

THE DAILY OFFICE

| | Morning Prayer | Evening Prayer |
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| SEXAGESIMA¹ February 4 | Psalms 42, 43 | Psalm 81 Genesis 37 St Luke 10:25-37 |
| Monday, February 5 | Psalms 28, 29 Genesis 18 Matt. 19:16-20:16 | Psalm 27 Gen. 19:1-3, 12-29 Romans 7 |
| Tuesday, February 6 | Psalm 33 Genesis 21 Matt. 20:17-end | Psalm 34 Genesis 22:1-19 Romans 8:1-17 |
| Wednesday, February 7 | Psalm 37, Part 1 Genesis 23 Matt. 21:1-22 | Psalm 37, Part 2 Genesis 24:1-28 Romans 8:18-end |
| Thursday, February 8 | Psalm 40 Genesis 24:29-end Matt. 21:23-end | Psalms 42, 43 Gen. 25:7-11, 19-end Romans 9 |
| Friday, February 9 | Psalms 46, 47 Gen. 26:1-5, 12-end Matt. 22:1-33 | Psalm 48, 49 Genesis 27:1-40 Romans 10 |
| Saturday, February 10 | Psalms 53, 54 Gen. 27:41-28:9 Matt. 22:34-23:12 | Psalm 55 Genesis 29:1-20 Romans 11 |

Reading the Bible. The Prayer Book helps us hear the Bible in two different ways. At Morning and Evening Prayer, we read the Bible *serially*, in large parts, more-or-less chapter by chapter. This kind of reading helps us answer questions like, 'What happened? What does the text say?' At Holy Communion the Bible is read *doctrinally* and *ascetically*, to answer questions like, 'What are we to believe? What can we hope for? Given this faith and this hope, how are we to live?'

¹ The Collect, Epistle and Gospel ('C, E & G') are found beginning on page 134.

RECTOR'S CORNER

Dorothy L. Sayers on the Seven Deadly Sins

#2: 'Anger' or 'Wrath' – the second of three 'warm-hearted' sins.

From 'The Other Six Deadly Sins', given as an address October 23rd, 1941, in war-torn London.

The sin of *Ira* or *Wrath* is one, perhaps, to which the English as a nation are not greatly addicted, except in a rather specialized form. On the whole we are slow to anger, and dislike violence. We can be brutal and destructive - usually, however, only under provocation; and much of our apparent brutality is due much less to violence of temper than to sheer unimaginative stupidity (a detestable sin in itself, but quite different in nature and origin). On the whole, we are an easy-going, good-humoured people, who hate with difficulty and find it almost impossible to cherish rancour or revenge.

This is true, I think, of the English. It is perhaps not quite true of those who profess and call themselves British. The Celt is quarrelsome; he prides himself that with him it is a word and a blow. He broods upon the memory of ancient wrongs in a way that to the Englishman is incomprehensible; if the English were Irish by temperament they would still be roused to fury by the name of the Battle of Hastings, instead of summing it up philosophically as "1066 and All That." The Celt clings fiercely to his ancient tribal savageries, and his religious habits are disputatious, polemical, and (in extreme instances, as on the Irish border) disgraced by blood-thirst and a persecuting frenzy. But let the Englishman not be in too great a hurry to congratulate himself. He has one besetting weakness, by means of which he may very readily be led or lashed into the sin of Wrath: he is peculiarly liable to attacks of righteous indignation. While he is in one of these fits he will fling himself into a debauch of fury and commit extravagances which are not only evil but ridiculous.

We all know pretty well the man - or perhaps still more frequently the woman - who says that anybody who tortures a helpless animal should be flogged till he shrieks for mercy. The harsh, grating tone and the squinting, vicious countenance accompanying the declaration are enough to warn us that this righteous anger is devil-born, and

trembling on the verge of mania. But we do not always recognize this ugly form of possession when it cloaks itself under a zeal for efficiency or a lofty resolution to expose scandals - particularly if it expresses itself only in print or in platform verbiage. It is very well known to the more unscrupulous part of the Press that nothing pays so well in the newspaper world as the manufacture of schism and the exploitation of wrath. Turn over the pages of the more popular papers if you want to see how avarice thrives on hatred and the passion of violence. To foment grievance and to set men at variance is the trade by which agitators thrive and journalists make money. A dog-fight, a brawl, or a war is always news; if news of that kind is lacking, it pays well to contrive it. The average English mind is a fertile field in which to sow the dragon's teeth of moral indignation; and the fight that follows will be blind, brutal, and merciless.

That is not to say that scandals should not be exposed, or that no anger is justified. But you may know the mischief - maker by the warped malignancy of his language as easily as by the warped malignancy of his face and voice. His fury is without restraint and without magnanimity - and it is aimed, not at checking the offence, but at starting a pogrom against the offender. He would rather the evil were *not* cured at all than that it were cured quietly and without violence. His evil lust of wrath cannot be sated unless somebody is hounded down, beaten, and trampled on, and a savage war-dance executed upon the body.

I have said that the English are readily tempted into this kind of debauch. I will add that it *is* a debauch, and, like other debauches, leaves him with a splitting head, a bad hangover, and a crushing sense of shame. When he does give way to wrath, he makes a very degrading exhibition of himself, because wrath is a thing unnatural to him; it affects him like drink or drugs. In the shame-faced mood that follows, he becomes spiritless, sick at heart, and enfeebled in judgment. I am therefore the more concerned about a highly unpleasant spirit of vindictiveness that is being commended to us at this moment, camouflaged as righteous wrath and a warlike spirit. It is not a warlike spirit at all - at any rate, it is very unlike the spirit in which soldiers make war. The good soldier is on the whole remarkable both for severity in his measures, and for measure in his severity. He is as bloodthirsty as his duty requires him to be, and, as a

rule, not more. Even in Germany, the difference between the professional and the political fighter is said to be very marked in this respect. There are, however, certain people here whose martial howls do not suggest the battle-cry even of a savage warrior so much as Miss Henrietta Petowker reciting *The Blood-Drinker's Burial* in Mrs. Kenwigs's front parlour. If I say: "Do not listen to them," it is not because there is no room for indignation, but because there is a point at which righteous indignation passes over into the deadly sin of Wrath; and once it has passed that point, it is liable, like all other passions, to stagger over into its own opposite, the equally fatal sin of *Sloth* or *Accidie*, of which we shall have something to say presently. Ungovernable rage is the sin of the warm heart and the quick spirit; in such men it is usually very quickly repented of - though before that happens it may have wrought irreparable destruction. We shall have to see to it that the habit of wrath and destruction which war fastens upon us is not carried over into the peace. And above all we must see to it *now* that our blind rages are not harnessed and driven by those men of the cold head and the cold heart- the Envious, the Avaricious, and the Proud.

Next week: **GLUTTONY**

SOME ANNOUNCEMENTS

PARISH OF SACKVILLE ANNUAL MEETING.

1:15 p.m. Sunday, February 18 at St Paul's. Not only **Wardens** and **Vestry members** are elected at this meeting, but also **Synod Delegates** and **Alternates**. At St Ann's Annual Meeting last Sunday there was no candidate for Warden, so we are still looking for a **Warden from St Ann's**. We also need a **Safe Church Officer** and someone who would be willing to work with Carolyn Carmichael in the year ahead to take over the organization of the annual **10 000 Villages** sale. St Paul's could certainly use a **Chapel Warden**. Claude Morrison did an excellent job, and no one has taken this on since he stepped down. In the past the Parish has often had a **Primates World Relief and Development Officer** and a **Bible Society representative**. The Diocese also encourages Parishes to have a '**Communications Officer**'. Also, our Parish Treasurer has said on several occasions that there should be at least two other people who know how the Parish's accounting system works and what is involved with the position of Treasurer. He is not planning to give up this work any time soon. His point is that more than one person should know how the Parish's finances work.

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THURSDAY MORNING FEBRUARY 8TH.

Both the Thursday morning study groups ('Fathers and Forbears' after Morning Prayer and breakfast, and the 'Miracles and Parables' Bible Study at 10 a.m.) are cancelled this week. The Bishop is calling the clergy together in Fredericton Thursday for a Clergy Day.

LENTEN READING.

Opportunities to talk about our Lenten reading (Dorothy L. Sayers on the seven deadly sins) will begin the Friday after Ash Wednesday. Anyone and everyone is welcome to meet on Friday afternoons in Lent at 4:00 at Cranewood. If this time does not work, speak to the Rector about setting up another group at a time and place that does work for you.