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## Chancellor's Update

### The Way

In the previous issue, while discussing those who cannot find Jesus, mention was made of those who partake of the Primary Word, desire the true life, and *are zealous for the better gifts* (I Cor. xii. 31).

Saint Augustine, who lived into the early fifth century, developed this theme of the early Christian manner of life, known as the Way, in his sermon, “The Pilgrimage of This Life”. “That this life of ours, dearest brethren, is but a pilgrimage, an absence from the home of the saints, the heavenly Jerusalem, the Apostle Paul teaches us very plainly, where he says: *While we are in the body, we are absent from the Lord* (II Cor. v. 6). And since every pilgrim has his own country, for no one can be a pilgrim without a country, we should know which is our true country, whither, heedless of all the attractions and pleasures of this present life, we must hasten; towards which we are journeying, and where alone we may yield ourselves to rest. For God has willed that in no other place shall we find true rest, save in that distant home: for should He give us rest here, and peace, there would be no joy in returning there.

“And this home of ours He calls Jerusalem; meaning, not the earthly city, *which is in bondage with her children*, as the same Apostle has told us (Gal. iv. 26): For she was given, as a kind of shadow of the reality, to earthly men upon the earth, who though they worshipped the one God, looked to him for earthly happiness only. It is this other Jerusalem which, he says, is in heaven: the *Jerusalem which is above; which is our Mother* (Gal. iv. 27). He calls it a mother: as a metropolis: for a metropolis means a mother-city. It is to this city we must hasten; and we must know that we are pilgrims, and that we are on our way.

“Any man who does not yet believe in Christ is not on the way. He is wandering astray. He too is seeking his fatherland. But he knows not which it is; nor where. What do I mean when I say he too is seeking his Fatherland? Every soul seeks rest; every soul seeks happiness. No man asked if he desires happiness will hesitate to answer. Every man will cry out that he longs for happiness. But by what way he can arrive at happiness, and where he shall find happiness, **this men do not know**. And so they wander, straying. He never goes astray who goes nowhere. It is from going on, and not knowing where, that all error comes.

“The Lord is calling us to the way. But even when we are numbered among the faithful, and believing in Christ, we have not yet arrived at our home. But we have begun to walk the way that leads there. How we should, mindful that we ourselves Christians, exhort and encourage those who wander in vain superstition and false beliefs, all most

dear to us, to come to the way, to walk in the way; as those already in the way should exhort and encourage one another! For no one reaches the heavenly Jerusalem save he who is in the way: though not every one who is in the way shall reach it. Yet they must be held as in greater danger who are not yet in the way. But they who are now in the way must not feel secure; lest held by the delights of the way, they be no longer drawn with such great love towards that heavenly home where alone true rest is found.

“Our steps in this way are the love of God and our neighbor. He who loves, runs; and the more he loves, the more eagerly he runs; the less he loves, the more slothfully he moves in the way. Indeed, if he does not love he shall remain behind in the way. And if he longs for this world and looks back from the way, his face is not towards home. What does it avail to be in the way, if he is walking, not forward, but backwards? By this I mean...if he from loving the world keeps looking back...he is returning to where he began...

“And so, Brethren, as I began by saying, we are in the way. Let us run in love and charity; forgetting the things of time. This way calls for the strong; it will not have the slothful. The robbers of temptation abound. At every turn the devil lies in wait: everywhere he tries to enter in and take possession; and whoever he possesses, he recalls from the way, or impedes him. He recalls him, and then ensures that he does not go forward; or that he turns aside from the way, caught in the snares of false beliefs or in the heresies of schism, or led into some form or other of superstition.

“He tempts him through fear or through desire. But first through desire; through promises and pledges or through the allure of pleasures (sic). When he finds a man who despises these things, and has as it were closed the door to desire, he begins to tempt him through the door of fear. If you now wish to gain no more in this world, and so have closed the door; should you still fear to lose what you have, you have not closed the door to fear. So, be strong in faith (1 Pet. v. 9). Take heed that no man seduce you to evil (Mt. xxiv.4) through some promise; and let no one force you into deception by any threat. Whatever the world may promise you, the kingdom of heaven is greater; whatever the world threatens, the punishment of hell is worse. And so if you wish to rise above all human fears; fear the eternal punishments that God threatens. And do you wish to crush the impulses of concupiscence? Desire the eternal life that God promises us. By this you close the door to the devil; by this you open it to Christ.

“Turning then to the Lord our God, let us earnestly beseech Him that the power of His mercy may strengthen our hearts in His truth, that it may strengthen and give peace to our souls. May His grace abound in us, and may He have mercy on us, and remove all scandals from before us, and from before His Church, and from before all those we love, and may He by His power and through the abundance of His mercy enable us to please him for ever; through Jesus Christ His Son our Lord, Who with Him and with the Holy Spirit liveth and reigneth for ever and ever. Amen.”

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