



CATECHESIS AS MONASTICISM

2020 IRCC Colloquium

Featuring
Greg Peters and Gerald Sittser

February 7-8, 2020

Hosted by



Institute for the
RENEWAL OF
CHRISTIAN CATECHESIS



EUCHARIST
CHURCH

Colloquium Schedule

Friday, February 7

- 1:00 – 1:30 | Check-in and Welcome
- 1:30 – 3:00 | **Presentation 1: From Catechumenate to Monasticism (Gerald Sittser)**
- 3:00 – 3:30 | Coffee Break
- 3:30 – 5:00 | **Presentation 2: Benedict, Cassian, and Monastic Catechesis (Gerald Sittser)**
- 5:00 – 5:30 | Evening Prayer

Friday Evening – Happy Hour sponsored by Nashotah House Seminary (hosted at Eucharist Church)

Saturday, February 8

- 8:00 – 8:30 | Morning Prayer
- 8:30 – 9:00 | Coffee Break
- 9:00 – 10:30 | **Presentation 3: Catechesis according to the Rule of St. Benedict (Greg Peters)**
- 10:30 – 11:00 | Coffee Break
- 11:00 – 12:30 | **Presentation 4: Monastic Catechesis in the Parish (Greg Peters)**
- 12:30 – 1:30 | Midday Prayer and Lunch (included with registration)
- 1:30 – 3:00 | **Round Table Discussion / Q&A**

About the Speakers

Featured Presenters

Rev. Dr. Greg Peters (PhD, St. Michael's College, University of Toronto; SMD, Pontificio Ateneo di Sant'Anselmo) is an associate professor at Torrey Honors Institute, a visiting professor of Monastic Studies at Nashotah House, and an ordained Anglican priest. He is a scholar of the history of monasticism and ascetical theology. He enjoys the fiction of Paul Auster, Bernard Malamud, Chinua Achebe, and the nineteenth-century Russian novelists. In addition, Greg loves the poetry of John Donne and George Herbert. When it comes to non-fiction, he enjoys reading anything that has to do with theology, monasticism or the history of the Christian church. When not working or reading Greg enjoys spending time with his wife Christina and two sons: Brendan and Nathanael. Greg is the author of numerous books, including *The Monkhood of All Believers: The Monastic Foundation of Christian Spirituality* (Baker Academic, 2018); *The Story of Monasticism: Retrieving an Ancient Tradition for Contemporary Spirituality* (Baker Academic, 2015); and *Reforming the Monastery: Protestant Theologies of Religious Life* (Cascade, 2014).

Dr. Gerald (“Jerry”) Sittser (PhD, University of Chicago) is Professor of Theology and Senior Fellow in the Office of Church Engagement at Whitworth University in Spokane, WA. He specializes in the History of Christianity, Christian Spirituality, and Religion in American Public Life. He regularly teaches a January-term course entitled, “Monasticism: Old and New,” which meets for three weeks in Tall Timber, WA. In this course, students live together, follow a modified Benedictine Rule, and explore various spiritual traditions that have emerged throughout the history of Christian monasticism. He is the author of eight books, including *A Grace Disguised: How the Soul Grows Through Loss* (Zondervan, 1996), *A Cautious Patriotism: The American Churches and the Second World War* (University of N.C. Press, 1998), *The Will of God as a Way of Life* (Zondervan, 2000), *When God Doesn't Answer Your Prayer* (Zondervan, 2003), which won the 2005 Gold Medallion Award in the Christian Living category from the Evangelical Christian Publishers Association; *Water from a Deep Well: Christian Spirituality from Early Martyrs to Modern Missionaries* (IVP, 2007), which won the Logos Book Award; and *Love One Another: Becoming the Church Jesus Longs For* (IVP, 2008), and *Resilient Faith: How the Early Christian “Third Way” Changed the World* (Brazos Press, 2019). He enjoys music, literature, hiking and woodworking, and he attends the Oregon Shakespeare Festival every year with his family. Married to Patricia since 2010, he has three married children, two married step-children, and two grandchildren.

Responders:

Fr. Lee Nelson, SSC (Christ Church Waco) is a priest, church-planter, and catechist. He is the rector of Christ Church Waco, and has for the last several years has served on the Catechesis Task Force of the Anglican Church in North America, which produced *To Be a Christian: An Anglican Catechism*. As a part of this work, he is currently developing a catechetical consulting practice, aimed at coaching and training clergy and laypeople for the work of catechesis.

Elizabeth Jones (Eucharist Church) co-directs (with Ryan Jones) the Catechumenate at Eucharist Church. She is a regular catechist and offers counseling ministry at Eucharist Church. She obtained her Masters in Counseling Psychology from Santa Clara University (2017) and is currently training to be a spiritual director. Elizabeth's passion is to guide people toward wholeness and healing in Christ via full incorporation into Christ and His Body.

Fr. Ryan Jones (Eucharist Church) is the rector of Eucharist Church in San Francisco (C4SO). He holds a BA in Theology (2002) and a Master of Divinity from Fuller Theological Seminary (2008). He has served as pastor on the staff of three congregations before planting Eucharist Church, and was ordained in 2014 by Bp. Todd Hunter. He co-directs (with Elizabeth Jones) the Catechumenate at Eucharist Church.

A Message from the IRCC Director

As Christians today consider anew what it means to live faithfully in the conditions of North American life, one resource that's proven especially helpful is the Christian monastic tradition. Several decades ago, the philosopher Alasdair MacIntyre concluded his monumental work, *After Virtue*, with the ominous proposal that in these “new dark ages” we await “another—doubtless very different—St. Benedict.” Since then, from the so-called “New Monasticism” movement of the past few decades to the more recent “Benedict Option”—not to mention an increase among younger people embracing the vowed life—monasticism has proven to be fertile ground for imagining new (old) ways of faithful Christian living.

However, in monasticisms both new and old, there tends to be an assumption that monastic practices are something *extra*—something for the spiritual elite, the more ardently devoted, the super Christians. Monasticism, while obviously related to the church, is *beyond* the humdrum of ordinary Christian experience.

But what if monastic life is supposed to be more deeply connected to everyday life? What if the vocational calling of monasticism is also for normal Christians? What if—as one of our speakers, Greg Peters, puts it—monkhood is for all believers?

I think it is. And that's why I'm excited to have Greg Peters and Gerald (“Jerry”) Sittser feature as the keynote speakers for this year's IRCC Colloquium, entitled “Catechesis as Monasticism: Cultivating Single-Minded Devotion in a Fragmented Age.” Both Greg and Jerry have written and taught extensively on monasticism, and both share a passion for helping the church today learn from the wisdom of the past. A quick glance at either of their writings will tell you that they pursue their academic scholarship from and for a spiritual and churchly purpose.

Greg (who is also an ordained Anglican priest) has written multiple books on monastic life, both for academic and lay audiences. His earlier book, *The Story of Monasticism: Retrieving an Ancient Tradition for Contemporary Spirituality* (2015), shows how the various traditions of monastic life throughout the ages can be “resourced” for Christian spirituality today. His follow-up book, *The Monkhood of All Believers: The Monastic Foundations of Christian Spirituality* (2018) is a winsome ecumenical recovery of monastic wisdom, which argues that the core convictions of monastic life—namely, single-minded devotion—are goals for every baptized believer.

Jerry's most recent book is *Resilient Faith: How the Early Christian “Third Way” Changed the World* (2019). In this book, Jerry shows how the early Christian catechumenate provided a “bridge” from the pagan world to the Christian world, which allowed Christians to engage non-Christians *in* the world—not retreating from it—while also maintaining a distinctively *Christian* identity while doing so. Jerry has also written extensively on a number of topics in the History of Christian Spirituality, the role of suffering in the Christian life, discerning the will of God, and American public life.

What both Greg and Jerry help us see is that catechesis and monasticism have much in common. On the one hand, as Jerry suggests, the basic structures of the early Christian catechumenate are lot like the structures of monastic formation—both aim for the transformation of belief, belonging, and behavior. Indeed, it wouldn't be going too far to say that the monastic tradition would not have looked the way it did without the structures of the Christian catechumenate in place. On the other hand, as Greg argues, the rite of baptism makes *all* Christians monks—because a monk is not just someone who is single or celibate, or lives with other monks, but someone who is single-mindedly devoted to God.

If baptism makes Christians monks, then, what can we learn from the monastic tradition about catechesis? What can we glean from the wisdom of the desert that will enable our catechesis to foster Christians who, in our fragmented age, are single-minded in their devotion to Christ?

In addition to four presentations from Jerry and Greg, we're also privileged to have responses from three devoted pastors and catechists who are actively involved in catechesis in the local parish: Fr. Lee Nelson, Fr. Ryan Jones, and Elizabeth Jones. Fr. Nelson is the rector of Christ Church Waco and one of the leading figures of the Catechesis Task Force for the Anglican Church of North America. He has spoken widely on catechesis at conferences and has coached and mentored many others along the way, too. Fr. Jones and his wife Elizabeth serve at Eucharist Church, the host of this year's colloquium, and have also set in motion one of the most robust catechetical structures in the Anglican church today—a model that draws on the early Christian catechumenate and Benedictine spiritual tradition. All three responders will bring to the discussion a wealth of experience and insight.

In addition, we will saturate our time together with Morning and Evening Prayer and shared meals. Together, we will be enriched and propelled to engage more deeply in the work of renewing catechesis.

I'm so glad you're joining us this weekend in San Francisco. May you be blessed with the deeper learning and friendships that begin here.

Yours in Christ,



Alex Fogleman
Director, Institute for the Renewal of Christian Catechesis

About the Institute for the Renewal of Christian Catechesis

Founded in 2017, the Institute for the Renewal of Christian Catechesis (IRCC) is a research and educational non-profit that serves local churches and scholars through the training of pastors and church leaders in the art of catechesis and through the promotion of academic research in areas related to catechesis. We provide resources, training, and coaching for church leaders at any level, and we build bridges between scholars and pastors to better equip the church for faithful ministry. Above all, we pray for a widespread renewal of the church and culture through the implementation of biblically rich, historically informed, and theologically robust modes of training Christians in discipleship and faithful living.

Learn more at www.catechesisrenewal.com.

PRESENTATION OUTLINES

SESSION 1: THE ORIGINS OF THE CATECHUMENATE (GERALD SITTSER)

Introduction: The Origins of the Catechumenate

Sittser: “The catechumenate enabled converts to become functional disciples and thus helped to form a community of Christians whose example of faith and obedience provided a clear and winsome alternative to Christianity’s major competitors—traditional religion, mystery religions, philosophical schools, and Judaism.”

Meaning and Metaphor

katecheo – Greek: “to share an oral communication to an audience, to report and inform, and also ‘to sound from above,’ as poets and orators did in the ancient world when addressing an audience from a stage.”

Athletic metaphors: “Train yourself in godliness, for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come” (I Timothy 4:8).

Early Glimpses

Justin Martyr: “As many are persuaded and believe that what we teach and say is true, and *undertake to be able to live accordingly*, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water.” – *First Apology* 61

Origen: “When you abandon the darkness of idolatry and when you desire to arrive at the knowledge of the divine law, then begin your departure from Egypt. When you have been accepted into the crowd of the catechumens and when you have begun to obey the commandments of the Church, you have crossed the Red Sea. In the halts of the desert, each day, you apply yourself to listening to the law of God and to contemplate the visage of Moses, which discloses the glory of the Lord.” – *Homilies on Joshua* 4.1

Hippolytus, *Apostolic Tradition* (ca. 230s, Rome)

1. *Enrollment*

Hippolytus: “And those who brought them shall bear witness whether they have the ability to hear the word. They might be questioned about their state of life, whether he has a wife, or whether he has a slave.” *Apostolic Tradition* 15 (trans. Stewart-Sykes, 97–98)

2. Instruction and Prayer

Sittser: “The goal was not simply greater knowledge but also change of behavior. Information was to lead to formation, instruction to discipleship.”

Hippolytus: “Each time the teacher finishes his instruction let the catechumens pray for themselves apart from the men, both the baptized women and the women catechumens. . . . But after the prayer is finished the catechumens shall not give the kiss of peace, for their kiss is not yet pure. . . . After the prayer of the catechumens let the teacher lay hands upon them and pray and dismiss them. Whether the teacher be an ecclesiastic or a layman let him do the same.” *Apostolic Tradition* 18–19 (trans. Stewart-Sykes, 104–5)

3. Rites of Initiation

Hippolytus: “And when they have chosen who are set apart to receive baptism let their life be examined, whether they lived piously while catechumens, whether ‘they honored the widows,’ whether they visited the sick, whether they have fulfilled every good work. If those who bring them witness to them that they have done thus, then let them hear the gospel.” *Apostolic Tradition* 20 (trans. Stewart-Sykes, 105–6)

The Catechumenate and Christendom

Session 1 Additional Notes

SESSION 2: BENEDICT, CASSIAN, AND MONASTIC CATECHESIS (GERALD SITTSER)

Introduction: From Silence to Listening

St. Benedict: “Monks at all times ought to study silence, but most of all during the night. Through the year, whether they are having supper or fasting, a similar rule shall apply. In the time of year when they are having suppers, as soon as they rise from the table, they shall assemble in one place, and one of them shall read the *Conferences* or *The Lives of the Fathers*; or at least some book which will edify the listeners. . . . The reader shall read four or five pages, or as much as time allows. During this interval, anyone who has been occupied with special duties has time to join the assembled brothers.” – cited from Owen Chadwick, ed., *The Rule of St. Benedict, in Western Asceticism*, 318-19.

John Cassian: The “Battle for the Heart”

Abba Antony: “The man who abides in solitude and is quiet, is delivered from fighting three battles—those of hearing, speech, and sight. Then he will have but one battle to fight—the battle of the heart.”

Cassian: “No one is more my enemy than my own heart, which is truly the one of my household closest to me.”

The Eighty Deadly Thoughts or Vices

1. Gluttony

- a. we eat too early or too often
- b. we eat too much
- c. we are too fussy when we eat, insisting on delicacies

Marcarius: “a monk should pay attention to fasting as if he were going to dwell in the body for a hundred years, and that he should restrain the movements of the mind, forget slights, reject sadness, and disdain sorrows and setbacks as if he were going to die daily” (*Institutes*, 141).

2. Fornication

“For the soul cannot escape being attacked by this vice until it realizes that waging this war is beyond its own powers and that it cannot obtain that victory by its own toil and effort, without the assistance and protection of the Lord” (*Institutes*, 155).

3. Avarice

“And so the unhappy soul is agitated and tied up in the serpentine entanglements as he seeks to increase a wickedly accumulated means of subsistence by a concern that is still more harmful, generating in himself the very malady by which he may be yet more fearfully infected” (*Institutes*, 172).

4. Anger

“The sum total of our improvement and tranquility, then, must not be made to depend on someone else’s willing, which will never be subject to our sway; it comes, rather, under our own power. And so our not getting angry must derive not from someone else’s perfection but from our own virtue, which is achieved not by another person’s patience but by our own forbearance” (*Institutes*, 201).

5. Sadness

“But sometimes it follows upon the vice of anger, which precedes it, or arises out of the desire for some gain that has not been achieved, when a person sees that he has failed in his hope of acquiring the things that his mind was set on” (*Institutes*, 212).

6. Acedia

two forms of excess: sleep or busyness, doing nothing or doing too much

7. Vainglory

8. Pride

“For it behooves us to believe not only that we cannot possess this perfection by our own toil and effort but that we cannot even bring into play those very things that we use for this end—namely, our effort, our exertion, and our labor—without the help of God’s protection and his inspiration and without the grace of correction and encouragement, which he is accustomed to pour mercifully into our hearts either through another or by himself, when he visits us” (*Institutes*, 262-63)

The Way to Health and Wholeness

1. Grace

Cassian: “Not a single person could endure the enemy’s clever attack, nor quench, nor control the leaping fire natural to the body, unless God’s grace preserved us in our weakness. In all our prayers we should pray for his grace to save us, so that he may turn aside the scourge aimed even at you.”

Cassian: “For he makes a man to grieve, and then lifts him up to salvation; he strikes, and his hand heals; he humbles and exalts, mortifies and enlivens; leads to hell and brings from hell” (*Conferences*, Book II, Chapter XIII)

2. Setting and Circumstances

“But those things are indifferent which can be appropriated to either side according to the fancy or wish of their owner, as for instance riches, power, honor, bodily strength, good health, beauty, life itself, and death, poverty, bodily infirmities, injuries, and other things of the same sort, which can contribute either to good or to evil as the character and fancy of their owner directs” (*Conferences*, Book VI, Chapter III).

3. Discipline

4. Purity of Heart

Conclusion

Session 2 Additional Notes

SESSION 3: CATECHESIS ACCORDING TO THE RULE OF ST. BENEDICT (GREG PETERS)

Introduction: Benedict of Nursia

Gregory the Great: Benedict abandoned “his literary studies, and leaving his family home and inheritance, he sought to please God alone. He went looking for a monastic habit so that he could lead a holy life.” – *The Life of St. Benedict* 1 (trans. Terrence G. Kardong, *The Life of St. Benedict by Gregory the Great*, 1.

Climbing the Ladder of Humility

The 12-Step Ladder

- Step 1: A monk keeps the fear of God before his eyes;
- Step 2: A monk does not love his own will nor takes delights in satisfying his desires;
- Step 3: A monk submits out of love of God to his superior;
- Step 4: If obedience to his superior becomes difficult, unfavorable or unjust, a monk embraces suffering and does not seek to escape it;
- Step 5: A monk does not hide private or public sinful thoughts or actions from his abbot but willingly and humbly confesses them;
- Step 6: A monk is content with low and menial treatment, regarding himself as a poor and worthless workman;
- Step 7: A monk believes and acknowledges that he is inferior to all other persons; Step 8: A monk only does that which is allowed by the rule of the rule of the monastery and the example of his superiors;
- Step 9: A monk remains silent unless asked a question;
- Step 10: A monk is not quick to laugh;
- Step 11: A monk speaks gently without laughter, seriously with modesty, briefly and reasonably without raising his voice;
- Step 12: A monk is always humble inwardly and outwardly, in his heart and actions. (RB 7)

Death: The Great Equalizer

In drawing up its regulations, we hope to set down nothing harsh, nothing burdensome. The good of all concerned, however, may prompt us to a little strictness in order to amend faults and to safeguard love. Do not be daunted immediately by fear and run away from the road that leads to salvation. It is bound to be narrow at the outset. But as we progress in this way of life and in faith, we shall run on the path of God's commandments, our hearts overflowing with the inexpressible delight of love. Never swerving from his instructions, then, but faithfully observing his teaching in the monastery until death, we shall through patience share in the sufferings of Christ that we may deserve also to share in his kingdom. (RB Prologue)

Admission to the monastery

Pachomius: "When someone comes to the door of the monastery, wishing to renounce the world and be added to the number of the brothers, he shall not be free to enter. First, the father of the monastery shall be informed [of his coming]. He shall remain outside at the door for a few days and be taught the Lord's prayer and as many psalms as he can learn. Carefully shall he make himself known... If they see he is ready for everything, then he shall be taught the rest of the monastic discipline... Then they shall strip him of his secular clothes and garb him in the monastic habit." – Pachomius, *Precepts* 49 (trans. Armand Veilleux, *Pachomian Koinonia*, 152–53)

Benedict: "if someone comes and keeps knocking at the door, and if at the end of four or five days he has shown himself patient in bearing his harsh treatment and difficulty of entry, and has persisted in his request, then he should be allowed to enter and stay in the guest quarters for a few days. After that, he should live in the novitiate, where the novices study, eat and sleep... The novice should be clearly told all the hardships and difficulties that will lead him to God."

Conclusion: Monastic Catechesis according to St. Benedict

Stability

James K. A. Smith: “Intentional Christian worship that includes the elements we’ve described above, and that draws upon a holistic tradition of worship that activates the whole body, is packed with formative power.” – *Desiring the Kingdom*, 208

Fidelity

Obedience

Session 3 Additional Notes

SESSION 4: MONASTIC CATECHESIS IN THE PARISH (GREG PETERS)

Introduction: Institutional Monasticism and Monasticism in the Parish

Once when Abba Macarius was praying in his cell, a voice came to him, saying: 'Macarius, you have not yet attained the stature of those two women of this city.' The elder got up early, took his palm-wood staff and began to make the journey to the city. When he got there and identified the place, he knocked at the door. One of the women came out and invited him into the house. He sat there for a little while then the other woman came. When he invited them to approach, they did so, seating themselves beside him. The elder said to them: 'It is on your account that I have put up with the journey and so much toil in getting here from the desert. Now, tell me about your work; what kind is it?' 'Believe us, Father,' they told him, we have not been absent from our husbands' beds to this very day; what sort of work do you expect of us?' The elder apologized to them and begged them, saying: 'Show me the way you live,' at which they told him: 'We are unrelated to each other in the worldly sense, but it happened that we were married to two natural brothers and, look, today we have been living in this house for fifteen years. We are not aware of ever having quarreled or spoken a shameful word. It crossed our mind to leave our husbands and to join the ranks of the virgins but, despite frequent pleading on our part, our husbands did not agree to release us. So, frustrated in that project, we took an oath to each other and before God that we would let no secular talk pass our lips until we died.' When Abba Macarius heard this, he said: 'Truly, there is no virgin or married woman or monk or worldling [κοσμικος], but God looks for a deliberate choice and he gives the Holy Spirit to everybody.' – *Apophthegmata partum* (trans. John Wortley, *The Anonymous Sayings of the Desert Fathers*, 327).

John Cassian's description of a Pachomian monastery:

In the first place we shall attempt, as briefly as we can, to deal with the conditions under which those who desire to turn to God are received into [monasteries], joining together some aspects of the rules of the Egyptians and some of those of the Tabennisiots. Their [monastery] in the Thebaid is more populous than all others... for in it more than five thousand brothers are ruled by a single abba, and this huge number of monks is subject at every moment to their elder. (*Institutes* 4.1)

Palladius, *Lausiac History*:

Now there are a number of these monasteries which have observed this rule, amounting to 7000 men. But the first and great monastery is that where Pachomius himself dwelt, which itself also is the parent of the other monasteries; it has 1300 members... But there are also other monasteries two hundred or three hundred strong. One of these, with 300 monks, I found when I entered the city of Panopolis. . . . They also had a monastery of women with some 400 members. (HL 32-33)

So then, after my visit to the monasteries round Alexandria with their 2000 or so most noble and zealous members and my three years sojourn there, I left them and went to the mountain of Nitria. Between this mountain and Alexandria lies the lake called Maria, seven miles in extent. Having sailed across this I came to the mountain on its south side in a day and a half. Next to this mountain lies the great desert which stretches as far as Ethiopia and the Mazicae and Mauretania. On the mountain live some 5000 men with different modes of life, each living in accordance with his own powers and wishes, so that it is allowed to live alone, or with another, or with a number of others. (HL 7)

Origins of Monasticism: From “When” to “What”

[Anthony] henceforth devoted himself outside his house to discipline, taking heed to himself and training himself with patience. For there were not yet so many monasteries in Egypt, and no monk at all knew of the distant desert; but all who wished to give heed to themselves practiced the discipline in solitude near their own village. Now there was then in the next village an old man who had lived the life of a hermit from his youth up. Antony, after he had seen this man, imitated him in piety. (Athanasius, *Life of Anthony* 3)

John Cassian on the Four Types of Monks:

There are three kinds of monks in Egypt, of which two are admirable, the third is a poor sort of thing and by all means to be avoided. The first is that of the **cenobites**, who live together in a community and are governed by the direction of a single elder: and of this kind there is the largest number of monks dwelling throughout the whole of Egypt. The second is that of the **anchorites**, who are first trained in the coenobium and then, being made perfect in practical life, chose the recesses of the desert. We too have chosen to be part of this profession. The third is the reprehensible one of the **sarabaites**. And of these we will discourse in order and at greater length. (*Conferences* 18.3.2)

There is however another and a **fourth kind**, which we have lately seen springing up among those who flatter themselves with the appearance and form of anchorites, and who in their early days seem in a brief fervor to seek the perfection of the coenobium, but presently cool off, and, as they dislike to put an end to their former habits and faults, and are not satisfied to bear the yoke of humility and patience any longer, and scorn to be in subjection to the rule of the elders, look out for separate cells and want to remain by themselves alone, that as they are provoked by nobody they may be regarded by men as patient, gentle, and humble: and, this arrangement, or rather this lukewarmness never suffers those, of whom it has once got hold, to attain to perfection. (18.8.1)

Defining a Monk: Single-Minded Devotion

Christoph Joest: fourth-century monks “are not simply ‘alone’ in the sense of being unmarried, but they were people who have turned their hearts completely to God. They have oriented themselves unwaveringly toward one single cause.” “We can see that during the first centuries Christians considered someone called [“monk”] to be a person who was focused exclusively on God with his innermost heart and life, who lived unmarried by himself and essentially renounced personal property.” – Joest, “Once Again: On the Origin of Christian Monasticism. Recent Historical and Exegetical Insights and a New Proposal with an Ecumenical Perspective,” *American Benedictine Review* 61.2 (2010), 164.

Augustine on Psalm 132:

See how good and how pleasant it is
 for brothers to dwell together in unity!
Like a fragrant oil upon the head, flowing down upon the beard,
Aaron’s beard,
 the oil that flowed down to the border of his tunic.
Like the dew of Hermon,
 which flows down to the mountains of Zion.
For there has the Lord ordained blessing: life for ever.

The meaning of “monos”:

Augustine: “Μονος means ‘one,’ but not any kind of ‘one.’ One person may be present in a crowd; he is ‘one,’ but one with many others. He can be called ‘one’ but not μονος, because μονος means ‘one alone.’ But where people live together in such unity that they form a single individual, where it is true of them, as scripture says, that they have but *one mind and one heart* (Acts 4:32)—many bodies but not many minds, many bodies but not many hearts— then they are rightly called μονος, ‘one alone.’ – Augustine of Hippo, *Enarrationes* 132.6 (trans. Maria Boulding, WSA III/20:181)

Terrence Kardong: “Augustine has become convinced that the real meaning of [“monk”] is unity with another person.” – *Pillars of Community: Four Rules of Pre-Benedictine Monastic Life* (Collegeville, MN: Liturgical Press, 2010), 176.

Conclusion: Monastic Catechesis in the Parish

1. Catechesis is not just about intellectual formation and growth in knowledge

John-Bede Pauley: “Anglican identity is the expression of a monastically influenced theology of prayer and worship.” – “The Implication of Monastic Qualities on the Pastoral Provision for the ‘Anglican Use’,” *Antiphon* 10.3 (2006): 261.

Bede Thomas Mudge: “Anglican piety depends heavily on the pre-Reformation monastic influence in England, and particularly that of the Benedictine communities.” – “Monastic Spirituality in Anglicanism,” *Review for Religions* 37 (1978): 507.

Pauley: “The seventeenth century was also an era of order in religious practice. This meant not only the order of the liturgical hours but also the order of other aspects of daily life in connection with prayer. Prayers were composed for everyday occasions: on walking, dressing, grace before meals, on starting a journey. This practice of prayers for the daily activities of life finds a counterpart in the [Rule of Benedict]. As the [Rule] strives to cultivate an habitual sense of the presence of God in alternating periods of prayer and work, so does the BCP.” – “The Implication of Monastic Qualities,” 268.

Martin Thornton: “It is again necessary to look at the historical setting, for the Book of Common Prayer is derived from a long line of ancestors, ultimately from the Benedictine *Regula*, with which, ascetically, it has much in common: both are designed to regulate the total life of a community, centered on the Divine Office, the Mass, and continuous devotion as daily, domestic life unfolds. Both are concerned with common, even ‘family’ prayer. Neither are missals, breviaries or lay manuals, because here the priest-lay division does not apply: they are common prayer, prayer for the united Church or community. – “The Anglican Spiritual Tradition,” in Richard Holloway, ed., *The Anglican Tradition*, 74.

2. *Do not mistake means for ends*

Telos

Skopos

Session 4 Additional Notes

Further Reading

By Greg Peters and Gerald Sittser

- *Peters, *Reforming the Monastery: Protestant Theologies of Religious Life* (Cascade, 2014)
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*** These titles will be on sale during the colloquium at a discounted price of 45% off the Retail Price.**

What is Catechesis?

By Alex Fogleman

The Ancient Roots of Catechesis

The word *catechesis* comes from the Greek word *katēcheō*, which means simply to teach or instruct. It appears some eight times in the New Testament—four by Luke (Luke 1:4; Acts 18:25; 21:21, 24) and four by Paul (Rom. 2:18, 1 Cor. 14:19; Gal. 6:6, where it occurs twice)—usually to refer to a more general notion of instruction, but with hints of a more technical meaning.

In the first few centuries of the church, however, it took on a more specific meaning. It came to describe the particular kind of instruction involved in preparing new believers for Baptism. By the third century, you would be a “catechumen” between one and three years before you were baptized and became an official member of the church. In this in-between “liminal” space, you were considered Christian, in a sense (that is, to outsiders). But you weren’t yet a full-fledged member (to insiders).

During this time, catechumens drank in the story of Scripture, and the core tenets of Christian belief, spirituality, and practice. Also during this time, catechumens practiced different spiritual disciplines like fasting, anointings, exorcisms, and celibate living.

The main conviction behind all this was that you didn’t just wake up and decide to be a Christian. Building faithful believers took time. It gave these liminal Christians the space to leave one world and enter a new one.

Catechesis has etymological roots with words having to do with “hearing,” as in the word *echo* and *acoustics* (the Greek word *akouō* means “to hear”). The fourth-century bishop and catechist Cyril of Jerusalem plays on this double meaning when he writes to would-be catechumens: “You were called a catechumen, one who hears only externally, hearing hope but not knowing it, hearing mysteries but not understanding, hearing the Scriptures but not knowing their depth.”

What is Catechesis?

Catechesis, then, not only names a deep, thoroughgoing instruction for new believers; it also marks out a designated time in which those new to the faith can learn what it is to *be* Christian—what it is to *inhabit* the world as a Christian. It marks out a genuine “third space” between church and world.

A number of contemporary Anglicans have referred to catechesis as the “front porch” of the church, to name this kind of third space. Between the home and the street, as it were, catechesis meets people in the middle.

This metaphor captures the peculiar genius of catechesis: without sacrificing missional outreach and engagement with non-Christians, catechesis also enables the church to uphold the integrity of her liturgy and

doctrine. This is especially important in a time in which, as in our own day, the church's teachings and way of life seem alien to many non-believers.

To switch the metaphor: catechesis is a lot like learning a new language. When you're learning Spanish, for example, you don't just memorize new words. You also need to learn a new grammar, a new way of seeing how the words fit together—perhaps even new ways of moving your tongue or lips.

If you've ever tried to learn a foreign language, you know you can't just plug a sentence into Google Translate and expect a native phrasing—often you get something hilariously different! This is because going from one language to another can't be done with just a dictionary. You have to learn to think and imbibe the language you're speaking in order to become really fluent. You have to “live” in the language for a while.

Catechesis, then, is a lot like learning to “speak Christian.” Before you set sail to Christian-land, you need to enroll in language school. That is what catechesis is all about.

What's Unique about Catechesis?

Many people might say: we have Sunday School, church membership classes, or some other kind of adult education classes—what's so different about catechesis?

Catechesis, as I've mentioned, is the ancient church's way of instructing new believers in the faith. Sunday School didn't come around until the late 1700s. But there's much more to it than traditional precedent or recovering the “ancient ways.” Catechesis is distinct from other forms of education in at least three ways.

First, it is connected to the sacramental life of the church—especially the initiatory rites of Baptism and/or Confirmation. While catechesis is useful for all believers of whatever age (the great Reformer Martin Luther warned against the pride of thinking you ever get “beyond” the basics of catechesis), catechesis is particularly related to the missional life of the church—to that stage in which people learn what it means to *become* Christian.

Second, catechesis implies a *basic yet comprehensive* introduction to the faith. Catechesis is unique from other forms of discipleship and education in that it seeks to introduce new believers to *all* the core components of the Christian faith, not piecemeal. But it does so in a way that is accessible to new folks.

This is represented in the fact that most catechisms (a text used for catechesis) are based around the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, plus some kind of teaching on the sacraments.

This is related to the third way catechesis is unique. Catechesis doesn't just teach new Christians the *what* of Christianity; it also teaches them the *why* and the *how*. It's an introduction to the faith in a particular kind of way: not just learning what to believe but also how to be a Christian and why being one is the life-changing event that the Gospel claims it to be.

Christianity Learned by Living

The church has traditionally understood—if only, at times, intuitively—that Christians learn capital-T Truth (Jesus as the “Way, Truth, and Life”) by practicing it. It is caught as much as taught. We learn the faith not primarily through books but through joining up with actual communities that speak the language fluently.

The New Testament scholar Kavin Rowe puts it this way: “For . . . Christians, the truth of the world is learned by living the life that is faith in the Lord Jesus Christ. . . . One joins the community called Christians in trust and learns the truth of the world through the time it takes to practice what being a Christian is.”

So, while catechesis has obvious parallels with adult education and discipleship, these terms imply a much broader, often more nebulous, kind of practice than what has traditionally been understood as catechesis.

Catechesis marks a unique time of training in which we *learn the truth of the world through the time it takes to practice what being a Christian is.*

Another way to say this is that catechesis involves not simply an education of the mind but a formation into a whole way of life. It involves, at the core, and education of desire. To be sure, it involves learning new content—the core teachings of the church. But even more so, it’s about learning what it means really to *be* a Christian, to be the kind of person who lives in such a way that what we profess in our creeds infuses our whole way of life.

Catechesis teaches us to think biblically and theologically, but it goes further: it inducts us into a new mode of being in the world. It gathers people from far and wide and brings them into a way of being human rooted in Christ—Christ the model human and the image of God.

As new believers enter “the school of Christ,” then, they not only learn about truth; they learn to live truth. And that is, simply put, what it means be catechized, to be a Christian.

(This article originally appeared on AnglicanPastor.com on March 6, 2018)

EVENING PRAYER

Friday, February 7

The Officiant may begin Evening Prayer by reading an opening sentence of Scripture.

Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

JOHN 8:12

or this

Let my prayer be set forth in your sight as incense, and let the lifting up of my hands be an evening sacrifice.

PSALM 141:2

CONFESSION OF SIN

The Officiant says to the People

Let us humbly confess our sins to Almighty God.

Silence is kept. All kneeling, the Officiant and People say

Almighty and most merciful Father, we have erred and strayed from your ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against your holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and apart from your grace, there is no health in us. O Lord, have mercy upon us. Spare all those who confess their faults. Restore all those who are penitent, according to your promises declared to all people in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may now live a godly, righteous, and sober life, to the glory of your holy Name. Amen.

The Priest alone stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

THE INVITATORY

All stand.

Officiant O Lord, open our lips;

People **And our mouth shall proclaim your praise.**

Officiant O God, make speed to save us;

People **O Lord, make haste to help us.**

Officiant Glory be to the Father, and to the Son, and to the Holy Spirit;

People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

Officiant Praise the Lord.

People **The Lord's Name be praised.**

PHOS HILARON

O Gladsome Light

O gladsome light, pure brightness of the everliving Father in heaven, O Jesus Christ, holy and blessed! Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing your praises, O God: Father, Son, and Holy Spirit. You are worthy at all times to be praised by happy voices, O Son of God, O Giver of Life, and to be glorified through all the worlds.

THE PSALMS APPOINTED

Psalm 94

Deus ultionum

- 1 O LORD God to whom vengeance belongs, *
O God to whom vengeance belongs, show yourself.
- 2 Arise, O Judge of the world, *
and reward the proud according to their deserving.
- 3 O LORD, how long shall the ungodly, *
how long shall the ungodly triumph?
- 4 How long shall all evildoers speak so disdainfully *
and make such proud boasting?
- 5 They smite down your people, O LORD, *
and trouble your heritage.
- 6 They murder the widow and the stranger, *
and put the fatherless to death.
- 7 And yet they say, “The LORD shall not see, *
neither shall the God of Jacob regard it.”
- 8 Take heed, you unwise among the people; *
O you fools, when will you understand?
- 9 He who planted the ear, shall he not hear? *
Or he who made the eye, shall he not see?
- 10 Or he who nurtures the nations, *
he who teaches humanity knowledge, shall he not punish?
- 11 The LORD knows the thoughts of man, *
that they are but vain.
- 12 Blessed is the one whom you chasten, O LORD, *
and whom you teach your law,
- 13 That you may give him patience in time of adversity, *
until a pit is dug for the ungodly.
- 14 For the LORD will not fail his people, *
neither will he forsake his inheritance,
- 15 But righteousness shall return to the place of judgment, *
and all those who are true of heart shall follow it.
- 16 Who will rise up with me against the wicked, *
or who will take my part against the evildoers?
- 17 If the LORD had not helped me, *
my soul would soon have dwelt in the land of silence.
- 18 But when I said, “My foot has slipped,” *
your mercy, O LORD, held me up.
- 19 In the multitude of the sorrows that I had in my heart, *
your comforts refreshed my soul.
- 20 Will you have anything to do with the council of wickedness, *
which turns evil into law?
- 21 They gather themselves together against the soul of the righteous *
and condemn the innocent to death.
- 22 But the LORD is my refuge, *
and my God is the rock of my confidence.
- 23 He shall recompense them for their wickedness, and destroy them in their own malice; *
indeed, the LORD our God shall destroy them.

Glory be to the Father, and to the Son, and to the Holy Spirit; *

as it was in the beginning, is now, and ever shall be, world without end. Amen

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

After each Lesson the Reader may say

The Word of the Lord.
People **Thanks be to God.**

NUNC DIMITTIS
The Song of Simeon

Lord, now let your servant depart in peace, *
according to your word.
For my eyes have seen your salvation, *
which you have prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of your people Israel.
Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be, world without end. Amen.

LUKE 2:29-32

THE APOSTLES' CREED

Officiant and People together, all standing

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS

Officiant The Lord be with you.

People **And with your spirit.**

Officiant Let us pray.

The People kneel or stand.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Officiant and People

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

That this evening may be holy, good, and peaceful,

We entreat you, O Lord.

That your holy angels may lead us in paths of peace and goodwill,

We entreat you, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat you, O Lord.

That there may be peace in your Church and in the whole world,
We entreat you, O Lord.

That we may depart this life in your faith and fear, and not be
condemned before the great judgment seat of Christ,
We entreat you, O Lord.

That we may be bound together by your Holy Spirit in the communion of all your saints, entrusting
one another and all our life to Christ,
We entreat you, O Lord.

COLLECT FOR THE FOURTH SUNDAY OF EPIPHANY

O God, you know that we are set in the midst of many grave dangers, and because of the frailty of our nature we cannot always stand upright: Grant that your strength and protection may support us in all dangers and carry us through every temptation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A COLLECT FOR THE EVE OF WORSHIP

Friday

Lord Jesus Christ, by your death you took away the sting of death: Grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. **Amen.**

PRAYER FOR MISSION

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. **Amen.**

The Officiant may invite the People to offer intercessions and thanksgivings.

A hymn or anthem may be sung.

Before the close of the Office one or both of the following prayers may be used.

THE GENERAL THANKSGIVING

Officiant and People

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; Through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A PRAYER OF ST. JOHN CHRYSOSTOM

Almighty God, you have given us grace at this time, with one accord to make our common supplications to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will grant their requests: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Officiant Let us bless the Lord.

People **Thanks be to God.**

The Officiant says the concluding sentence

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.**

EPHESIANS 3:20-21

MORNING PRAYER

Saturday, February 8

The Officiant may begin Morning Prayer by reading an opening sentence of Scripture.

Grace to you and peace from God our Father and the Lord Jesus Christ.

PHILIPPIANS 1:2

or this

I was glad when they said unto me, "We will go into the house of the LORD."

PSALM 122:1

or this

Let the words of my mouth and the meditation of my heart be always acceptable in your sight, O LORD,
my rock and my redeemer.

PSALM 19:14

CONFESSION OF SIN

The Officiant says to the People

Dearly beloved, the Scriptures teach us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and mercy. We ought at all times humbly to acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things which are necessary for our life and our salvation. Therefore, draw near with me to the throne of heavenly grace.

Silence is kept. All kneeling, the Officiant and People say

Almighty and most merciful Father,

we have erred and strayed from your ways like lost sheep.

We have followed too much the devices and desires of our own hearts.

We have offended against your holy laws.

We have left undone those things which we ought to have done,

and we have done those things which we ought not to have done;

and apart from your grace, there is no health in us.

O Lord, have mercy upon us.

Spare all those who confess their faults.

Restore all those who are penitent, according to your promises

declared to all people in Christ Jesus our Lord.

And grant, O most merciful Father, for his sake,

that we may now live a godly, righteous, and sober life,

to the glory of your holy Name. Amen.

The Priest alone stands and says

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all who truly repent and genuinely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

INVITATORY

All stand.

Officiant O Lord, open our lips;

People **And our mouth shall proclaim your praise.**

Officiant O God, make speed to save us;

People **O Lord, make haste to help us.**

Officiant Glory be to the Father, and to the Son, and to the Holy Spirit;

People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

Officiant Praise the Lord.

People **The Lord's Name be praised.**

ANTIPHON

Worship the Lord in the beauty of holiness: *

O come, let us adore him.

JUBILATE

Be Joyful

O be joyful in the LORD, all you lands; *

serve the LORD with gladness,
and come before his presence with a song.

Be assured that the LORD, he is God; *

it is he that has made us, and not we ourselves;
we are his people, and the sheep of his pasture.

**O go your way into his gates with thanksgiving,
and into his courts with praise; ***

be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting, *

and his truth endures from generation to generation.

PSALM 100

ANTIPHON

Worship the Lord in the beauty of holiness: *

O come, let us adore him.

THE PSALMS APPOINTED

Psalm 95

Venite, exultemus

- 1 O come, let us sing unto the LORD; *
let us heartily rejoice in the strength of our salvation.
- 2 Let us come before his presence with thanksgiving *
and show ourselves glad in him with psalms.
- 3 For the LORD is a great God *
and a great King above all gods.
- 4 In his hand are all the depths of the earth, *
and the heights of the hills are his also.
- 5 The sea is his, for he made it, *
and his hands prepared the dry land.
- 6 O come, let us worship and fall down, *
and kneel before the LORD our Maker.
- 7 For he is our God, *
and we are the people of his pasture, and the sheep of his hand.
- 8 Today, if you will hear his voice, harden not your hearts *
as in the provocation, and as in the day of temptation in the wilderness,
- 9 When your fathers tested me, *
and put me to the proof, though they had seen my works.
- 10 Forty years long was I grieved with this generation and said, *
“It is a people that err in their hearts, for they have not known my ways,”
- 11 Of whom I swore in my wrath *
that they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be, world without end. Amen

Psalm 96

Cantate Domino

- 1 O sing unto the LORD a new song; *
sing unto the LORD, all the whole earth.
- 2 Sing unto the LORD and praise his Name; *
tell of his salvation from day to day.
- 3 Declare his honor to the nations, *
and his wonders to all peoples.
- 4 For the LORD is great, and highly to be praised; *
he is more to be feared than all gods.
- 5 As for all the gods of the nations, they are but idols; *
but it is the LORD who made the heavens.
- 6 Glory and majesty are before him; *
power and honor are in his sanctuary.
- 7 Ascribe unto the LORD, O you families of the peoples, *
ascribe unto the LORD worship and power.
- 8 Ascribe unto the LORD the honor due unto his Name; *
bring offerings and come into his courts.
- 9 O worship the LORD in the beauty of holiness; *
let the whole earth stand in awe of him.
- 10 Tell it out among the nations, “The LORD is King; *
it is he who has made the world so firm that it cannot be moved; he shall judge the peoples righteously.”
- 11 Let the heavens rejoice, and let the earth be glad; *
let the sea make a noise, and all that is therein.
- 12 Let the field be joyful, and all that is in it; *
then shall all the trees of the wood rejoice before the LORD.
- 13 For he comes, for he comes to judge the earth, *
and with righteousness to judge the world, and the peoples with his truth.

Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be, world without end. Amen

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

After each Lesson the Reader may say

The Word of the Lord.
People **Thanks be to God.**

The following Canticles are normally sung or said after each of the lessons.

TE DEUM LAUDAMUS

We Praise You, O God

We praise you, O God; we acclaim you as Lord; *
all creation worships you, the Father everlasting.
To you all angels, all the powers of heaven, *
the cherubim and seraphim, sing in endless praise:
Holy, Holy, Holy, Lord God of power and might, *
heaven and earth are full of your glory.
The glorious company of apostles praise you. *
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you. *
Throughout the world the holy Church acclaims you:
Father, of majesty unbounded,
your true and only Son, worthy of all praise, *
and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory, *
the eternal Son of the Father.
When you took our flesh to set us free *
you humbly chose the Virgin's womb.
You overcame the sting of death *
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory. *
We believe that you will come to be our judge.
Come then, Lord, and help your people, *
bought with the price of your own blood,
and bring us with your saints *
to glory everlasting.

Save your people, Lord, and bless your inheritance;*
govern and uphold them now and always.
Day by day we bless you; *
we praise your Name for ever.
Keep us today, Lord, from all sin; *
have mercy on us, Lord, have mercy.
Lord, show us your love and mercy, *
for we have put our trust in you.
In you, Lord, is our hope; *
let us never be put to shame.

THE APOSTLES' CREED

Officiant and People together, all standing

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS

Officiant The Lord be with you.

People **And with your spirit.**

Officiant Let us pray.

The People kneel or stand.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Officiant and People

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Officiant O Lord, show your mercy upon us;

People **And grant us your salvation.**

Officiant O Lord, guide those who govern us;

People **And lead us in the way of justice and truth.**

Officiant Clothe your ministers with righteousness;

People **And let your people sing with joy.**

Officiant O Lord, save your people;

People **And bless your inheritance.**

Officiant Give peace in our time, O Lord;

People **And defend us by your mighty power.**

Officiant Let not the needy, O Lord, be forgotten;

People **Nor the hope of the poor be taken away.**

Officiant Create in us clean hearts, O God;

People **And take not your Holy Spirit from us.**

COLLECT FOR THE FOURTH SUNDAY OF EPIPHANY

O God, you know that we are set in the midst of many grave dangers, and because of the frailty of our nature we cannot always stand upright: Grant that your strength and protection may support us in all dangers and carry us through every temptation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A COLLECT FOR SABBATH REST

Saturday

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. **Amen.**

PRAYER FOR MISSION

Almighty and everlasting God, who alone works great marvels: Send down upon our clergy and the congregations committed to their charge the life-giving Spirit of your grace, shower them with the continual dew of your blessing, and ignite in them a zealous love of your Gospel; through Jesus Christ our Lord. **Amen.**

The Officiant may invite the People to offer intercessions and thanksgivings.

A hymn or anthem may be sung.

Before the close of the Office one or both of the following prayers may be used.

THE GENERAL THANKSGIVING

Officiant and People

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; Through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A PRAYER OF ST. JOHN CHRYSOSTOM

Almighty God, you have given us grace at this time, with one accord to make our common supplications to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will grant their requests: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Officiant Let us bless the Lord.

People **Thanks be to God.**

The Officiant says one of these concluding sentences

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**

ROMANS 15:13

MIDDAY PRAYER

Officiant O God, make speed to save us;

People **O Lord, make haste to help us.**

Officiant Glory be to the Father, and to the Son, and to the Holy Spirit;

People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

PSALM 119:105-112

Lucerna pedibus meis

- ¹⁰⁵ Your word is a lantern to my feet *
and a light upon my path.
- ¹⁰⁶ I have sworn and am steadfastly purposed *
to keep your righteous judgments.
- ¹⁰⁷ I am troubled above measure; *
revive me, O Lord, according to your word.
- ¹⁰⁸ Let the freewill offerings of my mouth please you, O Lord; *
and teach me your judgments.
- ¹⁰⁹ My life is always in my hand, *
yet I do not forget your law.
- ¹¹⁰ The ungodly have laid a snare for me, *
yet I have not strayed from your commandments.
- ¹¹¹ Your testimonies have I claimed as my heritage for ever, *
and why? They are the very joy of my heart.
- ¹¹² I have applied my heart to fulfill your statutes always, *
even unto the end.

PSALM 124

Nisi quia Dominus

- ¹ If the Lord himself had not been on our side, now may Israel say: *
if the Lord himself had not been on our side, when men rose up against us,
- ² Then would they have swallowed us up alive, *
when they were so wrathfully displeased with us;
- ³ Then the waters would have drowned us, and the torrent gone over us; *
then the raging waters would have gone clean over us.
- ⁴ But praised be the Lord, *
who has not given us over to be prey for their teeth.
- ⁵ We escaped like a bird out of the snare of the fowler; *
the snare is broken, and we have been delivered.
- ⁶ Our help is in the Name of the Lord, *
the maker of heaven and earth.

At the end of the Psalms the Gloria Patri (Glory be...) is sung or said

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

One of the following, or some other suitable passage of Scripture, is read

Jesus said, "Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."

JOHN 12:31-32

If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

2 CORINTHIANS 5:17-18

At the end of the reading is said

The Word of the Lord.
People **Thanks be to God.**

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Officiant I will bless the Lord at all times.

People **His praise shall continually be in my mouth.**

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Officiant and People

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Officiant O Lord, hear our prayer;

People **And let our cry come to you.**

Officiant Let us pray.

Blessed Savior, at this hour you hung upon the Cross, stretching out your loving arms: Grant that all the peoples of the earth may look to you and be saved; for your tender mercies' sake. **Amen.**

Almighty Savior, who at mid-day called your servant Saint Paul to be an apostle to the Gentiles: We pray you to illumine the world with the radiance of your glory, that all nations may come and worship you; for you live and reign with the Father and the Holy Spirit, one God, for ever and ever. **Amen.**

Silence may be kept, and other intercessions and thanksgivings may be offered.

Officiant Let us bless the Lord.

People **Thanks be to God.**

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

2 CORINTHIANS 13:14

Additional Notes

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