

TRINITY NEWS

WEEK 42
October 16, 2022

This Sunday's readings invite us to persevere in faith. This is presented to us in relation to two areas: that of prayer (ref. 1st reading and gospel) and that of the reading and proclamation of the Word of God (ref. 2nd reading).

In the Gospel, Jesus exhorts us with his disciples to "always pray without being discouraged". To explain his point, he recounts the parable of this widow who never stops imploring justice from an iniquitous judge until "tired" and "worn out", he gives her satisfaction. The argument used by Jesus according to a Semitic custom deploys here all its force of conviction: if this bad man ends up granting the wish of this poor woman who "breaks his head", how much more God who is good, "will give justice to his chosen ones who cry out to him" and "without delay". In this case, the motivation for perseverance happens to be the certainty of being heard and answered, perseverance testifying to an unfailing trust in God. It is this same assurance that drives Jacob to fight with the Lord tirelessly a whole night until his "victory" which earned him his blessing and the change of his name to "Israel".

Psalm 120 (121) also expresses in its own way this unfailing trust in the Lord who cannot remain deaf to the calls of those who cry out to him in their distress: "I raise my eyes to the mountains: whence help me will he come? Help will come to me from the Lord who made heaven and earth. [...] No, he does not sleep, does not slumber, the guardian of Israel". This psalm is a true confession of faith in the presence of the Lord at our side and in his faithful and considerate love for us: from all evil he will keep your life... The Lord will keep you going and coming back, now, forever.

Persevering in prayer both expresses and strengthens our faith in this Father God who is pure goodness, pure gift, for each of his children. This is what Jesus wants us to discover when, after having told his parable, he questions his disciples: "But the Son of Man, when he comes, will he find faith on earth?"

There remains, however, the painful question of unanswered prayer. We are not talking here about a prayer that would be based on ambiguous motivations, a prayer that would close us in on ourselves more than it would open us to God and to our brothers. When this is not answered, Saint James gives the reason: "You ask and do not receive because you ask badly, in order to spend on your passions" (James 4,3).

To page 3

SAINTS:

Nicholas Ridley, Bishop of London & Hugh Latimer, Bishop of Worcester,

16 October. Born into a wealthy Northumbrian family in about the year 1500, Nicholas Ridley studied at Cambridge, the Sorbonne and in Louvain. He was chaplain to Thomas Cranmer and master of Pembroke Hall in Cambridge before being made Bishop of Rochester in 1547. He had been clearly drawing closer to the Reformers as early as 1535 and, at the accession of King Edward VI, declared himself a Protestant. He assisted Cranmer in preparing the first *Book of Common Prayer* and was made Bishop of London in 1550. On the death of Edward, he supported the claims of Lady Jane Grey and was thus deprived of his See on the accession of Mary Tudor. He was excommunicated and executed in 1555. Hugh Latimer was a Leicestershire man, also educated at Cambridge but fifteen years older than Nicholas Ridley. Hugh was articulate and yet homely in his style of preaching, which made him very popular in the university, and he received its commission to preach anywhere in England. He became a close adviser of King Henry VIII after the latter's rift with the papacy and was appointed Bishop of Worcester in 1535. He lost the king's favour in 1540, over his refusal to sign Henry's 'Six Articles', designed to prevent the spread of Reformation doctrines, and resigned his See. He returned to favour on the accession of Edward VI but was imprisoned in the Tower of London when Queen Mary ascended the throne in 1553. He refused to recant any of his avowedly reformist views and was burnt at the stake, together with Nicholas Ridley, on this day in 1555.

Henry Martyn, Translator of the Scriptures, 19 October. Born in Truro in 1781, Henry Martyn went up to Cambridge at the age of sixteen. He became an avowed evangelical and his friendship with Charles Simeon led to his interest in missionary work. In 1805, he left for Calcutta as a chaplain to the East India Company. The expectation was that he would minister to the British expatriate community, not to the indigenous peoples; in fact, there was a constant fear of insurrection and even the recitation of Magnificat at Evensong was forbidden, lest 'putting down the mighty from their seats' should incite the natives. Henry set about learning the local languages and then supervised the translation of the New Testament first into Hindi and then into Persian and Arabic, as well as preaching and teaching in mission schools. He went to Persia to continue the work but, suffering from tuberculosis, he died in Armenia on this day in 1812.

From page 1

No, we are thinking here of those prayers where we ask God to do justice to our brothers or to ourselves by turning his merciful heart over the suffering in which we find ourselves.

It is precisely this type of prayer that the widow of the gospel formulates. How can we understand that at the end of the story, Jesus declares that God cannot make these elect wait and that he will do them justice without delay when the object of this parable is to invite us to persevere in prayer which underlies hears a non-immediate response!

We would be wrong to see here a contradiction between the demand posed by Jesus and the promise of an immediate response. In fact, the Lord always hears us, but the grace that he places in us when we pray to him sometimes needs time to penetrate our nature and unfold its full potential within us.

Moreover, we may also need time to recognize in ourselves the work of this same grace which often does not take the paths we expected at the time. A new act of faith to be posed humbly, patiently, before a mystery, unfathomable like the Love of God for each of us.

-Fr. Bert

COMING UP:

Oct. 17. Wedding, 3:00 p.m.

Oct. 23. Wedding, 3:00 p.m.

Nov. 1. **All Saints' Day**, Eucharist,
10:00 a.m.

Nov. 2. **All Souls' Day**, Eucharist,
10:00 a.m.

Nov. 13. **Remembrance Sunday**,
9:30 a.m.

Nov. 17. Wedding, 2:00 p.m.

Nov. 19. Wedding, 2:00 p.m.

Nov. 20. **Joint Thanksgiving Service/
Dinner**

Dec. 2. Wedding, 2:00 p.m.

Dec. 17. Wedding, 2:30 p.m.

Dec. 18. Wedding, 2:00 p.m.

Advent Lessons and Carols - TBA