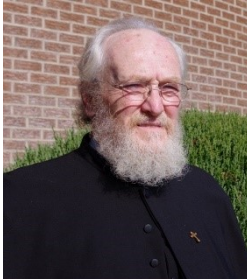


THE TRADITIONAL ANGLICAN NEWS

FEBRUARY 15, 2019

VOLUME 7, ISSUE 2

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Love for Love & To see every person find freedom in the Father's love.

Greetings! The Lord be with you!

Lent is quickly drawing near and on or just after Ash Wednesday you will, no doubt, be challenged with the words of the Exhortation from the Penitential Service (p. 611 BCP 1962). So great is the devotion to our Lord's Passion and Resurrection that the Church helps us to prepare "by a season of penitence and fasting.)

We are reminded that "This season of Lent provided also a time in which converts to the faith were prepared for holy Baptism." In our beginning we find our ending or, as the Preface in our Canadian BCP tells us, the hope is that those using the book "may become more truly what they already are: the People of God, that New Creation in Christ which finds its joy in adoration of the Creator and Redeemer of all."



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Fr. James A. Chantler: A Sermon for Sexagesima



FR. JAMES A. CHANTLER

In the first chapter of St. Paul's first letter to the Corinthians we learn that there was a group of Corinthian Christians who were opposed to him. I quote St. Paul :

"It has been declared unto me of you, my brothers, by them that are of the house of Chloe, that there are contentions among you. Now this I say, that everyone of you saith: I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? I thank GOD that I baptized none of you but Crispus and Gaius and the household of Stephanus lest any should say that I baptized in my own name."

St. Paul is urging those who heard him gladly to be focused on Christ and to live in harmony with all who loved the Lord but he is also challenging those who were attacking him. There were some among the faithful who were wary of Paul as he had once been a fierce persecutor of Christians but there were others who reviled him because they had come under the influence of false teachers. The false teachers hated Paul because he stood in their way as they attempted to lead their pupils astray and they were concerned that if he was successful that they could no longer live off the people they had deceived.

St. Paul is, once again, addressing this situation in today's liturgical Epistle. The false teachers were bold in-

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Fr. James A. Chantler: A Sermon for Sexagesima

deed, just as false teachers are in these times, and Paul determines to set the Corinthians straight by speaking boldly. St. Paul is not vain: he speaks of his Apostolate so that the Corinthians can realize that the doctrine of the false teachers does not hold up under scrutiny and neither does their deportment compared to that of an authentic Apostle. His speaking of his sufferings is not boasting but meant to show the Corinthians what a true Apostolate involves.

Paul's labours are also an excellent example for us when we examine ourselves and consider what we're doing for the Lord *or what we're not doing but should be doing!* We should also consider whether the self denials we do manage are given up to GOD in the right spirit: a spirit of love and eagerness to do the Lord's will or are they offered in a grudging sense of fulfilling our obligations.

“...DOING GOD'S
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JOY.”

We would do well to remember St. Paul was never averse to hard labour: he came from a prosperous family in Tarsus and in his youth been trained as a tent maker. The occupation would have earned him a good living and he gave this up to deliver the Good News freely: unlike the false teachers who lived at the Corinthians' expense. This is, at least in part, why St. Paul seems so annoyed with the disciples of the false teachers: they were so foolish that were unable to see that they were being taken advantage of by the very people who were leading them into error. These false teachers boasted of their pedigrees but theirs were certainly no better than Paul's who (as Saul) had been deemed worthy enough to be granted admission to the famous rabbinical school at Jerusalem headed by Gamaliel. Paul asks rhetorically: are his accusers “ministers of Christ?” Of course only a fool would think so: Paul is certainly a faithful minister of Christ! He worked unceasingly and suffered for Christ's sake while the false teachers lived comfortably. Again, I must emphasize that St. Paul gives an account of his labours and sufferings not to impress others or to boast but to show that doing GOD'S will is what all who are called to be Saints are supposed to do and that doing so is no grievous burden but, in fact, a great privilege and joy.

The Church reads this Epistle today, with Lent fast approaching, in order that we might be encouraged to develop a proper sense of renunciation or self denial. We benefit from giving things up in Lent. I am reminded of that old proverb *Contentment comes not to those whose means are great but to those whose needs are few*. However, even if we give up alcohol; rich food; tobacco; entertainment or other things which are not essential if it isn't done for the love of Jesus we won't find true contentment for it is not service well pleasing to GOD and the effort would be merely a secular 'self-help exercise' whose proponents might be described as modern false teachers. Still some will ask: so just what then is a proper sense of renunciation or self denial? It starts with a cessation of activity in the inessential (worldly things) so we can put more effort in to the essential (the Kingdom of GOD) and then dedicating the increase to Him. It may be difficult, dear brethren, but we must trust GOD and be content even in our infirmities (as St. Paul was) and we must, in our Lenten disciplines and always, find our joy in giving ourselves, our souls, and bodies to be a reasonable, holy, and living sacrifice unto GOD. Amen.



Bonnie's Reflections: WHY FIGS?



MRS. BONNIE IVEY

EVALUATION: *Making a judgment about the value or quality of something.*

Christians can be embarrassed by the story of Jesus and the fig tree. We find it in two gospels, Matthew and Mark, with a variation in terms of timing. Both writers report it happened after Jesus' triumphal entry into Jerusalem, acclaimed as Messiah by the crowd. (Matt.21: 18-19; Mark 11:12-14)

Jesus sees the tree, and being hungry, inspects it even though it is not the season for figs. Finding none, he says "Let no-one ever eat fruit from you again." The tree withers and dies.

Critics of the faith sneer at this, calling it a demonstration of ignorance and ill temper in a fake prophet. Christians may not know how to account for this puzzling incident. This one miracle of destruction is out of character with Jesus' miracles of healing and provision.

Fig trees bear two crops: the small, dry "breba" figs, appear before the leaves are fully out, about the time of the Passover, (March or April). The autumn figs are the larger, sweet fruit we see in the market. But fruit was not Jesus' prime reason for this evaluation. He was, like the Old Testament prophets, enacting a prophetic statement.



This incident is associated with the "cleansing of the Temple". Jesus entered the Temple and drove out those who sold birds and animals for sacrifice. He upended the moneychangers' tables, scattering all their coins. When he did it, he quoted words of the prophet Jeremiah: The Temple, the house that bears the Lord's name, has become a den of robbers. (Jeremiah 7: 10-11) (Matt.21:12ff and Mark 11:15 ff)

Old Testament prophets used figs as a symbol for the spiritual state, the quality, of the Jewish people. God, through Micah's writings, compares himself to a man hungry for fruit and finding none: "There is no cluster of grapes to eat, none of the figs that I crave. The faithful have been swept from the land; not one upright person remains. Everyone lies in wait to shed blood; they hunt each other with nets." (Micah 7: 1-2)

Hosea writes of God's grief over loss of faith. "When I found Israel, it was like finding grapes in the desert: when I saw your ancestors, it was like seeing the early fruit on the fig tree. But when they came to Baal Peor, they consecrated themselves to that shameful idol and became as vile as the thing they loved." (Hosea 9:10)

Jeremiah wrote "I will take away their harvest", declares the Lord. 'There will be no grapes on the vine. There will be no figs on the tree, and their leaves will wither. What I have given them will be taken from them.'" (Jer. 8:13) The removal of his gifts

Bonnie's Reflections: WHY FIGS?

included the king, his ministers, the educated people, and highly-skilled craftsmen; all taken away to Babylon.

Jeremiah had a vision: "The Lord showed me two baskets of figs placed in front of the Temple of the Lord... One basket had very good figs, like those that ripen early, but the other basket had very poor figs, so bad they could not be eaten." The Lord explains that the good figs represent the faithful and obedient Jews, while the rotten figs are the corrupt people. God will watch over the exiles, keep them faithful, and return them to their land in the future. The faithless and corrupt will not survive. Not long afterward, Jerusalem was invaded and ravaged. Its Temple was desecrated and burned. (Jer. 24)

HAVE I BUILT MY
HOUSE ON SAND?

John the Baptist preached repentance to the crowds, saying "Produce fruit in keeping with repentance... The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire." (Matt.3:8-10)

Jesus told this parable: a man has a fig tree that fails to produce fruit for three years. He tells his vinedresser to chop it down, for it is a waste of space that could be used to grow something productive. The vinedresser urges the man to give the tree one more chance: perhaps root-pruning and manure will make it productive. (Luke 13: 6-9)

Jesus here shows that, yes, there will be consequences for an unfruitful life, yet there is hope for change. Most of the religious leaders of his day, however, rejected Jesus. When He goes to seek fruit from that highly symbolic fig tree, and pronounces judgment on it, he is closing the book on them. He tells his disciples that the Temple will be destroyed: not one stone standing upon another. Forty years later, the Romans besieged Jerusalem, just as the Babylonians did in the past; destroyed the second Temple and deported the Jews.

God still evaluates his people, looking for fruit worthy of repentance. If we repent, change our ways, we should not be a "waste of space" in our new lives which God has given us. So many of Jesus' parables teach about responsibility – to receive his word and ACT on it. We can be selfish, play it safe, or we can give of ourselves and serve others. Lent is a good time to meditate on the parables.

Have I left a victim by the wayside?

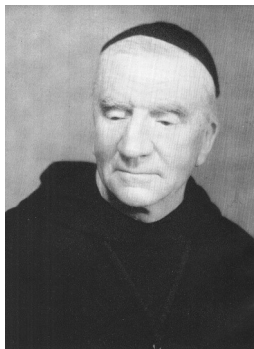
Have I felt contempt for the person who worships beside me?

Have I ignored the needy one on my doorstep?

Have I built my house on sand?



Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary



FR. ANDREW, SDC

III THE TABERNACLE

‘My presence shall go with thee, and I will give thee rest’—*Exod. 33.14*

I ONCE heard a sermon in which there was I told a story of a certain boy. This boy was asked by his teacher where the presence of God was. The teacher said to the boy, ‘If you will tell me where the presence of God is, I will give you an apple.’ And the smart boy responded, ‘If you will tell me where the presence of God is not, I will give you two apples.’

It is the presence of God which makes anywhere heaven or hell or what we call purgatory. The presence of God is the heaven of those who love His presence; the presence of God is the hell of those who do not love His presence; and the presence of God is the sweet purification of the penitent who longs to be worthy of His presence. The presence of God is everywhere, and it is our reaction to it which makes us either good and peaceful people, or rebellious, defiant people, or penitent, learning people.

We can divide God's universe roughly into three spheres: the spiritual sphere, the material sphere, and the sacramental sphere which is the mingling of the spiritual and material. We belong to the sacramental sphere; we are made up of what you can see and what you cannot see. We are made up of body and soul, and the real thing in us is the spiritual thing. The real thing about me is not this body of mine which will soon die, but the spiritual presence of my soul. It is wrong to say you have a soul; if anybody asks you if you have a soul, always say, No. And when the man is surprised and says, What do you mean? say, ‘I am a soul and I have got a body.’

Now, we cannot banish God from any part of His creation. There are these three spheres: the spiritual, the material, and the sacramental. God abides in the spiritual sphere, which is His proper sphere, but He is present in the material sphere creatively, or, as we say, immanently. When the seed becomes a flower, He, through the laws of His ordaining, is doing it; when the embryo in the egg hatches into the chicken, He is doing it; when the wondrous feathers form on the little bird, when the wondrous fur forms on the little kitten, He is doing it. Is it all done by accident? What is the power behind it all? I believe with my whole heart that the presence behind it all is God. God is present creatively in the material sphere.

And God is present personally, I believe, to us His children as we come to Him. The whole sacramental theory is based on two great principles: one is that the movement of the soul towards God meets with a corresponding movement of God towards the soul; the other is that every material thing has been created that spirit may possess it and that spirit may be expressed thereby. When God's children come to Him, He comes to them. If they make a move

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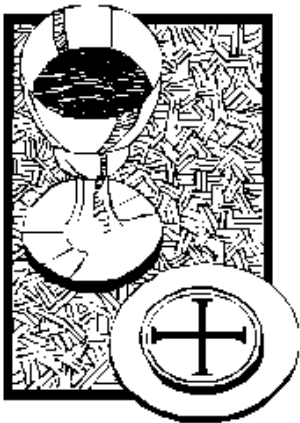
towards Him spiritually, He comes to them spiritually; if they make a move towards Him sacramentally, He comes to them sacramentally.

God has made us in a very wonderful way. He has made our souls in His own image, and He has given us bodies. What is your body? It is that which your soul possesses and by which your soul expresses itself. Your body is just what a scientific person would call ‘a concourse of atoms’: in the midst of these atoms is you.

Now let us think what happens at the great service of Holy Communion. At this great service we bring what our Lord has taught us to bring. I was speaking to you just now of the presence of God: of the presence of God being the heaven of His lovers, the hell of His haters, the purification of His penitents. The manifestation of the presence of God in a created human nature has been the greatest act of God's condescension and God's self-disclosure. The Blessed Sacrament is the extension and continuation of that same love through ways in which His creatures can handle and see and understand Him. When our dearest Lord knew that His earthly life was ended, He, when the world treated Him worst treated us best, and ordained a way in which this same creaturely condescension of God should go on and God should be with His creatures in a sacramental way, coming into their sacramental sphere in a sacramental way, making an august sacramental entry into His Church in the same sort of way that He made His human entry as a babe at Bethlehem. In the service of Holy Communion, according to our Lord's appointment, we bring material creatures of God; we put bread and wine on the altar and they belong to the material world. Then we go through a certain sacred rite, and there comes a great time in the service when the priest standing at the altar is going to do with that bread and wine what our Lord did on the same night that He was betrayed. The priest breaks the bread and takes the wine and blesses it, and says those words, ‘This is My Body which is given for you: do this in remembrance of Me,’ and ‘This is My Blood . . . do this, as oft as ye shall drink it, in remembrance of Me.’

Now, I want you to think again of what we said your body was: your body is that which your soul possesses and through which your soul expresses itself. When we first put the bread and wine upon the altar they belonged to the material sphere. But when those words are said, ‘This is My Body . . . this is My Blood,’ they pass into the sacramental sphere; Christ is present, Who has promised to be there when two or three—or two or three hundred—are gathered together in His Name. And the Catholic Church believes that He possesses that bread and wine when His words are said, and that He expresses Himself through that bread and wine; and just as that through which you express yourself is your body, so quite literally and really that bread and wine become the Body and Blood of Christ.

After the service is over, after the people who have come to make their



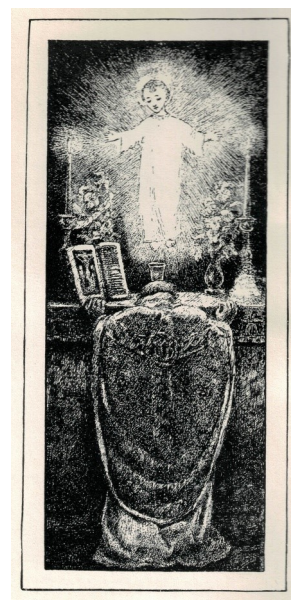
Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary

communion have made their communion, then some portion of the Blessed Sacrament is put in the tabernacle over the altar, or in this church in what we call the aumbry, which is the shrine before which the white light burns. The red light burns before the altar in witness to the everlasting presence of God; the white light burns before the shrine or aumbry where is enshrined the mystery of our Lord's Body and Blood.

Now, what ought we to think about the Blessed Sacrament and the reservation of the Blessed Sacrament? First of all, the Blessed Sacrament has been reserved in the Church from the most primitive times; we have sure evidence from the second century of reservation having been practised then. The Blessed Sacrament is in the church now so that it may be taken to a sick person at any moment; that is the real reason why the Blessed Sacrament is reserved in the Catholic Church. But, as I have said to you, we live in a world which is sacramental: in a world in which spirit affects matter. I do not think you can possibly dismiss altogether the idea of a place being haunted. What do you mean by a place being haunted? You mean that there is some sort of spiritual mystery in that place; it is haunted at any rate by an idea, it may be by a presence. Anyway, there is some spiritual mystery associated with the material fabric of some places and things. Well now, surely in the place where are reserved that Bread and Wine which our Lord possesses and through which He expresses Himself, which He tells us is His Body and Blood and which His Church has always called 'The Holy Mysteries,' surely in that place we should expect to find the haunting of Christ. And that is exactly what the experience of Christians has been. Christians have found that when they have prayed in the place where the Blessed Sacrament is reserved there has been a haunting presence of beauty and peace which has brought them unspeakable comfort.

Perhaps I might be allowed to say to you a little poem which I wrote to express how the sweet sense of Christ's haunting presence came to me in a church in Scotland where the Holy Mysteries are always reserved. I call the poem, 'Haunted.'

I passed the haunted house upon the hill,
 It stood there black and grim against the sky;
 The grey sea sobbed, the wind shrieked shrill—
 I made the holy sign and hurried by.
 And down I dropped into the little town,
 There where the burn comes tumbling to the sea;
 And in the grey old church I knelt me down—
 The place was still, the lamp shone rosily.
 How many sorts of haunting can there be,
 Thought I. This shrine is haunted by the Christ;
 The dear, decked altar thrones His majesty



FRONTPIECE FROM
 FR. ANDREW'S
 BOOK, SKETCHED BY
 HIMSELF.

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Who comes in Eucharist.

The ancient house is haunted by a fear,
And many a heart has sorrow for a guest ;
Anger and doubt make evil atmosphere,
'Tis Love alone gives rest.

I dipped me in Bethesda's pool of prayer;
I left the church a new, peace-haunted soul,
For I had met the Love that casts out fear,
The Lord Who maketh whole.

I passed the haunted house upon the hill ;
Its peaceful, lichened porch suggested prayer;
It lent me sanctuary calm and still,
And I said Compline there.

THE BLESSED
SACRAMENT IS NOT
THE CAUSE OF OUR
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THE REVELATION OF
HIS LOVE.

Really there is a great parallel between the Blessed Sacrament and the Incarnation; a little thought about it will enable you to think quite clearly and sanely about the mystery. First of all, anybody who believes in the omnipresence of God, anybody who believes that God is everywhere, can see that there never was a time when God was not at Bethlehem; of course, God always was at Bethlehem and is at Bethlehem now, just because God is present everywhere. Again, nobody who believes in the perfection of God can possibly say that the Incarnation altered God. You cannot alter what is perfect; God could not be altered by the Incarnation. There never was a time when God was not at Bethlehem, and He could not be altered by anything that happened; yet all Christians must be equally sure that when our Lord was born at Bethlehem God was revealed in a way that was unspeakably comforting: in a way that enabled us to enter into the knowledge of God's purposes for us and the understanding of God's love for us in such a way that salvation, as we call it, became possible for us. Are not these things true ?

Now, the same is true about the Blessed Sacrament. God is in every place: nobody can possibly doubt that. Nothing can alter God's presence. And yet, when the Blessed Sacrament is consecrated and where the Blessed Sacrament is, there the presence of God is manifested to us in a way which is inexpressibly precious and tender and comforting, and in a way in which our created senses and affections and minds and loves can lay hold upon it. The Blessed Sacrament is not the cause of our Lord's presence but the effect of His presence and the revelation of His love.

I wrote a little Christmas poem once to illustrate this parallel between the Incarnation and the Blessed Sacrament. I called it, 'Behold, thy King cometh unto thee meek.' You sat quite still and did not show obvious signs of disapproval when I said the other poem, so I will dare to say this one also.

In lowliness, long years ago
Thou cam'st to men;
The golden straw, the silver snow,

Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary

Thy portion then.
But some could pierce their Lord's disguise,
The pure, the penitent, had eyes
To see Thee then.

And Love with lowliness content,
To-day as then,
Here in the Blessed Sacrament,
Faith's Bethlehem—
Love, angel-led, hath skill to see,
Though meekness veil Thy majesty,
Thy diadem.

People come into this church and say it is beautiful; they are right. I do not think you could have a more beautiful copy of Raphael's picture than we have there, or a more beautiful rood than the copy of Memling's figures. Everything in the church is beautiful ; the baptistery is beautiful. But all that would only make the church a museum; you might have a church full of beautiful things and yet it might be as empty as possible. But when you come here and kneel down, and let your mind and your will and your heart go out in quest of the beauty of the God Who is beauty, you may have—and hundreds have had—a sense of being met: a sense of something in the silence which is greater than the silence: the sense of a love, the coming of a comfort which makes you feel that this church is never empty, that there is always Someone here. When you leave your place to go out of the church and you make a genuflexion, you are not bowing your knee to any thing but to a Presence—the presence of that God Who for love of you manifested Himself in the Incarnation and goes on manifesting Himself in the Blessed Sacrament—Jesus, our Lord.

We have that which is the greatest treasure of all; we have that which no one can ever take from us; we have that which makes the joy of heaven, that which brought peace to earth, that which taught the angels to sing their great anthem. We have here amongst us, even as at Bethlehem, here for the same reason, here with the same love; we have here amongst us even as at Calvary, here for the same reason, here for the same love; we have here the Lord Who loves us with a burning love, Who for love of our love could love to die, and for love of our love abides here always. 'My presence shall go with thee,' He says, 'and I will give thee—better than glory, better than anything that can come to pass—I will give thee rest' : the rest of His presence, the rest of His love, the rest of the knowledge of eternal life, the rest of knowing that all is well for He is with you. My children, God grant that all of us may know by faith the reality of that wonderful promise: My presence shall go with thee, and I will give thee rest.'

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Continued next month The Altar Candles



Fr. Robert's Remarks

We hear the Priest say, at the Renewal of Baptismal Vows at the Easter Vigil, “Dearly Beloved brethren, on this most holy night, our holy Mother the Church, calling to mind the death and burial of our Lord Jesus Christ, rendereth unto him love for love, and keepeth vigil; and awaiting his glorious resurrection, rejoiceth with great gladness.

But since, as the Apostle teacheth us, we have been buried with Christ by Baptism unto his death, so like as Christ was raised from the dead, we too should walk in newness of life; knowing this, that our old nature is crucified with him, that henceforth we should not serve sin. Let us reckon ourselves therefore to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Wherefore, dearly beloved brethren, now that our Lenten exercises are over, let us renew the promises made in Holy Baptism, whereby we once renounced Satan and all his works, and likewise, the world which is the enemy of God, and promised to serve God faithfully in his holy Catholic Church.

I demand therefore:

Do you renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh?

People: I do.”

Following the recitation of the Apostles’ Creed and another question and answer based on the third answer from the Catechism’s section on *The Baptismal Covenant* (p. 544 BCP 1962), the Priest concludes with a prayer and the sprinkling of Holy Water whether “ordinary” Holy Water or Water from the Font “in token of their Baptism.”

In November 2012, at the invitation of a friend, also a priest, I attended a conference in Buffalo, NY called *Unbound: Freedom in Christ*. The principal presenters at this deliverance ministry conference were Neal and Janet Lozano of “Heart of the Father Ministries.” (see: www.heartofthefather.com)

That Neal Lozano was a devout Roman Catholic who, having been involved in the Charismatic Renewal since 1970, was commended by some of the key people in the Renewal was a plus in my mind. There was nothing in the conference that was dramatic or confrontational at all. It was a profound experience to witness, at the conference, a young girl who had been living on the street in Buffalo come to Jesus Christ and leave the conference a new person supported by people of a local church.

Heart of the Father Ministry expresses its vision in these words: ***To see every person find freedom in the Father’s love.***

Is that not something very beautiful—that every person should find freedom in the Father’s love!



Fr. Robert's Remarks

I should like to draw your attention to a blog posting by Archbishop Haverland from October 2013. (It can be found at <https://web.archive.org/web/20131014022712/http://retro-church.blogspot.com>).

In an article entitled, *Holy Baptism Policy of the College of Bishops of the Original Province of the Anglican Catholic Church Concerning Adult Baptism* he wrote,

The College of Bishops has determined that under contemporary conditions it is appropriate that adults be exorcized prior to baptism. Most of the members of this Church live either as part of a religious minority in a predominantly Muslim or Hindu land or as citizens of secularized wealthy societies in which the influence of the Church has receded. In either case adult converts may well have lived for years surrounded by hostile spiritual influences, much as the first Christians did. It therefore makes sense in such cases to return to older Church discipline in regard to exorcism prior to baptism. Exorcism also may be used appropriately for infants and children.

In addition to an exorcism of adults immediately prior to Holy Baptism, it also is desirable to encourage a period of formal Catechumenate for non-baptized adults preparing for baptism. The South African form below might well be used for admission of adult Catechumens anywhere in this Church.

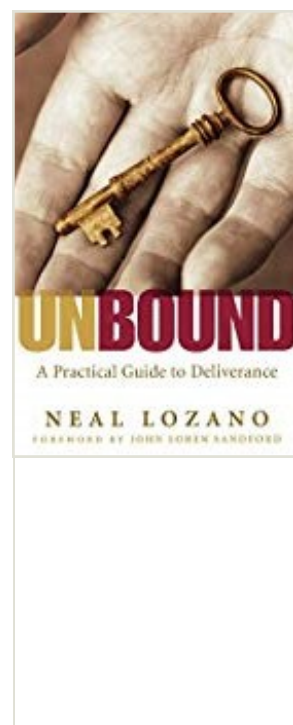
While the College of Bishops established the policy concerning adult exorcism many years ago and promulgated the policy, it has not made readily available the recommended form, namely that from the baptismal office of the 1549 Prayer Book. Since the original establishment of the policy the Church has authorized other editions of the Prayer Book. The South African book includes a form that also serves the purposes intended by the Bishops. The reader will find both forms below printed in full from the two editions of the *Book of Common Prayer* just noted.

Following this, as is noted, the forms from the 1549 BCP and the 1954 South African BCP are printed.

When I first read this article, the words from the first part of the Catechism and the renewal of Baptismal vows from the Easter Vigil to both of which I have referred above came to mind. I was grateful to see the wisdom of the Bishops who with a profound understanding of our present culture have provided us with both the tools and the encouragement to use them in the spiritual warfare.

Two Scriptures come to mind.

The first is St. Matthew 13:52 where Jesus says: Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.



Fr. Robert's Remarks

The second is Ephesians 6.10-end. This is St. Paul's direction to the reader to put on the whole armour of God. I'll leave you to look that up yourself.

Now back to Unbound. One of the principal resources used by *Heart of the Father* ministry is a book called *Unbound: A Practical Guide to Deliverance* (ISBN pbk 978-0-8007-9412-5). Now, lest anyone be distressed by the words or the notion of "exorcism" or "deliverance ministry", may I say that the Unbound conference really was one of the least hyped conferences that I have ever attended. It focused on teaching, and prayer. It bore absolutely no resemblance, even remotely, to *The Exorcist* and that sort of possession situation is well beyond anything touched on in the book or conference.



Unbound is a book the I believe many could find useful during Lent as a help in making the Pilgrimage to Easter an effective journey.

Supported by the words on the *Heart of the Father* website—"Please download, print and use as needed"—I acknowledge their copyright and I'm going to let Neal Lozano summarize the *Unbound Model for Healing and Deliverance*.

He writes

"Picture a locked door. Opening that door represents liberation from spiritual bondage. This door has five locks, each requiring a key. As a believer in Christ, you have all the keys you need to be free from the influence of evil spirits." (*Unbound*, pg 53)

Freedom is so fundamental to our humanity that we are told in Gal 5:1b, "For freedom Christ has set us free." It is through our union with Jesus the Son of God that we are restored to true freedom. "Now the Lord is the **Spirit**, and where the **Spirit** of the Lord is, there is **freedom**" (2Co 3:17).

The Holy Spirit is the love of God poured into our hearts. (Rom 5:5) He is the Spirit of the Lord; He is the life of God Himself, making his home in us. The Spirit of God brings us into intimate relationship with our Father and thus restores us to full freedom.

"And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' So through God you are no longer a slave but a son, and if a son then an heir" (Gal 4:6-7).

Because of sin, our parents, (even the best of parents) and many others have failed to represent the Father of Love to us. The fruit of original sin causes us to identify more as a slave than as a child of God. We all have areas of our lives that have yet to experience full liberation. These sins, habits, and bondages are the devil's door to tempt us to think and act as though we were still slaves held in bondage.

Freedom is life in the Son of God. The Son has overcome every deception that we have believed about the Father who has always loved us, who has always been present, who has always blessed us.

Interesting Items

A new edition of *Index of Prayers and Thanksgivings in the Book of Common Prayer (Canada 1962)*

Brother Nicholas Lawrence, TDC (of the Franciscan Order of the Divine Compassion) has produced an updated 4th edition of *Index of Prayers and Thanksgivings in the Book of Common Prayer (Canada 1962)*. A PDF file has been placed on the website at <https://traditionalanglican.ca/resources/62prayerindex4thed.pdf> for those who might wish to download it

Fr. Andrew, SDC — Our Lady's Hymn

Recently a note was received from Nathaniel-Joseph Marshall, Obl.S.B. who has a Facebook site devoted to Fr. Andrew at <https://www.facebook.com/FatherAndrewSDC>.

He mentions that he has edited a new edition of Fr. Andrew's little book *Our Lady's Hymn*. Information about the book is available on the Facebook page and at the Akenside Press website at <http://akensidepress.com>. A Kindle version is available on Amazon.



Fr. Robert's Remarks

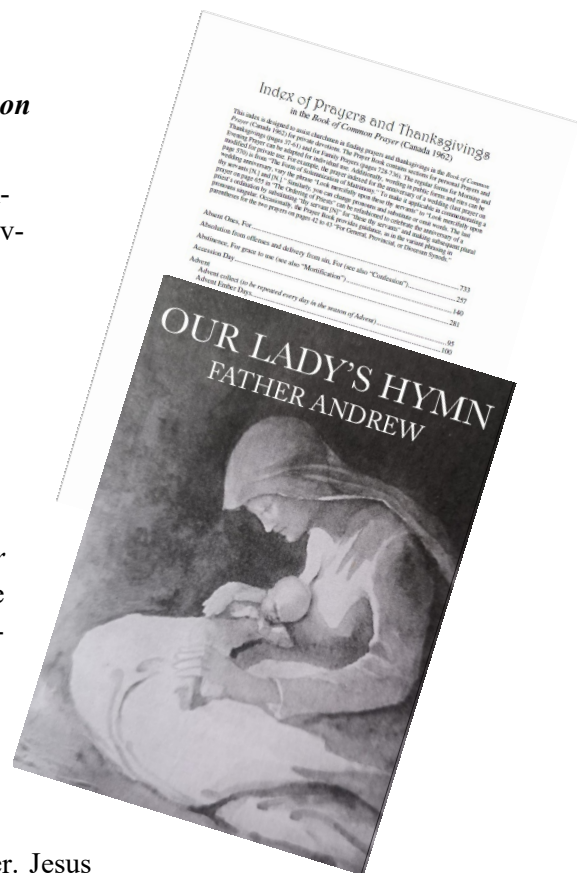
Satan, seeking to rob, steal and destroy, poses as a counterfeit father. Jesus tells us, "He is the father of lies" (Jn 8:44). We know that God's word has power because it is the Word that comes from God. Deception has spiritual power as well because its source is a spiritual being, the devil who is a liar. Sin entered the world though one man and with sin came the great deception.

Deliverance is removing the power of the lies so that we can hear the voice of our Father that has always been speaking deep within. Knowing the Father through the Son is our place of deepest freedom; it is where broken humanity is healed.

One can easily think of C.S. Lewis' book *The Screwtape Letters* as Neal speaks of the "power of the lies".

From a full page list that Neal provides, here are just a very few of the lies that people believe about themselves

- I have to get it right – I have to be perfect/the best – I can't make a mistake (or something bad will happen)
- I am unworthy
- I'm nothing – I don't matter – I'm a mistake – I am worthless – I am not worthy
- God won't/can't help me – God doesn't want to help me – God doesn't care about me



Fr. Robert's Remarks

Neal spoke of the “keys” needed to unlock the door. Hear him speak of the Keys.

“My book ***Unbound*** teaches how to listen and respond in Five Key areas as you seek greater freedom and help others to do the same. Each key incorporates practical direction on how to respond to the grace that unlocks the door and set us free.

Key 1. **Repentance and faith**

There is no greater deliverance than embracing the grace of baptism, by turning from sin and turning to the Lord. Jesus is our deliverer and He is our deliverance. The first key also involves ongoing repentance and conversion as the hidden sins of our heart are revealed.

Key 2. **Forgiveness**

If we want to be like Jesus we need to forgive from the heart. Many believers who know they need to forgive have failed to understand how to access the power of forgiveness that Jesus has given them. As forgiveness is pronounced by faith and the power behind unforgiveness is renounced, it is defeated.

Key 3. **Renunciation**

Each Easter Catholics renew their baptismal vows beginning with, “I renounce Satan and all of his works and all of his empty promises.” Renunciation is a declaration before the kingdom of darkness that I no longer make a home for sin, deception and the power behind it. I am no longer in agreement with this lie that has been buried in my heart and my thoughts. Specifically renouncing our enemies brings victory. For example, one might state, “I renounce fear in the name of Jesus, I renounce a spirit of rejection in the name of Jesus, I renounce lust...loneliness... a spirit of anger... resentment and bitterness... hatred. I renounce the lie that everything is my fault... I renounce the idol of fame and recognition...”

Key 4. **Authority**

When the Lord said to Moses, “I will be an **enemy** to your **enemies**” (Exodus 23:22), He did not mean that Moses would sit and watch. He meant that as Moses fought, so would God. Moses had God’s authority. In Christ, we too have authority over our enemies who seek to destroy us. We can take our stand against them through **repentance, forgiveness, renunciation** and then declare the truth of their defeat by saying, “In the name of Jesus I command any (or every) spirit that I have renounced to leave me now.”

Key 5. **The Father’s Blessing**

The Hebrew sense of blessing means to speak words that empower someone to prosper and thrive. They are words that give life and peace. Words carry spiritual power. Every blessing that the Father spoke to Jesus is ours.



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Fr. Robert's Remarks

The Father reveals to us who we are as we come before him in the Son. What we have longed to hear all of our lives has already been spoken. As we learn to receive His blessing, so we are healed. To be "unbound" means that the obstacles to the gift that has been waiting for us have been removed and the Father's love and affirmation is made real to us in Christ."

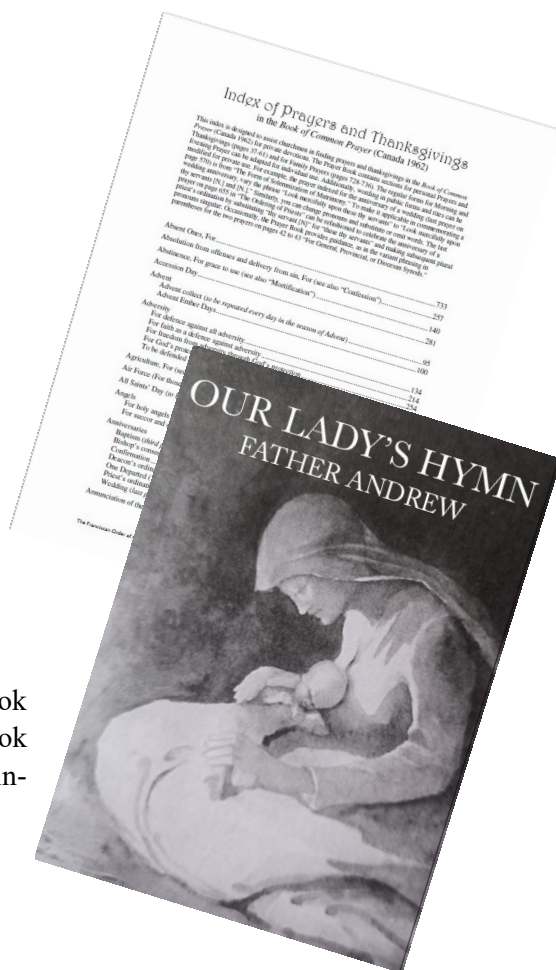
The approach or the expression of it is, perhaps, a bit different from what we are used to doing during Lent but I have the sense that it is valuable and not inconsistent.

The Holy Week Book that is common among us—The Liturgy of Holy Week—has as the closing prayer at the end of the procession of the palms on Palm Sunday

O Lord Jesus Christ, our King and Redeemer, in whose honour we have borne these boughs, and sung hymns of solemn praise; mercifully grant that wheresoever these boughs shall be taken, there the grace of thy blessing may come down upon us, and that the wickedness and crafts of all evil spirits being brought to nought, the defence of Thy right hand may be over them whom Thou hast redeemed: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen*.

Similarly, the Collect for Protection in Compline.

VISIT, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may



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Fr. Robert's Remarks

thy blessing be upon us evermore;
through Jesus Christ our Lord. *Amen.*

There are many personal stories in the book *Unbound* demonstrating the wonderful healing of persons and illustrating the principle described.

There are three other books by Neal Lozano, assisted by his son Matthew in the writing of the latter two.

- *Resisting the Devil: A Catholic Perspective on Deliverance.* The latter is subtitled *A Bridge between Exorcism and the Sacrament of Reconciliation.* (2009, ISBN 9781592767090)
- *Unbound Ministry Guidebook: Helping Others Find Freedom in Christ* (2011, ISBN 97881883551254)
- *Abba's Heart: Finding Our Way Back to the Father's Delight* 2015, ISBN 978-0800796846

Other helpful material can be found on their website at <https://heartofthefather.com/>

Till next month, God Bless!



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