nova Scotia was the establishment of King's College, set up "with an immediate view to the education of candidates for the ministry of the church."

In 1783, "A plan of Religious and Literary Institution for the Province of Nova Scotia" was devised by a convention of clergymen at New York; it was determined that "a public seminary, academy or college....be instituted....consisting at first of a public grammar school for classical and other branches of education conducted by a teacher of approved abilities, temper, judgement and sound morals, professing the principles and living in the communion of the Church of England."

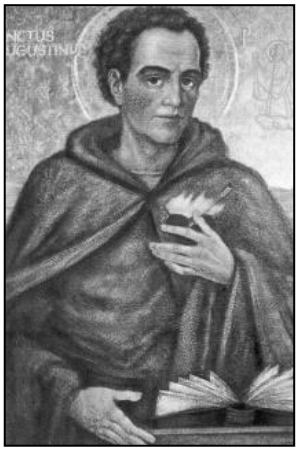
In 1787 the Nova Scotia House of Assembly passed a resolution based on the 1783 report, lending support to the plan that an exemplary clergyman of the Established Church be found and placed at the head of the school, and that sums of money be allowed. The general management of the Academy was to be overseen by a committee consisting of the Lieutenant-Governor, the Bishop (Inglis), the President of the Council and the Speaker of the House of Assembly. The Academy, King's Collegiate School, formally opened on 1st November 1788, with twenty pupils, and was "the oldest residential school for boys in the Overseas Empire."

In 1791, Bishop Inglis laid the corner stone for a new building. Delays were experienced for lack of funds, but the British Government came through with additional finance so that the new school was finally opened in October 1795. Inglis wrote that "about 150 youths of Nova Scotia and from New Brunswick and Canada have been admitted."

His son-in-law, Sir Brenton Halliburton, described Bishop Inglis thus: "In respect to his personal appearance, his countenance was intelligent, his figure light and active, his manners were those of a gentleman of the old school, dignified but not formal. In society he was cheerful and communicative, and on proper occasion, displayed his conversational powers with energy. But though deeply read, he had no tinge of pedantry. Although he mixed freely and pleasantly in Society, his library (and he had an excellent one) was his home in which he spent most of his hours."

In 1816, Bishop Inglis died; his remains were buried under the chancel of St Paul's, Halifax.

28th August: Augustine of Hippo



Barbarians surged into the Empire, threatening the Roman way of life as never before. The Christian church also faced attack from internal heretics. The potential destruction of culture, civilisation, and the Church was perceived as an immediate threat. Augustine answered with such wisdom that his responses are some of the Church's most important writings after the Bible.

From his birth in a small North African town, Augustine knew the religious differences overwhelming the Roman Empire: his father was a pagan who honoured the old Punic gods; his mother was a zealous Christian.

At age 17, Augustine set off to school in Carthage. There he became enraptured with his studies and started to make a name for himself. He immersed himself in the writings of Cicero and Manichaean philosophers and cast off the vestiges of his mother's religion.

His studies completed, Augustine returned to his home town of Thagaste to teach rhetoric—and some Manichaeism on the side. (The philosophy, based on the teachings of a Persian named Mani, was a dualist corruption of Christianity. It taught that the world of light and the world of darkness constantly war with each other, catching most of humanity in the struggle.) Augustine tried to hide his views from his mother, Monica, but when she found out, she threw him out of the house.

Monica, who had dreamt her son would become a Christian, continued to pray and plead for his conversion and followed him to Carthage when he moved there to teach. When Augustine was offered a professorship in Rome, Monica begged him not to go. Augustine told her to go home and sleep comfortably in the knowledge that he would stay in Carthage. When she left, he boarded a ship for Rome.

After a year in Rome, Augustine moved again, to become professor of rhetoric for the city of Milan. He began attending the cathedral to hear the preaching of Ambrose the bishop. He soon dropped his Manichaeism in favour of Neoplatonism, the philosophy of both Roman pagans and Milanese Christians.

For years Augustine had sought to overcome his fleshly passions and nothing seemed to help. It seemed to him that even his smallest transgressions were weighted with meaning. Later, he reflected, "Our real pleasure consisted in doing something that was forbidden. The evil in me was foul, but I loved it."

One afternoon, he wrestled anxiously with such matters while walking in his garden. Suddenly he heard a child's sing-song voice repeating, "Take up and read." On a table lay a collection of Paul's Epistles; he picked it up and read the first thing he saw: "Not in revelling and drunkenness, not in lust and wantonness, not in quarrels and rivalries.

Rather, arm yourselves with the Lord Jesus Christ, spend no more thought on nature and nature's appetites" (Romans 13:13–14).

He later wrote, "No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away."

Augustine's conversion sent shockwaves through his life. He resigned his professorship, dashed off a note to Ambrose telling of his conversion, and retreated with his friends and mother to a country villa in Cassiciacum. There he continued discussing philosophy and churning out books in a Neoplatonist vein. After half a year, he returned to Milan to be baptised by Ambrose, then headed back to Thagaste to live as a writer and thinker.

By the time he reached his home town (a journey lengthened by political turmoil), he had lost his mother, his son, and one of his closest friends. These losses propelled Augustine into a deeper, more vigorous commitment: he and friends established a lay ascetic community to spend time in prayer and the study of the Scriptures.

In 391, Augustine travelled to Hippo to see about setting up a monastery. His reputation went before him. The story goes that, seeing the renowned layman in church one Sunday, Bishop Valerius put aside his prepared sermon and preached on the urgent need for clergy in Hippo. The crowd stared at Augustine and then pushed him forward for ordination. Against his will, Augustine was ordained.

Valerius, who spoke no Punic, quickly handed over teaching and preaching duties to his new cleric, who did speak the local language. Within five years, after Valerius died, Augustine became Bishop of Hippo.

Guarding the Church from internal and external challenges topped the new bishop's agenda. The church in North Africa was in turmoil. Though Manichaeism was already on its way out, it still had a sizable following. Augustine, who knew its strengths and weaknesses, dealt it a death blow. He debated Fortunatus, a former schoolmate from Carthage and a leading Manichaean. The bishop made quick work of the heretic, and Fortunatus left town in shame.

Less easily handled was Donatism, a schismatic and separatist North African church. They believed the Church had been compromised and that its leaders had betrayed the Church during earlier persecutions.

In 411 the controversy came to a head as the imperial commissioner convened a debate in Carthage to decide the dispute once and for all. Augustine's rhetoric destroyed the Donatist appeal, and the commissioner pronounced against the group.

It was not, however, a time of rejoicing for the Church. The year before the Carthage conference, the barbarian general Alaric and his troops sacked Rome. Many upper-class Romans fled for their lives to North Africa, one of the few safe havens left in the Empire.

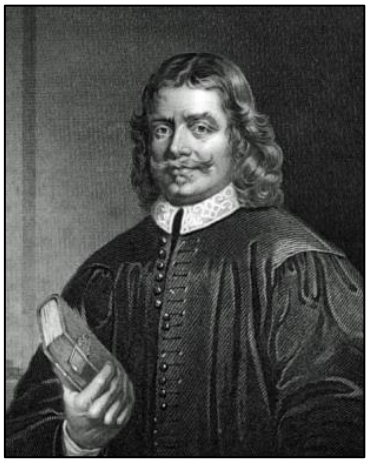
And now Augustine was left with a new challenge—defending Christianity against claims that it had caused the Empire's downfall by turning eyes away from Roman gods.

Augustine's response to the widespread criticism came in 22 volumes over 12 years in *The City of God*. He argued that Rome was punished for past sins, not new faith. His lifelong preoccupation with the doctrine of original sin was fleshed out, and his work formed the basis of the medieval mind. "Mankind is divided into two sorts," he wrote. "Such as live according to man, and such as live according to God. These we call the two cities….The Heavenly City outshines Rome. There, instead of victory, is truth."

One other front on which Augustine had to fight to defend Christianity was Pelagianism. Pelagius, a British monk, gained popularity just as the Donatist controversy ended. Pelagius rejected the idea of original sin, insisting instead that the tendency to sin is mankind's own free choice. Following this reasoning, there is no need for divine grace; individuals must simply make up their minds to do the will of God. The church excommunicated Pelagius in 417, but his banner was carried on by Julian of Eclanum. Julian took potshots at Augustine's character as well as his theology. With Roman snobbery, he argued that Augustine and his other low-class African friends had taken over Roman Christianity. Augustine argued with the former bishop for the last ten years of his life.

In the summer of 429, the Vandals invaded North Africa, meeting almost no resistance along the way. Hippo, one of the few fortified cities, was overwhelmed with refugees. In the third month of the siege, the 76-year-old Augustine died, not from an arrow but from a fever. Miraculously, his writings survived the Vandal takeover, and his theology became one of the main pillars on which the Church of the next 1,000 years was built.

30th August: John Bunyan



In John Bunyan's day, nearly all successful English authors were well off. Men like Richard Baxter and John Milton could afford to write because they didn't need to earn a living. But Bunyan, a travelling tinker like his father, was nearly penniless before becoming England's most famous author. His wife was also destitute, bringing only two Puritan books as a dowry. "We came together as poor as poor might be," Bunyan wrote, "not having so much household-stuff as a dish or spoon betwixt us both." What allowed Bunyan to become the bestselling author of one of the most beloved books in the English language was his imprisonment of 12 years.

Born in Elstow, Bedfordshire, Bunyan married at age 21. Those books his wife brought to the marriage began a process of conversion. He began attending church and fought off temptations. "One morning as I did lie in bed," he wrote in his autobiography, "I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ; the

wicked suggestion still running in my mind, Sell him, sell him, sell him, sell him, sell him, as fast as a man could speak."

Bunyan was drawn to the Christian fellowship he saw among "three or four poor women sitting at a door talking about the things of God." He was also befriended by John Gifford, minister at a Separatist church in Bedford.

The tinker joined the church and within four years was drawing crowds "from all parts" as a lay minister. "I went myself in chains to preach to them in chains," he said, "and carried that fire in my own conscience that I persuaded them to beware of."

Bunyan's rise as a popular preacher coincided with the Restoration of Charles II. The freedom of worship Separatists had enjoyed for 20 years was quickly ended; those not conforming with the Church of England were arrested. By January 1661, Bunyan sat imprisoned in the county gaol.

The worst punishment for Bunyan was being separated from his second wife (his first had died in 1658) and four children. "The parting….hath oft been to me in this place as the pulling the flesh from my bones," he wrote. He tried to support his family making "many hundred gross of long tagg'd [shoe] laces" while imprisoned, but he mainly depended on "the charity of good people" for their well-being.

Bunyan could have freed himself by promising not to preach, but he refused. He told local magistrates he would rather remain in prison until moss grew on his eyelids than fail to do what God commanded.

Still, the imprisonment wasn't as bad as some have imagined. He was permitted visitors, spent some nights at home, and even travelled once to London. The gaoler allowed him occasionally to preach to 'unlawful assemblies' gathered in secret. More importantly, the imprisonment gave him the incentive and opportunity to write. He penned at least nine books between 1660 and 1672 (he wrote three others—two against Quakers and the other an expository work—before his arrest).

Profitable Mediations, *Christian Behaviour* (a manual on good relationships), and *The Holy City* (an interpretation of the Book of Revelation) were followed by *Grace Abounding to the Chief of Sinners*, considered the greatest Puritan autobiography. From 1667 to 1672, Bunyan spent most of his time on his greatest legacy, *The Pilgrim's Progress*.

Charles II relented in 1672, issuing the Declaration of Indulgence. Bunyan was freed, licensed as a Congregational minister, and called to be pastor of the Bedford church. When persecution was renewed, Bunyan was again imprisoned for six months. After his second release, *Pilgrim's Progress* was published.

"I saw a man clothed with rags....a book in his hand and a great burden upon his back." So begins the allegorical tale that describes Bunyan's own conversion process. Pilgrim, like Bunyan, is a tinker. He wanders from the City of Destruction to the Celestial City, a

pilgrimage made difficult by the burden of sin (an anvil on his back), the Slough of Despond, Vanity Fair, and other such allegorical waystations.

The book was instantly popular with every social class. His first editor, Charles Doe, noted that 100,000 copies were already in print by 1692. Samuel Taylor Coleridge called it, "the best *Summa Theologicae Evangelicae* ever produced by a writer not miraculously inspired." Every English household that owned a Bible also owned the famous allegory. Eventually, it became the bestselling book (apart from the Bible) in publishing history.

The book brought Bunyan great fame, and though he continued to pastor the Bedford church, he also regularly preached in London. He continued to write. *The Life and Death of Mr Badman* (1680) has been called the first English novel (since it is less of an allegory than *Pilgrim's Progress*); it was followed by another allegory, *The Holy War*. He also published several doctrinal works, a book of verse, and a children's book.

By age 59 Bunyan was one of England's most famous writers. He carried out his pastoring duties and was nicknamed 'Bishop Bunyan.' In August 1688, he rode through heavy rain to reconcile a father and son, became ill, and died.

2nd September: Martyrs of Papua New Guinea

Anglican missionaries arrived in New Guinea in 1891 with the backing of the 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 Second World War had 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 Boismeau, 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.

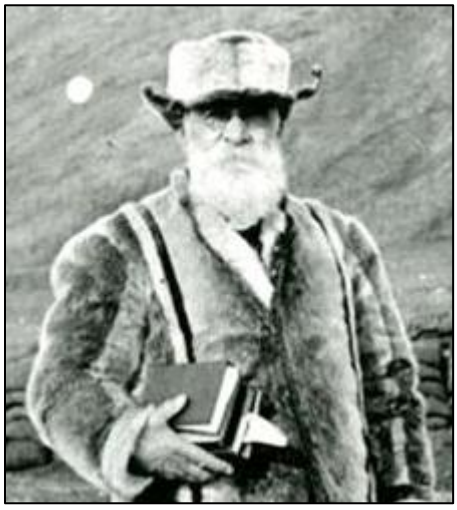
In all, 272 Christians died during the Second World War in Papua New Guinea: 189 Roman Catholics, 20 Lutherans, 26 Methodists, 2 Seventh Day Adventists, 23 members of the Salvation Army, and 12 Anglicans. The Anglicans died in various incidents: May Hayman, a nurse, and Mavis Parkinson, a teacher, were executed at Ururu; Henry Matthews, a cleric,

and Leslie Gariadi, a Papuan teacher and evangelist, were killed at sea; John Barge and Bernard Moore, clergy, died in New Britain.

The largest group of martyrs was a group beheaded on the beach at Buna. This group included an English cleric, 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 service 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 cleric; 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 had remained that were welcomed back by the people of Papua New Guinea.

10th September: Edmund Peck



Edmund James Peck was born near Manchester, England on 15th April 1850, the first of four children. The family moved to Dublin in 1854 where his mother died three years later and his father, a linen worker, died when Peck was 13. With few other options to support his family, Peck entered the Royal Navy, where he remained until 1875. During his naval career several incidents, including nearly dying of fever two years into his service, impelled him towards a dedicated religious lifestyle. Upon leaving the Navy Peck worked as an Anglican scripture reader and was accepted as a missionary by the Church Missionary Society.

Peck adhered to the principles of Henry Venn, third secretary of the CMS, and sought to find solutions to the problem of introducing Christianity among the nomadic Inuit. He organised his catechistical methods around two main poles: the translation and rapid circulation of the Holy Scriptures and, in keeping with the Native Church Policy adopted by CMS, the training of native converts and leaders.

He was assigned to teach the Gospel to the 'Eskimo' and arrived in Moose Factory (Diocese of Moosonee) on September 1876 on his way to the northernmost Hudson's Bay Company station, Little Whale River, which he reached in late October of that year. He was the first missionary to the Inuit since a failed attempt in 1853.

He began immediately to learn Inuktitut, the language of the Inuit, and taught using a Morovian New Testament written in the Labrador dialect. He continued the efforts begun by John Hordon, a missionary at Moose Factory, and EA Watkins. The two had earlier started to adapt James Evans' syllabic writing system to Inuktitut.

During the time that Little Whale River was his base of operations, Peck converted over 100 Inuit (although the numbers constantly changed as some joined and then either died or returned to traditional ways), baptised dozens, built an iron church, and by 1880 had enabled almost all of the station's Inuit population to become literate. For the next seven years he spent six hours a day working on translation and grammar, and visited the Inuit at night after their day of trading. He journeyed to other parts of the North Eastern Arctic, to Moose Factory, where he was ordained in 1878, and to England in 1884, where he married.

Immediately after their marriage, the Pecks went to northern Canada and spent the winter teaching in Moose Factory, until Peck was ordered to change his base of operations from Little Whale River to Fort George. Peck continued to visit Little Whale during the winter months until his wife became seriously ill after the birth of their third child; in August 1891, Peck and his family were forced to return to England.

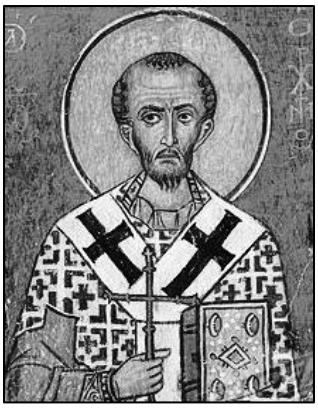
Although his wife and family could not return to North America, Peck felt there was a need to push further north and he was offered a passage and residence on Blacklead Island, a whaling station in Cumberland Sound. He was joined by a medical student, JC Parker, and in August 1884 they arrived on the small bleak lump of rock they were to call home for the next two years. These were to be very trying years in several ways. There was a great deal of starvation the first winter, resulting in incidences such as sled dogs attacking the church, which was made of whalebone and seal hide, and Peck's own disheartening at the fact that many of the Inuit returned to their 'heathen' ways. The final straw was the drowning of several men on a fishing trip in August 1885, including Parker, who had been working on an Inuit dictionary. Ten days later a new missionary arrived and Peck returned to England in order to see his wife, follow the Inuit Bibles through the press, and seek medical attention for his worsening throat problem.

He returned to Blacklead Island in 1897, bringing the new Bibles. Again starvation proved a problem and often Inuit families were supplied out of the missionaries' own stores. In 1898 a new missionary and more wood arrived, so a new church was able to be constructed. Peck returned to England in 1899 and came back to Blacklead in 1900 to find over 60 Inuit attending school daily. He remained there until 1902. He later became the senior clergyman of the Diocese of Moosonee. He died on 10th September 1924 in Ottawa, having just finished an Eskimo-English dictionary.

13th September: John Chrysostom

"It is foolishness and a public madness to fill the cupboards with clothing," John of Antioch exhorted the congregation, "and allow men who are created in God's image and likeness to stand naked and trembling with the cold so that they can hardly hold themselves upright."

Eloquent and uncompromising preaching was typical of John and earned him the name history would remember him by: *Chrysostomos*—"golden mouth." His preaching, though considered the best in the early church, was what got him into trouble and led to his untimely death.



John was raised in Antioch, a leading intellectual centre of late antiquity, by his widowed mother, Anthusa, a pious Christian woman. His tutor was Libanius, the famous pagan rhetorician who had been a professor in Athens and Constantinople.

After finishing his education, like many devout men of his day, the spidery John (he was short, thin, and long-limbed) entered monastic seclusion. But his ascetic rigours damaged his health (the effects would last his whole life), and he was forced to return to public life. He became a cleric in the church in Antioch.

During this time, he wrote *On the Priesthood*, a justification for his own delay in entering the ministry but also a mature look at its perils and possibilities: "I do not know whether anyone has ever succeeded in not enjoying praise," he wrote in one passage. "And if he enjoys it, he naturally wants to receive it. And if he wants to receive it, he cannot help being pained and distraught at losing it."

It was in Antioch where Chrysostom's preaching began to be noticed, especially after what has been called the 'Affair of the Statues.' In 388, a rebellion erupted in Antioch over the announcement of increased taxes. Statues of the Emperor and his family were desecrated. Imperial officials responded by punishing city leaders, killing some; Archbishop Flavian rushed to the capital in Constantinople, some 800 miles away, to beg the Emperor for clemency.

In Flavian's absence, John preached to the terrified city: "Improve yourselves now truly, not as when during one of the numerous earthquakes or in famine or drought or in similar visitations you leave off your sinning for three or four days and then begin the old life again." When eight weeks later, Flavian returned with the good news of the Emperor's pardon, John's reputation soared.

From then on, he was in demand as a preacher. He preached through many books of the Bible, though he had his favourites: "I like all the saints," he said, "but St Paul the most of all—that vessel of election, the trumpet of heaven." In his sermons, he denounced abortion, prostitution, gluttony, the theatre, and swearing. About the love of horse racing, he complained, "My sermons are applauded merely from custom, then everyone runs off to [horse racing] again and gives much more applause to the jockeys, showing indeed unrestrained passion for them! There they put their heads together with great attention, and say with mutual rivalry, 'This horse did not run well, this one stumbled,' and one holds to this jockey and another to that. No one thinks any more of my sermons, nor of the holy and awesome mysteries that are accomplished here."

His large bald head, deeply set eyes, and sunken cheeks reminded people of the Old Testament prophet Elisha. Though his sermons (which lasted between 30 minutes and two hours) were well attended, he sometimes became discouraged: "My work is like that of a

man who is trying to clean a piece of ground into which a muddy stream is constantly flowing."

At the same time, he said, "Preaching improves me. When I begin to speak, weariness disappears; when I begin to teach, fatigue too disappears."

In 398, John was seized by soldiers and transported to the capital, where he was forcibly consecrated Archbishop of Constantinople. His kidnapping was arranged by a government official who wanted to adorn the church in the capital city with the best orator in Christianity. John accepted this injustice as part of God's providence.

Rather than soften his words for his new and prestigious audience—which included many from the imperial household—John continued themes he preached in Antioch. He railed against abuses of wealth and power. His lifestyle was considered scandalous: he lived an ascetic life, used his considerable household budget to care for the poor, and built hospitals.

Chrysostom's preaching against the great public sins made him too many enemies. Theophilus, Archbishop of Alexandria, called a council outside Constantinople and, trumping up charges of heresy, had John deposed from office. John was sent into exile by Empress Eudoxia and Emperor Arcadius.

John was transported across the plains of Asia Minor in the heat of summer, and almost immediately his health began to fail. He was visited by loyal followers, and wrote letters of encouragement to others: "When you see the church scattered, suffering the most terrible trials, her most illustrious members persecuted and flogged, her leader carried away into exile, don't only consider these events, but also the things that have resulted: the rewards, the recompense, the awards for the athlete who wins in the games and the prizes won in the contest."

On the eastern shore of the Black Sea, his body gave out and he died. Thirty four years later, his relics were brought back in triumph to the capital. Emperor Theodosius II, son of Arcadius and Eudoxia, publicly asked forgiveness for the sins of his parents.

He was later given the caption of 'Doctor of the Church' because of the value of his writings (600 sermons and 200 letters survive). Along with Basil the Great, Gregory of Nazianzus, and Athanasius, he is considered one of the greatest of the Early Church Fathers.

18th September: Founders, Benefactors, and Missionaries of the Church of Canada

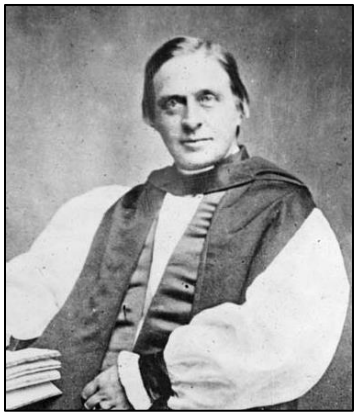
On 18th September 1893 the first General Synod of the Church of England in the Dominion of Canada closed its deliberations with a Service of Thanksgiving. The Canadian Church was no longer three separate provinces, united only through their common obedience to the Archbishop of Canterbury. It was now an autonomous national Church, united in itself as a full member of the Anglican Communion. As we commemorate this historic event, give thanks for all those who contributed to building the Anglican way of life in Canada.

We may feel like the author of the Book of Hebrews who, as he reckoned up the heroes of faith, finally had to confess: "And what more shall we say? For time would fail me to tell of Gideon, Barak, Jephthah, of David and Samuel and the prophets" [11:32]. Just so, time would fail us now to tell of all the founders and missionaries who settled the Church and the Gospel among us — Charles Inglis of Nova Scotia, George Mountain of Quebec and Francis Fulford of Montreal, John Strachan of Toronto and Benjamin Cronyn of Huron, John McLean of Saskatchewan, George Hills of British Columbia, and William Bompas of Athabasca. And what of all those who never held high office in the Church — all the faithful clergy and people who joined together to build the churches and nourish the parish communities that dot this land: time would certainly fail us even to begin to tell of them.

We may use this day to reflect upon the history of our own parishes and to recall with thanksgiving the founders, benefactors, and missionaries who, having laid the one foundation which is Jesus Christ, went on to raise, adorn, and sustain the Anglican household of faith in our own corners of Canada.

Almighty God,
we remember all your faithful servants
who laboured in this Church
to preach and establish your Word
and to nurture your people in the ways of holiness.
Grant us so to tend the heritage
which you gave them grace to secure,
that we may become true partners with them
in the joys of your heavenly kingdom;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

20th September: John Coleridge Patteson



John Coleridge Patteson was born in London in 1827. He attended Balliol College, Oxford, and graduated in 1849. After a tour of Europe and a study of languages, he became a Fellow of Merton College, Oxford in 1852. In 1855, he heard Bishop George Selwyn of New Zealand call for volunteers to go the South Pacific to preach the Gospel. He went there, and founded a school for the education of native Christian workers. He was adept at languages, and learned twenty-three of the languages spoken in the Polynesian and Melanesian Islands. In 1861 he was consecrated Bishop of Melanesia.

The slave-trade was technically illegal in the South Pacific at that time, but the laws were only laxly enforced and slave-raiding was a flourishing business. Patteson was actively engaged in the effort to stamp it out. After slave-raiders had attacked the island of Nakapu, in the Santa Cruz group, Patteson visited the area. He was assumed to be connected with the raiders, and Patteson's body was floated back to his ship with five hatchet wounds in the chest, one for each native who had been killed in the earlier raid. The death of Bishop Patteson caused an uproar in Britain, and stimulated the government to take firm measures to stamp out the slave trade in its Pacific territories. It was also the seed of a strong and vigorous Church in Melanesia today. Patteson died on 20th September 1871.

26th September: Wilson Carlile

Wilson Carlile was born in Brixton, London, on 14th January 1847, the eldest of 12 children. At the age of 14, Wilson left school and followed in his grandfather's footsteps as a silk mercer. The youthful Wilson travelled regularly around the continent for his trade, becoming proficient in several languages. He would later preach the Gospel in French, German and Italian. He was a gifted musician and played the trombone, piano and organ. The Carliles could trace their origins to the Royal House of Scotland. They were also connected by marriage to the Royal Houses of England and France.

Throughout his life, Wilson suffered from spinal weakness. "God threw me on my back so that I could look up to him more," he quipped. It was during one of these bouts of poor health that the 26-year old Wilson began to read a book entitled *Grace and Truth* by WP Mackay. He later described how he came to faith: "At the beginning of the chapter I was a rank outsider. Before I got to the end, I had thrown myself at the feet of Christ and cried 'My Lord and my God!'"

In 1870, Wilson married Flora Vickers, with whom he had five sons. He was ordained deacon in 1880. Shortly after, he became curate at St Mary Abbots, Kensington, where he preached to one of the most fashionable congregations in London. By an ironic twist of fate, he would shortly become, as nicknamed by the Bishop of London, the 'Archbishop of the Gutter'.

Church services were considered by the working people of the time to be the preserve of the privileged. Since the working class shied away from setting foot inside the church, the enthusiastic young preacher began holding open air services at the time of day when coachmen, valets and grooms would be taking their evening stroll.

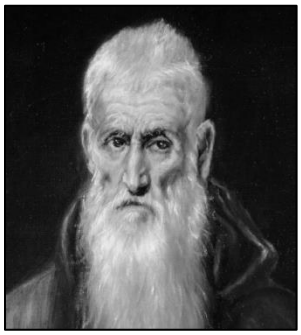
During these open air campaigns, Wilson came to a conclusion that would dominate his thinking for the rest of his life. He reflected that: "The humble testimonies of working people attracted quite as much as did my own preaching and, in fact, they seemed to

produce even a deeper effect on their own class. So I felt I ought to go forth and try to train working men as church evangelists."

Wilson regularly suffered physical assault and even stonings during his open air missions. His outdoor work drew such huge crowds – and complaints – that he was ordered to stop. Wilson resigned his curacy to devote his time to slum missions. The fact his work in Kensington was brought to an early end was a great disappointment to Wilson. Despite this, he always saw his work as being for the greater glory of the Church.

After leading the Church Army for 60 years, Wilson died on 26th September 1942, aged 95. His remains lie in the crypt of St Paul's Cathedral and a plaque in his honour can be seen outside his former home in Kensington. His legacy of equipping Christians to reach outside church walls continues to be driven forward by the Church Army of today.

30th September: Jerome



One of the pivotal figures in the history of the preservation and transmission of the Bible was a brilliant, temperamental, dedicated, irascible scholar named Jerome. He was born in 331 in northeast Italy and became the most learned man of the fourth century Church.

His parents were well-to-do Christians who sent Jerome to Rome to be educated at the age of ten. In Rome, Jerome became an accomplished classical scholar with an insatiable passion for learning. After completing his schooling, Jerome travelled throughout the Roman Empire, from Gaul (France) to Palestine. He studied Christian theology in Trier, Germany and became part of an ascetic community in Aquilea, Italy. He moved on to Antioch where he had a dream which strongly convicted him – Christ was scourging him and accusing him, "You are a Ciceronian, and not a Christian." Jerome felt he had devoted too much of his life to studying the pagan classics at the expense of Christian truth, and he vowed not to continue studying pagan literature.

From 374 to 377 Jerome lived as a hermit in the desert east of Antioch, fasting and studying. He found a Jewish Christian nearby from whom he learned Hebrew, eventually mastering the language as no other Christian of his day had. Jerome stated that his principle in studying was to read the ancients, to study everything, to hold fast to the good, and never to depart from the Christian faith.

Jerome returned to Rome when he was fifty and began his great task: translating the Bible into Latin. His knowledge of languages and his travels throughout the west and east made him perfectly equipped for this.

Jerome went to Bethlehem in 384. Away from the politics and turmoil of Roman life, he lived an ascetic, monastic life and devoted himself to study. For the next fifteen years he translated the books of the Old Testament Bible from Hebrew into Latin.

Jerome believed that the knowledge of the Scripture was the riches of Christ; ignorance of the Scripture was ignorance of Christ. He repeatedly exhorted others to saturate their minds with the Scriptures: "Make knowledge of the Scripture your love and you will not love the views of the flesh....I beg you, dear brother, live with them, meditate on them, make them the sole object of your knowledge and inquiries." His work was accompanied by the prayer that his Latin translation might speak the truth of God as clearly and powerfully as the original Hebrew or Greek.

Jerome's Latin translation steadily increased in importance in the following centuries. He had stood at the twilight of the ancient world and had prepared the Scriptures which would be used throughout the dawning Middle Ages. Latin was the universal language of Europe during these years, and Jerome's translation of the Scriptures into the common tongue became the Vulgate (or common) Bible. For ten centuries the phrases of the Vulgate shaped the liturgy of the Church as well as Europe's theology, literature, and law. When Wycliffe translated the Bible into English and Luther translated it into German, they used Jerome's Latin Vulgate. Though Martin Luther disliked Jerome's monastic ideals, he had to admit that Jerome had done more for translation than any man could imitate.

1st October: Anthony Ashley Cooper, 7th Earl of Shaftesbury

Anthony was the firstborn son (there were three elder sisters) of Cropley Ashley-Cooper and Anne Spencer-Churchill. Anthony described his father as a cold-hearted bully and his mother as neglectful, only interested in social life. However, after his father's death, his mother became a convert to Evangelical Christianity and a supporter of her son's philanthropy.

Anthony was unhappy at boarding school, and even more unhappy being at home in school holidays. However, the family house-keeper, Maria Mills, an Evangelical, showed him affection, read the Bible to him and taught him how to pray. He treasured the present of the watch she gave him, which he wore for the rest of his life.

In 1811 he became Lord Ashley. In 1813 he went to Harrow School. He later told of how on Harrow Hill, he witnessed drunken men carrying a pauper's coffin, with no-one mourning the death of this poor child. Anthony resolved "with the help of God" to devote his life "to pleading the cause of the poor and friendless." This resolve he would put into practice years later after his Evangelical conversion.

Lord Ashley obtained an honours degree in classics at Oxford. In June 1826 he was elected to the House of Commons as Tory member for Woodstock. Both Tory and Whig governments noted his abilities, and offered him Cabinet posts. These he declined.

His first good cause as an MP concerned Pauper Lunatics and Lunatic Asylums. Lord Ashley himself suffered depression; but for God's grace, he could himself have ended up in an asylum. Given his character flaws stemming from his upbringing, it is even more

amazing what he would achieve. He would devote 57 years to the cause of treating rather than neglecting the mentally ill. He witnessed the neglect of these helpless people, and his compassion would not allow him to 'pass by on the other side.'

The big political question in 1828-9 was Catholic Emancipation, as Roman Catholics then were not admitted to Parliament. Lord Ashley was convinced that Emancipation was not only inevitable, but desirable.

The pivotal date in Ashley's process of conversion was 1826. It was then that he was reading Philip Doddridge's *Rise and Progress of Religion in the Soul* and Thomas Scott's *Bible commentary*. Lord Ashley later said that reading Doddridge "was one of the first things that opened my eyes." In the 1830s Lord Ashley came under the influence of a former secretary of the Church Missionary Society, Edward Bickersteth.

On 10th June 1830 Ashley married Lady Emily Cowper ('Minny'), who came from a Whig family, at St George's, Hanover Square. Minny's joyful nature provided the right remedy for Ashley's depressive temperament. Ashley and Minny were sometimes guests of Queen Victoria and Prince Albert at court. In 1830 Ashley became MP for Dorchester, then in 1831 for the county seat for Dorset.

Lord Ashley began a correspondence with Robert Southey, Poet Laureate and biographer of John Wesley. Southey described Ashley as "a right-minded young man, deeply imbued with religious principles and feelings." Southey alerted him to the scandal of child labour in northern mines and factories, and to the cruelties inflicted on 'climbing boys' who swept chimneys.

Michael Sadler, a Yorkshire Evangelical Tory, had led a campaign in Parliament to restrict children's working hours to ten a day. When Sadler lost his seat in 1833, Ashley took up the cause, becoming champion for the 'white slaves.'

To rouse an apathetic Parliament about the plight of these children, Ashley had to be both singleminded and un-self-seeking. For him it was a religious as well as a political cause. He became an eloquent orator. He believed he was fighting God's battles, and this gave him the inner strength to persist in his campaigns.

Lord Ashley did more than any other English politician to lessen the poor's physical hardships and to provide education for them through the 'Ragged Schools' and the Gospel message for their immortal souls. He had taken up the measure as a "matter of conscience."

By 1840 Lord Ashley was regarded as the leading Evangelical layman, and one of the leaders of the Evangelical Party in the Church of England. He was a leading light in societies such as the Church Missionary Society, the Religious Tract Society, the British and Foreign Bible Society, and the Church Pastoral Aid Society. He was in demand as either a speaker or a chairman when they held their annual meetings each May. Ashley clashed with High Churchmen when he encouraged the use of lay Christians in these Societies. He opposed plans for the Church of England to be run by a purely clerical convocation.

Lord Ashley was a cousin of Dr Pusey, the Tractarian leader. Although Ashley was strongly opposed to Tractarian beliefs and practices, he and Pusey united against attacks made against Scripture and its doctrines.

Ashley and Minny had five sons to educate, and four daughters to provide for. They struggled financially, only having enough money for necessities. This remained the case after his father's death in June 1851, when he became the seventh Earl of Shaftesbury and entered the House of Lords.

When Lord Palmerston became Prime Minister, he sought Shaftesbury's advice when appointing bishops in the Church of England. Shaftesbury suggested "men who would preach the truth, be active in their dioceses, be acceptable to the working people, and not offensive to Nonconformists." Many of those appointed were Evangelicals.

Shaftesbury worked closely with the Baptist preacher Charles Haddon Spurgeon in his charitable work. Shaftesbury supported both evangelistic initiatives and social welfare. The latter was fostered both through government intervention and voluntary action. Shaftesbury did not speak of human rights, but rather of responsibility and duty.

Shaftesbury was committed to the co-operation of Evangelical Christians across denominations, with respect to both evangelism and social welfare. His preference for and his commitment to the Prayer Book liturgy did not prevent his co-operation with Nonconformist Evangelicals. Nothing should get in the way of Gospel preaching or hold back practical Christian action.

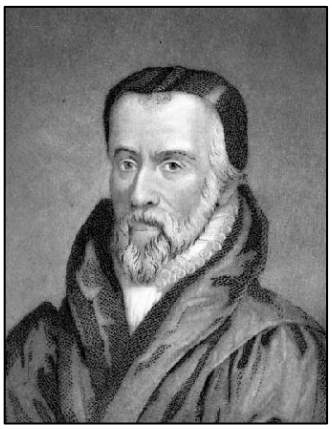
To gain these objectives, Shaftesbury believed that lay agency was "absolutely and essentially necessary." Mission and social effort needed committed laymen as well as clergy. He particularly supported the laymen workers of the London City Mission.

In his diaries, Shaftesbury frequently referred to the hope of our Lord's return in person and future reign on earth. He believed that he must give an account of the gifts of rank and station at the day of judgement. He did not speculate on the date of Christ's return, but lived out his Christian life in the expectation of it. This expectation led not to withdrawal from the world but to involvement in it.

Minny died in 1872. Shaftesbury was sprightly and active until his final illness. In June 1884 he presided over Spurgeon's 50th birthday celebrations at the Metropolitan Tabernacle. By May 1885, when he presided at the annual meetings of the Bible Society at Exeter Hall, his physical strength was weakening. He died peacefully on 1st October 1885.

Shaftesbury had worked hard in Christian service for almost 60 years, and his impact on British public life was enormous. He believed that the state should operate on Christian moral and social values, and that welfare is best carried out by Christian voluntary societies. He saw Evangelical voluntary societies as practical expressions of faithful Christian discipleship.

6th October: William Tyndale



William Tyndale could speak seven languages and was proficient in Hebrew and Greek. His intellectual gifts and disciplined life could have taken him a long way in the Church—had he not had one compulsion: to teach the good news of justification by faith.

Tyndale had discovered this doctrine when he read Erasmus's Greek edition of the New Testament. What better way to share this message with his countrymen than to put an English version of the New Testament into their hands? This became Tyndale's life passion, aptly summed up in the words of his mentor, Erasmus: "Christ desires his mysteries to be published abroad as widely as possible. I would that [the Gospels, and the Epistles of Paul] were translated into all languages, of all Christian people, and that they might be read and known."

Tyndale was a native of Gloucester and began his studies at Oxford in 1510, later moving on to Cambridge. By 1523 his passion had been ignited; in that year he sought permission and funds from the Bishop of London to translate the New Testament. The Bishop denied his request.

To find a hospitable environment, he travelled to the free cities of Europe—Hamburg, Wittenberg, Cologne, and finally to the Lutheran city of Worms. There, in 1525, his New Testament emerged: the first translation from Greek into the English language. It was quickly smuggled into England, where it received a less-than-enthusiastic response from the authorities. King Henry VIII, Cardinal Wolsey, and Sir Thomas More, among others, were furious. It was, said More, "not worthy to be called Christ's testament, but either Tyndale's own testament or the testament of his master Antichrist." The authorities bought up copies of the translation (which, ironically, only financed Tyndale's further work) and hatched plans to silence Tyndale.

Tyndale moved to Antwerp and for nine years managed with the help of friends to evade the authorities, revise his New Testament, and begin translating the Old Testament. His translations became decisive in the history of the English Bible and of the English language. Nearly a century later, when translators of the Authorised (King James) Version, debated how to translate the original languages, eight out of ten times they agreed that Tyndale had done it best to begin with.

Tyndale gave himself methodically to good works because, "My part be not in Christ if mine heart be not to follow and live according as I teach." On Mondays he visited other religious refugees from England. On Saturdays he walked Antwerp's streets, seeking to minister to the poor. On Sundays he dined in merchants' homes, reading Scripture before and after dinner. The rest of the week he devoted to writing tracts and books and translating the Bible.

We do not know who planned and financed the plot that ended his life, but we know it was carried out by Henry Phillips, a man who had been accused of robbing his father and of gambling himself into poverty. Phillips became Tyndale's guest at meals and was one of the few privileged to look at Tyndale's books and papers.

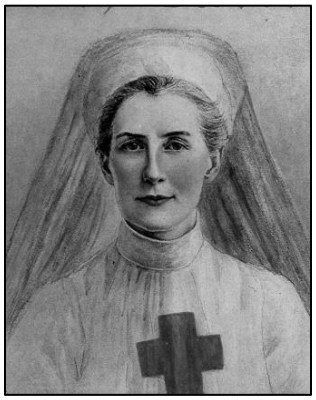
In May 1535, Phillips lured Tyndale into the way of soldiers. Tyndale was immediately taken to the Castle of Vilvorde, the great state prison of the Low Countries, and accused of heresy.

Trials for heresy in the Netherlands were in the hands of special commissioners of the Holy Roman Empire. It took months for the law to take its course. Finally, in August 1536, Tyndale was condemned as a heretic, degraded from the priesthood, and delivered to the secular authorities for punishment.

On 6th October, Tyndale was brought to the cross in the middle of the town square and given a chance to recant. When he refused, he was given a moment to pray. The historian John Foxe said he cried out, "Lord, open the King of England's eyes!"

Then he was bound to the beam, and an iron chain and a rope were put around his neck. Gunpowder was added to the brush and logs. At the signal of a local official, the executioner, standing behind Tyndale, tightened the noose, strangling him. Then an official took up a lighted torch and handed it to the executioner, who set the wood ablaze.

12th October: Edith Cavell



It was not Edith Cavell's way to be a looker-on when people were suffering. A pioneering nurse, she was as ground-breaking in her contribution to health care as Florence Nightingale. Cavell championed nursing as a noble profession, and did much to change the perception that it was a lowly job for unqualified carers.

She trained at the flagship London Hospital and worked for a decade in Britain in all branches of nursing; then, seven years before the start of the First World War, she went to Brussels to set up a training school for nurses, at the invitation of the Belgian royal surgeon, Dr Antoine Depage.

She built up the new school from scratch: oversaw building works, recruited and trained probationers, instructed domestic staff, supervised the care of patients, gave lectures, and did accounting and administrative work. Her school became a model of good practice, with a reputation for high standards of training and provision. Depage described it as "the benchmark for nursing standards in Belgium."

Cavell's nurses staffed provincial hospitals and private clinics, and worked for general practitioners and in schools. Work began on a new, state-of-the-art, hospital and training school, of which she was to be head matron.

Nursing, Cavell taught her probationers, was "a great and honourable profession", through which could be found "the widest social reform, the purest philanthropy, the truest humanity". In lectures, she spoke of her belief in the sanctity of life, and the vocation of doing good. The goals of nursing, she taught, were to safeguard life, attend the sick and wounded, and allay suffering.

Cavell's Christian belief was at the core of her activities. She was a vicar's daughter, born in 1865 in the village of Swardeston, Norfolk. Her father held family prayers every morning at eight. She acquired habits of self-discipline and service, and resolved to live the essence of Christianity: "Vanity it is to aspire to live long but not to live well."

In 1914 war brought a tide of carnage. When German troops marched into Brussels, Cavell did not consider leaving the city. She, like many others, expected that the British Expeditionary Force would drive them back within weeks.

This short war, she thought, would be a new challenge to her nursing capability. Her expectation was that her hospital, under the Red Cross flag and the rules of the Geneva Convention, would be the centre of care for both Allied and German soldiers. "Any wounded soldier", she told her nurses, "must be treated, friend or foe. Each man is a father, husband, or son." As nurses, they must take no part in the quarrel. Their work was for humanity.

The war was neither swift nor contained. Within months, life in Brussels became brutal: there were sudden disappearances and arrests of civilians, random killings, censorship of post and journalism, surveillance, curfews, requisition of property, shortages of coal and food, and house raids by the secret police. She described the atmosphere as medieval.

Nor could she work as a war nurse. The occupying army staffed its own hospitals, and either shot wounded Allied soldiers or sent them to Germany as prisoners.

Many people left Brussels, and there was scant hospital care for civilians. Cavell's work changed. She gave food and clothes to children in need, while she lived on a pittance. When two wounded British soldiers were brought to her door at night, she hid them, gave them shelter and nursing care, then arranged false papers, disguises, guides, and safe houses to get them to freedom.

This work escalated, and she became a central figure in a large resistance network that helped fugitive soldiers to escape. It was work that became increasingly dangerous as the numbers of men needing help escalated.

In June 1915, routinely and without warning, the school was searched. Cavell destroyed evidence. On 5th October, she was arrested and interrogated. A mockery of a trial followed: in two days, without proper legal representation, 22 men and 13 women were variously charged with having conveyed soldiers to the enemy, circulated seditious pamphlets, illegally transmitted letters, or concealed arms.

Cavell, one of the main defendants, was the only British subject, and, as such, the most reviled. In court, to her disadvantage, she chose to wear civilian clothes, not her matron's uniform. She said that she was on trial as herself, not as a nurse. Only she and one Belgian citizen, Philippe Baucq, were given the death penalty.

The night before she was executed, the Revd H Stirling Gahan, from the Anglican church where she worshipped, went to her cell to administer Holy Communion. She expressed more concern for the fate of her nurses and the new training school than for herself. "I have no fear or shrinking," she told him. "I have seen death so often that it is not strange or fearful to me....But this I would say, standing as I do in view of God and eternity, I realise that patriotism is not enough. I must have no hatred or bitterness towards anyone."

She asked him to pass farewell letters of love and encouragement to the prison governor, to be given to her nurses and to her mother. "We shall remember you as a heroine and a martyr," Gahan told her. "Don't think of me like that," she replied. "Think of me as a nurse who tried to do her duty."

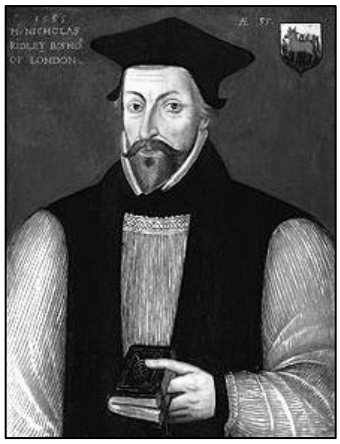
At dawn on 12th October 1915 Edith Cavell was taken from a cell in St Gilles prison in Brussels, where she had been in solitary confinement for ten weeks, to a shooting range, the Tir National, and shot by soldiers of the occupying German army.

Edith Cavell's name lives on. Hospital wards, streets, schools, a corona on Jupiter and a mountain in Jasper National Park are named after her.

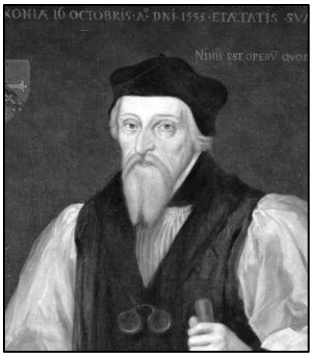
16th October: Nicholas Ridley and Hugh Latimer

Queen Mary ascended the throne of England in 1553. In subsequent years, she had at least two hundred people put to death (often by fire) for their religious convictions. To history she became known as 'Bloody Mary.'

Mary's father, Henry VIII, had separated the Church of England from Rome. On Henry's death, his son became King Edward VI. Many of Edward's advisors helped move the Church in the direction of more Bible-based Christianity. Two such men were Nicholas Ridley and Hugh Latimer.



The scholar Nicholas Ridley had been a chaplain to Henry VIII and was Bishop of London under Edward. He was a preacher beloved of his congregation whose life portrayed the truths of the Christian doctrines he taught. In his own household he had daily Bible readings and he encouraged memorising Scripture.



Hugh Latimer became an influential preacher during Edward's reign. He was an earnest Bible student, and as Bishop of

Worcester he urged that the Scriptures be known in English by the people. His sermons emphasised that men should serve the Lord with a true heart and inward affection, not just with outward show. Latimer's personal life also re-enforced his preaching. He was renowned for his works, especially his visitations to the prisons.

When Mary became Queen, she worked to bring England back to Roman Catholicism. One of her first acts was to arrest Bishops Ridley and Latimer, and Archbishop Thomas Cranmer. After time in the Tower of London, the three were taken to Oxford in September 1555 to be examined by the Lord's Commissioner in Oxford's Divinity School.

When Ridley was asked if he believed the pope was heir to the authority of Peter as the foundation of the Church, he replied that the Church was not built on any man but on the truth Peter confessed – that Christ was the Son of God. Ridley said he could not honour the pope in Rome since the papacy was seeking its own glory, not the glory of God. Neither Ridley nor Latimer could accept the Roman Catholic mass as a sacrifice of Christ. Latimer told the commissioners, "Christ made one oblation and sacrifice for the sins of the whole world, and that a perfect sacrifice; neither needeth there to be, nor can there be, any other propitiatory sacrifice."

Ridley and Latimer were burned to death in Oxford on 16th October 1555. As he was being tied to the stake, Ridley prayed, "Oh, heavenly Father, I give unto thee most hearty thanks that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, have mercy on this realm of England, and deliver it from all her enemies."

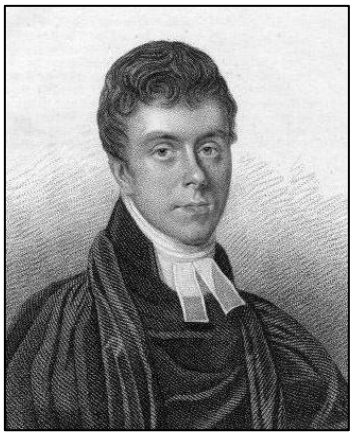
Ridley's brother had brought some gunpowder for the men to place around their necks so death could come more quickly, but Ridley still suffered greatly. With a loud voice Ridley cried, "Into thy hands, O Lord, I commend my spirit", but the wood was green and burned only Ridley's lower parts without touching his upper body. He was heard to repeatedly call out, "Lord have mercy upon me! I cannot burn. Let the fire come unto me, I cannot burn." One of the bystanders finally brought the flames to the top of the pyre to hasten Ridley's death.

Latimer died much more quickly; as the flames quickly rose, Latimer encouraged Ridley, "Be of good comfort, Mr. Ridley, and play the man! We shall this day light such a candle by God's grace, in England, as I trust never shall be put out."

The deaths of Ridley, Latimer and Cranmer are commemorated by the Martyrs' monument in Oxford.

19th October: Henry Martyn

Translator of the Scriptures and Prayer Book into Hindi and Persian, Henry Martyn, an English missionary in India, died in Armenia when he was thirty-one years old. Though his life was brief, it was a remarkable one.



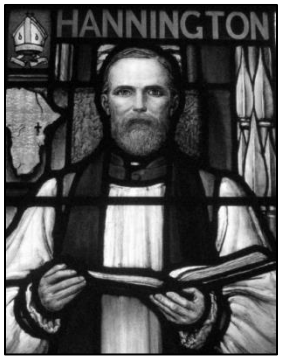
Like most English clergymen of the time, he was educated at one of the two ancient universities, Cambridge in his case. He had intended to become a lawyer, but Charles Simeon, the notable Evangelical Rector of Holy Trinity, Cambridge, inspired him to go to India as a missionary. After serving as Simeon's curate for a short time, Martyn travelled to Calcutta in 1806 as a chaplain of the East India Company.

During his five years in India, Martyn preached the Gospel, organised schools, and founded churches. In addition to his work as a missionary, Martyn translated the Book of Common Prayer into Hindi, and the New Testament into Hindi and Persian.

Martyn longed to go to Persia; in 1811, his persistence brought him to Shirmas, to become the first English clergyman in that city. He engaged in theological discussions with Muslims and corrected his Persian translations. Martyn hoped eventually to visit Arabia, and to translate the New Testament into Arabic.

While on his way to Constantinople in 1812, however, he died in the city of Tokat. The Armenians of the city recognised his greatness and buried him with the honours usually accorded to one of their own bishops. Soon afterwards, his life of energetic devotion and remarkable accomplishment became widely known. He is remembered as one of the founders of the modern Christian Church in India and Iran.

29th October: James Hannington



Among the new nations of Africa, Uganda is the most predominantly Christian. Mission work began there in the 1870s with the favour of King Mutesa, who died in 1884. However, his son and successor, King Mwanga, opposed all foreign presence, including the missions.

James Hannington was born on 3rd September 1847 at Hurstpierpoint, Sussex. He obtained a commission in the 1st Sussex Artillery Volunteers and rose to the rank of major. At twenty-one, he decided to pursue a clerical career, and entered St Mary Hall, Oxford.

In 1882, Hannington heard of the murder of two missionaries on the shores of Lake Victoria. This led him to offer himself to the Church Missionary Society and he set sail for Zanzibar on 29th June, as the head of a party of six. Crippled by fever and dysentery, Hannington was forced to return to England in 1883.

In June 1884, having recovered, Hannington was consecrated Bishop of Eastern Equatorial Africa, and in January 1885, at age 37, he again departed for Africa. As he was travelling toward Uganda, he was apprehended by emissaries of King Mwanga. He and his companions were brutally treated and, a week later, 29th October 1885, most of them were

put to death. Hannington's last words were: "Go tell your master that I have purchased the road to Uganda with my blood."

The first native martyr was the Roman Catholic Joseph Mkasa Balikuddembe, who was beheaded after rebuking the king for his debauchery and for the murder of Bishop Hannington. On 3rd June 1886, a group of 32 men and boys, 22 Roman Catholic and 10 Anglican, were burned at the stake. Most of them were young pages in Mwanga's household, from their head-man, Charles Lwanga, to the thirteen-year-old Kizito, who went to his death "laughing and chattering." These and many other Ugandan Christians suffered for their faith then and in the next few years.

In 1977, the Anglican Archbishop Janani Luwum and many other Christians suffered death for their faith under the tyrant Idi Amin.

Thanks largely to their common heritage of suffering for their Master, Christians of various communions in Uganda have always been on excellent terms.

31st October: Martin Luther

Martin Luther was born at Eisleben (about 120 miles southwest of Berlin) to Margaret and Hans. He was raised in Mansfeld, where his father worked in the copper mines.

Hans sent Martin to Latin school and then, when Martin was 13 years old, to the University of Erfurt to study law. There Martin earned both his baccalaureate and master's degrees in the shortest time allowed by university statutes. He proved so adept at public debates that he earned the nickname 'The Philosopher.'

In 1505 his life took a dramatic turn. As the 21-year-old Luther fought his way through a thunderstorm on the road to Erfurt, a bolt of lightning struck the ground near him. "Help me, St Anne!" Luther screamed. "I will become a monk!" The scrupulous Luther fulfilled his vow: he gave away all his possessions and entered the monastic life.

Luther plunged into prayer, fasting, and ascetic practices—going without sleep, enduring bone-chilling cold without a blanket, and flagellating himself. As he later commented, "If anyone could have earned heaven by the life of a monk, it was I."

Though he sought by these means to love God fully, he found no consolation. He was increasingly terrified of the wrath of God: "When it is touched by this passing inundation of the eternal, the soul feels and drinks nothing but eternal punishment."

During his early years, whenever Luther read what would become the famous 'Reformation text'—Romans 1:17—his eyes were drawn not to the word "faith," but to the word "righteous." Who, after all, could "live by faith" but those who were already righteous? The text was clear on the matter: "The righteous shall live by faith."

Luther remarked, "I hated that word, 'the righteousness of God,' by which I had been taught according to the custom and use of all teachers [that] God is righteous and punishes the unrighteous sinner."

Luther took his doctorate in the Bible and become a professor at Wittenberg University. Through lecturing on the Psalms (in 1513 and 1514) and studying the Letter to the Romans, he began to see a way through his dilemma. "At last meditating day and night, by the mercy of God, I....began to understand that the righteousness of God is that through which the righteous live by a gift of God, namely by faith….Here I felt as if I were entirely born again and had entered paradise itself through the gates that had been flung open."

To Luther the Church became a community of those who had been given faith. Salvation came not by the sacraments but by faith. The idea that human beings had a spark of goodness (enough to seek out God) was not a foundation of theology but was taught only by "fools." Humility was no longer a virtue that earned grace but a necessary response to the gift of grace. Faith involved trusting the promises of God and the merits of Christ.

It wasn't long before the revolution in Luther's heart and mind played itself out in all of Europe. On All Saints' Eve, 31st October 1517, Luther publicly objected to the way Johann Tetzel was selling indulgences. These were documents prepared by the Church and bought by individuals, either for themselves or on behalf of the dead, that would release them from punishment due to their sins. As Tetzel preached, "Once the coin into the coffer clings, a soul from purgatory heavenward springs!"

Luther questioned the Church's trafficking in indulgences and called for a public debate of the Ninety-five Theses he had written. Instead, his Theses spread across Germany as a call to reform, and the issue quickly became not indulgences but the authority of the Church.

At a public debate in Leipzig in 1519, when Luther declared that "a simple layman armed with the Scriptures" was superior to both pope and councils without them, he was threatened with excommunication.

Luther replied to the threat with his three most important treatises: *The Address to the Christian Nobility*, *The Babylonian Captivity of the Church*, and *On the Freedom of a Christian*. In the first, he argued that all Christians were priests, and he urged rulers to take up the cause of church reform. In the second, he reduced the seven sacraments to two (baptism and the Lord's Supper). In the third, he told Christians they were bound in love to their neighbours.

In 1521 he was called to an assembly at Worms, to appear before Charles V, Holy Roman Emperor. Luther arrived prepared for another debate; he quickly discovered it was a trial at which he was required to recant his views.

Luther replied, "Unless I can be instructed and convinced with evidence from the Holy Scriptures or with open, clear, and distinct grounds of reasoning….then I cannot and will not recant, because it is neither safe nor wise to act against conscience." Then he added, "Here I stand. I can do no other. God help me! Amen."

By the time an imperial edict calling Luther "a convicted heretic" was issued, he had escaped to Wartburg Castle, where he hid for ten months. In early spring of 1522, he was able to return to Wittenberg to lead, with the help of men like Philip Melanchthon, the fledgling Reformation movement.

Over the next years, Luther entered into more disputes. When unrest resulted in the Peasants' War of 1524–1525, he condemned the peasants and exhorted the princes to crush the revolt.

He married a runaway nun, Katharina von Bora, which scandalised many. (For Luther, the shock was waking up in the morning with "pigtails on the pillow next to me.")

His lasting accomplishments mounted: his translation of the Bible into German (which remains a literary and biblical hallmark); his hymn 'A Mighty Fortress is Our God'; his Larger and Smaller Catechisms, which have guided not just Lutherans but many others.

His later years involved both illness and furious activity (in 1531, though he was sick for six months and suffered from exhaustion, he preached 180 sermons, wrote 15 tracts, worked on his Old Testament translation, and took a number of trips). But in 1546, he finally wore out.

Luther set off on his last trip on 17th January 1546, to his birthplace Eisleben. Although he was drawn with illness, he went to settle a dispute among the Mansfeld Counts. The negotiations ended successfully. Luther did not have the energy to return to Wittenberg. He died on 18th February. On his death bed, he prayed, "Into your hands, I command my spirit. You have saved me, Father, you faithful God."

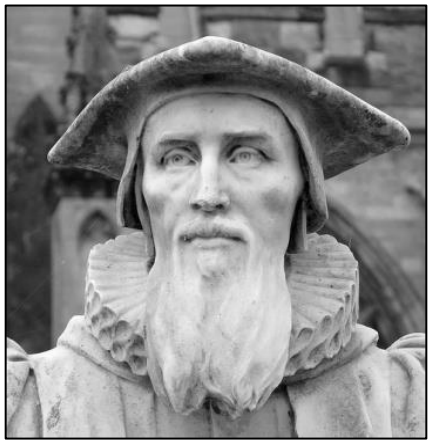
In his last moments, Luther was asked by his friend Justus Jonas, "Do you want to die standing firm on Christ and the doctrine you have taught?" He answered emphatically, "Yes!" Luther's last words were: "We are beggars. This is true."

Luther was buried in the Castle Church of Wittenberg where, twenty-nine years earlier, he had nailed his Ninety-five Theses. His final resting place was immediately below the pulpit. His wife, Katherine, wrote: "For who would not be sad and afflicted at the loss of such a precious man as my dear lord was. He did great things not just for a city or a single land, but for the whole world."

Luther's legacy is immense and cannot be adequately summarised. Every Protestant Reformer—including Calvin, Zwingli, Knox, and Cranmer—and every Protestant stream—Lutheran, Reformed, Anglican, and Anabaptist—were inspired by Luther in one way or another. On a larger canvas, his reform unleashed forces that ended the Middle Ages and ushered in the modern era.

It has been said that in most libraries, books by and about Martin Luther occupy more shelves than those concerned with any other figure except Jesus of Nazareth. Though this statement is difficult to verify, one can understand why it is likely to be true.

3rd November: Richard Hooker



In any list of Anglican theologians, Richard Hooker's name would stand high, if not first. He was born in 1553 in Heavitree, near Exeter, and was admitted in 1567 to Corpus Christi College, Oxford, of which he became a Fellow ten years later. After ordination and marriage in 1581, he held a living in Buckinghamshire. In 1586 he became Master of the Temple, in London. Later, he served country parishes in Boscombe, Salisbury, and Bishopsbourne near Canterbury.

Hooker wrote a comprehensive defence of the Reformation settlement under Queen Elizabeth I. This work, his masterpiece, was entitled *Laws of Ecclesiastical Polity*. Book Five of the *Laws* is a defence of the Book of Common Prayer. Hooker's vast learning, and the quality of his style, reveal to him to be a man of moderate, patient, and serene character. He was in the mainstream of Reformed theology of his day and only sought to oppose extremes, rather than to move the Church of England away from Protestantism.

Hooker died on 3rd November 1600 at his Rectory in Bishopsbourne and was buried in the chancel of the church, being survived by his wife and four daughters. His will included the following provision: "I give and bequeth three pounds of lawful English money towards the building and making of a newer and sufficient pulpitt in the p'sh of Bishopsbourne."

Pope Clement VIII is reported to have said that Hooker's work "had in it such seeds of eternity that it would abide until the last fire shall consume all learning." King James I is quoted by Izaak Walton, Hooker's biographer, as saying, "I observe there is in Mr Hooker no affected language; but a grave, comprehensive, clear manifestation of reason, and that backed with the authority of the Scriptures, the fathers and schoolmen, and with all law both sacred and civil."

4th November: Saints of the Old Testament

At this time of year the Church celebrates the feast of All Saints and gathers up thanksgiving for the whole company of those who, in various and different ways, bore witness to Christ. Today we extend our thanksgiving and include the saints of the Old Testament in our celebration of faith.

The New Testament teaches us that Jesus Christ, the Word made flesh, was "born under the law of Moses" and thereby fulfilled the long history of God's covenant with Israel. For this reason, the Church believes that he gathered into the kingdom of heaven all those Hebrew men and women who bore faithful and holy witness to God in the ages before his coming in great humility to redeem the whole world.

The Eastern Orthodox tradition has always remembered this important truth and taken pains to commemorate the Old Testament saints in its liturgies. Local churches in the West have also done so since ancient times, and we claim this tradition of remembrance. Our faith did not begin with the birth of Christ in Bethlehem, but with Abraham and Sarah, with Moses and Miriam and Aaron, with Deborah and Samuel, with holy kings like David and Hezekiah, and with prophets like Elijah and Jeremiah. We give thanks for the testimony of their lives and celebrate their faith, because they were the true forebears of Christ, who has made us partners and fellow heirs with them in the covenant of salvation.

Almighty God,
in the midst of your people Israel
you raised up many saints,
who through faith in your eternal covenant
conquered kingdoms, did justice,
and won strength out of weakness.
Grant us to hold in glad remembrance
their holy lives and fearless witness,
that by your grace we may press on towards the goal
for the prize of our heavenly calling;
through Jesus Christ our Lord, who lives and reigns with you
and the Holy Spirit, one God, now and for ever. Amen.

6th November: William Temple

William Temple was born on 15th October 1881. His father was Bishop of Exeter and then of London, and became Archbishop of Canterbury when William was fifteen. Growing up at the heart of the Church of England, William's love for it was deep and lifelong. Endowed with a brilliant mind, Temple took a first-class honours degree in classics and philosophy at Oxford, where he was then elected Fellow of Queen's College. At the age of 29 he became headmaster of Repton School, and then, in quick succession, Rector of St James's Church, Piccadilly, Bishop of Manchester, and Archbishop of York.

Though he never experienced poverty of any kind, he developed a passion for social justice which shaped his words and his actions. He owed this passion to a profound belief in the Incarnation.

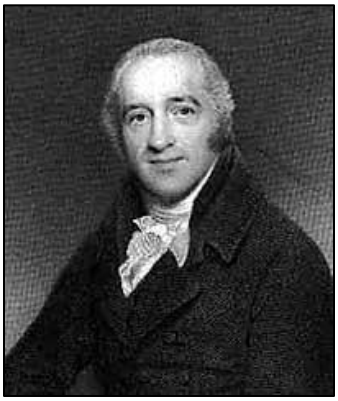
In 1917 Temple resigned from St James's, Piccadilly, to devote his energies to the Life and Liberty movement for reform within the Church of England. Two years later an Act of Parliament led to the setting up of the Church Assembly, which for the first time gave the laity a voice in Church matters.

As bishop and later as archbishop, Temple committed himself to seeking "the things which pertain to the Kingdom of God." He understood the Incarnation as giving worth and meaning not only to individuals but to all of life. He therefore took the lead in establishing the Conference on Christian Politics, Economics and Citizenship, held 1924. In 1940 he convened the great Malvern Conference to reflect on the social reconstruction that would be needed in Britain once the Second World War was over.

At the same time he was a prolific writer on theological, ecumenical, and social topics, and his two-volume *Readings in St John's Gospel*, written in the early days of the war, rapidly became a spiritual classic.

In 1942 Temple was appointed Archbishop of Canterbury and reached an even wider audience through his wartime radio addresses and newspaper articles. However, the scope of his responsibilities and the pace he set himself took their toll. On 26th October 1944 he died after only two and a half years at Canterbury.

13th November: Charles Simeon



Charles Simeon died on 13th November 1836 after fifty four years of ministry in Cambridge, where he was a spiritual guide for innumerable students and a shining light in the Evangelical Revival of his day.

Simeon went to Cambridge as a serious young man who imposed such burdens on his own conscience that he experienced Holy Communion as an occasion of guilt, not gladness. Then, as he prepared to make his Easter communion in 1780, he came to know worthiness in Christ alone.

As he read about propitiatory sacrifice in the Old Testament, he thought, "What, may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head?" He immediately laid his sins "upon the sacred head of Jesus." "On the Sunday morning, Easter Day, 4th April, I woke early with these words upon my heart and lips: Jesus Christ is Risen Today, Alleluia, Alleluia!" When he received Communion that morning he experienced the sweetness and beauty of the risen Christ in his own life. From that moment he devoted himself to helping others know the same joy.

Simeon met John and Henry Venn, who confirmed his Evangelical views. He became Vicar of Holy Trinity, Cambridge. The parish had wanted someone else, and this fact—combined with Simeon's Evangelical preaching—quickly alienated them. They locked their rented pews against him, and those who came to hear Simeon were forced to stand in the aisles. When Simeon put benches in the aisles, the churchwardens threw them out.

Simeon battled with discouragement and at one point wrote out his resignation. "When I was an object of much contempt and derision in the university," he later wrote, "I strolled

forth one day, buffeted and afflicted, with my little Testament in my hand….The first text which caught my eye was this: 'They found a man of Cyrene, Simon by name; him they compelled to bear his cross.'"

Slowly the pews began to open up and fill, not primarily with townspeople but with students. Then Simeon did what was unthinkable at the time: he introduced an evening service. He invited students to his home on Sundays and Friday evening for 'conversation parties' to teach them how to preach. By the time he died, it is estimated that one-third of all the Anglican ministers in the country had sat under his teaching at one time or another.

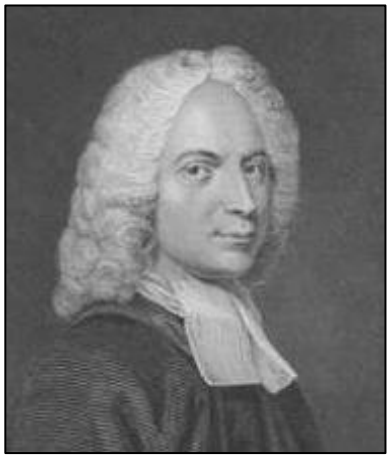
Simeon became a leader among Evangelical churchmen; he was one of the founders of the Church Missionary Society in 1799. He also helped found the London Society for Promoting Christianity Amongst the Jews (now known as the Church's Ministry Among Jewish People or CMJ) in 1809, and acted as adviser to the British East India Company in the choice of chaplains for India.

Simeon won his greatest fame in the pulpit, where he preached sermons which were passionate in their delivery and powerful in communicating the vibrant joy of salvation in Christ.

Simeon established what is now Simeon's Trustees, for the purpose of acquiring church patronage to perpetuate Evangelical clergy in Church of England parishes. It arose from the bequest of John Thornton, who died in 1813, of ten advowsons, left to a trust, of which Simeon was one of the trustees. Simeon expanded the group of livings with money he had inherited.

Simeon's Evangelical impact is evident across England to this day. According to the historian Thomas Macaulay, Simeon's "real sway in the Church was far greater than that of any primate."

25th November: Isaac Watts



In the years after the Reformation, Protestants were divided on the question of hymns. The Lutherans and Moravians immediately began to develop a rich tradition of hymns in the vernacular. Most of those in the Calvinist tradition, on the other hand, maintained that God had provided his people with a set of inspired hymns in Holy Scripture, chiefly in the Psalms, and that it was not for us to pronounce his work incomplete or inadequate and set about to write our own. Accordingly, they wrote verse translations of the Psalms and sang these instead of hymns.

The Whole Book of Psalms, published in 1562, went through 78 editions before 1600, and is called the Old Version. One psalm from it is still in common use: 'All people that on earth do dwell,' a paraphrase of Psalm 100, sung to the tune Old Hundredth.

In 1696 Nahum Tate and Nicholas Brady produced the New Version, which was used side by side with the Old Version for many years. Hymns from the New Version which are still in use today include: 'While shepherds watched their flocks by night,' 'As pants the hart for cooling streams.'

And so matters stood until, in 1674, Isaac Watts was born in Southampton. Because his family were Dissenters or Non-Conformists (i.e. Protestants who refused to conform to the Church of England), he did not attend Oxford or Cambridge, but instead was educated at the Dissenting Academy in Stoke Newington, London, until 1694. He then began a two-year period of writing. In 1696 he became tutor and chaplain to the family of Sir John Hartopp of Leicestershire. In 1699 he became assistant minister at Mark Lane Independent (Congregational) Chapel in London, and full pastor in 1702. Then his health failed.

In 1712 Watts was invited to spend a week at the home of the wealthy Dissenter Sir Thomas Abney in Hertfordshire. He ended up staying there for the rest of his life, devoting himself to writing. His works included, *Logic, Or the Right Use of Reason in the Enquiry After Truth*, a standard text at Oxford and elsewhere for several generations. His poems and songs for children were extremely popular, and became the object of parody in Alice in Wonderland (where "How doth the little busy bee improve each shining hour," became, "How doth the little crocodile improve his shining tail"). He died on 25th November 1748.

Even as a small boy, Watts had a great interest in versifying. Once, during family prayers, he began to laugh. His father asked him why. He replied that he had heard a sound and opened his eyes to see a mouse climbing a rope in a corner, and had immediately thought,

> A little mouse for want of stairs
> Ran up a rope to say its prayers.

His father thought this irreverent, and proceeded to administer corporal punishment, in the midst of which Isaac called out,

> Father, father, mercy take,
> And I will no more verses make.

When he was older, he complained of the bad quality of writing in the metrical psalters of his day. His father promptly challenged him to do better, and he undertook the effort. During his lifetime he wrote about 600 hymns, but most of his best efforts were turned out between his graduation when he was 20 and his taking a job teaching when he was 22. During these two golden years, hymns poured from his pen with the impetus of true genius.

Many of Watts's hymns are based on Psalms, though some more loosely than others. On the other hand, some of his hymns are not straightforward verse translations of Psalms or other songs taken from the Scriptures, and for this Watts was criticised by those who thought it wrong to sing 'uninspired hymns.' He replied that, if we can pray to God in sentences that we have made up ourselves (instead of confining ourselves to the Lord's Prayer and other prayers taken directly from the Scriptures), then surely we can sing to God in sentences that we have made up ourselves. He added that the Psalms do not deal with specifically Christian themes except in hidden language, and that it is fitting that Christians should include in their worship open and clear proclamations of the acts of God in Christ.

9th December: Prophets of the Old Testament

We celebrate the prophets of the Old Testament and number them among the true saints and witnesses of Christ — not just because their sayings foretold his birth, but because they recalled Israel and Judah to God's covenant and uttered the word of God's justice so that the people might return and seek redemption from the Lord.

Israel sought qualities like faithfulness to the inner meaning of God's covenant with Moses and the ability to relate Israel's contemporary experience of defeat and exile to the great passover out of Egypt into the Promised Land. These are the qualities found in the writings of the Old Testament prophets; and we honour them during the season of Advent because they show us how to expect the coming of Christ — in justice, in mercy, and as the fulfilment of the great passover of all creation, when we shall finally return from our exile and enter the true promised land, which is the glory of God and the kingdom of Christ.

26th December: Stephen

The early Christian congregations had a programme of assistance for needy widows, and some of the Greek-speaking Jews in the Jerusalem congregation complained that their widows were being neglected. The apostles replied: "We cannot both preach and administer financial matters. Choose seven men from among yourselves, respected, Spirit-filled, and of sound judgement, and let them be in charge of the accounts, and we will devote ourselves to prayer and the ministry of the word" (Acts 6:2-4). Seven men were chosen, including Stephen: set apart by prayer and the laying-on of hands he became the first to do what the Church considers to be the work of a deacon.

Stephen's activities involved more than administrative duties, for the Book of Acts speaks of his preaching the Gospel and performing many miracles. His declaration that sinners should seek reconciliation with God through Jesus Christ enraged the Temple leaders, who caused him to be stoned.

Just before he died under the hail of stones, Stephen prayed that Jesus would receive his spirit and forgive his murderers: "Lord, do not hold this sin against them" (Acts 7:60). He thereby became the first Christian martyr — not only because he died for his witness to Christ, but also because he bore witness to God's will that all, even our worst enemies, may know forgiveness in Jesus Christ.

One of those who saw the stoning and approved of it was Saul (or Paul) of Tarsus, who took an active part in the persecution of Christians that followed the death of Stephen, but who was later led to become a Christian himself.

We remember Stephen on 26th December; hence the song Good King Wenceslas describes an action of the king on the day after Christmas Day — the feast of Stephen.

31st December: John Wycliffe

The Church Council of Constance assembled in 1414 under pressure from the Holy Roman Emperor to resolve the confusing and embarrassing situation in which the Church found itself with three popes all at once. There had been two rival popes since 1378 and three since 1409. The Council succeeded in resolving the papal situation by the time it finished its labours in 1418. Meanwhile, in 1415, the Council had considered, and condemned as heretical, the teachings of the Prague priest Jan Hus and he was burned at the stake in Constance. It also condemned an Englishman whose writings had influenced Hus.

Fortunately for the Englishman, he was dead. Born in the mid-1320s, John Wycliffe was a Yorkshireman, who studied at Oxford, became a Fellow of Merton College and went on to win a brilliant reputation as an expert in theology. Ordained priest in 1351, he was vicar of Fylingham, a Lincolnshire village, from the 1360s, but spent most of his time at Oxford. In 1374 he was made rector of Lutterworth in Leicestershire.

By that time Wycliffe had developed startlingly unorthodox opinions, which were condemned by Pope Gregory VII in 1377. He had come to regard the Scriptures as the only reliable guide to the truth about God and maintained that all Christians should rely on the Bible rather than the unreliable and frequently self-serving teachings of popes and clerics. He said that there was no scriptural justification for the papacy's existence and attacked the riches and power that popes and the Church had acquired. He disapproved of clerical celibacy, pilgrimages, the selling of indulgences and praying to saints. He thought the monasteries were corrupt and criticised the immorality in the clergy; if clerics were accused of crime, they should be tried in the ordinary lay courts, not in special ecclesiastical tribunals.

Wycliffe advanced his revolutionary opinions in numerous tracts. He thought that England should be ruled by its monarchs and the lay administration with no interference from the

papacy. In his *On Civil Dominion* of 1376 he said: "England belongs to no pope. The pope is but a man, subject to sin, but Christ is the Lord of Lords and this kingdom is to be held directly and solely of Christ alone."

His opinions gained him powerful supporters, including John of Gaunt, who intervened to protect him from infuriated archbishops and bishops. He lost some support in 1381 when he denied the doctrine of transubstantiation, the idea that the bread and wine of Holy Communion are transformed into the actual body and blood of Christ. Parliament condemned his teachings the following year, but he was allowed to retire to his parsonage at Lutterworth.

The corollary of Wycliffe's belief that all Christians should learn the faith for themselves was that Scripture needed to be translated into their own languages. His most important achievement was the first complete English translation of the Bible, issued in 1382. The remarkable number of copies which have survived show how widely esteemed it was.

Wycliffe was in church at Lutterworth on 28th December 1384 when he had a stroke and collapsed. He had suffered a previous stroke and the second one proved fatal. He never spoke another word and died on 31st December. His body was buried in Lutterworth churchyard, where it remained until 1428 when, following the orders of the Council of Constance, it was dug up and burned. The ashes were scattered in the nearby River Swift.

Wycliffe's followers were known as Lollards. There were groups of them at Oxford and elsewhere and some blamed the Peasants' Revolt of 1381 partly on their influence. Some Lollards were burned as heretics and a Lollard rising in 1414, led by Sir John Oldcastle, was suppressed. All the same their influence persisted and Lollard ideas blended with the rising tide of Protestantism in the 16th century. Indeed, Wycliffe has been hailed as 'the Morning Star of the Reformation.'

I sing a song of the saints of God,
Patient and brave and true,
Who toiled and fought and lived and died
For the Lord they loved and knew.
And one was a doctor, and one was a queen,
And one was a shepherdess on the green;
They were all of them saints of God, and I mean,
God helping, to be one too.

They loved their Lord so dear, so dear,
And his love made them strong;
And they followed the right for Jesus' sake
The whole of their good lives long.
And one was a soldier, and one was a priest,
And one was slain by a fierce wild beast;
And there's not any reason, no, not the least,
Why I shouldn't be one too.

They lived not only in ages past;
There are hundreds of thousands still.
The world is bright with the joyous saints
Who love to do Jesus' will.
You can meet them in school, on the street, in the store,
In church, by the sea, in the house next door;
They are saints of God, whether rich or poor,
And I mean to be one too.

Since we are surrounded by so great a cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

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