

# THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2016

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

“Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” (St. John 4.35)

Greetings; the Lord be with you!

Travelling this past weekend through farming country of southern Ontario and then onto the Bruce Peninsula between Lake Huron and Georgian Bay, I was impressed by the great piles of huge golden straw bales. If nothing else, the straw implies that a grain crop—it may be of wheat or of oats, or of barley—has been removed. What remained in the field, short cut, the light shining on it, gave real meaning to the expression in the verse above that the fields, before the cutting, had been white to harvest.

All sorts of reflection can be initiated by an appreciation of nature. It is the grain that is of interest for the moment and grain is a recurring notion in the Scriptures.

As I watched through the window of the car, I was brought back in memory to a series of talks to

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## *Fr. David Marriott, SSC: The Falling Asleep of the Blessed Virgin Mary*



Fr. David Marriott, SSC

‘And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery.’

Revelation 12:1-2

There are many questions asked about the commemoration of this day. What is this all about? Why do we have this feast day anyway? Why is there all this reverence for Mary? I don’t remember all this fuss years ago: when did it become so important anyway?

Much of the questioning is a factor of confusion between two concepts that are held about this feast: the first being the ‘Dormition’ of Our Lady, and the second, her ‘Assumption’. The resulting dispute centres on the fact that the concept of the Assumption of the blessed Virgin Mary, Mother of Our Lord and Saviour, is not written in Holy Scripture, and is therefore in some way disputed, is doubted, by folk who seem to think that if it is not in scripture, then it is not the truth. The whole question of the Assumption goes back even further to the concept of motherhood, and back from there to our original mother, the mother of all mankind, Eve.

Eve, who fell into temptation: Eve, who by her temptation, went against God’s word, and brought sin into the world. Eve, to

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### *Fr. David Marriott, SSC: The Falling Asleep of the BVM*

whom we look, when we think of the concept of original sin. Because if Eve brought us sin, it was through Mary that our sins have been redeemed, for all time, for all who confess Jesus as Son of God and Saviour. Because it was Mary who said to the angel: 'Be it unto me according to thy word.'

Because it was Mary who became mother of our Saviour, who tended Him, who watched Him grow and develop, who stood at the foot of the Cross and saw Him die, die for the sins of the world, die so that we might be redeemed. And at the foot of the cross, had her heart pierced through by the sharp pain of the agony of her Son, in fulfilment of the prophesy.

So in this way, Mary is the new Eve: she has brought to all of us, through the birth of her Son, salvation, the promise of eternal happiness and joy. It is Mary who heard the voice of the angel, and untouched by evil or sin, accepted God's will for her. 'Be it unto me as thy will.' It is Mary, who, as the mother of our Brother, Jesus, whom we are called to name as our brother, becomes mother to each and every one of us in our faith in Our Lord, Jesus. Mary is our Mother in Christ.

But this feast day of the 'Assumption' of the blessed Virgin Mary, the principal feast of Our Lady, is a recent development to many of us.

On Nov. 1, 1950, Pope Pius XII solemnly proclaimed as a divinely revealed truth "that the Immaculate Mother of God, the ever-virgin Mary, on the completion of her earthly life, was assumed body and soul into heaven."

By the fifth century, August fifteenth was kept at Jerusalem as the Commemoration of the Mother of God. In the sixth century the feast of Mary's Falling Asleep spread throughout the East. Finally in the eighth century the day was celebrated as the Assumption of the Blessed Virgin Mary.

But the strongest reason derived from the more than 1000 years of explicit faith and practice of the Church and the practically unanimous affirmative replies which Pope Pius XII had received from every diocese in the world to the two questions which he put to the bishops: "Do you judge that the bodily assumption of the Blessed Virgin can be proposed and defined as a dogma of faith? Do you, with your clergy and people, desire it?" It is argued that the definition is a practical expression of the belief that the Spirit of Truth dwells in the Church directing it to an ever more perfect knowledge of revealed doctrine. It is therefore, the teaching of the Roman Catholic Church that at the death of the blessed Virgin Mary her body was preserved from corruption and that shortly afterwards it was assumed into Heaven and reunited to her soul.

Now this has been a subject of explicit belief – an 'optional extra' we might think – for at least 1,506 years, being stated by Saint Juvenal of Jerusalem at the Council of



**A STAINED GLASS HANGING OF THE VIRGIN & CHILD BY MARTIN SMITH**

## *Fr. David Marriott, SSC: The Falling Asleep of the BVM*

Chalcedon in 451 and the feast was already celebrated in the East in that century; it is referred to in writings of the same time. It is a matter of dispute whether our Lady died at Ephesus or Jerusalem; her tomb in the latter city is not mentioned before the beginning of the 5th century.

Blessed art thou, O Virgin Mary, Mother of God, for thou didst believe the Lord; wherefore there hath been a performance of those things which were told thee; and lo, thou art exalted above choirs of angels: Plead for us with the Lord our God.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Mary has been the source of inspiration to so many, who see in her a direct link to Her Son, Jesus Christ, and, as a mother, a gentle intercessor for each one of us: we do not pray to her, but we know that, our biddings being valid and true, she will intercede for us at the throne of the Most High, and bring our hopes and desires, as any mother would, to Her Son, Jesus Christ, the Son of the Most High.

Holy Mary, Mother of God, pray for us sinners now and in the hour of our death.



## *Bonnie's Reflections: Appointment With The Publican*



MRS. BONNIE IVEY

In our day “publican” is defined as someone who keeps an inn or pub. In first century Israel it had a far more unpleasant meaning. The Jews among whom Jesus ministered had to pay tax both to their own authorities and to their deeply-resented Roman overlords. A publican was a collaborator with the conquerors, a tax collector in the pay of Rome. There were two tax systems, Jewish and Roman. After the Jews paid their taxes and tithes to the Temple, the synagogue, collection for the poor, schools, roads, and infrastructure, there was still that other tax man, the publican, to satisfy.

At the top of this second tax pyramid were certain aristocrats in Rome, the “equestrian” class. These aristocrats formed joint-stock companies and bid at auction for the contract to collect taxes in particular districts of the Jewish homeland. They hired locals to work under supervisors, often poor men or slaves. There was incentive and opportunity to collect extras on the side, if Rome looked the other way.

Everywhere one went, there were publicans. The census put people’s names on the tax rolls. “Caesar Augustus issued a decree that a census should be taken of the entire Roman world...and everyone went to his own town to register.” (Luke 2: 1-3) Joseph and Mary had to travel to Bethlehem for this very reason. There was the poll or head tax,



### *Bonnie's Reflections: Appointment With The Publican*

property tax, road tolls, harbour dues, collection of up to 10 percent of crops, and a luxury tax of 12.5 percent. Nobody could travel for business without meeting tax collectors at every city gate. First, one paid a fee to get into the city; then all containers were unpacked, inspected and assigned a value. Even private letters were opened. Falsely inflated charges might be assigned to one's goods. It was no use challenging the publicans, as the case would be heard by judges who kowtowed to them. If one fell into arrears, a tax collector might offer to advance a loan, a gentlemen's agreement, at exorbitant interest. Nowadays we would call the publican a loan shark. Critics of Jesus called him a friend of publicans and sinners. This was true.

In Luke 19: 1-9, we read that Jesus was heading for Jerusalem. This was to be his last journey. He knew his road led to the cross. The highway passed through Jericho, where gardens, orchards and palm groves grew in near-tropical exuberance. There were plantations where balsam was grown. Balsam was a plant that exuded a fragrant liquid which was carefully mopped up with wisps of wool, and in a closely-guarded secret process, made into a perfume used in the Temple. This product was worth twice its weight in silver. It was but one of the city's sources of revenue, all of which served to fill Rome's coffers. At the head of Jericho's team of publicans was a small man named Zaccheus. He was *rich*.

As Jesus enters the city gates, a crowd surges around him. Perhaps news had already reached the city that he had healed a blind man, right out there on the Jericho road. Jesus and the crowd pass along the city streets. The clamour causes Zaccheus to wonder who is attracting such attention. He rushes out to the street but cannot elbow his way between the taller people for a look. There is a wall of backs in his way. He shoves, and is shoved back. Nobody will make a place for a despised publican. Frustrated, Zaccheus runs ahead of the mass of observers. There is a tree! He can reach the bottom branch. Puffing and sweating, he scrambles up and clings there, legs dangling. The crowd advances, shouting out a name. Jesus of Nazareth! Jesus himself draws closer, stops right under the tree, and looks up. The crowd falls silent, staring.

"Zaccheus! Hurry up and come down! I must stay at your house today!" Jesus is the good shepherd, who call his sheep by name. The astonished Zaccheus obeys. This term "I must" is often used by Jesus to indicate something that is necessary, crucial, part of God's sovereign purpose. It is *meant* that He should deal with this man today. The word "stay" implies that it is not a case of Jesus sharing one meal, one-on-one, but that Jesus, and his disciples, will stay overnight. There are indignant remarks from others, astonished that Jesus would visit a publican.

The scene abruptly changes. We are at the lavish home of Zaccheus. We do not hear what has passed between host and guest, but we see the publican stand and promise before the guests that he will restore what he has dishonestly taken, fourfold (as required by the law in Exodus 22:1). He will also give half his riches to the poor. "Today salvation has come to this house," says Jesus, "because this man, too, is a son of Abraham."

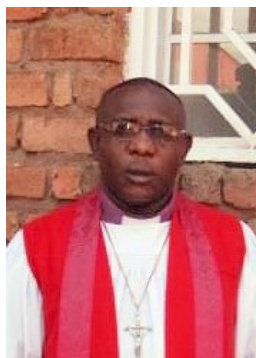
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## Bonnie's Reflections: *Appointment With The Publican*

By this he means that like Abraham, Zaccheus has chosen to trust, to have faith, in the Lord.

One way of meditating on scripture is to ask "Who am I in this picture?" Am I a publican, bending rules, pursuing advancement while harming others? Am I a grumbler, envious because Zaccheus is preferred over me, a "righteous" person? Am I one who thinks there is no hope for such a sinner, no point in even talking to him about God? Or am I one who tries to follow Jesus, to seek and save what is lost?

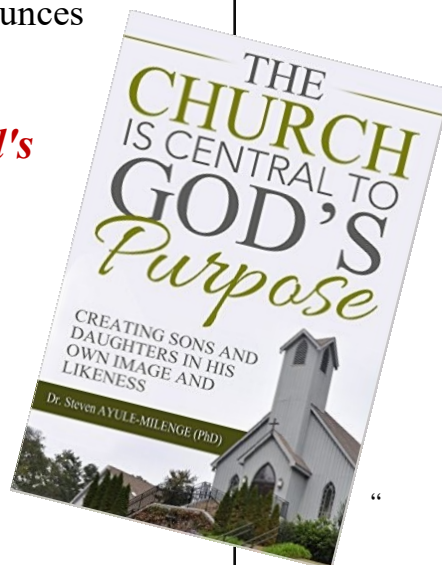


The Rt. Rev. Dr. Steven Ayule-Milenge, Bishop of the ACC Diocese of Congo, announces the publication of a book entitled:

***"The Church is Central to God's Purpose: Creating Sons and Daughters in His own Image***

***and Likeness"***

Bishop Steven's book will be available in September through bookstores and Amazon and Amazon Canada.



## *The Rev. Vernon Staley: The Christian Way*



**THE REV.  
VERNON STALEY**

### **The Sacraments.**

#### III. CONFIRMATION.

Confirmation is the sacred ordinance in which the baptized receive the Holy Ghost in the fulness of His gifts, in order that they may be strong and perfect Christians. Confirmation is the completion of Baptism. In Baptism we are new-born; in Confirmation we are fortified: in each case by the same Holy Spirit. Confirmation is thought to have been instituted by Jesus Christ, because the Apostles administered it immediately after the Day of Pentecost. In the Acts, we read that the Apostles laid their hands on those who were baptized, "and they received the Holy Ghost." You will find this in chapter viii of the Acts of the Apostles, which gives an account of the first Confirmation. From this account you will learn that whilst even Deacons could baptize, only Apostles could confirm. The Bishops are now in place of the Apostles.

Confirmation is administered by the Bishop, who prays for the Seven Gifts of the Holy Ghost, and lays his hand on those who come to be confirmed. This is the prayer which the Bishop says:—

Almighty and everliving God, Who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever.

In answer to this prayer, and the laying on of the Bishop's hand, the Holy Ghost is given. The Seven Gifts of the Holy Spirit are:—

1. *Wisdom*, to aid us in our search after God.
2. *Understanding*, to lead us to know the truth.
3. *Counsel*, to help us to discern the right path.
4. *Ghostly Strength*, to enable us to do what is right.
5. *Knowledge*, to teach us the will of God.
6. *True Godliness*, to help us to lead good lives.
7. *Holy Fear*, to aid us in reverencing God as our Father.

All who come to be confirmed well prepared and in earnest, receive the Seven Gifts of the Holy Ghost, to their great happiness and comfort. If you cannot clearly distinguish the Seven Gifts one from another, yet you know that when *all* are yours, you have all the strength needful to brace your soul.

In Confirmation the *Gifts* of the Spirit are bestowed in order that we may bring forth the *Fruits* of the Spirit. The *Gifts* of the Spirit are like the sap of a tree: the *Fruits* of the Spirit are like the product of a tree.

The Nine Fruits of the Spirit are:—

STRENGTHEN THEM,  
WE BESEECH THEE,  
O LORD, WITH THE  
HOLY. GHOST THE  
COMFORTER, AND  
DAILY INCREASE IN  
THEM THY  
MANIFOLD GIFTS OF  
GRACE

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Love, Joy, Peace,

Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

Before persons are confirmed, the Church requires a renewal of the baptismal vows. The renewal of these vows is no necessary part of Confirmation, for we could be confirmed without repeating them. The vows are renewed to satisfy the Church that we are in earnest, and mean to serve God. No *new* vows are made at Confirmation, for the baptismal vows are binding from the moment they are made at Baptism. But Confirmation imparts grace to help us to keep the *old* vows made at Baptism.

Confirmation, like Baptism, can be received but once in a lifetime, because it imprints a character or mark upon the soul, which can never be effaced. Baptism and Confirmation are Sacraments of God the Holy Ghost, and they bestow very great blessings upon us. Confirmation, too, is the gate to Holy Communion, as the Church teaches—

*There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.* (ed. See BCP Canada 1962 p. 561)

### IV. PENANCE.

Penance is a sacred ordinance whereby sins committed after Baptism may be remitted. This ministry of the remission or forgiveness of sins is known by the name of Absolution. The word ‘absolution’ means ‘loosing.’ Absolution is the loosing of the chains of sin, together with the solemn declaration of God’s forgiveness of the penitent. Jesus Christ, as the Son of Man, declared that He had “power on earth to forgive sins,” and He gave authority to His Church to carry on His blessed work of reconciling sinners to God. To the Apostles He said, “Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” These words are repeated by the bishop to every priest at his ordination. St. Paul says that “God hath reconciled us to Himself by Jesus Christ, and hath given to us” (i.e., to the Christian ministry) “the ministry of reconciliation, . . . and hath committed to us the word of reconciliation.” In Absolution the sinner receives an authoritative assurance of the Divine forgiveness, through the ministry of the Church. “God hath given power and commandment to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins” (See the Absolution in Morning and Evening Prayer, in your Prayer Book). Thus, the English Church teaches that her priests have not only the power “to give Absolution, but that they have also received from God the “commandment” to do so. They are therefore bound to exercise the ministry of Absolution when required by penitent sinners.

The most direct and solemn form of Absolution in the Prayer Book is that which is found in the Office for the Visitation of the Sick. (ed. See BCP Canada 1962 p. 582) The priest is directed to “move or urge the sick person to make a special confession of his sins, if he feel his conscience troubled with any weighty matter”: after which confession, the priest is instructed to absolve him, saying: “Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Before Absolution can be given, repentance is required. Sin can be pardoned only through the mercy of God, and the merits and death of our Saviour Jesus Christ. The work of repentance is to render the sinner capable of receiving God's pardon. We can only be forgiven when we are penitent. Upon the subject of repentance, the reader is referred to the Third Part of this book....

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## *The Rev. Vernon Staley: The Christian Way*

### V. HOLY ORDER.

Holy Order is the sacred ordinance in which power and grace is given by God to the ministers or clergy of the Church, to enable them to perform their sacred duties. The power and the grace to act as ministers of the Church comes from Jesus Christ, Who first gave this power and grace to the Apostles, to hand on to the bishops, and through them to the priests of the Church.

The clergy are set apart by the laying on of hands and prayer, and the gift of the Holy Spirit, to apply to men the blessings which flow from the Incarnation. They are the representatives of Jesus Christ as the Prophet, the Priest, and the King of His Church. They also represent the Christian people to God, as their delegates and leaders. The clergy are the successors of the Apostles, to whom our Lord said, “Lo, I am with you always, even unto the end of the world.” No man is a true and lawful minister of Christ, who cannot trace his commission to the Apostles, through those whom they sent.

From the time of the Apostles, there have been three orders of ministers in the Church—Bishops, Priests, and Deacons. The special office of a Bishop is to teach and to bear rule in the Church, and to administer the Sacraments, especially Holy Order and Confirmation. The special office of a Priest is to teach, to baptize, to absolve, and to bless, and above all to celebrate the Holy Communion. The special office of a Deacon is to assist the priest in Divine Service.

### VI. HOLY MATRIMONY.

Holy Matrimony, or Marriage, is the sacred ordinance which hallows the union of man and woman, and bestows upon them the grace to live together in godliness and love. Marriage is an honourable estate, instituted of God in the time of man’s innocency, and is described by St. Paul as “a great mystery,” and as a type of the union between Christ and His Church.

Marriage is a bond sealed by God, which nothing but death can break. In speaking of this bond, our Lord said,—“For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”

Marriage having this binding force, divorce is contrary to the Divine institution. Unfortunately the State in this land, as in other countries, has placed itself at variance with the law of Christ and of His Church, both in the way in which it permits divorce, and also in sanctioning the marriage of divorced persons. But the law of the Church of England, as expressed in the Marriage Service and in Canon cvii, is, that such remarriage is contrary to the Divine intention, death alone being regarded as the dissolver of the marriage-bond, setting the survivor free to marry again. In the Marriage Service in the Prayer Book, both the man and the woman bind themselves, each to the other, “till death us do part.” To break this promise is a great sin in God’s sight.

By the laws of the Church, there are certain relationships within which marriage is forbidden. A list of these is given on the last page of the Prayer Book. (ed. See BCP Canada 1962 p. 562)

### VII. UNCTION.

Unction is the anointing of the sick with oil in the Name of the Lord, accompanied by prayer. Wherever our Lord went, He healed the sick, as we learn from the Gospels; and He commanded His Apostles to do the same. This work of healing is entrusted to the Church, which He founded to carry on His work on earth till His second coming.

This ordinance has, too, the authority of the Apostle St. James, who says,—“Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him

OUR LORD  
SAID, “LO, I AM  
WITH YOU  
ALWAY, EVEN  
UNTO THE END  
OF THE  
WORLD.”



## *The Rev. Vernon Staley: The Christian Way*

with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” By Unction, the sick are relieved and comforted in soul, and restored to bodily health if God sees fit.

Uction is to be administered by the elders or priests of the Church, and the oil used is previously blessed by the bishop. There is nothing to hinder the Scriptural custom of anointing the sick, when any devout person who is sick may wish it.

*Continued next month*



## *Fr. Robert's Remarks*

which I had listened early in the month. Fr. Chad Hatfield, the Chancellor of St. Vladimir's Seminary spoke at a Parish Life Conference at the end of July. Fr. Chad did three talks. The first was entitled “Bringing People to God: Mission in the Orthodox Church” ; the second and third were under the title “As for Me and My House, we will serve the Lord (Joshua 24.15)”. These talks can be downloaded from or listened to at <http://www.ancientfaith.com/podcasts/svsvoices> . He closed his second talk with a brief anecdote about wheat.

Fr. Hatfield was leading a retreat at a Western Rite Orthodox parish. He described how, after the Sunday Mass, a young boy came up to him and said,

“Father, did you know that every grain of wheat that gets planted in the ground wants to grow up and become part of the Body of Christ? If you remember nothing else that I have said over these three days, please remember these words from a child of God spoken so boldly and clearly to an Archpriest. I was humbled with those words and they simply haven't left me. Let me repeat that. ‘Every grain of wheat that gets planted in the ground wants to grow up and become part of the Body of Christ.’ Make that your goal in this life—the goal of being a grain of wheat and strive to become part of the Body of Christ in service to others in His Holy Name.”

The grain of wheat, the Body of Christ, the harvest, processing of the grain, the making of the Bread; these are all images that recur not in only the Scriptures, but also the Fathers of the Church, and the liturgies of the Church.

We are the grains of wheat and there is within us the desire to be part of the Body of Christ—it's built into us. Fr. Chad draws attention to our participation in “the Body of Christ in service to others in His Holy Name.”

A couple of weeks ago we celebrated the Transfiguration of Our Lord. At this season and also at Epiphany—the times when we use the Invitatory Antiphon with the *Venite*—“The Lord hath manifested forth his glory; O come, let us worship—I am always reminded of the poem by Gerard Manley Hopkins, simply titled, *God's Grandeur* (see sidebar next page) with reminder that “The world is charged with the grandeur of God.”

While not referring to this particular one but rather to another of Hopkins' poems, *Pied Beauty*, Canon Donald Allchin, in his book *The World Is A Wedding* noted that



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Hopkins was “much concerned with the sacramental nature of the world, ... Hopkins glorifies God in ‘all trades, their gear and tackle and trim. All things counter, original, spare, strange.’” (p. 159)

The sacramental nature of the world is something on which we could, no doubt, spend much time. It took only a cut field and pile of straw to get me started on this.

There are things in our Church life like the taking of Holy Water, the use of the sign of the Cross, and so on, things which are described as sacramentals.

Dr. Scott Hahn, a rather prolific Roman Catholic convert writer, in his book *Signs of Life* answered the question, “What is a sacramental?” He wrote,

“It is any object set apart and blessed by the Church to lead us to good thoughts and increase our devotion. A sacramental is *like* a sacrament in that it is a means of grace and an outward sign of an invisible mystery of faith. It is also *unlike* a sacrament in many ways. Sacraments were instituted by Christ, while sacramentals are established by the Church. Sacraments convey grace *directly* in our souls, while sacramentals do so *indirectly*, by leading us to devotion and providing us an occasion when we may respond to God’s grace.” (p. 12)

While, as Hahn points out, there are difference between Sacraments and sacramentals, used properly they help us in our spiritual growth and help to create in us a good disposition. (Read the Exhortations on pp 88-92 of BCP)

The BCP defines a Sacrament as “an outward and visible sign of an inward and spiritual grace, given to us by Christ himself, as a means whereby we receive this grace, and as a pledge to assure us thereof. (BCP Canada 1962, p. 550)

It would seem to be rather obvious that those who form the Church, the Body of Christ, and who have received the Blessed Sacrament (capital “S” to which our Catechism refers) should appear to the world as a sacrament—an outward and visible sign of the presence of God (the inward grace) working in our lives. If we do not appear so, there is a challenge to us to allow God to work on us. (Perhaps our Synod study and discussion of the book, *Taking Jesus At His Word: What Jesus Really Meant In The Sermon On The Mount* will be part of our acceptance of that challenge.)

Until next month, God bless!



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THE WORLD is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reckon his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; bleared, smeared with toil;

And wears man’s smudge and shares man’s smell: the soil

Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs—

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings.

*Gerard Manley Hopkins (1844–89).  
Poems. 1918.*

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## *St. Bernard of Clairvaux: On Loving God (Serialised)*



**ST. BERNARD OF  
CLAIRVAUX**

1090–20/08/1153

*Here begins a serialisation of the little book On Loving God by St. Bernard of Clairvaux.*

### DEDICATION

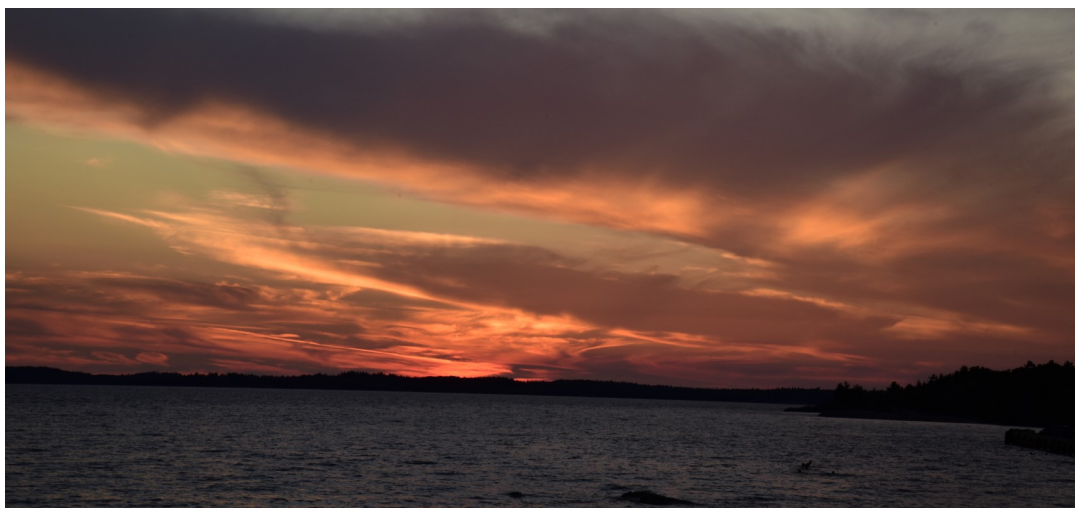
To the illustrious Lord Haimeric, Cardinal Deacon of the Roman Church, and Chancellor: Bernard, called Abbot of Clairvaux, wisheth long life in the Lord and death in the Lord.

Hitherto you have been wont to seek prayers from me, not the solving of problems; although I count myself sufficient for neither. My profession shows that, if not my conversation; and to speak truth, I lack the diligence and the ability that are most essential. Yet I am glad that you turn again for spiritual counsel, instead of busying yourself about carnal matters: I only wish you had gone to some one better equipped than I am. Still, learned and simple give the same excuse and one can hardly tell whether it comes from modesty or from ignorance, unless obedience to the task assigned shall reveal. So, take from my poverty what I can give you, lest I should seem to play the philosopher, by reason of my silence. Only, I do not promise to answer other questions you may raise. This one, as to loving God, I will deal with as He shall teach me; for it is sweetest, it can be handled most safely, and it will be most profitable. Keep the others for wiser men.

### Chapter I. Why we should love God and the measure of that love

You want me to tell you why God is to be loved and how much. I answer, the reason for loving God is God Himself; and the measure of love due to Him is immeasurable love. Is this plain? Doubtless, to a thoughtful man; but I am debtor to the unwise also. A word to the wise is sufficient; but I must consider simple folk too. Therefore I set myself joyfully to explain more in detail what is meant above.

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**ANOTHER GEORGIAN BAY SUNSET**

### *St. Bernard of Clairvaux: On Loving God*

We are to love God for Himself, because of a twofold reason; nothing is more reasonable, nothing more profitable. When one asks, Why should I love God? he may mean, What is lovely in God? or What shall I gain by loving God? In either case, the same sufficient cause of love exists, namely, God Himself.

And first, of His title to our love. Could any title be greater than this, that He gave Himself for us unworthy wretches? And being God, what better gift could He offer than Himself? Hence, if one seeks for God's claim upon our love here is the chiefest: Because He first loved us (I John 4:19).

Ought He not to be loved in return, when we think who loved, whom He loved, and how much He loved? For who is He that loved? The same of whom every spirit testifies: 'Thou art my God: my goods are nothing unto Thee' (Ps. 16:2, Vulg.). And is not His love that wonderful charity which 'seeketh not her own'? (I Cor.13:5). But for whom was such unutterable love made manifest? The apostle tells us: 'When we were enemies, we were reconciled to God by the death of His Son' (Rom. 5:10). So it was God who loved us, loved us freely, and loved us while yet we were enemies. And how great was this love of His? St. John answers: 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John 3:16). St. Paul adds: 'He spared not His own Son, but delivered Him up for us all' (Rom. 8:32); and the son says of Himself, 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13).

'GREATER LOVE  
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ANOTHER GEORGIAN BAY SUNSET



## *St. Bernard of Clairvaux: On Loving God*

This is the claim which God the holy, the supreme, the omnipotent, has upon men, defiled and base and weak. Some one may urge that this is true of mankind, but not of angels. True, since for angels it was not needful. He who succored men in their time of need, preserved angels from such need; and even as His love for sinful men wrought wondrously in them so that they should not remain sinful, so that same love which in equal measure He poured out upon angels kept them altogether free from sin.



*Continues next month*

## *Gerard Manley Hopkins (1844–89)*

### Pied Beauty

GLORY be to God for dappled things—

For skies of couple-colour as a brinded cow;

For rose-moles all in stipple upon trout that swim;

Fresh-firecoal chestnut-falls; finches' wings;

Landscape plotted and pieced—fold, fallow, and plough;

And áll trádes, their gear and tackle and trim.

All things counter, original, spare, strange;

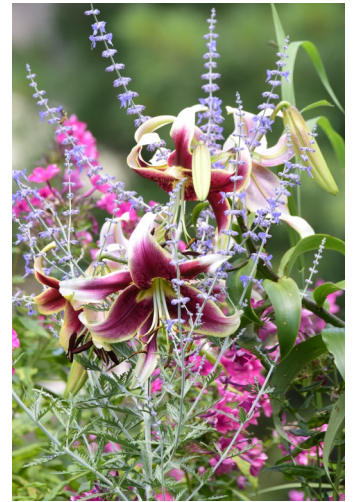
Whatever is fickle, freckled (who knows how?)

With swift, slow; sweet, sour; adazzle, dim;

He fathers-forth whose beauty is past change:

Praise him

Poems. 1918.



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

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## Gerard Manley Hopkins

### Summa

The best ideal is the true  
And other truth is none.  
All glory be ascribed to  
The holy Three in One.

Poems. 1918

### Prayer Chain

Requests for prayer may be sent by email to the  
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