

The Saint Raphael Link

Some Periodic Ramblings of the Prior

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Dear Friends,

Imagine this scene. A man dies and arrives before the Judgment Seat of God. The Divine Judge goes through the Book of Life and does not find the man's name. So He announces to the man that his place is in hell.

The man protests, "But what did I do? I did nothing!" "Precisely," replies God, "that is why you are going to hell." That man could as well be the man in the Parable of the Rich Man and Lazarus: A parable which has left Bible readers wondering why the rich man had to go to hell.

We are not told he acquired his wealth by foul means or even was responsible for the poverty and misery of Lazarus. In fact we are not even told that Lazarus begged from him and was refused help. We are not told he committed any crime or evil deed. All we **are** told is that he was well dressed and had plenty to eat.

Why then did he go to hell? - The problem we have in pinpointing the reason why the rich man went to hell has a lot to do with what we think sin is.

We often think that we sin only by thought, word or deed. We forget a fourth and very important way through which we sin, namely, by omission.

In the "Confession" we say these words: "***I have sinned through my own fault, in my thoughts and in my words, in what I have done and in what I have failed to do.***" Yet how often do we forget the sin of omission.

This parable reminds us that the sin of omission can land someone in hell. This is what happened.

The poor man Lazarus was lying at a rich man's gate who simply couldn't care less. "Whatever happens to him there outside the gate is none of my business," he probably said to himself. "I mind my own business. People should mind theirs."

Next, the rich man probably phoned the police to report that a stranger was loitering outside his gate. In the meantime dogs went and licked Lazarus' wounds. Eventually the poor man died and the Council came to pick up his body and then, buried it in an unmarked grave. And the rich man went in and had another cup of coffee.

Of course he did nothing against Lazarus, but he failed to do a good deed. He failed to reach out and share a little of his blessings with someone in need. His sin is that of omission, and for that he was going to roast in hell.

Another problem we have with this parable is why Lazarus went to heaven. After all we are not told that he was a man of God or that he did a single good deed.

Well, yes we are!

In biblical stories of this nature, names are very significant because they often convey the person's basic character or personality. In fact this is the only parable of Jesus' where the character in the story has a name. So the name must be significant for interpreting the parable.

The name "Lazarus" is the Hellenised form of the Hebrew name "Eleazar" which means "God is my help." Lazarus, therefore, is not just a poor man, but a poor man who believes and trusts in God. This must be why he found himself in Abraham's bosom in Paradise.

The good news of this parable then, is this: If you feel like a Lazarus right now, suffering sickness, poverty or pain, forgotten by society and by those whom God has blessed in this life, continue believing and trusting in God, knowing that it will all be well with your soul in the end.

If you see yourself as one of those blessed by God and enjoying the good things of life, open your door and see.

Now last Sunday our Parish of Christ the King gave thanks for the produce of the land at a Harvest Festival. It has become a tradition that at the end of that annual service we take a collection for the poor and orphaned children of the Biblelands. They are in the same predicament as the story told in St. Luke's Gospel ^(16:19-31). Like Lazarus, they are lying at our gate.

Will we open our hearts and take notice, or be like the Rich Man in the Parable who shut the door and forgot.

+ Geoffrey



For your Prayers:



Beryl Anderton / Mary Gallagher / Gillian Gaiter / Norman Glover* / Lesley Fudge / Thelma Thompson / Paul Shaw / Sheila Hogarth / Ivy Holland / Maddie and Alan Penlington / Ruth Barr / Marjorie Greenwood / Simon Taylor / Kathleen Roberts / Suzie Jeng / Hilery Robinson / Tracey Solley / Ian & Anne Weatherall / Marlene Addy / Phillip Ward / Pauline Weatherall / Graham McCrudden* / Ray & Doreen Connell / Margaret Smith / Florence Palmer / Sadie Sutton / Tony Kirby / Philip Coope / Peter Bell / Bishop Keith Hunter / Margaret Waterhouse / Pat Williamson / Norman Winstanley / Ruby & Calvin Brindley (*Gozo*) / Joan Crawford / Helen Kirk / John Leatherland, bishop / Darren Ferguson / Samantha Glover / William Collier / Roy & Linda Smith / Tania Walker / Gerard Crane, bishop / Raymond Ketland / Alan Borden / Pamela Masih / Tommy Ryan / John Bartle / Ann Harrison / Michael Greer / Joan Silkstone / Benjy Leatherland. (* = close to death)

Calendar of Saints:



Benedict of Nursia

(Italian: *San Benedetto da Norcia*) (c. 480 – 21 March 543 or 547) is a Christian saint, honoured by the Anglican Church and the Catholic Church as the patron saint of Europe and students.

Benedict founded twelve communities for monks at Subiaco, Italy (about 40 miles (64 km) to the east of Rome), before moving to Monte Cassino in the mountains of southern Italy. The Catholic Order of St Benedict and the Anglican Order of St Benedict are of later origin and, moreover, not an "order" as commonly understood but merely a confederation of autonomous congregations.

Benedict's main achievement is his "Rule of Saint Benedict", containing precepts for his monks. It is heavily influenced by the writings of John Cassian, and shows strong affinity with the Rule of the Master. But it also has a unique spirit of balance, moderation and reasonableness (ἐπιεικεία, *epieikeia*), and this persuaded most religious communities founded throughout the Middle Ages to adopt it. As a result, his Rule became one of the most influential religious rules in Western

Christendom. For this reason, Benedict is often called the founder of western monasticism.

(Guess the Locations – Clerkenwell / Southport / York)



APPLE & BACON ROLL

Ingredients:

8oz shortcrust pastry / one egg beaten / 12oz bacon chopped / 2 chopped onions / one large cooking apple – peeled, cored and chopped / seasonings.

Method:

Roll out the pastry into an oblong shape. Mix apple, bacon and onion together. Season well and spread over the pastry, leaving a 1/2" border all around. Brush pastry with beaten egg or milk and roll up. Make a few cuts in the roly-poly and again brush with egg or milk. Bake for 20 minutes at 220C / Gas Mark 7 then reduce the heat to 190C / Gas Mark 5 for a further 10 minutes.

Serves 4 people, hot or cold.

At even, ere the sun was set

"At evening, before the sun was set" was written by Henry Twells in the late 1800's. Mr. Twells worked as an instructor in a classroom in England, and one afternoon, while a student laboured through one of his tests, the sun began to set below the horizon. Mr. Twells, inspired by the scene of the sun setting that afternoon, wrote this beautiful poem.

At even, ere the sun was set,
the sick, O Lord, around thee lay;
O, in what diverse pains they met!
O, with what joy they went away!

Once more 'tis eventide, and we,
oppressed with various ills, draw near;
what if thy form we cannot see?
We know and feel that thou art here.

O Saviour Christ, our woes dispel;
for some are sick, and some are sad;
and some have never loved thee well,
and some have lost the love they had;

and some have found the world is vain,
and yet from the world they break not free;
And some have friends who give them pain,
yet have not sought a friend in thee.

And none, O Lord, have perfect rest,
for none are wholly free from sin;
And they who fain would serve thee best
are conscious most of wrong within.

O Saviour Christ, thou too art man;
thou has been troubled, tempted, tried;
thy kind but searching glance can scan
the very wounds that shame would hide.

Thy touch has still its ancient power.
no word from thee can fruitless fall;
hear, in this solemn evening hour,
and in thy mercy heal us all.

Couple of comments on the lyrics:

“What if Thyself we cannot see? We know that Thou art ever near.” – In our world, there are times where we can't see the Sun. The Sun sets each evening and hides its brilliance through the night. Even storm clouds at high noon, can cover the light, warmth and beauty of the Sun. But the truth is, the Sun hasn't moved. It hasn't changed. It is not less bright at midnight or during a terrible storm. The Sun is constant. God's Son is no different. His light and beauty are no less dim because we can't see Him working sometimes. His love and compassion are no less real, just because we may not feel their warmth. We know in our minds, and in our hearts, that He is ever near. He is right beside us. He sticks closer than a brother. He is unchangeable and will not forsake His children.

“Thy touch has still its ancient power – The author has a pretty exhaustive list of the problems we face in this world – sickness, sadness, worldly care, and doubt to name a few. These things can tend to discourage Christians and impact our walk with the Lord. But although the author lists several “ills”, he also tells us that there is only one cure. That is the Lord Jesus Christ. He is the only one that can heal. He is the only one that can truly gladden a heart. He is the only one who we can cast our burdens upon, and leave them there. He truly is the only one that can cast them out.

Did You Know



- That instant coffee was invented in 1901
- That tennis was originally played with bare hands
- That the Olympic flag was designed in 1913
- That the electric toothbrush was invented in 1939
- That Isaac Newton invented the cat door
- That the Titanic was built in Belfast
- That Hawaii was originally called the Sandwich Islands
- That the doorbell was invented in 1831
- That The first English dictionary was written in 1755
- That the first city to reach 1 million was London
- That Tokyo was once known as Edo
- That the tea bag was invented in 1908



Guess the Locations



Let the Sun Shine

It's strange but Oh, so very true
That lots of things we've feared
Have loomed like shadows, dark and grim,
And then have disappeared.

It hasn't always been that way
But often when I dread
The breaking of a thunderstorm
The sun has shone instead!

So don't cross bridges long before
You reach the chasm wide
It's ten to one you'll smile when once
You reach the other side!



The Healing Teaching &
Chivalric Order of St Raphael