

# THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2015

VOLUME 3, ISSUE 8

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you.

I trust that your summer has been refreshing for you.

This column will be very brief leaving the space for other things.

May I draw your attention to a couple of items. On the back page (14) is a letter of appeal from the Africa Appeal. There is an element of urgency in this appeal. I have no doubt that anything that can be done to help to alleviate the situation would be appreciated.

On page 7 is a brief report from Fr. David Marriott of the recent *International Catholic Congress of Anglicans* held at Fort Worth, TX. Fr. David attended as a member of the Council of the Fellowship of Concerned Churchmen. Talks from the Congress can be found online.

Til next month, please pray for me as I do for you.



## *Fr. Stephen Beyer: Comparison of Judaism & Christianity*

In order that we may have some understanding of the changes which were brought about by Our Lord's teaching, it is necessary that we know something of what the Apostles believed prior to their meeting Jesus.



FR. STEPHEN BEYER

Judaism, the religion of the Jews (and, of course, Our Lord and His Apostles were Jews), is the oldest of the monotheistic religions; it was and remains the great complex Law, Tradition, and Doctrine of which the Old Testament is the elder work and the Talmud the younger.

Jesus was a Jew, therefore Christianity is inextricably associated with Judaism, which first took a form closely resembling present day Judaism when the Jews returned to Palestine following the exile about the year 444 B.C.

The distinctive attributes of Judaism are its belief in an omnipotent, transcendent God the Creator, and in His Law given by Him to Moses. The place of the Law in the life of the Jew is all pervasive; it governs his garb, his occupation, as well as his ritual procedures. The Law, for example, does not allow contact with swine under any circumstances.

Since the destruction of the Temple, where God was considered to dwell, the Synagogue has become the one thing in Judaism corresponding to a church, but this is only a place of meeting, even the ancient and detailed Feast of the Passover is celebrated in the home.

Similarly, the Rabbi has had to be the religious leader, but he is primarily a teacher and has none of the hereditary position or sacerdotal powers of the ancient Priesthood.

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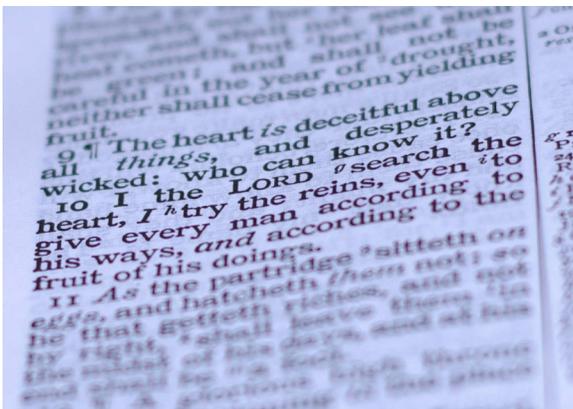
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## *Fr. Stephen Beyer: Comparison of Judaism & Christianity*

Judaism at the time of Our Lord's ministry, as now, believed in "One God", The great text of Judaism, recited constantly, in the Shema, begins, "Hear O Israel: The Lord our God is one Lord", — written in Chapter 6 of the Book of Deuteronomy. They acknowledged Him to be God the Creator, Pure Spirit, Eternal, Faultless, Perfect, Holy, Omnipotent, Just and Merciful.

They sought "The Messiah", who would establish a kingdom of peace and righteousness, who would bring the Gentiles to the knowledge of God. They believed that this Messiah would come with power and majesty, that He would correct all the evils of the world, and that the Jews, God's chosen people, would be exalted upon the earth. In Deuteronomy Chapter 7, verse 6, we read these words, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all that are upon the face of the earth."

The Jews believed that the Spirit of God inspired the prophets and that it searches the hearts of men, as we read in the Book of Jeremiah the prophet, chapter 17, verse 10, "I the Lord search the heart".



The Jews also have a belief in life after death, and that it brings rewards for the just and penalties imposed for offenses; this belief on the part of the Jews is based on logic.

The Jews believe also that men gain entry into heaven by good deeds, and that illness or ailment was always the result of our own failure to comply with the laws of God.

They believe too in the existence of angels, for example Isaiah, Chapter 6, verse 2 gives a description of angels.

Now, we compare this with the teachings of our Lord Jesus, to see what He added or emphasized.

Our Lord stressed the importance that as well as being everything the Jews claimed He was, God was and is a Father of Love, Father of all mankind not only of the Jews, and that God loves all his creatures both Jew and Gentile.

The Messiah had come in Jesus, though not in the manner the Jews expected.

His Power was Spiritual, His kingdom could not be established by force, but only by Love and suffering.

The Scribes and Pharisees did not relish the expressions of disapproval received from Jesus, and for this reason they sought to have the Jewish people refuse to acknowledge Him.

The Spirit of God is the Spirit of Jesus—something the Jews were unable to recognise; it is also the Spirit of Love and Power, because God is Love, and through our love of God we receive Spiritual strength and power. The Spirit of God flows from Him to those who love Him by the Holy Ghost.

The people of God are all those who call on Jesus in faith. Our Lord said "None cometh unto the Father except by Me." St. Paul in his epistle to the Romans, chapter 8, verse 14, writes, "For

## *Fr. Stephen Beyer: Comparison of Judaism & Christianity*

as many as are led by the Spirit of God are the children of God". And again the 16th verse, "The Spirit itself beareth witness with our spirit, that we are the children of God."

The Christian belief in Life after death and that it brings rewards and punishments is based, not on logic as is the Jews, but on the certainty of Jesus' resurrection. In the 46th verse of the 25 chapter of his gospel! St. Matthew records the words of Our Lord, "And these shall go away into everlasting punishment: but the righteous into life eternal." And in verses 25 and 26 of the 11th chapter of St. John's Gospel Jesus says, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth on me shall never die."

As Christians we have complete confidence in the truth that we are brought into heaven by the grace of God, through faith in Jesus Christ and redemption through His blood.

In St. Paul's letter to the Galatians chapter 3, verse 26, we read that, "For ye are all the children of God by faith in Jesus Christ"; and in St. John chapter 3, verse 36 scripture informs us that, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

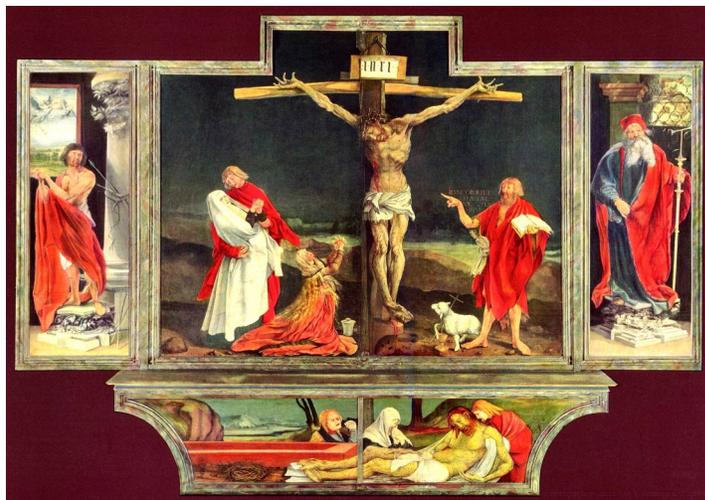
Christians, in contrast to the Jews, know that suffering is often the result of other people's sins as well as our own. Our Lord suffered for the sins of the whole world.

We may not know, we cannot tell  
 What pains He had to bear,  
 But we believe it was for us  
 He hung and suffered there.

Christians too believe in the existence of angels. The angels proclaimed the birth of Christ, and appeared in the tomb at His resurrection.

We also believe in the existence of the Devil - Satan and that he employs every effort to use our wills to determine by choice to do wickedness and to turn away from God. We believe that we can overthrow the devil if we trust in God, and Jesus Christ His SON and the power of The Holy Spirit.

The Jews believe that we should worship regularly, and so do we Christians. Jesus set us the example by daily going to the Temple. Our Lord and His Apostles taught the people to worship and to bear witness to the Faith. We ought always to take advantage of every opportunity to worship in God's house and to join in Fellowship with our brothers and sisters in Christ; and unless we partake of the Body and Blood of Christ we have no life in us, for man doth not live by bread alone, the soul must be nourished as well as the body.



**MATTHIAS GRÜNEWALD'S ISENHEIM ALTARPIECE.**



## *Archbishop Mark Haverland: Metropolitan's Message*



**ARCHBISHOP MARK  
HAVERLAND, PHD**

This article is reprinted from the July-August 2015 issue of *The Trinitarian* with permission.

### **Experience vs Tradition**

One distinctive feature of classical Anglican theology which I believe is worth understanding, teaching, and celebrating is a balanced theological method that embraces Scripture, tradition and reason. Unlike Roman Catholics we correctly refuse to establish essential doctrines or dogmas that have no clear foundation in Scripture. But against modernists of all stripes and many classical Protestants we understand that Scripture does not stand apart from the Church's tradition, which both determined the canon of the New Testament and also thereafter authoritatively interprets the meaning of Scripture. The Bible is the essential root. Tradition is the essential summary of the interpreting Church's reasonable growth from that root.

In recent years I have noticed a significant and disturbing change in terminology when self-described Anglicans, and also Methodists and others, consider this "triad" of Scripture, tradition and reason. The change is the substitution of "experience" for "tradition."

At a first glance the change might pass unnoticed. Our experience as individuals and as communities, after all, is an important element in the formation of our present attitudes. If I find that passing a particular street corner regular involves an assault by panhandlers, that experience may lead me to avoid that street corner. A set of such experiences leads to habitual courses of action. Such habits writ large can become traditions.

Nonetheless, in terms of our approach to theology, and in particular our approach to deciding controversies in the Church, the substitution of experience for tradition marks a radical change. "Tradition" is a conserving force, anchoring the present Church historically, making today accountable to yesterday, and giving authority to the weight and consensus of, to use Richard Hooker's term, "so many and so godly ages." Tradition is objective, conservative, stabilizing and limiting, and it gives weight to consensus and agreement.

Experience, in contrast, tends to emphasize a present attitude or decision, even if one based on past events and influences. In the place of *the* tradition we put *my* experience or *our* experience. Experience is ever-changing, open ended, dynamic, subjective, unstable, and innovating. Tradition says, clearly and unmistakably, that X is or is not part of the Church's mind. Experience tends not have this conserving, anchoring clarity.

In short, the substitution of experience for tradition, which at first seems a minor change, in fact radically contradicts and reverses the conserving element in the triad.

I do not mean that tradition itself is static or unchanging. But our metaphors for tradition tend to be organic and gradual: tradition grows and develops and accumulates. Tradition cannot reverse itself, any more than a child's growth reverses itself. So, for example, when we say that "Jesus is Lord," what we mean may grow and become fuller.

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### *Archbishop Mark Haverland: Metropolitan's Message*

In the ancient Church, tradition tells us, that statement over time came to mean, among other things, that Jesus was not a creature (“not made”), that he was divine (“God of God,” “of one substance with the Father”), and that his relation to his Father is best thought of by using the metaphor of son-ship outside of time (“begotten...before all worlds’). Now if we give authority to tradition, these understandings may never be contradicted: our faith is stable and conservative. But what it means to say that “Jesus is Lord” may grow fuller, as the Church continues to reflect upon a mystery that is infinite in its meaning and implications: our faith is not static. Tradition in essential matters of doctrine develops, but not so as to contradict earlier conclusions.

The uniqueness of Christ may serve as a point to distinguish the implications of following tradition rather than experience. The tradition, rooted in Scripture and reflected upon by the ancient Church and maintained by a consensus of Christians ever since, is that Christ as “the way, the truth and the life” is the unique path to his Father. There is no other name named under heaven by which we must be saved. At the least this must mean that however God’s grace is conveyed to individuals, whether normally or extraordinarily, that grace was won by the cross of Jesus and flows forth through the power of the Son’s intercession at the Father’s right hand. There is no grace, no path to rise to God, except that grace given through Christ and that path opened by him. It does not follow that no one can be saved except explicitly confessing, self-conscious Christians. God does not tell us whom he does not save. God does not tell us *how* the grace of Christ is *limited*. God does tell us *how* grace is *normally* bestowed (namely by faith, baptism and a life of sanctification). Tradition, in short, makes clear that the truth-claims and value of Christianity, with its explicit confession of Christ, are unique.

In contrast, modernist Christians, if they can still be called Christians, on the basis of their experience of other religions, of religious doubt, and of other influences, dissolve the uniqueness of Christianity and relativize the significance of Christ as the only source of salvation. Instead of a tradition, rooted in Scripture, that confidently asserts Christianity, the experientialists abandon the tradition, contradict Scripture, and replace Christian uniqueness with a relativized menu of religious options (including, perhaps, benevolent agnosticism).

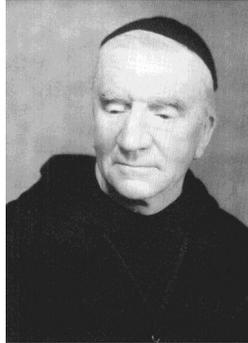
The substitution of experience for tradition adds nothing of value to our faith. The balanced method of Scripture, tradition and reason already embraces sufficient dynamism and openness to useful developments. A reasonable and traditional reading of Scripture will avoid sclerotic fundamentalism and will be open to truly valuable new insights.

The tradition may grow, slowly and organically, and be adorned with new insights. But our experiences and prejudices must be tested against the weight and influence of that which Christians have believed always and everywhere, lest we become like those poor souls who are tossed about by every shifting wind of opinion. Without the conserving authority of tradition we will lose our anchor to the “faith once delivered to the saints.”

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*Fr. Andrew SDC: Two Meditations*



FR. ANDREW, SDC  
 PICTURE 1935, BY JOAN  
 BERTWISTLE  
 FRONTISPIECE: THE LIFE AND  
 LETTERS OF FATHER ANDREW  
 SDC

HOW MUCH MORE

*If ye . . . how much more . . . your heavenly Father?’ S. LUKE Xi. 13*

THE argument of this discourse is what logicians call an *a fortiori* argument. If imperfect people give good things to their children, how much more will the all-perfect Father give good gifts to His children!

Divine relationships are the foundation of human relationships, and human relationships are the symbol and expression of divine relationships. The reason there are human fathers and mothers is because God's love is creative. The reason why we can be friends with one another is because God is our friend.

Why is it that the father will give his boy a bit of bread when he asks for it, and not a stone? Because the fatherhood of the father is founded on the Fatherhood of God, and the exercise of this fatherhood is the symbol of the Divine Fatherhood.

In the words, “Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you,” there is a simple truth enshrined, and that is that relationships ought to be put to the test. If a father has a naughty boy, that is the test of his fatherhood. From whom but his father should the boy who has got into trouble ask for sympathy and understanding ?

Our belief in the validity of the Christian Sacraments has for its foundation our belief in the character of God. If we ask for bread, will He give us a stone? He is our Father ; He knows the needs of our souls. The security for the Sacraments of the Church is not the meticulous repetition of a certain formula, but the character of God, His knowledge of His children's needs, and His love to supply those needs.

NATIVITY OF THE BLESSED VIRGIN MARY <sup>1</sup>

*‘Blessed is she that believed : for there shall be a performance of those things which were told her from the Lord.’—S. LUKE i. 45*

THE special note of our Lady's character is entire devotion to God Himself. More than any human ideas of being in the direct line of the expected Messiah she valued being altogether in the direct line of union with the will of God. For this child of His, with her complete and utter devotion to His will, God had been waiting through the ages. As we think of her, we can think of one very simple, very direct, and wonderfully brave in her love of God. It was not to one who was busily engaged in all sorts of active work, but to her, so completely offered to His will, pre-eminently hidden, humble, holy, without consciousness of self because so given to consciousness of God, that the vocation of co-operation with God was given.

What God asks of us is something we can all give—He asks us to give ourselves. If the world is to be brought into a right relationship with God, if there

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### *Fr. Andrew SDC: Two Meditations*

is to be harmony between class and class, nation and nation, man and man, it will come through saviours, individuals who are learning to pray and bringing their lives into harmony with Him, who are learning to be still and to hear, as Thomas a Kempis says, 'the throbbing whisper of the Lord.'

Our Lord is waiting now. The Old Testament teaches us that He was waiting through these long ages for His mother, and the New Testament teaches us what He is waiting for now—not His mother but His bride, the Holy Church, which is to be made up of individual souls, of which you and I are members. He is waiting for us, that we may wholly surrender ourselves to Him.

<sup>1</sup> September 8th



### *International Catholic Congress of Anglicans*

The **Congress of Catholic Anglicans** was held in Fort Worth from July 13<sup>th</sup> – 17<sup>th</sup>, 2015, with the theme of the Congress being 'One Church, One Faith, One Lord', with the subtitle 'Restoring the Conciliar Church and Her Mission'.

In the most recent 'Emerald Echo, I wrote: 'This mission statement must resonate with all those of us who bewail the current state of our church, where here in Canada, one small fragment has been further divided into three tiny slivers: so that many who have worshipped together for many years now find themselves isolated on one side of a man-made divide, or on the other! But there are difficulties, and the Congress presented an opportunity for debate on some of these issues, with the prayer that debate might allow mutually acceptable and beneficial outcomes to be generated.'

Perhaps the most significant debate which took place in several of the congress sessions was that of the necessity to hold fast to the precepts which have been enunciated so clearly in the 'Affirmation of St. Louis,' as reflecting the subtitle of the Congress: it is what Anglican Catholics have to understand and accept if they are to commit to 'Restoring the Conciliar Church and Her Mission'.

Archbishop Haverland preached a homily at Evensong in St. Andrew's Episcopal Church (ACNA) on Wednesday, July 15<sup>th</sup>. In this homily, he deals with many of these challenges, and sets out why we value the Affirmation of St. Louis so highly as a marker assisting us in the discernment of our faith, tradition and reason, and presents these as a 'template' so that those seeking the unity of the Church might have a roadmap to follow. The homily has been made available at <http://www.anglican catholic.org/speeches-and-correspondence?class=greenlink> on the Anglican Catholic website

The way ahead is not easy for those who are looking to encourage the 'beauty of holiness' as expressed in traditional Anglo-Catholic liturgy and practice: in Canada we are so few in numbers after too many years of oppression in the Anglican church. But the way ahead seemed much brighter and more positive when you worship in company of over 200 souls who think as you do: perhaps more significant when one's everyday worship consists truly of 'when two or three gather together'!

Fr. David Marriott, SSC

'ONE CHURCH,  
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*Some Anglican Writers speaking of Mary*

August 15th being the Feast of the Falling Asleep of the Blessed Virgin Mary , also known as the Assumption or the Dormition) and September the 8th being that of her Nativity, it seems worthwhile to hear something on Mary from a few of our Anglican forefathers.

ON THE GLORIOUS ASSUMPTION OF OUR LADY

Hark! She is call'd. The parting hour is come.  
Take thy farewell, poor world! Heav'n must go home.  
A piece of heav'nly earth, purer and brighter  
Than the chaste stars, whose choice lamps come to light her  
While through the crystal orbs, clearer than they,  
She climbs and makes a far more milky way.  
She's called. Hark how the dear immortal dove  
Sighs to his silver mate, 'Rise up, my love!  
Rise up, my fair, my spotless one!  
The winter's past, the rain is gone.

The spring is come, the flowers appear.  
No sweets but thou art wanting here.  
Come away, my dove! Cast off delay.  
The court of Heav'n is come  
To wait upon thee home. Come, come away!  
The flowers appear,

Or quickly would, wert thou once here.  
The spring is come, or, if it stay,  
'Tis to keep time with thy delay.  
The rain is gone, except so much as we  
Detain in needful tears to weep the want of thee.  
The winter's past.  
Or, if it make less haste,  
His answer is, 'Why, she does so.  
If summer come not, how can winter go?' ...

On the golden wings  
Of the bright youth of Heav'n, that sings  
Under so sweet a burthen. Go,  
Since thy dread son will have it so.  
And while thou goest our song and we  
Will, as we may, reach after thee.  
Hail, holy queen of humble hearts!  
We in thy praise will have our parts.  
Thy precious name shall be



**RICHARD CRASHAW**  
1/1612 OR 1613-  
25/08/ 1649

*Some Anglican Writers speaking of Mary*

Thy self to us, and we  
 With holy care will keep it by us.  
 We to the last  
 Will hold it fast  
 And no Assumption shall deny us.  
 All the sweetest showers  
 Of our fairest flowers  
 Will we strow upon it.  
 Though our sweets cannot make  
 It sweeter, they can take  
 Themselves new sweetness from it.

'Maria,' men and angels sing,  
 'Maria, mother of our King.'  
 Live, rosy princess live.  
 And may the bright  
 Crown of a most incomparable light  
 Embrace thy radiant brows. O may the best  
 Of everlasting joys bathe thy white breast.  
 Live, our chaste love, the holy mirth  
 Of Heav'n, the humble pride of earth.  
 Live, crown of women, queen of men.  
 Live, mistress of our song. And when  
 Our weak desires have done their best,  
 Sweet angels, come and sing the rest.

Richard Crashaw

**Bishop John Pearson**

“In respect of her it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high a dignity. It was her own prediction, *From henceforth. all generations shall call me blessed*; but the obligation is ours, to call her, to esteem her so. If Elizabeth cried out *with so loud a voice, Blessed are thou among women*, when Christ was but newly conceived in her womb ; what expressions of honour and admiration can we think sufficient now that Christ is in heaven, and that mother with him! Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other.

We cannot bear too reverend a regard unto the *mother of our Lord*, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the primitive Church : Let her be honoured and esteemed, let him be worshipped and adored.

From : *Exposition of the Creed*



**BP JOHN PEARSON**  
 28/02/1613 –  
 16/07/1686  
 BISHOP OF CHESTER  
 1673-86

*Some Anglican Writers speaking of Mary*

**Dr. Mark Frank**



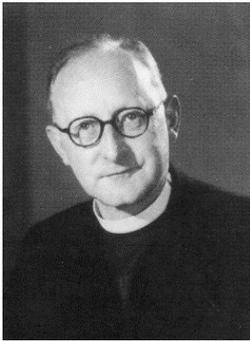
**DR. MARK FRANK**

BAPTIZED  
15/08/1613—  
12/12/1664

Give we her in God's name the honour due to her. God hath stiled her 'blessed' by the Angel, by Elizabeth; commanded all generations to call her so, and they hitherto have done it, and let us do it too. Indeed, some of late have overdone it; yet let us not therefore underdo it, but do it as we hear the Angel and the first Christians did it; account of her and speak of her as the most blessed among women, one 'highly favoured,' most 'highly' too. But all the while give *Dominus tecum* all the glory, the whole glory of all to him; give her the honour and blessedness of the chief of the saints, - him only the glory that she is so, and that by her conceiving and bringing our Saviour into the world we are made heirs, and shall one day be partakers of the blessedness she enjoys, when the Lord shall be with us too, and we need no angel at all to tell us so

Sermon XXX: *A Sermon On The Annunciation*

**Dr. Eric Lionel Mascall OGS**



**ERIC L. MASCALL, OGS**

12/12/1905—  
14/2/1993

On one point at least I hope that all Anglicans are agreed—that an Anglican is not committed to believing anything because it is Anglican, but only because it is true. And this is a further reason why I have not followed the historical method, but the more purely dogmatic one. That there have been, in certain parts of East and West, distortions of belief and practice in connexion with the Blessed Virgin I am quite prepared to admit; the worst of them, I am convinced, is to ignore her altogether, for this almost always either arises from, or else leads to, a defective belief in the Incarnation. That Jesus Christ is both God and man is the foundation of Mary's dignity, and the greatest of her titles is that which was proclaimed at Ephesus: Mary is *Theotokos* Mother of God. When devotion to Mary is belittled this is, I think, almost always due to an inadequate understanding of the majesty and splendour of God. It is because people have so low a view of God that they are afraid of setting Mary above him. But if we are prepared to recognize in their fulness the dignity and glory of Mary, without hesitations or inhibitions, we shall then be in a position to form some remote idea of the superexceeding glory of God. For Mary, Queen though she is of heaven and our mother, is a creature when all is said and done, though the greatest of all creatures and endowed with graces unimaginable; and she is infinitely exceeded by her Creator. Our last word on Mariology can be summed up in the lines of a Roman-Catholic poet of the last century:

'If Mary is so beautiful,  
What must her Maker be?'

From: *The Mother of God: A Symposium*



## Bonnie's Reflections: Within Reach



MRS. BONNIE IVEY

Jesus opens the teaching we call the Sermon on the Mount this way: “Blessed are the **poor in spirit**, for theirs is the **kingdom of heaven**.” (Matt.5:3) Each of these phrases has a deep meaning that may get missed as we read “the beatitudes”. We understand “poor” in a material way, but what is poor in spirit? The Greek word Matthew used for **poor** means Reduced to begging; Destitute of wealth, power or position; Helpless to accomplish an end.

**Spirit** here means neither the Holy Spirit nor the human soul. The ancient Fathers of the Church considered the soul to be comprised of the mind, the emotions, and the will. With our soul we can know, feel, and decide. Adam, at first, was made a living soul. Then Adam, just as all of us, received from God “the breath of His nostrils”. This represents our spirit, the place deep inside us that can connect us with God. When we choose not to seek God, we are left with what has been called “a God-shaped vacuum” in the centre of our being.

In the Revelation to St. John, the glorified Christ dictates a message to St. John for the Church at Laodicea. “**You say, ‘I am rich, and have become wealthy, and have need of nothing’, and you do not know that you are wretched (afflicted) and miserable (to be pitied) and poor and blind and naked.**” (Rev. 2:17) It is possible to be complacent, accepting the status quo as good enough, when we see only the externals.

More disturbing is the human ability to look within oneself and be complacent. “Two men went up to the Temple to pray”, Jesus begins in Luke 18: 10-14. He describes a Publican, not the owner of a bar, but an Israelite working for the hated Romans. He collects taxes from his fellow-countrymen, and (while the Romans look the other way) squeezes an extra fee from them, which he keeps: a common practice. He looks inside himself and all he can say is “Lord, have mercy on me, a sinner.” The Pharisee, however, rejoices in his apparent security. Looking only into a mirror instead of his spirit, he prays “Lord, I thank you that I am not like other men – robbers, evildoers - like this Publican.” With satisfaction, he lists the external exercises he call his relationship to God. Jesus says only the Publican went home justified.

What about the kingdom of God? The kingdom of heaven? (The New Testament uses both terms, meaning the same thing.) On Earth a kingdom is the territory subject to the rule of a king. Its people are subjects; are under, ruled by, obedient to, their king. “The kingdom of God” refers to the right and authority of Jesus to reign as Messiah and King. No territories or borders are involved, for we are citizens of a heavenly city, pilgrims and sojourners in this world. We accept the Lord’s right to rule over us, here and now, by being obedient and attentive to him.

The kingdom of heaven can be understood in two ways: first, as the eternal, blessed state in which the redeemed will be with their God and Redeemer forever. The second aspect of the kingdom is here and now. Jesus often said “the kingdom is **near**” or “**at hand**” or “**is upon you**” or “**among you**”. As I type this, my mug of tea is **at hand**. I have only to reach out and grasp it to be refreshed by it. Similarly, we can reach out and grasp the kingdom of heaven in our daily lives, by seeking the Lord and letting him rule us. But obedience does not come naturally to us.

The collects in the prayer Book, leading from Trinity XI to the Autumn Ember Days, can

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*Bonnie's Reflection: Within Reach*

help us reflect on being poor in spirit. In them we ask for mercy, forgiveness, and help to obey, lest we fail to receive all the blessings our King has promised us. The Kingdom is within our reach.

**“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.” (Luke 12:32)**



*From the Parishes*

**The Parish of St. Bride, Pitt Meadows**



*From the Parishes*

Members of St. Bride's Parish and some friends gathered for a picnic/barbeque on **Saturday, August 8th**, “under a cloudy sky, from which a few drops of rain did fall, but we were safe under the blue tarpaulin (until it started to leak - a bit!)” (I understand that a new and larger (and no leaks) tarpaulin might be forthcoming for another year.



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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*EUNTES IN MUNDUM UNIVERSUM*  
GO YE INTO ALL THE WORLD

*The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.*

*The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, India, Australia, New Zealand.*

*The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.*

*The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization*

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### PARISHES

Holy Cross

Sydney Forks, NS  
902-828-2939

St. Matthew the Apostle  
Ottawa, ON  
613-829-7271

St. Athanasius  
Belleville/Roslin, ON  
613-477-3098

The Resurrection  
Walkerville (Windsor), ON  
519-255-1703

St. John's  
Parry Sound, ON  
705-746-9720

Mission of the Ascension  
Waterloo, ON  
705-746-9720

Holy Trinity & St. Jude  
Thunder Bay, ON  
807-622-3931

St. Mary's  
Chapleau, ON  
705-864-0909

St. Bride of Kildare  
Pitt Meadows, BC  
604-551-4660

St. Columba of Iona,  
Halfmoon Bay  
(Sunshine Coast), BC  
604-551-4660

### *Africa Appeal*

*Received From Fr. David Marriott, SSC, the Director of the Africa Appeal:*

Dear Fathers,

I will be away from home at the end of this month of August, and so it falls to Scott Ferguson as treasurer of St. Bride's, to send the moneys which we have sent for some years at the end of each month, as clergy support: \$300 to Bishop Steven Ayule-Milenge in Congo, and \$300 to Father Alphonse Ndukiye in Yaounde, Cameroon.

**But there is a problem: we do not have the funds to send: last week the balance in the Appeal was \$2.36!**

Because of illness, the latest Appeal letter was late being sent, so it may be that this has caused the shortfall, about which I have already written to both Bishop Steven & Father Alphonse, asking for intercessions for our Canadian parishes to rally behind this project. And there are two weeks remaining for the funds to arrive: **but if you can encourage anyone with the good intention to support the Africa Appeal, please ask them to do it now**, so that Scott will be able to deposit the funds in good time for August 31st!

With my thanks, and In Christ,

David+



#### Prayer Chain

Requests for prayer may be sent by email to the TACC District Office at:

**Prayer@traditionalanglican.ca**

Please put "Prayer Request" in the subject line.

Requests may be left at 705-746-7378

#### Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

[Newsletter@TraditionalAnglican.ca](mailto:Newsletter@TraditionalAnglican.ca)

#### The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
Maple Ridge, BC V2X 2N9

*Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.*

Contact Info:

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