

# BY GEORGE

158 Years

A MEMBER CONGREGATION OF THE ANGLICAN NETWORK IN CANADA (ANIC)

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## THE GOSPEL OF MARK



**“Dear dying  
Lamb, thy  
precious  
Blood shall  
never lose  
its power!”**



The Gospel of Mark dives right into Jesus' early ministry. It has no account of His birth. The gospel is fast-paced and moves along with urgency, repeating the word “immediately”. Mark was clear and concise; Jesus is God's promised king; He has all authority.

We are now preaching Mark's gospel. Several key themes will emerge, painting a picture of Jesus. Mark's intent was to compile and present accounts that would lead people to faith in Jesus as Christ, and encourage suffering Christians to remain faithful to Christ.

I have been studying and praying through Mark's gospel and one message has struck me time and again. Jesus' authority leaves no middle

ground. When Jesus appears in Mark's accounts, He divides every crowd into distinct categories. There are those who come under His authority; they are loyal followers. Then, there are those who rebel against His authority; they are rebels against God's Lord and king. Ultimately, there is no third category.

The same is true today. Jesus leaves no neutral position. When we encounter Him, we either bow our knee or stiffen our neck. Scripture never flinches; ultimately every knee will bow to Jesus. Some will bow now to their salvation, while others bow later to their damnable regret.

Bowing our knee to Jesus today begins with coming under His terms of amnesty, which is embracing the cross. Further, if He is our Lord and Master, He has the right to tell us how to

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live, what to do, how to spend our time and money. To follow Him means learning to live under His rule and reign, trusting His word and living under the values of tomorrow's kingdom today.

All of these themes will develop over the next weeks and months in Mark. But it all starts with one simple question; what do you do with Jesus. Are you a loyal follower, or a rebel against the King?

***Ray David Glenn***

[note: All the sermons on the gospel of Mark can be found on the St George's web site.]



Carny and Joe Biggar, November 10, 2013



February 16, 2014  
4691 Palladium Way,  
Alton Village, Burlington

Groundbreaking for  
St Georges

Photo: Burlington Post

*Love so amazing, so divine*

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## ***Haiti: a conversation with Wayne Neeb***

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**[In honour and in memory of Wayne Neeb, we reprint this article that appeared first in the Pentecost issue of By George, 2009. It speaks of the faith and ministry of Wayne and reminds us of Wayne Neeb as we knew him at St. George's.]**

*What prompted you to think about going to Haiti?*

I know that I am not a teacher, a leader, or an evangelist, so when the call came to be part of a work team in Haiti, I knew I could use my electrical experience and physical energy as my part in winning souls for Christ.

*What were you told about Haiti before you actually traveled there?*

We had been told what to take (clothing, things like flashlight & batteries, alarm clock, shampoo), special treats for the missionaries (peanut butter, marshmallows, current magazines), school supplies, kids' toys, baseball caps, and how to conduct ourselves (multiple earrings and/or body piercing are not acceptable in this culture), cotton is the coolest fabric in the hot weather of Haiti, drink only water that has been approved by the missionaries, don't eat food prepared by street vendors and for your own safety-- keep a low profile, don't wander off, and don't let anyone carry your bags for you.

*What were your first impressions?*

No matter what I had been told at the introductory meeting, it is hard to put into words to someone who has never been to such a poverty stricken country what the experience is like. The people have nothing. I was not prepared for the extreme poverty, the sights, sounds and smells of the city, the heat, the neglected roads and hazardous driving conditions, the Haitian Happiness, the heat, the overcrowded tap taps (taxis), the unreliable electricity, and oh, did I mention the heat?

*How often have you been there?*

My initial trip was to Eben-Ezer Mission in Gonaives. Two teams went from St G's to support Debbie Winter as she helped Pastor Michel to provide children and young people with a Christian education. Some worked in the library, others in construction. In 2002 I went a second time to install solar panels on the roof of an orphanage on an OMS mission site in Cap-Haïtien. The panels had disappeared by the time I went back the third time. The next three trips have been with Men For Missions International--Canada

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***demands my soul, my life, my all.***



(MFMI) to be part of the construction of a new seminary in Haiti—The Emmaus Biblical Seminary.

*How did your connection with the Emmaus Seminary develop?*

When I was there to install the solar panels I stayed on the original seminary grounds. At that time there were 15 students. Through newsletters and attendance at some meetings I learned that in the following years the enrolment had tripled and the numbers were expected to grow substantially in years ahead.



The new campus with men's dorm, kitchen, library, chapel, office.

The existing buildings, besides not having enough space to accommodate all of the students were rapidly deteriorating. They were made of old Haitian brick-- a combination of sand and dirt and too little cement. As a result, walls were crumbling and large chunks were falling to the ground leaving gaping holes in the walls. A plan was developed to build a new campus five miles west of the existing compound and would accommodate 100 students. The campus would include a classroom and office building, two dormitories, a dining facility, a chapel, a library, and several homes for faculty, missionaries

and maintenance personnel. For security purposes, a wall would be built to encircle the campus.

*That gives some of the background, but how did you get involved?*

Given the scope and importance of the project a highly qualified team was assembled to lead all aspects of planning, construction and oversight of the project both at home and in Haiti. The project Management Team –electrical engineering support person was John Coles. He knew me and called to see if I would help design the electrical layout and services for all the buildings.

*Obviously you agreed. What did saying “yes” mean?*

Many hours of planning, redesigning, emailing, long distance calls, estimating, correcting estimates, revising estimates, arranging for delivery, packing containers, praying for safe and expedient delivery of the containers, waiting for the containers to arrive, (the government's customs regulations are something else in Haiti), praying that the paperwork would meet all the new requirements. There were lots of details to look after in order that everything would work as it was designed to.

*What was on your shopping list?*

*Love so amazing, so divine*

The order was prepared, approved, placed and delivered for shipment 6 months ahead of the actual work party arriving to complete that section of the project. You had to be very exact- if you forgot anything the progress on the project was substantially slowed down. Just imagine you were building a summer camp, on an island in the north, keeping in mind if you forgot anything you couldn't just drive to the nearest hardware store. If anything had been forgotten it had to wait until the next shipment. Having said that, on my last trip, I was in my hotel room in Fort Lauderdale, Florida, waiting for the flight to Cap-Haitian the next morning when I got a call from home. Someone from the mission compound had left a voice message on my home phone to see if I could get 500 BX connectors and bring them with me. He had no idea I was almost there! I did have time the next morning to get to the hardware store and pick up what was needed before we went to the airport. But that was an unusual happening. If I hadn't been able to fill the order, one of us would have figured out another way to save the situation. My shopping list included items from generators to switch plates, to panels, cables, hardware for poles, conduit, circuit breakers, receptacles, lighting fixtures, fans--the list went on.

*Who provided the labour?*

There were many volunteer work teams from Canada and the United States working to construct all the phases of the new seminary. We did have Haitian workers as well. It was important for these men to be used. Unfortunately their skill level was hampered by their lack of experience in the trade, and communication was a problem. Hand signs worked well though.

*What did you do there?*

I helped out wherever possible, but most of my attention was focused on seeing that every thing that had been in the drawings was actually up and running before I left. I was usually the only electrician on site. The project manager and his wife lived on the compound and he was a very capable and willing assistant. He will provide ongoing maintenance support once the campus is completed. On my second trip I was asked to investigate the possibility of installing a wind power system to reduce power costs. The wind readings I recorded seemed only to be prevalent between noon and 4 PM. Not a practical idea.

*Why was the Seminary necessary?*

Aside from the decaying buildings and the growing student enrolment that needed to be accommodated, OMS "*believed they exist to obey the Great Commandment and to fulfill the Great Commission*" There is no greater need for the good news of the Gospel

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*demands my soul, my life, my all.*



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than in Haiti. Each year, a minimum of 25 leaders/pastors will graduate from the Biblical Training Centre. Their missionaries working closely with local evangelical Christians are helping to build a better future for the people of Haiti.

*Have they reached their goal?*

The ground breaking ceremony was in August 2005 and the completed construction date April 2009 for a total cost of \$1,000,000. Canada still needs to raise funds to complete the furnishing of some of the rooms. They expect the campus to open in the fall.

*What did you enjoy about your trips?*

Everything about them-- the Haitian people and their smiles and how grateful they were for the work that was being done for them. I always meet new friends. For example, **German Berard**, who works in security at the Crossroads Centre, also came along on the recent trip. Meeting the missionaries and seeing what they do with so little but with a big smile on their faces that shows in their lives and in the lives of those around them. I enjoyed the fellowship that we had on the compound.

After 200 years of dedicating Haiti to voodoo, to see it overcome by Christianity is unbelievable. I had the opportunity to visit several Haitian churches. The last time, we were up and at church several miles away for 6 AM and were part of a 4-hour service in Creole. Although I couldn't understand what was being said it was great to see their passion expressed through prayer and praise and preaching.

*What impact has visiting Haiti and working in Haiti made on your life?*

It has changed me in the sense that I am now even more grateful for what I have back here in Canada. I am grateful for the many things I take for granted. I am grateful for Canada's economic, political, and social structure. Although I complain at times I think back to Haiti where more than 1 in 4 children die under the age of five from malnutrition or disease, half of the population is under the age of 15 and the average annual family income is \$450 and I am thankful for the opportunity I have had. I am a pretty ordinary guy and I am thankful that God uses ordinary people in extraordinary ways.

**Wayne and Naomi Neeb**

***A thank you from Kathy Powell***

I would like to say thank you for all the prayers offered up when I recently had thyroid surgery. The outcome was that they did find some cancer but it was very small and contained. No further treatment is required. Praise God!

Love, Kathy Powell

*Love so amazing, so divine*

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## *The Reproach of Christ– A Meditation for Lent*

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In recording the Heroes of Faith in the eleventh chapter of Hebrews, the author refers to Moses. One of the things he notes is the life principles and values of this unique person. His personal sense of wealth and abundance placed “the reproach of Christ greater wealth than the treasures of Egypt.”  
[Hebrews 11: 26 ESV]

Reproach and riches don’t usually go together in our North American capitalistic/success fixations. Rather we think that rah-rah goes with riches and ruin goes with reproach.

But the road to the cross, in part, is a willingness to let go of the false assumptions of the culture, to allow God to conform us to the life of faith.

There has always been a reproach to serving Christ. In ancient times when the church was young it was so. I recently read of graffiti discovered in an archeological dig on the Palatine Hill in Rome. It was written on the wall of a building probably used for instructing young men to become imperial pages. It is a crude caricature. It depicts a crude cross, with a human body suspended on it. But the head was a donkey’s head. The caption beneath says in block letters ALEXAMENOS SEBETE THEON! Alexamenos worships God. The cartoon demonstrates the utter contempt that Romans had for Christians. It was the reproach of Christ that this young unknown Alexamenos bore because of his faith.

Similarly Herodotus, the Greek historian of the 4<sup>th</sup> century, tells us that the intelligentsia of his day looked down on all who did not espouse their curiosity for philosophy and pantheism. They called them “barbarians”. Included in this group were Christians.

The reproach of Christ bears in upon us in our day. Culture has redefined “marriage”. It justifies what God calls perversion, and persecutes all who do not fall in line. The culture does not value the life of unborn human beings. The culture has a lower and lower view of the value of life. Those who bear the reproach of Christ are counter-culture.

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*demands my soul, my life, my all.*



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They are considered passé and out of step. So be it.

The reproach of Christ also stands against those who call themselves Christian but who are scandalized by the gospel of grace. They cannot embrace the fact that their personal goodness and deeds of charity cannot save them. They cannot sing with Augustus Toplady, “Nothing in my hand I bring, simply to Thy cross I cling. . .”

So the world calls us bigots, regressive, and exclusive because we take seriously what Jesus said. Because we will not bend to those whose reason is their God; who call sin righteousness and the debasing of human life progress.

The reproach of Christ may not lead to wealth now as the culture counts riches. But those who bear that reproach will lay up for themselves treasures in heaven. There their treasures will never decay or devalue. The riches of the culture are usually transitory. The riches of the “reproached” are eternal.

Dale Evans, along with her husband Roy, was a western movie and music star in the generation just before me. Despite fame and fortune she found herself a broken woman. When she embraced Christ she stopped pursuing the “treasures of Egypt”. Her testimony is simple and moving. “All of my life I have been looking for a pot of gold at the end of a rainbow, and I found it at the foot of the cross.”

That’s one more person who discovered like Moses that the greatest wealth is the reproach of Christ.

A point to ponder on our journey to the cross.

***Ken Bombay***

*Love so amazing, so divine*



## ***Lenten Worship***

What is true worship during this season of Lent? How can we worship in spirit and in truth? Our fine heritage of hymns about the cross nurtures our souls. These hymns speak not about us and our own efforts. They speak about our precious Saviour. We use the season well when we focus on Jesus.

We find in hymns of the cross a sense of wonder that the Son of God would descend on such a mission of grace. From Isaac Watts hymn,

“Alas! And did my Saviour bleed? And did my Sovereign die? Would he devote that sacred head for such a one as I?”

Was it for sins that I had done He groaned upon the tree? Amazing pity! Grace unknown! And love beyond degree!

Well might the sun in darkness hide, and shut his glories in, when Christ, the mighty Maker, died for man, the creature’s sin”.

The hymns about the cross remind us that our Saviour died in our place. From Philip Bliss’ hymn “Man of Sorrows”

“Bearing shame and scoffing rude, In my place condemned He stood, Sealed my pardon with His blood; Halleluia, what a Saviour!”

“Guilty, vile, and helpless we, Spotless Lamb of God was He; Full atonement! Can it be? Halleluia, what a Saviour.”

From Augustus Toplady’s hymn “Rock of Ages”,

“Not the labours of my hands can fulfil thy law’s demands; could my zeal no respite know, could my tears forever flow, all for sin could not atone, thou must save and thou alone.”

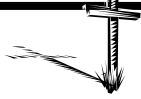
“Nothing in my hand I bring; simply to thy cross I cling; Naked, come to thee for dress, helpless, look to thee for grace; foul, I to the fountain fly; wash me, Saviour, or I die.”

His righteousness is exchanged for “our guilty stains.” From Charles Wesley,

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*demands my soul, my life, my all.*



“His blood can make the foulest clean; his blood availed for me”.

Jesus’ righteousness becomes ours, and ours forever. From John Wesley’s hymn “Jesus, Thy Blood and Righteousness”,

“Jesus, Thy Blood and righteousness my beauty are, my glorious dress; ’midst flaming worlds, in these arrayed, with joy shall I lift up my head.

Bold shall I stand in thy great day; for who aught to my charge shall lay?

Fully absolved through these I am from sin and fear, from guilt and shame.”

And His Cross has lasting power, the same Jesus, yesterday, today and forever! What a precious gift! From William Cowper’s hymn “There is a fountain filled with Blood”,

“Dear dying Lamb, thy precious Blood shall never lose its power, Till all the ransomed church of God be saved to sin no more.”

Hymns of the cross are expressions of love for Jesus. You cannot sing these hymns with a cold heart. They are personal expressions: love, gratitude, trust, grateful acceptance of His sacrifice. From Isaac Watts, “Alas and did my Saviour bleed?”

“Thus might I hide my shamed face while his dear cross appears, dissolve my heart in thankfulness, and melt mine eyes to tears.

But drops of grief can ne’er repay the debt of love I owe: here, Lord, I give myself to thee; ’tis all that I can do.”

From “There is a fountain” [William Cowper]

“E’er since by faith I saw the stream thy flowing wounds supply, redeeming love has been my theme, and shall be till I die.

From “Beneath the Cross of Jesus” [Elizabeth Clephane]

“Upon the Cross of Jesus Mine eye by faith can see The very dying form of one Who suffered there for me; And from my smitten heart with tears Two wonders I confess, The wonders of his glorious love, And my own worthlessness.

“O Christ, beneath that shadow Be my abiding-place; I ask no other sunshine than The sunshine of thy face; Content to let the world go by, And count its gain but loss; This sinful self my only shame, My only hope thy Cross.”

*Love so amazing, so divine*

You cannot sing these hymns coldly and objectively. They call forth worship, heart worship. From John Wesley,

“Jesus, be endless praise to thee, whose boundless mercy hath for me – for me a full atonement made, an everlasting ransom paid.

O let the dead now hear thy voice; now bid thy banished ones rejoice; their beauty this, their glorious dress, Jesus, thy Blood and righteousness.”

From Isaac Watts’s hymn “When I survey the Wondrous Cross”

“When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour contempt on all my pride.” . . .

“Were the whole realm of nature mine, that were an offering far too small; love so amazing, so divine, demands my soul, my life, my all.”

Or from another Isaac Watts hymn, “Come let us join our cheerful songs with angels round the throne;” we join with the ten thousand, thousand angels:

“ ‘Worthy the Lamb that died’ they cry, ‘to be exalted thus’;  
‘Worthy the Lamb,’ our lips reply, ‘for he was slain for us.’”

“Jesus is worthy to receive Honour and power divine; And blessings, more than we can give, be, Lord, forever thine.”

“Let all creation join in one To bless the sacred Name of him that sits upon the throne, and to adore the Lamb.”

Lent is a time to remember Jesus’ Cross and Passion, to reflect on the power of Jesus’ blood to save to the uttermost, to contemplate His love and His mercy for us helpless sinners, to give Him our thanks, and our love, our all! **Editors**



*demands my soul, my life, my all.*

**St. George's Anglican Church,  
Burlington,  
member congregation of the  
Anglican Network in Canada  
and part of  
the Anglican Church in North America**

**Rector: the Rev'd Ray David Glenn**

**Honorary Assistants:**

**the Rev'd Garth Hunt  
the Rev'd Peter Parent  
the Rev'd Keith Stodart  
the Rev'd Deacon Ray Smith**

**Worship/Media Pastor: Bryan Hunt**

**Exec. Administrator: Gillian Fernie**

**Ministry Coordinator: Naomi Neeb**

**Crossroads Centre Chapel, 1295  
North Service Road, Burlington**

**8:30 am Morning Prayer or Holy  
Communion**

**10:15 family service, nursery and Sunday  
school**

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### **For what purpose this waste?**

And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head.

There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her.

But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. Mark 14: 3 -8 ESV