



Twentieth Sunday after Trinity

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Cor 3:17-18)

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (2 Tim 1:7)

Certainly, God is full of goodness for He is all-in-all, and there is no imperfection our impurity in Him. Therefore, His goodness is bountiful! Every good and perfect gift comes down from God. (James 1:17) James does not say, `some', or `most', but ALL good gifts! These gifts include life, joy, love, friends, family, church, and health. If it is GOOD, it is from GOD!

This Gelasian collect was modified somewhat by Archbishop Cranmer to avoid any seeming allusion to the Romish doctrine of transubstantiation. He, therefore, substituted "of thy bountiful goodness" in lieu of the term, "being propitiated." The latter would imply an on-going sacrifice which the Romans believe they do by the sacrifice of the Mass. We, and the Reformers, denounce such a doctrine as wholly error. If the Roman church sacrifices Christ anew in every Mass, they are renouncing the singular worthiness of Christ's sacrifice for us at Calvary. ***O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us,*** or, as the Roman Church would phrase the second part – thy on-going propitiation (sacrifice)!

The Roman Church irreverently leaves the Lord Jesus Christ perpetually on the cross (crucifix). ***For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit*** (1Peter 3:18) Please observe how the Roman doctrine rejects the clear Word of

God with their doctrine of transubstantiation: *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:24-28) As you can clearly see, Christ made that full and complete sacrifice once and for all – for those past sins, as well as those future. *If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.* (Hebrew 6:6) Even a too frequent observance of Holy Communion reduces the reverence and solemnity of that memorial which we make in the spiritual Presence of our Lord in the Communion Service. The notion that a weekly Communion must be observed is an error taken from Romish practice meaning that we need a very frequent observance to cover our sins – this was never the intention of Christ in instituting the Supper of the Lord.

I believe that it was for the above reasons that our courageous founding Bishop, James Parker Dees, refrained from weekly Communions.

The Collect then petitions God to keep us from all things that may hurt us. These are not past sins, but present ones, and other dangers. "*.....keep us, we beseech thee, from all things that may hurt us*" If Christ is the Captain and Pilot of your ship, He will never steer you into the shoals and reefs.

"*....that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest* In order to be ready in both body and soul, we must be conformed to that Mind which was in Christ. The only liberty known to man is made available only in Christ. The lost are not at liberty at all. They are under the bondage of sin. We must have faith, but that faith must be in the Lord and not our own might, or that of men. The faith must not be small. As our faith grows in Christ after our coming to Him, it increases with our continual sanctification. It is then that all things commanded by the Lord become a joy to perform, and are possible through Him.

Too often, men remember those inferior and meaningless laws and traditions of men, rather than the clear intent of Christ in obeying only those things He has commanded. *Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.* And he said unto them, *Full well ye reject the commandment of God, that ye may keep your own tradition.* (Mark 7:7-9)

If we practice traditions from polluted sources, our worship will, likewise, be polluted with the commandments of men and not of God. Which do you practice?