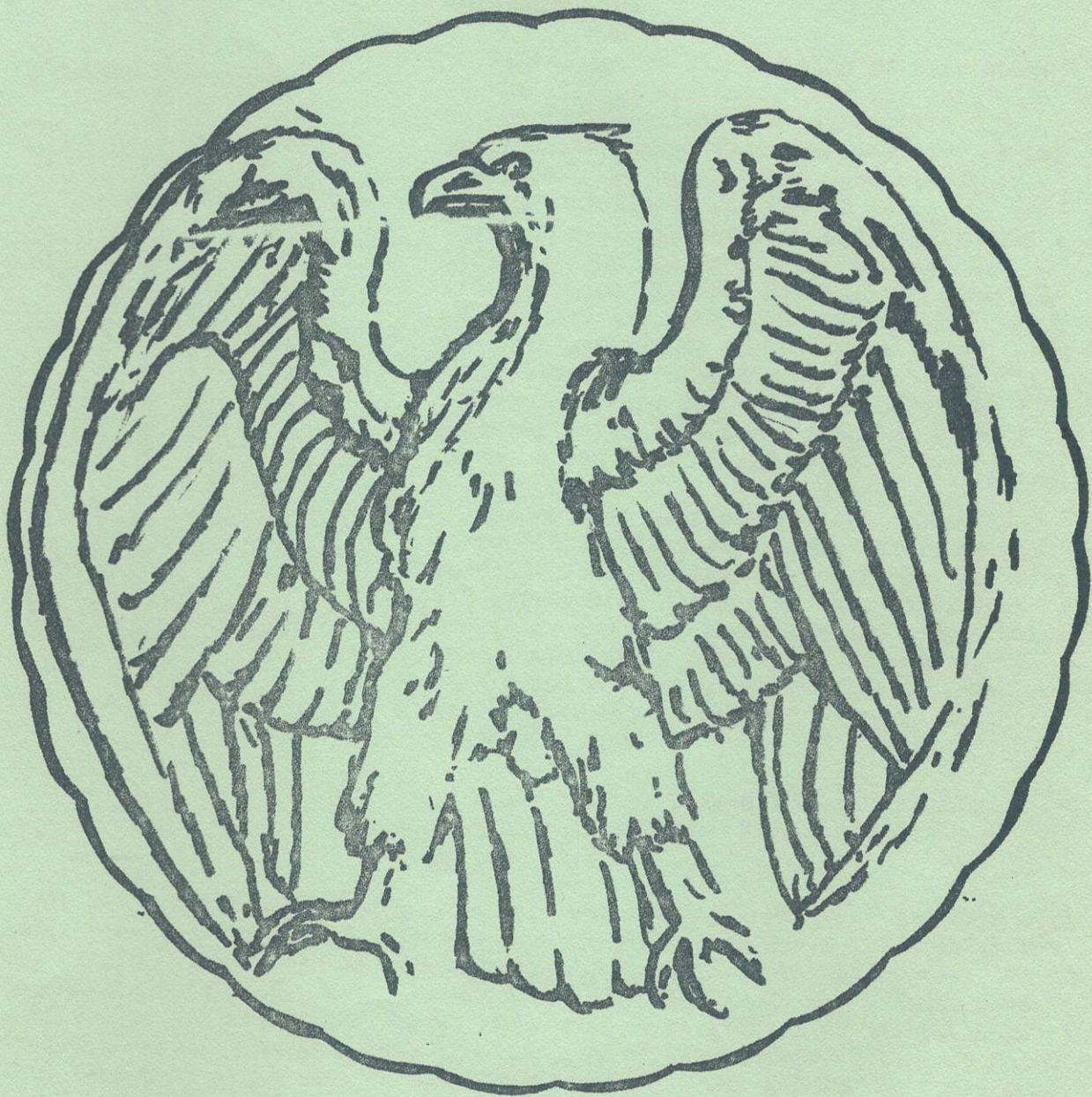


# THE CARILLON



*St. John's Church*



## SPIRITUALLY SPEAKING ....

JESUS OF NAZARETH PASSETH BY (Luke 18:37)

This message is being written on Quinquagesima Sunday, whose Gospel is the well-known story of Christ healing the blind Bartimaeus.

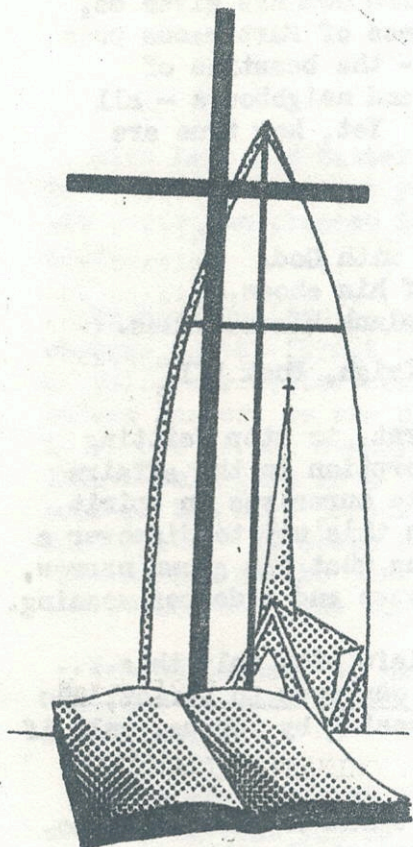
First, let us fix the time of this story in the life of our Lord. For the last time He has left Galilee; His ministry is practically over. There remains now but the final act. He has set His face steadfastly towards Jerusalem, and now He is on His way there to meet His enemies, and to give His life a ransom for many. And notice, the secrecy which shrouded His earlier movements is now past and done with. Everything is now open and plain; it is a triumphant procession...He with His disciples and followers, going up to Jerusalem for the Passover Feast, the feast where He Himself is to be the lamb of sacrifice.

And so they approach Jericho, some six hours distant from Jerusalem. There on the roadside sits a blind man, begging. He hears the approaching clamour of the crowd, asks who it is and what is happening, and on being told, immediately asks Jesus to have mercy on him and restore his sight. "And immediately he received his sight, and followed Him, glorifying God."

There are two points I would ask you specially to notice. First, the faith of Bartimaeus.

It was a faith which seized its only opportunity. Jesus of Nazareth would never pass that way again. It was then or never. It was a faith which was not afraid. The taunts of men only strengthened it. It came openly, and in the daylight to Jesus, not like Nicodemus, by night. It was a faith which admitted no possibility of doubt, which knew no hesitation or uncertainty. It staked everything on the power and the love of the Saviour. It was a faith that came just as it was, in all humility, and it was a faith that knew what it wanted: "Lord, Jesus, that I may receive my sight."

The second thing to notice is the illumination of the whole of Bartimaeus' life through the gift of sight. "Jesus said, Go thy way, but straightway he received his sight, he followed Him, glorifying God." He had not merely received the power to see the outward beauties of the world, but just as in his heart he had known while his eyes were closed that Jesus was his only hope, so now he knew as the result of his power to see, that Jesus was his only way.





## Spiritually speaking (cont'd.)

The season of Lent is pre-eminently a time when "Jesus of Nazareth passeth by. We who glory in the power of sight which God has given us, are we so blind inwardly, that even the sightlessness of Bartimaeus puts us to shame? That power of seeing outward things - the beauties of nature, God's handiwork in the world, our friends and neighbours - all that should be a tremendous help, not a hindrance. Yet, how true are Robert Browning's words:

Earth's crammed with heaven,  
And every common bush afire with God.  
And only he who sees takes off his shoes,  
The rest sit around it and pluck blackberries.

Aurora Leigh, Book VII

And so Lent comes to us with a double call: first, to stop "sitting around," to withdraw to some extent from total absorption in the affairs and pleasures of a passing world, to try to separate ourselves in spirit from the hurry of our daily occupations; and so, in this way to discover a new and bigger world, in which everything, including what has grown narrow, dull, and commonplace, will take on a new significance and a deeper meaning.

But the added joy of it all is that we are not left with only this.... and so Lent utters its second call to us: to turn our eyes to Christ, who is the Way, the Truth, and the Life. He will be passing by for us, only if we get close to Him.

Bartimaeus was on the very road over which Christ had to pass, else he would have missed Him altogether. And the way we can sit by the wayside and watch Him as He passes, is to study and meditate upon His life. Picture the scenes; take our place among the crowds; live with Him and feel His presence.

Remember, He waits for us to come and throw ourselves on His mercy, and ask. That is the order; and everything is to be had for the asking. May we not have just another Lent. Jesus of Nazareth is passing by now. Think what it will be if we come too late and hear the awful words..... You cannot enter now; the door is shut; Jesus of Nazareth has passed by.

Sincerely,

"Maurice P. Poole"

Your Friend and Rector.

\*\*\*\*\*

For thou, Lord, hast not forsaken them that seek thee.

\*\*\*\*\*



## QUI BENE CANTAT BIS ORAT

by Gary Gray



With Lent and Easter upon us, this is a good time to let you all know what the choir has planned for the Spring season.

We have decided to make a few changes in the format this year. Instead of doing our Easter season musical Sunday before Easter, we are planning on doing it on one of the Sundays after Easter. This should give us a chance to feature some of the more joyous music of Eastertide. It seems that every year we concentrate on the more sombre music of the season and miss the happier music.

In Lent itself we plan to continue with our current series of "old favorites."

There are a series of anthems that we are hoping that you in the congregation find very familiar. Included will be John Goss' TASTE AND SEE; Handel's HOLY ART THOU; and Stainer's GOD SO LOVED THE WORLD.

The last one is for the Deanery Eucharist on March 15. On Palm Sunday we are introducing a new, modern anthem by Joubert: HOW ARE MY FOES INCREASED LORD! I heard this one sung while I was in England, and it is truly magnificent. It is also very difficult, and we will be busy learning it between now and then.

The Easter morning anthem will be Caleb Simper's KING OF KINGS again this year. I do not know a thing about this composer except that he certainly knew his Handel. This anthem is half way between the HALLELUJAH CHORUS and a pious fraud, but it sings well and captures the spirit of the feast.

Have a good Lent and Easter!

## ARE YOU A SAINT OR A SINNER?

When some fellow yields to  
temptation,  
And breaks a conventional law,  
We don't look for the good in  
his make-up,  
But Lord, how we look for the  
flaw.

No one asks who did the tempting,  
nor allows for the battles he's  
fought.

His name becomes food for the  
jackals - -

The saints who have never been  
caught!

I'm a sinner, O Lord, and I know  
it,  
I am weak and I blunder and  
fail,  
I am tossed on life's stormy  
oceans,  
like a ship that is caught in  
a gale.

I am willing to trust in your  
mercy,  
To keep the commandments you  
taught,  
But deliver me, Lord, from the  
judgement  
of the saints who have never  
been caught!

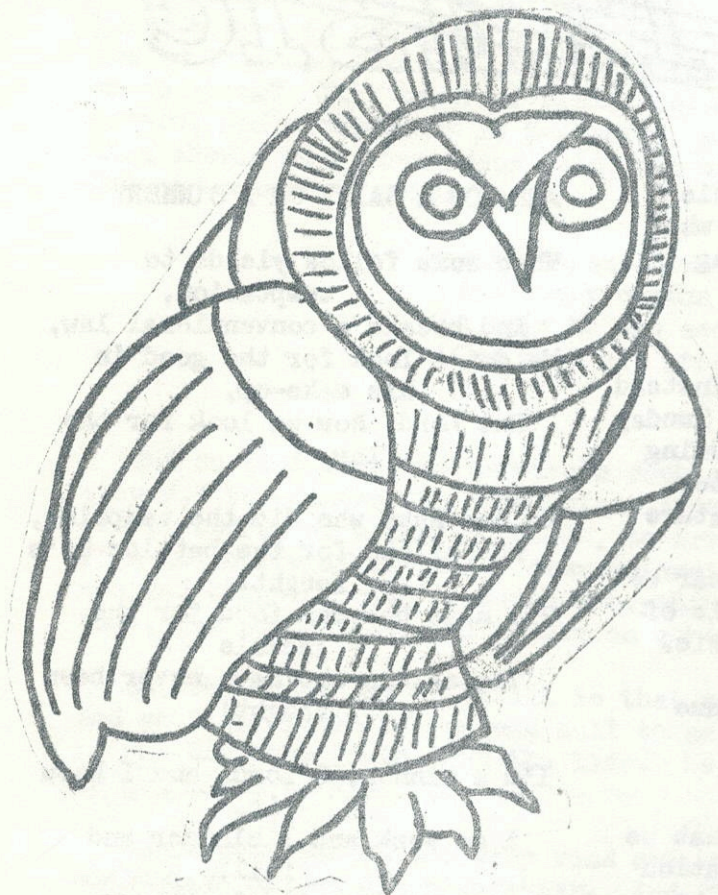
... Helen R. Campbell.

- o -

They that know thy name will  
put their trust in Thee.



FROM THE PARISH LIBRARY ....



... reviewed for your pleasure ...

INNER HEALING THROUGH HEALING  
OF THE MEMORIES - by Betty Tapscott

All of us have memories which have hurt us or made us feel guilty or left a scar of fear. Perhaps we have harboured resentments which have spoiled our relationships with people. Past incidents can affect present behaviour. This book clearly shows how unhappy memories may be healed if we will take Jesus back over the incidents with us and allow Him to heal the hurts. Many illustrations show the wonderful release Jesus gives to those who seek inner healing.

ARE YOU HURTING?

Are you hurting inside 'cause you've  
lost a friend?

Or a project you loved has come to  
an end?

Or somebody said something cutting  
to you

And it's spoiled a friendship  
that's hard to renew?

Jesus knows and He cares

And He'll heal it for you.

Are you frightened because of a  
traumatic event?

Or worried to death 'cause your  
money's all spent?

Are there people you simply can't  
stand to meet,

And you're tempted to walk down  
another short street?

Jesus knows and He cares

And He'll heal it for you.

Do you sit in a group without saying  
a word,

'Cause once someone hurt you and  
everyone heard?

Did you have a bad dream that filled  
you with dread

And the memory tortures the  
thoughts in your head?

Jesus knows and He cares

And He'll heal it for you.

The hurts and the fears and the pains  
of the past

Like chains round your body are  
binding you fast.

The things that have happened can  
bind you today

So you're not free to act in the  
regular way

Jesus knows and He cares

And He'll heal it for you.

Take Him back to the place where you  
first felt the pain

Go over it all in His Presence again.

Tell Him just how you felt and lay  
yourself bare

Then He'll show you what might  
have been had He been there.

Jesus knows and He cares

And He'll heal it for you.



## OUR CHILDREN WRITE .....

WHAT JESUS MEANS TO ME

Jesus is known as Gitché Manatoo, Messiah, Eternal life, Jesu, Christ, Jesus Christ. He means to me the maker of everything. Saver of the righteous, and if it wasn't for him we wouldn't be hear right now.

When I had my operations I prayed and I made it through all right. Thanks to him I have two fabulous parents, a sister and fabulous relatives and everything I have now. I owe him great gratitude. He made the world, the heavens and the seas and everything else we have. We all owe him geat gratitude.

Jesus is the King of peace and love.

- o -

Jesus is .....

The wonderful counsellor  
The Messiah  
The Eternal life  
The Perfect Prince  
The Christ  
Jesu, Son of God  
Manatoo  
Prince of Peace

WHAT JESUS MEANS TO ME

He guides me everywhere I go and he is like a father to me. He promises eternal life to all who believe in him and I think that is neat.

He is with me all the time and helps me on the road to heaven where we can see him now. I think he should be honoured by all but most people don't and that is why we have so many wars and people go hungry, because they were never taught about the lord.

I think he is great.

- o -

WHAT JESUS MEANS TO ME

Jesus is the Messiah, the Prince of Peace, the Bread of Life, the Light of the World, and a lot more.

Most of all He is my Saviour. He belongs to me because I asked Him to come into my life. Every day I sin at least once. Yet He keeps forgiving me. He said once to a man who forgave a man 7 times, "forgive him 7 x 70 times".

So I bleive He will forgive me forever.

- o -

There's such an awful lot today  
That you and I deplore;  
So much to make us sad or mad,  
And troubles by the score.  
But don't forget that there is more  
We should each day be thankful for.

- o -



## PRAYER 'N' PRAISE ....



(contributed by M. Shortt)

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast."

(No. 438 Old Hymnbook)

The necessity of prayer has a prominent place in the teaching of Jesus Christ. He prayed, or in some such manner invoked the consciousness of God, whenever the slightest difficulty confronted Him. He prayed over situations that most men would handle without the intervention of God.

Prayer is a collecting of the faculties and a focusing of the thought on a higher plane of mind activity than that on which one ordinarily dwells. Complete concentration of the mind in prayer is best gained in the solitude of one's own thought and in silence apart from all distractions. Under conditions such as these, clear thinking is possible, and the universal storehouse of ideas opens its treasures to one.

"Just close your eyes and open  
your heart  
And feel your worries and  
cares depart,  
Just yield yourself to the  
Father above  
And let Him hold you secure  
in His love - "

The prayer of praise is a mighty prayer. It is a song of joy.

A prayer of praise is man's spirit putting on the armor of cheerfulness.

All there is responds to a word of praise. God responds. The whole world sparkles, comes alive. When we give praise, everything wants to give in return.

"So when you are tired,  
discouraged and blue,  
There's always one door that  
is open to you —  
And that is the door to "The  
House of Prayer"  
And you'll find God waiting  
there;

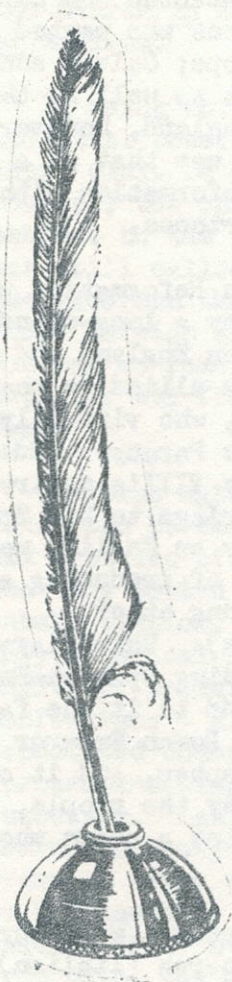
And He hears every prayer and  
answers each one  
When we pray in His name "Thy  
will be done" —  
And the burdens that seemed too  
heavy to bear  
Are lifted away on "The Wings  
of Prayer."

- Helen Steiner Rice -

- o -



## FROM THE WARDENS' CORNER ....



The Annual Vestry meeting now concluded, St. John's finds itself blessed with the help of old friends Garnet Devitt and Mona Johnston once again - as People's Warden and Deputy Warden respectively. Ernie Lee and Betty Palmer have both expressed their desire not to take a second term, and while this is regrettable, we owe them our deep gratitude for the conscientious and thorough work they have done through a difficult and emotionally-trying year.

One of our major accomplishments for 1976 was bringing in to the Vestry a year-end financial statement showing a deficit for 1976 far lower than had been expected - our grateful thanks to our parishioners for helping to make this possible.

At the moment, we're discussing the repair or replacement of our vacuum cleaner; and also ways and means of cutting down our astronomical fuel bills. It is felt there is a great deal of heat loss in both the church and rectory due to poor or no insulation. We are also seeking the services (free) of several heat consulting agencies for a more long-range and professional view.

Past Warden Ernie Lee has taken over Chairmanship of the Property Committee and a meeting of the whole committee has already been held with a priority list of maintenance problems set down. Art Sim and Frank Hayward have renewed the lights in the Parish Hall, and fixed the light over the Baptismal Font; the carpets in the nave of the church have been professionally cleaned by the students of West Park Secondary School with their commercial equipment (no extra charge).

We remind you of our Conference at Aurora on the weekend of March 4 - 6. This should be a very uplifting time, and if you have not yet done so, please speak to John Varley NOW about attending. We have room for 30 persons, and at the last count there were approximately 21 signed up.

It has been decided to keep the Carillon in circulation on a monthly basis, but perhaps reduced in size somewhat. However, if we're leaving out your favorite page, you'll have to let us know.

I would like to make a personal note of thanks to all of you who so warmly congratulated me on my recent marriage to Miss Priscilla Healy. We wish you all cheerful days as our harsh winter progresses, and may the love of our Lord give you strength ... and an early Spring!

John Varley  
Rector's Warden

for

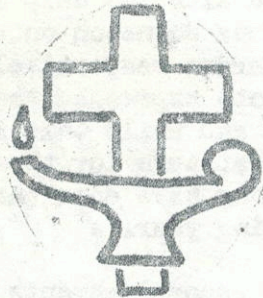
Garnet Devitt  
People's Warden

and

Mona Johnston  
Deputy Warden



## CHRISTIAN EDUCATION

THE REFORMATION IN ENGLAND

In order to understand what the English Reformation was, and what it was not, it is necessary to look first at the European scene at the time.

In Germany, the Reformation was precipitated by Martin Luther. A monk and scholar, he challenged the selling of indulgences. Quoting St. Paul, he reasoned that we are justified by faith, and that any "machinery" to gain forgiveness was, therefore, obsolete. Such statements brought him into conflict with the authorities, who were at that time preaching an indulgence. A polarization of opinion pushed Luther and his followers into a "pro-Luther, therefore anti-Rome" position, and carried them outside the Roman church - such had not been Luther's intention, but rather to reform from within, and once driven outside, he spent the rest of his life trying to be reconciled to Rome.

In Germany, the guiding spirit of the Reformation was that all not expressly forbidden by Scripture was allowed. In Switzerland, the spirit was that all not expressly allowed by Scripture was forbidden. Led by Zwingli, and later by Calvin, the Swiss reformation was characterized by an emphasis on Scripture, and a very legalistic interpretation of things spiritual.

The European situations were those of "religious" reformations with political overtones - Luther was protected and supported by petty princes who wanted power against the Pope; Calvin controlled the government as well as the Church. In England, however, the situation was that of a "political" reformation with religious overtones.

The English Reformation was precipitated by a long-standing quarrel between England and those foreign powers allied to the Holy Roman Emperor, who virtually controlled the Papacy. Added to this was Henry VIII's desire to annul his marriage to his Spanish queen to marry an English woman (in the hopes of producing a male heir, among other considerations). This played up the long-standing Spanish-English antagonism; add to it the fact that the Holy Roman Emperor was Catherine's nephew, and it can be easily seen why the people, as well as Henry, wanted a queen who was not Spanish.

Henry's argument was, why should one monarch (Italian) be able to say who could marry whom in another country (England)? Such powers had been refused the Pope by William the Conqueror, and, although later monarchs had granted them, what had been once in England could be again. Thus he obtained the support of Parliament. Moreover, all the European scholastic opinion was that the dispensation given Henry to marry Catherine had been wrong. He also had the submission of the clergy. By withholding Papal taxes, Henry secured Papal approval of Thomas Cranmer as Archbishop of Canterbury, even though he was known to be favourable to Lutheran ideas and to the dissolution of the royal marriage. (Because appeal to Rome was illegal, the Archbishop would have the final say in the matter.)



## Christian Education (cont'd.)

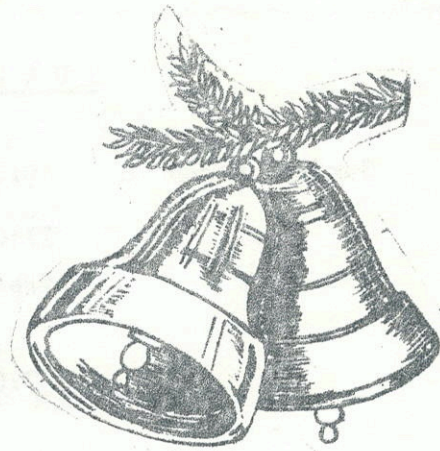
Papal procrastination in making a statement on the marriage gave Henry the impetus to "do it himself." With the backing of Parliament, he turned the Church in England into the Church of England.

In doing so, Henry claimed no spiritual powers. He stated that there could be only one law in a country; the church was therefore subject to the government. The Pope was still called the Bishop of Rome, and accorded the same status as any other foreign bishop. All that Henry did was to remove the English Church once for all from the temporal power of Rome.

The true nature of the Church under Henry can be deduced by looking at the Six Articles of 1539. These reaffirmed the very Romish dogmas of transubstantiation, communion in one kind only, clerical celibacy, vows of chastity, private Masses, and private confessions - all of which were repudiated under later, more "protestantizing" influences of his successor. Latin was still the norm in church, although, under pressure from Cranmer, Henry caused an English Bible to be placed in churches, with a reading from it at each service. Apart from this, the man in the pew at that time would have noted no exterior changes in the day-to-day experience of worship.

If Henry was truly not "Protestant," then why did he dissolve the monasteries? Here, too, motives were political, not religious. Here were centred such pockets of resistance as existed. Also, they had largely outlived their usefulness. The movement to suppress started as an attempt to consolidate small houses - then took off and galloped away. Confiscation of artifacts produced gain for Henry's coffers, and giving the land to his followers and supporters in Parliament rewarded them for past support, and ensured future support.

(NEXT MONTH: Edward VI and the Prayer Book)



## DING DONGS FROM THE BELL TOWER

... My! what a lot has been doing recently!

... Congratulations to the young people from St. John's who took part in MUSIC MAN at Humberside last week. An excellent show.

... We have been admiring the beautiful watch and lovely gifts Jack Lawson received on his retirement from City Hall.

... Sorry to hear that Daisy Ashdown fell on the street and broke her hip.

... Nice to see the Knudsen family in church recently.

... Greetings to Fred Butler.

... Do you have your attractively painted box for the Auction sale? The Auction Committee came up with that idea.

... Anyone wishing to be Confirmed should get in touch with the Rector immediately.

... Appreciated the additional help of Dora Murdoch and Beata Stevens at Rannymede Hospital this month.

\*\*\*\*\*

## FILM MINISTRY

Tuesday, March 22, 1977

8:00 p.m. in Parish Hall

"BROTHER SUN, SISTER MOON"

\*\*\*\*\*



SUNDAY SERVICES

Sunday, March 6      9:00 a.m.    Holy Communion  
                         11:00 a.m.    Choral Eucharist  
Preacher:    Rev. Donald Peel  
                         Chaplain, North York General Hospital  
                         7:00 p.m.    Evening Praise

Sunday, March 13      9:00 a.m.    Holy Communion  
                         11:00 a.m.    Morning Prayer  
                         7:00 p.m.    Evening Praise

\*\*\*\*\*

Annual Lenten Deanery Eucharist

Tuesday, March 15, 1977

at 8:00 p.m.

Preacher:    The Venerable J.M.N. Jackson

Archdeacon of Toronto West

Organ Recital at 7:00 P.M.

\*\*\*\*\*

Sunday, March 20      9:00 a.m.    Holy Communion  
                         11:00 a.m.    Choral Eucharist  
                         Mothering Sunday  
Preacher:    Miss Edith Bell  
                         Theological Student  
Ladies of the congregation will take  
part in this service.

7:00 p.m.    Evening Praise

Sunday, March 27      9:00 a.m.    Holy Communion  
                         11:00 a.m.    Morning Prayer  
                         Special Music by Choir  
                         7:00 p.m.    Youth Service  
                         Slides on Camp Couchiching



A U C T I O N

Saturday, May 7, 1977

ST. JOHN'S PARISH HALL

Refreshments

Homebaking

Flea Market

Small Furniture

Appliances (in working order)

Books

Playground items

Sporting goods

Camping equipment

Antiques

Lamps

Dishes

Jewelery

Bicycles

Snowmobiles

Rugs

Drapes

Silverware

Pots &amp; Pans

Stationery

No clothes

Garden Supplies &amp; Tools

Carpentry tools

Snow shovels

Check

this

list

carefully

You

may

find

there

is

something

you can

put

into

your

Auction

Box

when

you

Spring-clean



# BULLETIN!

## MONDAY

Study Group - 8 p.m.  
 Scouts - 7 p.m.  
 Rangers - 7 p.m.  
 St. Elizabeth Group (1st)  
 St. Helen Group (3rd)  
 St. Anne Group (4th)

## TUESDAY

Parish Council (2nd)  
 Special Church Service (3rd)  
 SOCIAL SERVICE NIGHT (5th)

## WEDNESDAY

Girl Guides - 7 p.m.  
 Prayer 'n' Praise - 8 p.m.

## THURSDAY

Weightwatchers - 7:30 p.m.  
 Friendly Corner - 1:30 p.m.  
 Brownies - 6:30 p.m.  
 Servers Guild

## FRIDAY

Junior Choir - 6:30 p.m.  
 Senior Choir - 8:00 p.m.  
 Cubs - 7:00 p.m.

## SATURDAY

Couples Club (last)

## SOCIAL SERVICE NIGHT

Tuesday, March 29, 8:00 p.m.  
 in the Parish Hall

Winchester House - 12 - 15  
 year old girls, emotionally  
 troubled.

### Church of the Good Samaritan

Older men without home or  
 family.

### Beverley Lodge

Half-way house for young men  
 coming out of detention.

### Humewood House

Home for unwed mothers-to-be  
 and young women needing  
 counselling help.

### Diocesan Centre Supply Room

Bales for the North

### Downtown Churchworkers

Help the needy in the central  
 core of the city

### Save the Children

Children the world over



DEADLINE FOR CONTRIBUTIONS TO  
 APRIL CARILLON: March 13



THE CARILLON

KEY PERSONNEL AT ST. JOHN'S CHURCH, WEST TORONTO

RECTOR:	Reverend Canon Maurice Poole	769-5875
CHURCH OFFICE:	Mrs. Muriel Lawson	763-2393
RECTOR'S WARDEN:	John Varley	961-9818
PEOPLE'S WARDEN:	Garnet Devitt	766-3062
DEPUTY WARDEN:	Mona Johnston	769-7195
CHURCH TREASURER:	Vivian Russell	769-2055
ENVELOPE SECRETARY:	Ruth Shortt	769-8574

\*\*\*\*\*

SIDESMEN:	Len Graham (Chairman)	763-1224
	Alf Gandy (Assistant Chairman)	769-7241
St. Anne Group:	Church Office	763-2393
St. Helen Group:	Irene Munroe	762-5327
St. Mildred Group:	Ruth Shortt	769-8574
St. Elizabeth Group:	Mary Butchart	622-7837
Youth Group:	Susan Weston	767-5613
Toronto 7th Scouts:	John Karnas	767-1484
Toronto 7th Cubs:	Bob Brownlie	869-0530
Rangers:	Susan Weston	767-5613
Toronto 12th Guides:	Nan Weston	766-6663
Toronto 12th Brownies:	Darlene Dupuis	
Jr. & Sr. Choirs:	Gary Gray	698-9795
Servers' Guild:	Paul Reeve-Newson	249-8640
Study Group:	Nan Weston	766-6663
Prayer 'n' Share:	Maurice & Barbara Poole	769-5875
Married Couples' Club:	Mr. & Mrs. W. Sutcliffe	249-1686
Advisory Board:	John Varley, Chairman	961-9818
Parish Council:	Cy Weston, Chairman	766-6663
Communications & Advertising:	Church Office (John Gower, Chairman)	763-2393
Carillon Editor:	Mona Johnston	769-7195