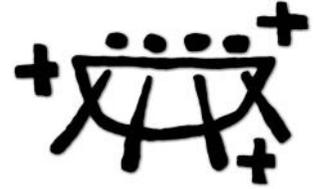


# The Navigator



A Blessed Holy Week and Joyous Easter!

The Navigator / Monastic Fellowship of Saint Brendon's

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## “The Planting of the Lord”

Fr. Alan Andraeas, Prior

*“I have been crucified with Christ  
and I no longer live, but Christ lives in me.  
The life I live in the body, I live by faith  
in the Son of God, who loved me  
and gave himself for me.”  
Galatians 2:20*

I hope that every serious Christian’s desire is to become Christ-like. Not surprisingly, the only way to achieve this transformation is to imitate Christ; to truly *follow* Christ. That’s what the Apostle Paul said: “I press on that I may take hold of that for which Christ Jesus has already taken hold of me” (Philippians 3:12). But as you can imagine, this is not for the spiritually faint

of heart. It’s not meant to be effortless, especially when Scripture declares that Jesus was the *perfect* imitation of the Father (John 10:30; cf., John 1:1-2, John 14:9-11). After all, no matter how many times you stop

to look at your WWJD bracelet for inspiration and encouragement, Jesus is a really hard act to follow! Oh, for our younger readers or those raised outside the evangelical stream, this was all the rage several decades ago. WWJD stands for “What Would Jesus Do?” In fact, you were nobody in your church youth group or young adult group if you weren’t wearing one! It was supposed to be



a reminder to you of how to live *and* a witness to others in declaration of Who you followed.

Jesus is the perfect image of the Father Whom He loves. And if we say that we love Christ, then it is His image that we must bring to perfection in our lives. Just as we are what we eat, we are also what we love! But how do we finally reach such a demanding objective when the bar is set so high? The simple answer is by following the divine pattern that Jesus laid out for us; a pattern He demonstrated through His selfless love, through the fragrant offering of His obedience, and even through His own willing sacrifice (Ephesians 5:1-2). Even today He continues to say, “For I have given you an example” (John 13:15).

Okay, that sounds pretty straight forward, but.... Uh oh, the but!

Knowing *what* we’re supposed to do (become Christlike) and the *process* that makes it happen (through the imitation of Christ) still doesn’t answer the question of means—the *way* of actually getting from ‘here’ to ‘there.’ If Paul acknowledges how difficult a life of

intentional faith can be—how our every natural inclination stands in rebellion against those things that would draw us toward holiness (Romans 7:14-25)—what, then, provides the means for us to embark on a life of Christlikeness? Maybe this will help.

Before Jesus ascended into heaven, He promised the Apostles

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that He would send them the Holy Spirit (Acts 1:8-9). The Holy Spirit would be their ultimate and indispensable gift until He returned. The Holy Spirit would be their Guide, Counselor, Comforter, Teacher, and Sanctifier (Luke 12:12; John 14:16,26; 15:26; 16:7,13). The Holy Spirit would also equip them to continue Christ's work and mission after His ascension (1 Corinthians 12:7,11; cf., Hebrews 2:4). Even more, the promise of the Holy Spirit wasn't meant for the Apostles alone, but for the equipping of every believer until the Second Coming (Acts 2:39).

**“These individual facets of the fruit of the Spirit allow us first to follow behind Jesus, next to walk alongside of Jesus, and finally to walk in imitation of Jesus. “**



This spiritual equipping was given to the Church in two kinds: as *gifts* (1 Corinthians 12:7-11; cf., Romans 12:6-8) and as *fruit* (Galatians 5:22-23). While it's the gifts of the Holy Spirit, the charisms, that enable the believer to DO the works of Christ (John 14:12), it's the fruit of the Spirit which enables the believer to BE like Christ. Growing and maturing in the fruit of the Spirit should be our daily endeavor if we truly desire to imitate Christ.

Not that we want to neglect the gifts of the Spirit—by no means! However, we want to make sure that Christ finds His fruit dwelling within us when He looks among our branches (Matthew 7:16-20; cf., Mark 11:13-14, 20-21).

Just what do we mean by the expression 'fruit of the Spirit'? I really want to commend Sue's article to you for your reading. She approaches this whole topic as only she can, and the Holy Spirit was upon her as she wrote it! I would add to it this special distinctive: The fruit of the Spirit is the *visible expression* of the *residential authority* we have granted to the Holy Spirit within us. It is the *initial* evidence of a life of submission just as a blossom is the nascent evidence of fruit to come. It is the *initial* outgrowth of obedience to an Authority greater than ourselves. It is a yoke-relationship with the Third Member of the Trinity as we learn to **“live by the Spirit,”** to be **“led by the Spirit,”** and to **“keep in step with the Spirit”** (Galatians 5:16,18,25, NIV).

But *initial* is not that same as something that is *first in series*; something that, once its achieved or mastered, can be set aside to make room for more advanced disciplines. Producing fruit is the both the

*initial* and the *life-long* exercise of intentional faith. Its very practice is the evidence of a desire for Christian maturity. Okay, but what exactly IS the fruit of the Spirit?

If you did a Bible search for the phrase “fruit of the...”, you would find between 71 and 75 references throughout Scripture (and this depends on the specific Bible version you use). Most of the them refer to the fruit of the land, the fruit of the ground, the fruit of the womb, the fruit of the lips, etc. But the only place we read about the fruit of the Spirit is in Galatians 5:22-23, and this list is in answer to the list just before it; the list that speaks of the works of the flesh.

It's our desire that everyone in the Fellowship of Saint Brendan's seeks to produce this fruit: love, joy, peace, long-suffering (or patience), goodness, generosity (or kindness), faithfulness, gentleness (or meekness), and self-control (or temperance). Our *Rule of Life* also includes the additional virtues of mercy and humility. While these last two items are not a part of the scriptural list, like the Apostle Paul, we believe that we have the “Spirit of God” in this (cf., 1 Corinthians 7:40).

These individual facets of the fruit of the Spirit allow us first to follow behind Jesus, next to walk alongside of Jesus, and finally to walk in imitation of Jesus. The fruit of the Spirit is evidence of our desire to cooperate with both God's grace and the

indwelling Holy Spirit to produce that precious image within us—an image that loves and serves and suffers and sacrifices for the Church and the world around it; an image that produces an aroma pleasing to the Lord.

We spent the last three years examining the various disciplines of intentional Christian faith. We will attempt to do the same thing with the fruit of the Spirit in the upcoming issues of *The Navigator*. Walk with us as we seek to be “the planting of the Lord” (Isaiah 61:3). ✕



## MONASTIC MUSE

**muse** \ 'myüz \ **1:** *vb* to turn something over in the mind meditatively, **2:** to think reflectively, **3:** *n* a state of deep thought...

“True holiness does not come from following rules;  
it comes from following Christ.”

—Francis Frangipane (b. 1946), charismatic and evangelical pastor/author; from the introduction to his book, *Holiness, Truth, and the Presence of God*

## Agronomy 101

Sue Andraeas

*“Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.”*  
John 12:24

I spent last week with my grandson (oh, and his parents) who lives in Washington State. So instead of getting up at dawn to carry water buckets and throw hay over fences to our Saint Brendan’s animals, I was enjoying the company of a 19-month old in footie pajamas, shuffling around the living room with his cardboard books, toy dinosaurs, and container of Cheerios. He’d bring me a book, turn so I could lift him into my lap, and ‘read’ it to him. Of course, he was more interested in stomping his dinos on me and turning pages—in both directions—because the actual story wasn’t all that important. Then, he’d hop down to find another book, all the while shoving Cheerios into his mouth.

Between teething and having a runny nose, his little hands were quite sticky. Still, he’d shared those Cheerios with me, having to peel them off his downturned hand into my own, and it was all I could do to get them into my own mouth. I can handle nearly ANY gross thing. Except boogers. They make me gag just thinking about them!! But little Gabriel was so happy to share, and so delighted when I would accept and (reluctantly) pop them into my mouth and pretend to love them that I couldn’t resist. It was during these dark, quiet mornings that I would ponder what we must look like to God as we shuffle through our Christian walk, dragging our (to Him) toy-like possessions around, rushing our way through our lives—frontwards and backwards—and offering to Him the sacrifice of our best gifts which, to Him, must be very similar to sticky

breakfast cereal. After all, He can do all things. We somehow manage to booger up just about everything.

It was within this context that I began praying about this newsletter article. I’ve read more than a few books and articles, and studied an entire seminary course on this topic, but I never felt like I had grasped what St. Paul was truly getting at when he wrote about it. The Fruit is one (not *fruits* but *fruit*), yet has many facets: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. (Just like God is One, but in three parts. It seems to be the way the Kingdom of God operates: everything is one-but-many.) This list of ‘the good stuff’ is preceded by a list of the acts of the flesh: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy, drunkenness, and orgies.

Some of those acts are definitely NOT acceptable in our congregations and yet we often find discord, temper tantrums, selfish ambition, divisions, and envy. How can this be? Is it possible for a Christian to be loving, full of goodness, but still be lacking in self-control? Or to be joyful and faithful and yet be ‘driven’ to gain more and more prestige within the congregation (i.e. selfish ambition)? How, exactly, does this fruit ‘work?’ And whose fruit is it, exactly?

I prayed about it quite a bit, with gross, sticky Cheerios in my mouth, with a dinosaur stomping on my head, and thick shiny pages flipping back and forth. Just as a toddler is incapable of conceiving what a book is really about, so are we incapable of fully comprehending God’s great goodness

and grace. And if Jesus said he could do nothing apart from His Father (John 5:19), then what hope do we have!? And in case there was any doubt, He lets us know we’re in the same boat; apart from Christ, we can do nothing (John 15:5). If, on our own, we are so ‘disabled,’ where does this Fruit of the Spirit come from? I think I have decided that the reason it seems like a paradox is because most of us get our fruit from a grocery



store or farm market rather than from a tree or bush. So let's go back to Agronomy 101. That's the study of food production.

For the sake of illustration, I'm going to use apples. In the spring, an apple tree begins to bud, and blooms into glorious flowers which, if a late frost doesn't destroy them, turn into little, hard, green lumps; proto-apples. (They taste terrible.) As the warm sun and summer rains come along, that green lump grows and grows until, in the late summer or early fall, the tree is full of apples. Now, the apple tree wasn't thinking, in its little tree-brain, that there might be people somewhere who want to eat apples. No! It grew those apples for one reason only; to make more trees like itself. The tree's main goal is to produce seeds—not food!

The food is actually part of a con game the tree is playing with other life forms to aid in the propagation of more trees. Two strategies emerge. Either that apple will be eaten by a bird, a bear, or some other animal. The animal is interested in the sweet, juicy flesh, but the seeds are hard enough to make it all the way through the digestive tract, and sooner or later, they are deposited back on the ground in a pile of, well... 'fertilizer.' (Long before there was Miracle Grow, farmers spread manure on their fields and gardens! We still do here at Saint Brendan's!!) If no animal comes along to transport the seeds—by eating the apple—it drops to the ground and the flesh rots. The seeds survive the winter, buried in the rotten apple, dry leaves, and whatever else falls on top of it, and microbes turn all that dead plant matter into compost. Come spring, the little apple trees emerge. When we moved here, we had ONE wild apple tree in our orchard. Today, fifteen years later, there are seven that are taller than I am. This system of propagation works well.



**“God has entrusted us to be the delicious, aromatic, irresistible proof that the Kingdom of God is here.”**

People tend to buy apples, eat the juicy part, and throw the core away. If we do the same thing, spiritually, we are not allowing the perpetuation of our faith. If we 'devour' the sweet, appealing parts of our worship, teachings, music, and fellowship but toss the seeds aside, how will more 'spiritual trees' grow? Those spiritual seeds that the Holy Spirit plants into us through our 'ingesting' the sweetness of our faith must be carried away from our worship services and sanctuaries in order to deposit them elsewhere. But even that's not a fully accurate analogy.

In James 1:8, we read that we are the 'firstfruits' of creation. Contained within every Christian is the new life of the Kingdom of Heaven. To God, we are (not *have* but ARE) the 'pleasing aroma of Christ' (2 Corinthians 2:15). If we complete this analogy, then, we are the FLESH of the fruit! God has entrusted us to be the delicious, aromatic, irresistible proof that the Kingdom of God is here. Those characteristics of the Fruit of the Spirit are what will draw others to Christ.

So Christ is the tree, we are the flesh of the apple, and the seeds are placed in us by the Holy Spirit. What is our job, then? Quite honestly, our Christian job is to draw others to Christ and then... be devoured (so the seeds may be carried off) and die (to be made into seed-sprouting compost). That doesn't sound very appealing, does it? But if we are to be the image of Christ to the world, what is our alternative? We follow a master whose greatest achievement was dying on a cross. And he asks us to follow him. This pioneer of our salvation, Je-

**Gracious Spirit, dwell with me: I myself would gracious be;  
And, with words that help and heal, Would Thy life in mine reveal;  
And with actions bold and meek, Would for Christ my Savior speak.**

**"Gracious Spirit, Dwell with Me"  
Words, Thomas T. Lynch, 1855; Music, Richard Redhead, 1853.**

sus Christ, was himself perfected through his suffering (Hebrews 2:10).

Have you ever been in a spiritual battle? It is not peaceful, nor is it joyful—not to us! It is difficult to see goodness. But Jesus is in the midst of that battle, and we see in Scripture that we are to count it pure joy when we face trials; when we are being devoured or cast aside (James 1:2). The result of our suffering, allowing that Fruit of the Spirit (His working through us in peace, joy, long suffering, etc.) to be evident in spite of that suffering, is what perpetuates our faith. Those characteristics of the Fruit of the Spirit are what grow from our willingness to being captive to Christ, dying to the works of the flesh, and doing only what perpetuates the Kingdom of God.

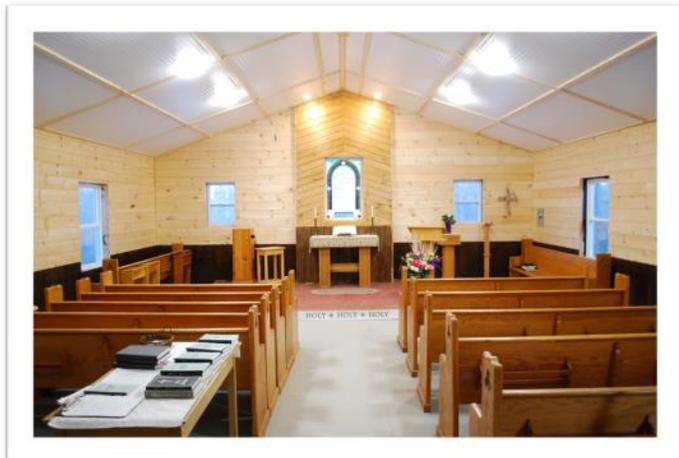
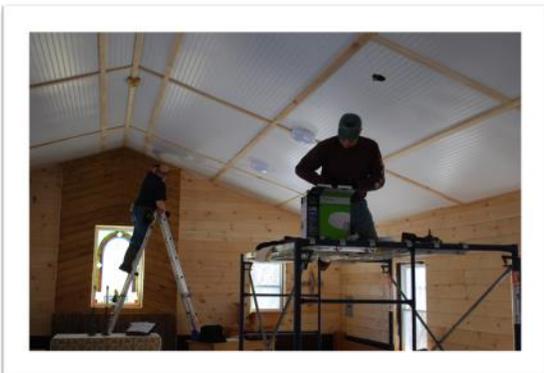
‘What about me?’ you ask? Our time of refreshing and peace comes during worship, both communal worship and our private devotional time. Skip time alone with the Lord in praise and adoration and either you will burn out or you will revert to a pseudo faith that is propped up by something resembling a ‘do it right and you’ll be blessed; do it wrong and you’ll have troubles’ mentality. Our time of worship and praise—not emotional hype but true worship—is the time when we are revived and ‘reseeded’ by the Holy Spirit and

sent back out into the world to spread the Gospel that the Kingdom of God is here. The proof? Look at those two lists again. The Kingdom of God breaks through the ugliness of sin and pours those characteristics of heaven into us here on earth. Now. But the seeds must be spread. And the flesh must die for that to be accomplished.

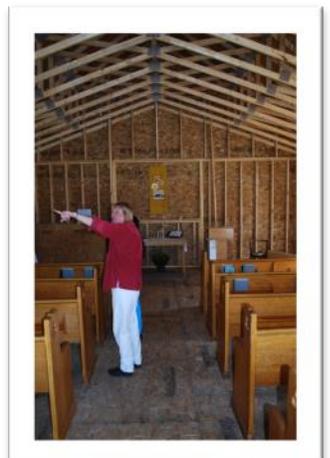
I have not developed a taste for sticky Cheerios. In fact, I seriously doubt that I’ll be eating Cheerios again anytime soon. But oh! The joy I would have forfeited if I had decided not to accept those slimy little gifts from my grandson—and accept them joyfully. Our Heavenly Father is watching us, to see what sacrificial gift we will offer Him, if our flesh has the sweet aroma of heaven or the stinky, slimy aroma of the world. And, by the way, do not kid yourself. God can run His Kingdom better without our assistance! But it is His joy to share the work with us, even though our righteousness of filthy rags (Isaiah 64:6) is less appealing to Him than slimy Cheerios are to me. But still He asks for our help; how can we refuse? When we can perpetuate that sacrificial gesture, the Fruit of the Spirit flows forth from us to a dying world, and new growth bursts forth.

Rejoice!  
Sue Andreaas

# Life at The Priory House



**TOP LEFT:** Construction on Holy Trinity Chapel progresses as the sanctuary lights are installed. **TOP MIDDLE:** Sue works on staining the wainscot at the entrance. **TOP RIGHT:** Fr. Alan is up on the scaffolding working around the stained glass window. **BOTTOM LEFT:** The chapel is far from complete, but we have it ready for worship services. Lots of “finish trim” and flooring is still required, but, oh, how beautiful! **BOTTOM RIGHT:** What a far cry from last year, but even then, we were blessed!



**The Final Word: Matthew Henry (1662-1714)** — Son of a Church of England cleric, Henry first studied law and then theology. He was ordained a Presbyterian minister during which time he wrote his six-volume commentary, *Exposition on the Old and New Testaments*.

[From his commentary on Galatians 5] If we should approve ourselves to be Christ's—such as are united to him and interested in him—we must make it our constant care and business to crucify the flesh with its corrupt affections and lusts. Christ will never own those as his who yield themselves the servants of sin. But though the apostle here only mentions the crucifying of the flesh with the affections and lusts, as the care and character of real Christians, yet, no doubt, it is also implied that, on the other hand, we should show forth those fruits of the Spirit which he had just before been specifying; this is no less our duty than that, nor is it less necessary to evidence our sincerity in religion. It is not enough that we cease to do evil, but we must learn to do well. Our Christianity obliges us not only to die unto sin, but to live unto righteousness; not only to oppose the works of the flesh, but to bring forth the fruits of the Spirit too. If therefore we would make it appear that we do indeed belong to Christ, this must be our sincere care and endeavour as well as the other; and that it was the design of the apostle to represent both the one and the other of these as our duty. And, as necessary to support our character as Christians, we gather this injunction from what follows, *If we live in the Spirit, let us also walk in the Spirit*; that is, “If we profess to have received the Spirit of Christ, or that we are renewed in the Spirit of Christ, or that we are renewed in the spirit of our minds, and endued with a principle of spiritual life, let us make it appear by the proper fruits of the Spirit in our lives.”



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#### WE COVET YOUR PRAYERS!!!

Please continue to pray for Saint Brendan's and these various needs:

- For necessary remodeling of the Priory House so that we can host more retreatants and guests.
- For the continuing interior construction Holy Trinity Chapel: sacristy, floors, finish trim, and the safety of those who labor in God's house.
- For favor with medical concerns and upcoming surgeries.
- For discernment as we continue to define and refine Saint Brendan's role in the Body of Christ and this local community.



## We're on Facebook!

The Monastic Fellowship of Saint Brendan's now has a Facebook page! We've made it public for anyone who wants to follow. Go to [www.facebook.com](http://www.facebook.com) and, in the search box, type Saint Brendan's Fellowship. We're just learning this stuff, so please be patient; and PLEASE participate!

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