

# The Hillside Messenger

## A Message from the Rector: The Fruit of the Holy Spirit: Temperance

The final article in my series on the fruit of the Holy Spirit as listed in *Galatians 5:22-23* expounds the virtue of temperance, also known as self-control. Many think of temperance as abstinence from alcohol, a virtue which was the clarion call of the Temperance Movement in the USA and which the government tried to enforce by passing the Eighteenth Amendment. Of course, the great motive for this movement was to stop the abuse of alcohol which was affecting many American families. Though Prohibition (1920-1933) actually halved alcohol consumption in the 1920s, the popular view is that it was a failure in that many made huge profits from the illegal sale of alcohol, the problem of alcoholism continued, and gang vio-

lence escalated. This illustrates how deep-rooted the lack of temperance is in human nature.

But temperance is not just applicable to the use of alcohol, since it is a virtue that applies to all our sensual appetites. J.H. Thayer, in his *New Greek-English Lexicon*, defines temperance (Greek *engkrateia*) as “the virtue

control of his appetite for sensual pleasures (“Temperance,” *New Advent Catholic Encyclopedia*), such as the consumption of food and drink and the use of sex within marriage. Temperance, however, considered as a fruit of the Holy Spirit, not only applies to abstinence and chastity, which are subordinate

virtues of the Spirit, but also to all our thoughts, words, and deeds, as well as our emotions and desires. *The Merriam-Webster Dictionary* defines temperance in this



of one who masters his desires and passions, especially his sensual appetites.” In Roman Catholic theology, temperance is one of the four cardinal virtues, the others being prudence, justice, and fortitude. Traditional Catholic theology holds that it is by the norms of reason that a man exercises temperance, or the

way: “the practice of always controlling your actions, thoughts, or feelings so that you do not eat or drink too much, become too angry, etc.” Clearly, then, temperance means self-control in all areas of life. The opposite of temperance is lack of self-control, which manifests in various forms

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such as idolatry, anger, pride, violence, envy, lust, sloth, adultery, immorality, gluttony, drunkenness, greed, theft, oppression, and so on. It is worth noting that first in the list of the virtues or fruits of the Holy Spirit is love and last is temperance: The first virtue and the last are linked in that temperance controls all the other “loves” of our lives and moderates them so that our first love for God and our secondary love for our fellow human beings can be properly expressed. Each of these, love and temperance, feeds the other.

Now how shall we grow this virtue of temperance, or self-control, in our lives? First, we must recognize that temperance is grown and produced by the Holy Spirit and that it is His will for us to have self-control. He will gladly help us to yield to His control of every part of our lives, including our emotions and desires. He wants us to submit ourselves completely to the Lord Jesus Christ. Therefore, He urges us through St. Paul in **Romans 12:1-2**:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be

not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

A “living sacrifice” means an offering that is alive. We are continually give our whole being to God in worship, witness, and service. This complete worship is “reasonable”, that is, spiritual, following from Christ’s own gift of Himself on the cross for the world. The heart of self-control is to yield yourself to God to be fully governed by Him. This is a daily act of worship, in which we must also be transformed by renewing our minds with the word of God and with prayer so that we come to know the good, acceptable, perfect will of God in all that we think, say, and do.

Each of us must also know his own weaknesses and refuse to allow any emotions or desires to get out of control. Habitual anger, habitual lust, habitual gluttony, for example, are simply not acceptable to God. We must make every effort by the grace of God to overcome all these things. None of us should assume that any sinful habit we have is here to stay and we can do nothing about it. We must not attempt to use excuses such as, “I can’t help being a glutton”, “I can’t

help being lustful”, or “I can’t help provoking someone to anger”.

No matter how many times in the past we have done wrong, no matter how enslaved we may feel to some vice, there is always hope through the Holy Spirit, and we always have a choice. **Romans 6** plainly teaches us that continuing to live in sin is not compatible with the Christian life. In Christ, we have died to sin and therefore must no longer live in it. God promises us that there is a way out of every temptation (**I Corinthians 10:13**). We must “reckon ourselves dead indeed to sin and alive to God” (**Romans 6:11**), always looking for the means of escape when we feel tempted by sin. We must take a conscious decision to do this, to be determined not to sin, and this decision must be taken in every circumstance every day.

To help us in this process of gaining the victory of temperance, God has given us the faculty of reason and we should use it in the service of the Lord. For example, what good is it to be angry, or greedy, or to speak harshly to those we love? What good does it do them or us? If we examine our motives carefully, we shall see that no good comes from angry outbursts or harsh words— or indeed any

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kind of sin— but only hurt and harm to others and to ourselves and grief to the Holy Spirit. Perhaps by considering the effect of our actions on others we can become more watchful against sinful habits and reactions in our own lives. For example, at refreshment time after church services, is it right for any of us to assume that he should have more cookies or muffins than another person? Should we not rather think of others who have not yet come downstairs for coffee or refreshments, because they are busy with ministry duties such as the work of the Sacristans, or Altar Guild? So we see that love (*agape*) for one another influences our self-control.

Temperance is necessary to the Christian life, as is every other virtue of the Holy Spirit. St. Peter urges his readers to add temperance to knowledge, and patience (endurance) to temperance (*II St. Peter 1:6*). Temperance must be exercised with endurance, that is, persistently throughout our lives. St. Peter says that without the virtues he lists (including temperance), a Christian is blind, short-sighted, and has forgotten that he was cleansed from his former sins (*II St. Peter 1:9*).

The role of self-discipline in cultivating temperance is helpful.

For example, when one struggles with a tendency to speak when one should not, exercising silence as a discipline may be helpful, or if one eats too much food, the exercise of abstinence is helpful, even if only for a little while. The disciplines of daily prayer and Bible study will help us in strengthening self-control in all areas of our lives.

Exercising the virtue of faith in the Lord Jesus Christ and surrendering our lives to Him daily will also strengthen the virtue of temperance in our lives.

Besides all this, there are many saints whose lives displayed the virtue of temperance. To these also, as supremely to the Lord Jesus Christ, we can look for examples of temperance. St. Thérèse of Lisieux, for example, by trusting in the Lord Jesus Christ to make her holy and by doing little deeds of kindness with great love, overcame the stubborn, self-willed nature she had had as a child with wild emotions and outbursts. One of her well-known sayings is, “Perfection consists in doing His will, in being what He wills us to be.” The role of prayer in strengthening and developing temperance was emphasized by St. Ephraem of Syria when he wrote this about prayer: “Virtues are formed by prayer. Prayer preserves temperance. Prayer suppresses anger. Prayer prevents emotions of pride

and envy. Prayer draws into the soul the Holy Spirit, and raises man to Heaven.”

Temperance is self-control and moderation in all things. Without it, we cannot be said to lead a life under the dominion of the Holy Spirit. With temperance, our lives are not selfish and self-centered, but governed by God and altruistic.

Temperance refers to the life of self-mastery directed by the Holy Spirit and is a necessary complement to all the virtuous fruits of the Holy Spirit, reflecting, as they all do, the love of God. I end this article with a Prayer for Grace from the Morning Prayer portion of *Forms of Prayer to be used in Families* section of *The Book of Common Prayer*:

In particular, we implore Thy grace and protection for the ensuing day.

Keep us temperate in all things, and diligent in our several callings. Grant us patience under our afflictions. Give us grace to be just and up-

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***And beside this,  
giving all diligence,  
add to your faith virtue;  
and to virtue knowledge;  
and to knowledge temperance;  
and to temperance patience;  
and to patience godliness;  
and to godliness  
brotherly kindness;  
and to brotherly kindness charity.  
For if these things  
be in you, and abound,  
they make you that ye shall  
neither be barren nor unfruitful  
in the knowledge  
of our Lord Jesus Christ.  
But he that lacketh these things  
is blind, and cannot see afar off,  
and hath forgotten  
that he was purged  
from his old sins.***

**II St. Peter 1:5-9**

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right in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways. De-

fend us from all dangers and adversities; and be graciously pleased to take us, and all who are dear to us, under Thy fatherly care and protection. These things, and whatever else Thou

shalt see to be necessary and convenient to us, we humbly beg, through the merits and mediation of Thy Son Jesus Christ, our Lord and Saviour. Amen.

– *The Reverend Christopher Parrish*

## *Our Chapel Family Prayer List*

**O** God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving

health unto all nations. More especially we pray for Thy holy Church universal; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of

spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; especially those

for whom our prayers are desired:

Archbishop Beach;

Bishop Ilgenfritz;

Bishop Mott;

Dean Penfield;

Father Parrish;

Deacon Vogel;

Deacon Bracken;

the soldiers, sailors, marines, airmen, police officers, firefighters, and pilots who protect us every day;

our persecuted Christian brothers and sisters throughout the world;

all refugees;

Estelle Wilson;

Julia McNeely;

Claudia Schott;

Joya de Rossett;

Cord Frazier;

Emily Wallis;

Louise Xavier;

Sharon De Souza;

Scott and Brittany;

Don Cottam;

Joy Ware;

Tanya Theiler;  
Christian McKagan  
and his parents;

the Rolfe Family;

Lois Martins;

Paul and Lane;

Dale Quinn;

Lisa;

Ben;

Marion;

Samar and her family;

Bishop Don and Pat  
Miles;

and for all those who are in our hearts, that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

*Please note:* This prayer list was current as of June 29th. Please contact Father Parrish to make corrections.





## The Blessing of Trials

**We** have now come to the point in this series, based upon the idea that making a Christmas pudding illustrates some of the ways in which God works in the lives of His people, when we are ready to put our pud on the cooker and turn up the heat. I know from the “Ultimate Christmas Pudding” recipe I found on [www.nigella.com](http://www.nigella.com) that Nigella steams her puddings in two rounds, once for five hours and again on Christmas Day for an additional three hours. How does this represent a way God works in His people? It shows His care, His protection, and His process as He leads us from one step in our spiritual journeys to the next, even when those steps are uncomfortable.

You see, just as a pudding is only a mass of unappealing wet ingredients until it is cooked, God knows that we need tests and trials if we are to grow in our faith and become mature Christians<sup>1</sup>. We humans simply don’t develop spiritual strength by avoiding, or trying to avoid, problems. We need God to test and refine us.

And, of course, He does. God our Father wants us to become fully mature Christians, and so

He uses trials to prove and deepen our faith in Him<sup>2</sup>. The Bible is replete with examples. Consider Noah, whom God counted as the only righteous man of his generation<sup>3</sup>, who even so endured the Flood and thereby learned to trust even more fully in God<sup>4</sup>. Daniel’s three companions honored and wholeheartedly worshipped God<sup>5</sup>, yet they spent time in a fiery furnace and there experienced a new revelation of God’s glory and power so that they could lean upon Him in even greater reliance<sup>6</sup>.



Even St. Paul grew from his troubles, learning by suffering the indignity of escaping capture by being let down from a city wall in a basket that self-reliance had no place in his life<sup>7</sup> and from the thorn in his flesh that God’s grace was all-sufficient for his needs<sup>8</sup>.

Troubles are a certainty<sup>9</sup>. Sometimes they are sent as judgments<sup>10</sup>, sometimes they are given as tests<sup>11</sup>, and sometimes they happen so that the works of God may be displayed in us<sup>12</sup>. No matter why they come to

us, however, they are always God’s teaching moments and invitations to us to come closer to Him and learn to know Him better<sup>13</sup>. To this end, He promises:

“Do not fear, for I have redeemed you; I have summoned you by name; you are Mine. When you pass through the waters, I will be with you<sup>14</sup>; and when you pass through the rivers, they will not sweep over you<sup>15</sup>.

When you walk through the fire, you will not be burned; the flames will not set you ablaze<sup>16</sup>. For I am the LORD your God, the Holy One of Israel, your Savior;

*Isaiah 43:1b-3a*  
(NIV)

This great promise is why we can cheerfully do as St. James instructs us and “consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything” (*St. James 1:2-4* [NIV]).

– Kim Vogel

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### Footnotes

1. *I St. Peter 1:3-9*
  2. *Psalms 66:10; Isaiah 48:10; Daniel 11:35; Daniel 12:10; Zechariah 13:9; Proverbs 17:3*
  3. *Genesis 6:9; Genesis 7:1*
  4. *Genesis 7-8*
  5. *Daniel 3:16-18*
  6. *Daniel 3:19-29*
  7. *Acts 9:23-25; II Corinthians 11:30-33*
  8. *II Corinthians 12:7-10*
  9. *St. John 16:33*
  10. *Exodus 7:4* (This is only a single example.)
  11. *Genesis 22* (Again, just one example.)
  12. *St. John 9:1-3*
  13. *II Chronicles 20:9*
  14. *Exodus 12; Exodus 14*
  15. *Joshua 3*
  16. *Daniel 3*
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## Parish Postings

Evening Prayer will be conducted at 7:00 PM on the following Fridays:

July 1st

July 22nd

August 19th

September 2nd

Each service will be followed by dessert and an informal discussion of the upcoming Sunday's lessons. All are welcome to come enjoy these times of prayer and fellowship!



All interested women are invited to join Joanna's Circle on Saturday, July 16th, at 9:30 AM for a light breakfast and fellowship.



The Vestry will meet on Sunday, July 17th, following the worship service. Parishioners are welcome to attend.



Martha's List announces a ministry opportunity for anyone who is willing and able to transport Emergency Food Pantry donations to a local food bank. Most local food banks receive donations during regular business hours Monday through Friday. If you wish to volunteer, please speak to Father Parrish. Thank you!



Anyone desiring the Sacrament of Reconciliation, or Private Confession to a Priest, is asked to contact Father Parrish for an appointment.



Catechesis, a course of instruction in the Christian faith with a view to receiving the Sacrament of Confirmation, is available to any baptized parishioner who has not yet taken this important step in their spiritual journey. Please speak to Father Parrish to arrange classes.



## Upcoming Events

**Friday, July 1st**

*Evensong and Fellowship*  
7:00 PM

**Sunday, July 3rd**

The Sixth Sunday after Trinity  
Emergency Food Pantry Collection Day

*Bible Study: Romans*  
9:15 AM

*Holy Communion*  
10:00 AM

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## *Upcoming Events*

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### **Monday, July 4th**

*Independence Day*

### **Sunday, July 10th**

The Seventh Sunday after Trinity

*Bible Study: Romans*

9:15 AM

*Office of Daily Morning Prayer*

10:00 AM

*Holy Communion*

noon

### **Saturday, July 16th**

*Joanna's Circle*

9:30 AM

### **Sunday, July 17th**

The Eighth Sunday after Trinity

*Bible Study: Romans*

9:15 AM

*Holy Communion*

10:00 AM

*Vestry Meeting*

immediately following the worship service

### **Friday, July 22nd**

*Evensong and Fellowship*

7:00 PM

### **Sunday, July 24th**

The Ninth Sunday after Trinity

*Bible Study: Romans*

9:15 AM

*Office of Daily Morning Prayer*

10:00 AM

*Holy Communion*

noon

### **Sunday, July 31st**

The Tenth Sunday after Trinity

*Bible Study: Romans*

9:15 AM

*Holy Communion*

10:00 AM





# The Hillside Messenger

A PUBLICATION OF  
ST. LUKE'S CHAPEL IN THE HILLS  
ANGLICAN CHURCH

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A PARISH OF  
THE CONVOCATION OF THE WEST,  
PART OF THE  
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## Worship Schedule

# St.

Luke's Chapel in the Hills is a traditional Anglican parish which uses the 1928 edition *Book of Common Prayer*. We invite you to join us for worship soon!

*"A place  
where the Bible is taught."*



*Biblical in teaching.  
Liturgical in worship.  
Loving in practice.*

### **First Sunday of each month**

Holy Communion with Healing Service  
10:00 AM

### **Second and fourth Sundays each month**

Office of Daily Morning Prayer  
10:00 AM

Said Holy Communion  
noon

### **Third and fifth Sunday each month and Feast Days**

Holy Communion  
10:00 AM