

HEAR WHAT THE SPIRIT IS SAYING

In Scripture and Prayer and The Great Cloud of Witnesses

Week of June 5, 2022

Collect for the Day of Pentecost

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

or this

O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

~BCP 227

Acts 2:1-21 Common English Bible 2011

¹ When Pentecost Day arrived, they were all together in one place. ² Suddenly a sound from heaven like the howling of a fierce wind filled the entire house where they were sitting. ³ They saw what seemed to be individual flames of fire alighting on each one of them. ⁴ They were all filled with the Holy Spirit and began to speak in other languages as the Spirit enabled them to speak. ⁵ There were pious Jews from every nation under heaven living in Jerusalem. ⁶ When they heard this sound, a crowd gathered. They were mystified because everyone heard them speaking in their native languages. ⁷ They were surprised and amazed, saying, “Look, aren’t all the people who are speaking Galileans, every one of them?” ⁸ How then can each of us hear them speaking in our native language? ⁹ Parthians, Medes, and Elamites; as well as residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the regions of Libya bordering Cyrene; and visitors from Rome (both Jews and converts to Judaism), ¹¹ Cretans and Arabs—we hear them declaring the mighty works of God in our own languages!” ¹² They were all surprised and bewildered. Some asked each other, “What does this mean?” ¹³ Others jeered at them, saying, “They’re full of new wine!” ¹⁴ Peter stood with the other eleven apostles. He raised his voice and declared, “Judeans and everyone living in Jerusalem! Know this! Listen carefully to my words! ¹⁵ These people aren’t drunk, as you suspect; after all, it’s only nine o’clock in the morning! ¹⁶ Rather, this is what was spoken through the prophet Joel:

2

¹⁷ In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy. Your young will see visions. Your elders will dream dreams. ¹⁸ Even upon my servants, men and women, I will pour out my Spirit in those days, and they will prophesy. ¹⁹ I will cause wonders to occur in the heavens above and signs on the earth below, blood and fire and a cloud of smoke. ²⁰ The sun will be changed into darkness, and the moon will be changed into blood, before the great and spectacular day of the Lord comes. ²¹ And everyone who calls on the name of the Lord will be saved.

Romans 8:14-17 New Jerusalem Bible 1985

¹⁴ All who are guided by the Spirit of God are sons of God; ¹⁵ for what you received was not the spirit of slavery to bring you back into fear; you received the Spirit of adoption, enabling us to cry out, 'Abba, Father!' ¹⁶ The Spirit himself joins with our spirit to bear witness that we are children of God. ¹⁷ And if we are children, then we are heirs, heirs of God and joint-heirs with Christ, provided that we share his suffering, so as to share his glory.

John 14:8-17, 25-27 New Revised Standard Version 1989

⁸Philip said to Jesus, "Lord, show us the Father, and we will be satisfied." ⁹Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves."

¹²"Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me for anything, I will do it."

¹⁵ "If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another Advocate, to be with you forever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."

²⁵I have said these things to you while I am still with you. ²⁶But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. ²⁷Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.]

Psalm 104:25-35, 37 1979 BCP 736-37

- 25 O Lord, how manifold are your works! *
in wisdom you have made them all;
the earth is full of your creatures.
- 26 Yonder is the great and wide sea with its living things
too many to number, *
creatures both small and great.
- 27 There move the ships, and there is that Leviathan, *
which you have made for the sport of it.
- 28 All of them look to you * to give them their food in due season.
- 29 You give it to them; they gather it; *
you open your hand, and they are filled with good things.
- 30 You hide your face, and they are terrified; *
you take away their breath, and they die and return to their dust.
- 31 You send forth your Spirit, and they are created; *
and so you renew the face of the earth.
- 32 May the glory of the Lord endure for ever; *
may the Lord rejoice in all his works.
- 33 He looks at the earth and it trembles; *
he touches the mountains and they smoke.
- 34 I will sing to the Lord as long as I live; *
I will praise my God while I have my being.
- 35 May these words of mine please him; * I will rejoice in the Lord.
- 37 Bless the Lord, O my soul. * Hallelujah!

✿ Supplemental Resources ✿

Acts 2:1-21: A Pastoral Perspective

By Michael Jinkins, Academic Dean and Professor of Pastoral Theology, Austin Presbyterian

In the 1990s, the late Arthur Schlesinger Jr., the historian and public intellectual, raised a concern about the looming Balkanization of American society. Tribal interests and ethnic identities, he feared, would unravel the fragile bonds of unity in culture. People of differing ethnicities, races, and languages crowded together onto the same small plot of real estate spelled trouble with a capital T for Schlesinger. He feared the kind of social disintegration that occurred in the former Yugoslavia and led to ethnic cleansing. “Unless a common purpose binds them together, tribal hostilities will drive them apart,” he wrote.¹

In light of tensions around the world, Schlesinger’s concerns must be taken seriously. In light of today’s text, however, his concerns need not paralyze us in anxiety or restrain us from both taking seriously and celebrating the rich diversity of God’s world.

The text startles us with a scene of almost unimaginable liveliness verging on chaos: sound like the rush of a mighty wind filled the whole house; tongues of fire appeared among the people; and as the crowd was filled with the Spirit of God, they spoke a cacophony of languages. Galileans, Parthians, Medes ... a roll call of peoples all represented in the crush of humanity as the winds of God’s Spirit blew and the ecstatic fire spread.

At the heart of this text, however, we do not find a historian terrified about diversity, but witnesses “bewildered,” then “amazed and astonished,” because each person heard and understood what was said in his or her own language. In a breathtaking reversal of the story of the tower of Babel, when proud humanity was divided by the plurality of languages (Gen. 11:1–9), Pentecost represents the inbreaking of God’s purposes for all humanity, bringing humanity together in understanding, despite their differences. Even as Genesis begins with the stunning good news that humanity was created in the image of God (Gen. 1:26–27) and that our highest purpose lies in trusting God—a trust violated in inappropriate self-confidence and independence at Babel—Pentecost tells us the good news that our humanity, ruined and distorted in our distrust, has been restored in Jesus Christ. The Spirit that animated his life, that united him to God the Father and empowered him to be fully the human image of God, is now shared with us. Thus the cacophony of voices becomes a chorus of praise, babble

becomes communication, and community is fashioned out of potential adversaries.

Not everyone, even on the day of Pentecost, was convinced that a good thing was happening among those who were caught up in the Spirit of God. Some, in their amazement, were ready to attribute the ecstasy to God, while others simply thought the disciples and other visitors were drunk. When Peter stood to preach, at the climax of this scene, he moved quickly to disabuse those who were muttering: “They are drunk with new wine.” No, said Peter, these people are not drunk. They are the living fulfillment of the long promise of God. God’s Word is being heard, God’s Spirit is being shared, and God’s communion is being brought into existence among humanity here and now.

The prophetic poetry of Joel is pressed into the service of a new vision made necessary by God’s incarnation in Jesus of Nazareth and God’s coming among the people of the Spirit. The perils of Balkanization are abundantly real, terrifyingly real: genocide, under the euphemism of ethnic cleansing, lurks under the mantle of religious and tribal purity; fanatic nationalism, under the misnomer of patriotism, lures even the most settled souls and devoted spirits of fellow citizens. And so people fear difference, otherness, the strangeness of the stranger. But the real threat of Balkanization lies not in the differences that God has woven into all parts of God’s creation, including humanity. The great danger of Balkanization lies in any group’s lust to power over others, its insistence that its identity alone reflects God’s nature and God’s way, its demand that the otherness of others be erased from the pages of history or from the face of the earth.

What was lost upon generations of persons of faith is recovered in the pages of the Acts of the Apostles, that the image of God is not something that adheres to the singular individual, as though God were a windowless monad, singular and distant, in whose image we were created in arrogant isolation. The image of God in which we were created is the image of the triune God of grace, as G. K. Chesterton observed, “a God of Love against a God of colourless and remote cosmic control.” When we say God the Trinity, we are saying that God is in God’s own being, a “Holy family.”² In the image of the God who, as Father, Son, and Holy Spirit, is eternal and living community, differentiated in person, united in love, we are ourselves created for community, and never fully live in God’s image until we live in communion. Communion assumes difference—not uniformity, not conformity to a single idealized form of life, or nationality, or ethnicity, or tribe.

Peter’s sermon reminds us of the promise of God—prophesied, envisioned, dreamed of, and longed for from long ages hence—that the

6

Spirit, the living presence of the eternal God, would pour down upon all humanity, and “then everyone who calls on the name of the Lord shall be saved,” in whatever languages they may use, by whatever names they may be called. Peter conjures up Joel’s vision of heavenly portents and earthly wonders, sun turned to darkness and moon to blood, signs of the coming of the Lord’s great and glorious day, the day that, Peter will soon tell this crowd, has already dawned in Jesus Christ, the same Christ whose Spirit blows through the house in which they are standing, whose fiery love created a community where only strangers stood before.

David L. Bartlett and Barbara Brown Taylor, eds., *Feasting on the Word: Preaching the Revised Common Lectionary: Year C, vol. 2* (Louisville, KY: Westminster John Knox Press, 2009)



God’s Covenant

God made a covenant with us. The word covenant means “coming together.” God wants to come together with us. In many of the stories in the Hebrew Bible, we see that God appears as a God who defends us against our enemies, protects us against dangers, and guides us to freedom. God is God-for-us. When Jesus comes a new dimension of the covenant is revealed. In Jesus, God is born, grows to maturity, lives, suffers, and dies as we do. God is God-with-us. Finally, when Jesus leaves he promises the Holy Spirit. In the Holy Spirit, God reveals the full depth of the covenant. God wants to be as close to us as our breath. God wants to breathe in us, so that all we say, think, and do is completely inspired by God. God is God-within-us. Thus, God’s covenant reveals to us how much God loves us.

Nouwen, Henri J. M.. *Bread for the Journey: A Daybook of Wisdom and Faith* (p. 65). HarperCollins. Kindle Edition.

Gifts and Fruit of the Holy Spirit

1830 The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit.

1831 The seven gifts of the Holy Spirit [Isaiah 11:2](#) are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.

1832 The fruits of the Spirit [Galatians 5:22-23](#) are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: “charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.”

Catholic Church, *Catechism of the Catholic Church, 2nd Ed.* (Washington, DC: United States Catholic Conference, 2000), 450–451.

Spiritual Day Hike

In the landscape where Spirit & World intersect



Week of June 5, 2022

This Week's Holy Women and Men (Witnesses to inspire us)

Commemorations in the Episcopal Church are listed in the Book of Common Prayer (BCP), in Lesser Feasts and Fasts (LFF), and in a Great Cloud of Witnesses (GCoW).

Here are the Holy Women and Men remembered this week:

Jun 5 [DAY OF PENTECOST](#) BCP

Jun 5.....[Boniface](#), Archbishop of Mainz, Missionary to Germany, & Martyr, 754 GCoW

Jun 6.....[Ini Kopuria](#), Founder of the Melanesian Brotherhood, 1945 GCoW

Jun 7.....[The Pioneers of the Episcopal Anglican Church of Brazil](#), 1890 GCoW

Jun 8.....[Roland Allen](#), Mission Strategist, 1947 GCoW

Jun 8.....[Melania the Elder](#), Monastic, 410 LFF

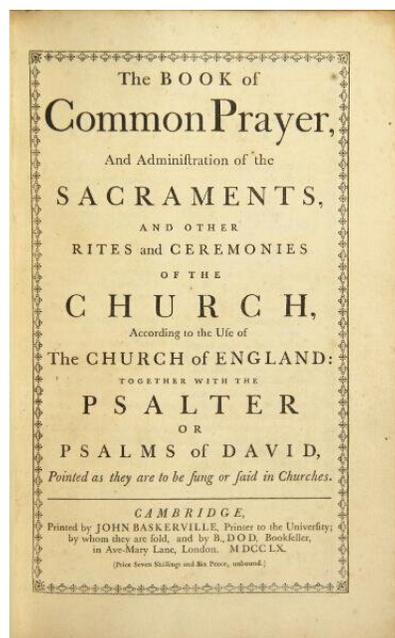
Jun 9.....[Columba](#), Abbot of Iona, 597 LFF

Jun 10.....[Ephrem of Nisibis](#), Deacon and Poet, 373 LFF

Jun 11.....[SAINT BARNABAS THE APOSTLE](#) BCP

First Book of Common Prayer, 1549

Note: This commemoration is usually observed on a weekday following the day of Pentecost.



The first Book of Common Prayer came into use on the Day of Pentecost, June 9, 1549, in the second year of the reign of King Edward VI. From it have descended all subsequent editions and revisions of the Book in the Churches of the Anglican Communion.

Though prepared by a commission of learned bishops and priests, the format, substance, and style of the Prayer Book were primarily the work of Thomas Cranmer, Archbishop of Canterbury, 1533–1556. The principal sources employed in its compilation were the medieval Latin service books of the Use of Sarum (Salisbury), with enrichments from the Greek liturgies, certain ancient Gallican rites, the vernacular German forms prepared by Luther, and a revised Latin liturgy of the reforming Archbishop Hermann of Cologne.

The Psalter and other biblical passages were drawn from the English “Great Bible” authorized by King Henry VIII in 1539, and the Litany was taken from the English form issued as early as 1544.

The originality of the Prayer Book, apart from the felicitous translations and paraphrases of the old Latin forms, lay in its simplification of the complicated liturgical usages of the medieval Church, so that it was suitable for use by the laity as well as by the clergy. The Book thus became both a manual of common worship for Anglicans and a primary resource for their personal spirituality.

A Great Cloud of Witnesses, 2018

From the mountain top: Our Book of Common Prayer

The Book of Common Prayer owes its character above all to one man: Thomas Cranmer, Archbishop of Canterbury from 1533 to 1556. While the liturgy of the Prayer Book is sometimes described as ‘timeless’, it is in fact rooted firmly in the time of the Reformation and in Cranmer’s personal views and character. Other people contributed material to the Prayer Books of 1549 and 1552, and there were substantial and important revisions later, especially in the book of 1662. But the overall character of the Book of Common Prayer as shaped by Cranmer remained, and to a large extent shapes Anglican devotion to the present day.

Charles Hefling; Cynthia Shattuck. *The Oxford Guide to the Book of Common Prayer A Worldwide Survey* (p. 21). Kindle Edition.

In many ways, the Book of Common Prayer defines and sets forth the faith and teachings of the Episcopal Church. Instead of spelling out our doctrines in a formal teaching document, we Episcopalians prefer to pray our way to belief. This way of moving from prayer to belief and back again is expressed in a Latin phrase, *lex orandi, lex credendi*—the law of prayer is the law of belief. In other words, our praying shapes our believing and our believing shapes our prayer.

Black, Vicki K.. *Welcome to the Book of Common Prayer* (Welcome to the Episcopal Church Series) . Church Publishing Inc.. Kindle Edition, Location 128.

It is not easy to define an Episcopalian. Yet, in spite of all our differences, we have one outstanding characteristic: We are a prayer book people.

John H. Westerhoff. *Living Faithfully as a Prayer Book People* (Kindle Locations 44-45). Church Publishing Inc.. Kindle Edition.

Fundamentally, Anglicans (that includes us Episcopalians) are Christians who worship according to some authorized edition of a Book of Common Prayer and are in communion with the See of Canterbury in England. Our primary identity is as a community of practice. That is, we are bound together by our liturgy rather than by doctrinal propositions, moral absolutes, or social organization. Orthodoxy for us is right worship more than right belief. Our life of prayer shapes our beliefs, attitudes, and behaviors.

To answer what we believe about the Christian life of faith, we turn to our prayer book and engage in a process of interpreting its content.

John H. Westerhoff. *Living Faithfully as a Prayer Book People* (Kindle Locations 52-56). Church Publishing Inc.. Kindle Edition.

Our Episcopal/Anglican understanding of being a prayer book people developed over time. As such, it is the story of our continuing struggles to maintain unity amid diversity, to be fully catholic and fully Protestant, and to be grounded in a historic past and yet relevant to an ever-changing present context.

John H. Westerhoff. *Living Faithfully as a Prayer Book People* (Kindle Locations 192-194). Church Publishing Inc.. Kindle Edition.

The 1662 Book of Common Prayer is unique among the worship books of Christendom in having become the touchstone for the ethos and even, for hundreds of years, the unity of a whole church. It is less the expression of a fixed doctrinal consensus, though it takes for granted a number of clear theological positions; more the creation of a doctrinal and devotional climate. As such it has also helped to shape a long literary tradition in the English language; not many liturgical texts can still provide titles for detective stories.

But it has also been the template and the inspiration for many other essays in the composing of liturgy in local languages. Even in the English-speaking world before 1900, it had undergone reconceiving and revision. Despite attempts to treat it as a sort of unmoving polestar in the Anglican firmament, its fate has been varied, and its power has depended less on a uniform adherence to its text than on its status as a model of composition and the definer of an Anglican ‘common sense’.

Archbishop Rowan Williams in Charles Hefling; Cynthia Shattuck. *The Oxford Guide to the Book of Common Prayer A Worldwide Survey* (p. xiii). Kindle Edition.

University Press, (2005), 160.

June 8: Melania the Elder, Monastic, 410

Melania was a part of the first generation of Roman aristocrats who were expected to embrace Christianity and lived to see it become the official religion of the Empire. She was born in 341 in Spain and moved to Rome following her marriage, where she was widowed at the age of 22. Only one of her children, a son, survived her and she gave him into the care of a guardian so that she might pursue a monastic vocation.

Leaving Rome, she went to Alexandria where she used her fortune to support monastics, teachers, and pilgrims. While in Egypt, Melania studied asceticism and theology with the great desert fathers. During a purge of the monasteries by the Arian bishop of Alexandria, Melania traveled to Palestine where she would spend the majority of her life.

Arriving in Jerusalem sometime after 372, she founded two monasteries on the Mount of Olives. These communities practiced lavish hospitality for the many pilgrims who came to the sites of Christ's passion and resurrection – all paid for by Melania. Her work of hospitality was especially significant for the many women making pilgrimage: the roads were not a safe place for travelers, and women were particularly vulnerable.

In an era when aristocratic Roman widows were expected to embrace the virtues of modesty and reserve, Melania was theologically outspoken and never shied away from expressing her passion for asceticism. She promoted theological tolerance and the unity of Christianity. A committed scholar, she studied the works of Origen, Basil the Great, and Gregory of Nazianzus. She was a teacher and spiritual director to many of the most prominent theologians and spiritual writers of her day, most notably Evagrius, whom she counseled through a spiritual crisis and then clothed as a monk. His *Letter to Melania* is one of his most profound works of ascetical and mystical theology.

Late in her life, on a visit to Rome to see her son, she inspired his daughter, also named Melania, to embrace the religious life. Known as Melania the Younger, she also became a monastic and followed her grandmother back to Jerusalem. Melania the Elder entered into eternal life in 410.

Lesser Feasts and Fasts, 2018

Collect for the Commemoration

Most High and Merciful God, who called your servant Melania to forsake earthly comforts in order to devote herself to studying the scriptures and to welcoming the poor; instruct us in the ways of poverty and the grace of hospitality, that we might comfort those who have no place to rest and teach the way of your love; through Jesus Christ our Lord. Amen.

June 11: Saint Barnabas, Apostle

“Joseph, a Levite born in Cyprus, whom the apostles called Barnabas (which means son of encouragement), sold a field he owned, brought the money, and turned it over to the apostles” (Acts 4:36–37). This first reference in the New Testament to Barnabas introduces one whose missionary efforts would cause him to be called, like the Twelve, an apostle.

As a Jew of the diaspora, Barnabas had much in common with Paul. When Paul came to Jerusalem after his conversion, the disciples were afraid to receive him. It was Barnabas who brought Paul to the apostles, and declared to them how, on the road to Damascus, Paul had seen the Lord, and had preached boldly in the name of Jesus (Acts 9:27). Later, Barnabas, having settled in Antioch, sent for Paul to join him in leading the Christian church in that city.

Barnabas and Paul were sent by the disciples in Antioch to carry famine relief to the church in Jerusalem. Upon their return, the church in Antioch sent them

on their first missionary journey beginning at Cyprus. At Lystra in Asia Minor, the people took them to be gods, supposing the eloquent Paul to be Mercury, the messenger of the gods, and Barnabas to be Jupiter, the chief of the gods, a testimony to the commanding presence of Barnabas.

The association of Barnabas and Paul was broken, after their journey, by a disagreement about Mark, who had left the mission to return to Jerusalem. After attending the Council of Jerusalem with Barnabas, Paul made a return visit to the churches that he and Barnabas had founded in Asia Minor. Barnabas and Mark went to Cyprus, where Barnabas is traditionally honored as the founder of the church. Tradition has it that he was martyred at Salamis in Cyprus.

Lesser Feasts and Fasts, 2018

Barnabas, St. A Jewish Levite of Cyprus who became one of the earliest Christian disciples at Jerusalem. Along with St Paul, he is called an Apostle (Acts 14:14). His original name was Joseph, but he was ‘surnamed Barnabas by the Apostles’, the word ‘Barnabas’ being interpreted by St Luke as ‘son of consolation’ (υἱὸς παρακλήσεως, Acts 4:36). It was he who introduced Paul, perhaps an acquaintance of long standing, to the Apostles after his conversion (Acts 9:27), and was sent by them to inquire into the situation at Antioch, where Christianity was being preached to Gentiles on a new scale (11:22 ff.). Having approved, he fetched Paul from Tarsus to help him in the first ‘missionary journey’ which followed (Acts 13 and 14), beginning with Cyprus. Indeed, in this he was originally the leader, though Paul very soon became the more prominent. At the so-called council at Jerusalem (Acts 15) he defended the claims of the Gentile Christians, and after it returned to Antioch with Paul (15:30). Owing to a dispute with Paul over John Mark, ‘they parted asunder one from the other’ (15:39), and Barnabas sailed for Cyprus. He probably continued to travel widely, as later Paul mentions him as if he were known to the Galatians (Gal. 2:1, 2:13), the Corinthians (1 Cor. 9:6), and possibly the Colossians (Col. 4:10). He is the traditional founder of the Cypriot Church, and legend asserts that he was martyred at Salamis in AD 61. Acc. to another tradition he was one the seventy of Lk. 10:1, and to a third the founder of the Church of Milan and its first bishop. Tertullian attributes to his authorship the Ep. to the Hebrews. Feast day, 11 June.

F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford



Saint Barnabas is the patron saint of Cyprus, Antioch, against hail storms, and invoked as a peacemaker. Source: [Catholic Online](#)

Symbols associated with Saint Barnabas: A staff in one hand and an open book in the other; or a rake. Source E. Cobham Brewer, ed., *Dictionary of Phrase and Fable* (London; Paris; Melbourne: Cassell and Company, Limited, 1895), 1199.

A Windy Landscape: Scripture & Tradition and The Holy Spirit



seven gifts of the Holy Spirit. They are: (1) wisdom; (2) understanding; (3) counsel; (4) fortitude; (5) knowledge; (6) piety; (7) fear of the Lord. The list is taken from Is. 11:2 (Vulgate text, which adds *pietas* to the six in the AV and RV).

F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 1499.

Vulgate The Latin version of the Bible (*editio vulgata*) most widely used in the West. It was for the most part the work of St Jerome, and its original purpose was to end the great differences of text in the Old Latin manuscripts circulating in the latter part of the 4th cent.

F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 1722.

Isaiah 11:2 in translation

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. (Isaiah 11:1, NRSV)

KJV

And the spirit of the LORD shall rest upon him, The spirit of **wisdom** and **understanding**, The spirit of **counsel** and **might**, The spirit of **knowledge** and of the **fear of the LORD**

The Holy Bible: King James Version, Electronic Edition of the 1900 Authorized Version. (Bellingham, WA: Logos Research Systems, Inc., 2009)

Tanakh

The spirit of the LORD shall alight upon him: A spirit of **wisdom** and **insight**, A spirit of **counsel** and **valor**, A spirit of **devotion** and **reverence for the LORD**.

Jewish Publication Society, *Tanakh: The Holy Scriptures* (Philadelphia: Jewish Publication Society, 1985)

NRSV

The spirit of the LORD shall rest on him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and the **fear of the LORD**.

The Holy Bible: New Revised Standard Version (Nashville: Thomas Nelson Publishers, 1989)

Prayer for the newly baptized

Heavenly Father, we thank you that by water and the **Holy Spirit** you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an **inquiring and discerning heart**, the **courage to will and to persevere**, a spirit **to know and to love you**, and the **gift of joy and wonder in all your works**. Amen. BCP 308