



Come!

On **Saturday 26th January 2008**, Rev'd Shelley-Ann Tenia was one of the presenters at our Prayer Breakfast. The theme was **Fountain of Life: 'Everyone who is thirsty, come.'** *Revelation 22:17*. Rev'd Shelley-Ann addressed what it means to come. Following are excerpts from the presentation.

Firstly, **who is issuing the invitation?** Our generous, extravagant, benevolent, patient, loving, just and righteous God offers the invitation. He who stays with his hands outstretched until all come unto Him. The invitation is offered by the God who chooses to redeem ALL, not just the righteous.

Secondly, **what is the nature of the invitation?** Noting that the invitation is often the nature of the giver, Rev'd Shelley-Ann said that the invitation is full of promise, full of life itself, full of God Himself.

When God says 'Come', He issues a free, all-inclusive invitation. He speaks to everyone and each is assured of the same treatment.

Finally, **what is the implication of such an extravagant invitation?** God wants us to choose Him, but He will not stand over us waving a big stick! We choose such things as whether or not to exercise, what to eat and how much to drink. We can't blame others for our choices. God wants us to choose Him freely, for ourselves—to choose life. God is big enough to issue what appears to be the risky invitation of 'Come', knowing that the water of life is rich enough to allow us to build relationships across race, social class and denomination. We come to the water of life as we are and let God infuse us and our relationships and transform us and them. We must recognize that decision to come has lasting

implications even to the next generations. There is physical and spiritual work to be done. So we are invited to fill our mouths and bellies with water and move our feet, our hands and our bodies.

God has given us talents and He does not expect us to hold on to them.

"The Spirit and the bride say "Come." And let everyone who hears say, "Come." And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift." Rev.22:17



Photograph courtesy **Trinidad and Tobago's Newsday** newspaper, Rattan Jadoo,

Our Curate

The All Saints' Prayer Group warmly welcomes **Rev'd Shelley-Ann Tenia** who was assigned to our parish from February 2008. In an article in Trinidad and Tobago's Newsday newspaper of Saturday 23rd February 2008, Rev'd Shelley Ann in explaining why she is a full-

time priest was quoted as saying **"I simply understand that at this time in my journey, this is where God wants me and where He wants me to bear fruit."** In an interview with Pat Ruddell for *Saints Alive*, Reverend Tenia said she is sure all her training will play a significant role "as I live out my vocation and serve God's people ...

I am a psychologist, social worker, counsellor, tutor, mentor, chaplain . . . also understand that God will continue to transform me as I journey, so that I will become a fuller version of myself."

THANK YOU, LORD

Happy Birthday Blessings to Jacqui Richards 6th March and Thelma Williams 26th March 2008

SPECIAL INTEREST

11th March 2008 Invitation to students sitting S.E.A. examination, their parents and guardians to prayer meeting

16th March 2008 Prayer Group Corporate Communion 7:30 a.m. service

STATIONS OF THE CROSS

During the late Middle Ages, the Turkish occupation of the Holy Land prevented pilgrims from visiting its sacred sites. The faithful made a custom of making replicas of those sacred sites in Europe, where they could come to pray. Medieval Christians sought more details about the Passion of the Lord, beyond what was provided by the stories of the gospels. They turned to the writings of the mystics and the apocryphal gospels for more information about the last hours of Jesus. From these sources came the meeting of Jesus and his Mother, the story of Veronica and the various falls of Jesus, which became part of the Stations of the Cross. One of the most popular of these "pilgrimages" was to pray the

stations of the cross, which were erected in imitation of the stations (stopping places of prayer) on the street in Jerusalem that led from the judgment hall of Pilate to Calvary. By the end of the sixteenth century the present fourteen stations became the standard for this devotion.

The Stations of the Cross refers to the depiction of the final hours of Jesus, and the devotion commemorating the Passion. The tradition as chapel devotion began with St. Francis of Assisi and extended throughout the Roman Catholic Church in the medieval period. It is also observed in Anglicanism, and Lutheranism.

The Stations of the Cross is a powerful way to contemplate, and enter into, the

mystery of Jesus' gift of himself to us. When we pray the Stations of the Cross, we are tracing the footsteps of Christ, in his journey from being condemned to death to his resurrection. In knowing that Our Lord and Saviour died such a violent death for love of us, meditating on the Stations of the Cross becomes an experience where we pilgrims can unite with Christ. They help us to approach, inwardly digest and then respond to Jesus' sacred suffering.

Praying the Stations of the Cross may be done at any time, but is most commonly done during the Season of Lent. At All Saints' Church, Stations of the Cross services are held on Friday evenings at 5:00 p.m. during Lent.

Can you be Anglican *and* charismatic?

The All Saints' Prayer Group has in the past been referred to as a Charismatic Prayer Group.

The term *charismatic* comes from the Greek word for 'gift', which is itself derived from the Greek word meaning 'grace' or 'favour' and refers to the gifts of the Holy Spirit, including healing, prophecy and speaking in tongues. It is the same Greek word used in the Bible to describe a wide range of experiences (especially in 1 Corinthians 12-14). Charismatic is an umbrella term used to describe Christians who believe that the manifestations of the Holy Spirit seen in the

first century Christian Church, such as miracles, prophecy and speaking in other tongues or languages, are available to contemporary Christians and may be experienced today. Such Christians believe the Holy Spirit is active today, guiding people, healing people and pouring His gifts upon people.

Such beliefs are not inconsistent with worshipping in the Anglican communion and at All Saints' Anglican Church. Anglicans believe that the Holy Spirit gives unique gifts to every Christian, in order that every Christian may actively serve Jesus. This is emphasized by Collect III *For all Christians in their vocation*

p.201 of the Book of Common Prayer. Christians with this belief know that the church congregation is not merely an audience; rather clergy and laity actively use the gifts that God has given them.

Charismatic Christians come to worship *expecting to meet* the living God. We believe that worship is about an encounter with God, through the singing, through receiving the Sacraments, through the sermon or through the laying on of hands, for example.

Yes, you can be Anglican and charismatic "but all things should be done decently and in order." *1 Corinthians 14:40.*

Let us pray...

**What a friend we have in Jesus,
all our sins and griefs to bear!
What a privilege to carry
everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
all because we do not carry
everything to God in prayer.**

**Have we trials and temptations?
Is there trouble anywhere?**

**We should never be discouraged;
take it to the Lord in prayer.
Can we find a friend so faithful
who will all our sorrows share?
Jesus knows our every weakness;
take it to the Lord in prayer.**

**Are we weak and heavy laden,
'cumbered with a load of care?
Precious Savior, still our refuge;
take it to the Lord in prayer.**

**Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In his arms he'll take and shield thee;
thou wilt find a solace there.**

This poem was written by Joseph Scriven for his mother. He called it "Pray without ceasing". One of his friends found it, and published it anonymously. Years later, it was set to music by Charles Converse, and has been a much loved hymn ever since.