

THE DAILY OFFICE

	Morning Prayer	Evening Prayer
QUINQUAGESIMA ¹ February 11	Psalms 84, 133	Psalm 103 Genesis 41:1-40 1 John 4:7-end
Monday, February 12	Psalm 65 Genesis 31:1-21 Matthew 23:13-end	Psalm 66 Genesis 31:22-32:2 Romans 12
Shrove Tuesday February 13	Psalm 69 Genesis 32:3-30 St Matthew 24:1-28	Psalm 71 Genesis 33 Romans 13
ASH WEDNESDAY , ² February 14	Psalms 6, 143 Isaiah 57:15-end St Mark 2:13-22	Psalm 102 Isaiah 58 Hebrews 3:12-4:13
Thursday, February 15	Psalm 78, Part 1 Genesis 35:1-20 Matthew 24:29-end	Psalm 78, Part 2 Genesis 37 Romans 14
Friday, February 16	Psalms 82, 83 Genesis 39 Matthew 25:31-end	Psalm 84, 85 Genesis 40 Romans 15
Saturday, February 17	Psalm 89, Part 1 Genesis 41:1-40 Matthew 25:31-end	Psalm 89, Part 2 Genesis 41:41-end Romans 16

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 136.

² The Penitential Service appointed for Ash Wednesday begins on page 611 in the Prayer Book. The Collect, Epistle and Gospel for Holy Communion on this

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Dorothy L. Sayers on the Seven Deadly Sins

#3: 'Gluttony'

The third warm-hearted sin is named *Gula* in Latin and in English, *Gluttony*. In its vulgarest and most obvious form we may feel that we are not much tempted to it. Certain other classes of people-not ourselves-do, of course, indulge in this disreputable kind of wallowing. Poor people of coarse and unrefined habits drink too much beer. Rich people, particularly in America and in those luxury hotels which we cannot afford, stuff themselves with food. Young people-especially girls younger than ourselves drink far too many cocktails and smoke like chimneys. And some very reprehensible people contrive, even in war-time, to make pigs of themselves in defiance of the rationing order- like the young woman who (according to a recent gossip column) contrived to eat five separate lunches in five separate restaurants in the course of a single morning. But on the whole, England in war-time is not a place where the majority of us can very easily destroy our souls with Gluttony. We may congratulate ourselves that, if we have not exactly renounced our sins, this particular sin at any rate has renounced us.

Let us seize this breathing-space, while we are out of reach of temptation, to look at one very remarkable aspect of the sin of Gula. We have all become aware lately of something very disquieting about what we call our economic system. An odd change has come over us since the arrival of the machine age. Whereas formerly it was considered a virtue to be thrifty and content with one's lot, it is now considered to be the mark of a progressive nation that it is filled with hustling, go-getting citizens, intent on raising their standard of living. And this is not interpreted to mean merely that a decent sufficiency of food, clothes, and shelter is attainable by all citizens. It means much more and much less than this. It means that every citizen is encouraged to consider more, and more complicated, luxuries necessary to his well-being. The gluttonous consumption of manufactured goods had become, before the war, the prime civic virtue. And why? Because the machines can produce cheaply only if they produce in vast quantities; because unless the machines can produce cheaply nobody can afford to keep them running; and because, unless they are kept running, millions of citizens will be thrown out of employment, and the community will starve.

We need not stop now to go round and round the vicious circle of production and consumption. We need not remind ourselves of the furious barrage of advertisement by which people are flattered and frightened out of

a reasonable contentment into a greedy hankering after goods which they do not really need; nor point out for the thousandth time how every evil passion-snobbery, laziness, vanity, concupiscence, ignorance, greed-is appealed to in these campaigns. Nor how unassuming communities (described as “backward countries”) have these desires ruthlessly forced upon them by their neighbours in the effort to find an outlet for goods whose market is saturated. And we must not take up too much time in pointing out how, as the necessity to sell goods in quantity becomes more desperate the people’s appreciation of quality is violently discouraged and suppressed. You must not buy goods that last too long, for production cannot be kept going unless the goods wear out, or fall out of fashion, and so can be thrown away and replaced with others. If a man invents anything that would give lasting satisfaction, his invention must be bought up by the manufacturer so that it may never see the light of day. Nor must the worker be encouraged to take too much interest in the thing he makes; if he did, he might desire to make it as well as it can be made, and that would not pay. It is better that he should work in a soulless indifference, even though such treatment should break his spirit, and cause him to hate his work. The difference between the factory hand and the craftsman is that the craftsman lives to do the work he loves; but the factory hand lives by doing the work he despises. The service of the machine will not have it otherwise. We know about all this, and must not discuss it now-but I will ask you to remember it.

The point I want to make *now* is this: that whether or not it is desirable to keep up this fearful whirligig of industrial finance based on gluttonous consumption, it could not be kept up for a single moment without the co-operative gluttony of the consumer. Legislation, the control of wages and profits, the balancing of exports and imports, elaborate schemes for the distribution of surplus commodities, the State ownership of enterprise, complicated systems of social credit, and finally wars and revolutions are all invoked in the hope of breaking down the thing known as the present Economic System. Now it may well be that its breakdown would be a terrific disaster and produce a worse chaos than that which went before-we need not argue about it. The point is that, without any legislation whatever, the whole system would come crashing down in a day if every consumer were voluntarily to restrict his purchases to the things he really needed. “The fact is,” said a working man the other day at a meeting, “that when we fall for these advertisements we’re being had for mugs.” So we are. The sin of Gluttony, of Greed, of overmuch stuffing of ourselves, is the sin that has delivered us over into the power of the machine.

In evil days between the wars we were confronted with some ugly contrasts between plenty and poverty. Those contrasts should be, and must be,

reduced. But let us say frankly that they are not likely to be reduced, so long as the poor admire the rich for the indulgence in precisely that gluttonous way of living which rivets on the world the chain of the present economic system, and do their best to imitate rich men’s worst vices. To do that is to play into the hands of those whose interest it is to keep the system going. You will notice that, under a war economy, the contrast is being flattened out; we are being forced to reduce and regulate our personal consumption of commodities, and to revise our whole notion of what constitutes good citizenship in the financial sense. This is the judgment of this world: when we will not amend ourselves by Grace, we are compelled under the yoke of Law. You will notice also that we are learning certain things. There seems, for example, to be no noticeable diminution in our health and spirits due to the fact that we have only the choice of, say, half a dozen dishes in a restaurant instead of forty. In the matter of clothing, we are beginning to regain our respect for stuffs that will wear well; we can no longer be led away by the specious argument that it is smarter and more hygienic to wear underlinen and stockings once and then throw them away than to buy things that will serve us for years. We are having to learn, painfully, to save food and material and to salvage waste products; and in learning to do these things we have found a curious and stimulating sense of adventure. For it is the great curse of Gluttony that it ends by destroying all sense of the precious, the unique, the irreplaceable. But What will happen to us when the war-machine ceases to consume our surplus products for us? Shall we hold fast to our rediscovered sense of real values and our adventurous attitude of life? If so, we shall revolutionize world economy without any political revolution. Or shall we again allow our Gluttony to become the instrument of an economic system that is satisfactory to nobody? That system as we know it thrives upon waste and rubbish-heaps. At present the waste (that is, sheer gluttonous consumption) is being done for us in the field of war. In peace, if we do not re- vise our ideas, we shall ourselves become its instruments. The rubbish-heap will again be piled on our own doorsteps, on our own backs, in our own bellies. Instead of the wasteful consumption of trucks and tanks, metal and explosives, we shall have back the wasteful consumption of wireless sets and silk stockings, drugs and paper, cheap pottery and cosmetics-all the slop and swill that pour down the sewers over which the palace of Gluttony is built.

Next week: *AVARICE or COVETOUSNESS*

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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.

THURSDAY MORNING FEBRUARY 15TH.

Both the Thursday morning study groups begin again this week:

'Fathers and Forebears' after
Morning Prayer (7:30 a.m.) and
Breakfast (8:15 p.m.)
until 9:30 a.m.

Bible Study: 'Miracles and Parables'. 10:00 a.m. at St Paul's.

LENTEN READING over COFFEE – 4 p.m. Fridays

Opportunities to talk about our Lenten reading (Dorothy L. Sayers on the seven deadly sins) begin this Friday. 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.