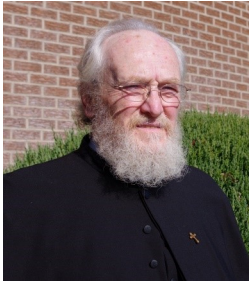


THE TRADITIONAL ANGLICAN NEWS

MARCH 15, 2017

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

Buried away in the Morning Office on the second Friday in Ascensiontide in our Canadian Office Lectionary is a reading from Hebrews 12. The first couple of verses are also used as part of the Morning Office reading on All Saints' Day. Part of the first verse is found blended into the Proper Preface "Upon All Saints' Day and other Festivals of Saints." (BCP Canada p. 81)

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

(Continued on page 12)

Fr. Charles Warner:

Celebrating the 40th Anniversary of the Affirmation of St. Louis (1977-2017)



FR. CHARLES WARNER

The Road To St. Louis

I: *Crossing The Line*

One of the first controversies to develop within the American Episcopal church after the second world war was its increasing involvement with both national and international church organizations such as the National Council of Churches (NCC) and the World Council of Churches (WCC). Such organizations were originally created with the intention of bringing together Protestant denominations so as to pool their resources, facilitate more effective evangelization, and to address what were perceived to be various social problems.

"However, almost from their institutional formation, these organizations quickly became associated with the kind of political ideology and activism that many traditionalist churchmen interpreted as transgressing the symbolic line that appropriately separated the spheres of church and state".

In subsequent years, church councils issued statements that further widened the division between these organizations and more traditionalist churches. They became increasingly politically involved. For example, in 1952, the NCC expressed their disapproval of

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Fr. Charles Warner: Celebrating the 40th Anniversary

universal training and service for young men. “In 1953 the NCC published the first of a six-volume study on the problems of American economic policy.”

Beginning in the 1950s, a new theology began to affect the curriculum of the church's seminaries and thereby “*the theological worldview of scores of priests and bishops*” who would be immersed with these new ideas. In 1951 a volume appeared in the Episcopal Church’s ‘Teaching Series’ entitled The Faith of the Church. The Teaching Series was published to present the faith and doctrine of the church in a simple way so that it could be understood by the average layperson. Its authors were W Norman Pittenger (1905-1997) and James Albert Pike (1913-1969), two individuals who would play a key role in altering the theological thought of many Anglicans.

Pittenger certainly appeared to be orthodox in his work for the teaching series, but his theological work was akin to that of ‘Process theology.’ Process theology can best be interpreted as understanding a God who is intimately united to the world and therefore always is in the process of changing along with the world. For traditionalists, the problem here is that a god of this nature “*doesn’t really create the universe,*” and doesn’t “*know the final result of history.*” For some critics this kind of theology was a form of pantheism designed for a Christian audience.

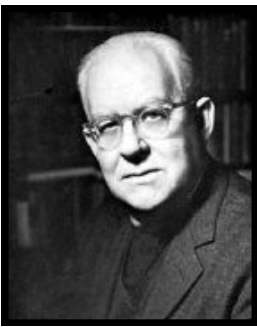
II The Pike Affair

Pittenger’s co-author on The Faith of the Church was Fr. James Albert Pike, who would become probably the “*most visible and controversial symbol of what many churchmen considered to be the theological and doctrinal decline*” of Anglicanism. James Pike was raised as a Roman Catholic, but became an agnostic while in college. Educated as a lawyer, he found himself drawn to the Episcopal Church during World War II. Ordained in 1946, Pike quickly established himself as the leading radical voice and the person who openly called for the Church to be involved in social projects, including the eradication of racial and social injustices. Pike often used his pulpit to “*attack organized religion for its racial and political views.*”

What drew the consternation of so many traditionalists, however, was his personal behaviour and open advocacy of reformulating church doctrine. After becoming bishop, Pike began regularly to put into question the core of Christian doctrines, such as the Virgin Birth, the Trinity, and the Real Presence of Christ in the Eucharist.

For example, in 1964 he suggested that the doctrine of the Trinity was simply not necessary, that it was confusing and certainly not part of the original teachings of the early church. Another example of Pike’s radical thinking was that during his time as Bishop of San Francisco, at Grace Cathedral, he put in amongst his stain-glassed window panels a place of honour for not only the saints, but also “*John Glenn the astronaut.*”

The House of Bishops (HOB) responded by issuing a warning to clergy to be cautious when talking about doctrinal issues in public. With a desire to push the



W. NORMAN PITTENGER

Fr. Charles Warner: Celebrating the 40th Anniversary

envelope a little further, in 1965 Bishop Pike ordained a woman to the diaconate before the Episcopal Church made it a legal practice. He commented on the Eucharist in his sermon stating that *“the problem is not the real presence, but the real absence...God is here right now apart from doing anything at that table.”*

According to Robert Pritchard, author of *A history of the Episcopal Church*, Pike states in his book, *Time For Christian Candor*, that the Trinity is ‘excess luggage.’ At the same time Pike was calling for liberalized laws regarding homosexuality and abortion. Such views mirrored Pike’s own personal life. According to William Stringfellow and Anthony Towne’s biography of Pike, there were many encounters with the police over public drunkenness. Their book also portrayed his *“youthful experimentations with homosexuality and his three marriages that were peppered with frequent extra-marital affairs.”*

Pike came under greater scrutiny when he *“stunned Episcopalians by announcing that he would resign his see to join the socialist-oriented Center for the Study of Democratic Institutions as a ‘scholar-teacher.’”* The House of Bishops quickly accepted his resignation, though he would still have a voice and seat in the House of Bishops. According to the publication, *The Christian Challenge*, Pike, in a parting gesture, proclaimed in his final sermon, at Grace Cathedral in San Francisco, that the idea of an *“‘all-powerful, all-good, all-knowing God had never existed.’”*

Following up on their earlier tepid response to Bishop Pike, the House of Bishops, perhaps fearing negative reactions from the more influential members of the ecclesiastical and social hierarchy, or desiring not to have a lengthy heresy trial due to vacancies on the court, or simply just recognizing *“Pike’s delight at the publicity,”* did not formally charge him, choosing instead to censure him.

For some, Bishop Pike was a heretic, but for others, he was an individual who was years ahead of his time. The radical thinkers in the church view his legacy as one who presented a more progressive and inclusive church, which was not afraid of asking the difficult questions, and was *“open to free inquiry.”* Bishop Pike has influenced many who see the theological question as being *“more important than the answer,”* and the spiritual journey as being *“more important than the discovery.”*

In 1967, he resigned from the Episcopal Church, and then began a series of esoteric adventures in the hope of contacting his deceased son, who had committed suicide in a New York hotel the previous year. Pike began advocating paranormal investigations, looking for comfort from the many mediums he encountered. In 1969, Pike founded, with his third wife Diane, the ‘Foundation of Religious Transition’, which focused on people who like himself had difficulties due to *“their demythologizing approach to Christian belief and practice.”* They also worked together on the book, *“The Other Side: An Account of My Experience with Psychic Phenomena.”* The book recounted Bishop Pike's efforts to make contact with the spirit of his son.

On September 7th, 1969, while on his honeymoon to the Holy Land to investigate the



JAMES ALBERT PIKE

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unknown life of Jesus, “Pike, then 56, became lost in the desert during an afternoon drive. His wife went for help but Pike was found dead by a search party” at “Wadi Duraja.”

The significance of James Albert Pike cannot be underestimated. In many ways, he was the catalyst for radical change in the church. No matter what can be said about him, positive or negative, he has had a “*lasting influence on contemporary theology and society.*”

He envisioned an undivided church, willing to converse and be open to an uncharted theological journey, unafraid to take on all matters of injustice. Radical and Traditionalist alike can agree that Bishop James Pike did his part to “*prepare the way for the church in the new millennium.*”

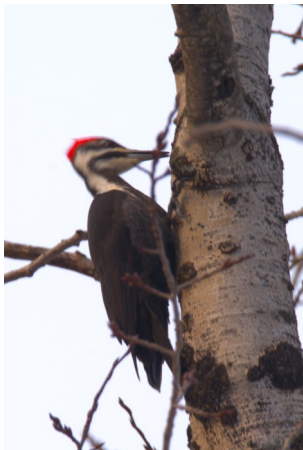
In his own way, however, Pike also helped in the awakening of traditionalist Anglican thought; which would become an effective counter-point to radical or modernist theology during the 1970’s and beyond. Unlike Pike and others who may have shared in the same theological outlook, traditionalists did not identify themselves with current political associations and causes, but set themselves apart from temporal partisan issues. The role of the Church was not to take sides, but to bring everyone to Christ. Traditionalists did not identify God in a pantheistic sort of way, but regarded God as the creator who is aware of everything, including the final results of history. Traditionalists sought to turn to Jesus Christ through Scripture, Reason and Tradition to better understand the mysteries of life.

*Continues next issue on **The Road to St. Louis: Traditionalist Groups Emerge & The Canadian Experience.***

Notes

1. Douglas Bess Divided We Stand. Berkeley, CA, The Apocryphile Press, 2002, p.20
Formally inaugurated in 1948, the World Council of Churches is a Christian organization dedicated to the search for Christian unity. It is a voluntary fellowship (association) of churches which confess the Lord Jesus Christ as God and Saviour. Churches in the fellowship of the WCC pursue the vision of ecumenism as they: seek visible unity in one faith and one Eucharistic fellowship; promote common witness in work for mission and evangelism; engage in Christian service by meeting human need, breaking down barriers between people, seeking justice and peace, and upholding the integrity of creation. The aim of the WCC is to pursue the goal of the visible unity of the Church, involving a process of renewal and change in which member churches pray, worship, discuss and work together. There are 147, mostly Protestant churches in the WCC, who come predominantly from Europe and North America.

Taken from the WCC web-site (<http://www.oikoumene.org/en/who-are-we/background/frequently-asked-questions.html>), since its founding in 1950, the National Council of Churches in the USA has been the leading force for ecumenical cooperation among Christians in the United States. The NCC's member faith groups — from a wide spectrum of Protestant, Anglican, Orthodox, Evangelical, historic African American and Living Peace churches — include 45 million persons in more than 100,000 local congregations in communities across the nation.
2. Bess p.20
3. Bess p.20
4. Ibid. p.35
5. Bess p.36
6. Ibid p.36
7. Ibid p.36
8. Gila Yudkin Whatever happened to Bishop Pike?
http://www.itsgila.com/headlin_ersbishopsipike.htm p.1
9. Ibid p.1
10. The Christian Challenge (TCC) Part 1 1962-1974
November/December 1999 issue
11. William Stringfellow and Anthony Towne The Death and Life of Bishop Pike: An Utterly Candid Biography of America's Most Controversial Clergyman. p.149, 202, 322, and 327
12. TCC 1966 Report



A BACKYARD FRIEND

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13. *ibid.* * article entitled Going out in a blaze of headlines
14. *ibid.* * Observations by editor Auburn Traycik
15. Michael Lampen (Grace Cathedral Archivist) Bishop James Pike: Visionary or Heretic? http://www.gracecathedral.org/enrichment/crypt/cry_20011114.shtml.p.1
16. *ibid* p.1
17. *ibid* p1
18. Answers.com. Pike, James Albert, Columbia Encyclopaedia, <http://www.answers.com/bishop%20pike>, New York, 2008. p.1
19. Yudkin p.1
20. TCC 1969 Report
21. Columbia p.1
22. Lampen p.1
 . *ibid* p.1



Bonnie's Reflections: DISCERN THE TIME

In his first epistle to believers, the apostle John states “The reason the Son of God appeared was to **destroy the works of the devil**”. (1 John 3:8) If we wonder what the works of the devil are, watching the news might give us clues. So will looking into our own hearts, as we are called to do during Lent. The devil attacks our mind, emotions, intellect and will; to lead us to rebel against God. Rebellion might involve an obvious sin, such as murder, but Satan’s subtlety makes us less aware of temptation – how about neglecting prayer? A lie? Ultimately, he wants to destroy our souls and rob us of eternal life.



MRS. BONNIE IVEY

When Jesus was baptized in the Jordan river, he was baptized in the Holy Spirit as well. Immediately the Holy spirit sent him into the desert for forty days, to be tempted by the devil. The Greek word “sent” used here means “impelled”, “driven out”. Why the urgency? This period of fasting and confronting Satan was boot camp. Jesus would experience **every** kind of temptation: we needn’t think the three listed in the gospels (Luke 4, Matthew 4) were the only ones. At the end of the fast, with Jesus at his low point, Satan suggested ways for Jesus to make things easy for himself. Why be hungry? Why risk rejection by his people? Why suffer? Jesus counters the temptations every time with the words of Scripture. Satan retreats: “ **until an opportune time.**”

The word for time used here is **Kairos**. This means a situation of crisis, the moment when important consequences will result. The decisive battle wins the war. The earthquake victims must be rescued from the rubble now. The moment of truth. Point of no return. God the Father had a plan for His own Kairos as well. Jesus, having come into the world, submitted to that plan, “laying aside” his own glory as God’s only begotten Son, and his independent authority. “I only do what I see the father doing.” (Phil. 2: 5-8) (John 5:19)

God’s people, the Jews, also had their “Kairos”. As their resistance to the teachings of Jesus increased, they were inching closer to a precipice. Judgment drew near. He asks the



“THE TEMPTATION OF CHRIST BY THE DEVIL”
 BY FÉLIX JOSEPH BARRIAS
 IN PHILBROOK MUSEUM
 OF ART IN TULSA, OK.

Bonnie's Reflections: DISCERN THE TIME

Jewish leaders “Can’t you discern the signs of the times?” (Matt. 16:3) They could not. They *would* not. Jesus wept over the holy city. “If you, even you, had only known on this day what would bring you peace – but now it is hidden from your eyes.” He goes on to prophesy the destruction of Jerusalem “...because you did not recognize the time (Kairos) of God’s coming to you.”

Satan’s opportune time was coming. The chief priests, the scribes, and the Pharisees had plotted a judicial murder. Jesus prays “Father, the hour has come; glorify your Son”. “Hour” here is the Greek “hora”, a particular moment, as we measure time. The countdown to the destruction of Satan’s works has started.

Jesus has told his disciples that Satan, the prince of this world, is approaching. “... and he has no hold on me. But the world must learn that I love the Father and that I do exactly what my Father has commanded me.” (John 14:13) His human nature shrinks from the prospect of torture and death,

and he prays “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” (Luke 22:42) As the crowd of soldiers, Temple guards, priests, scribes, and Jewish elders, armed with clubs and swords, surrounds Jesus, he says to them “... this is your hour, when darkness reigns.” (Luke 22:53)

But darkness does not overcome the light. (John 1:4-5) The Holy Week readings in church bring us to the dying words of Jesus: “It is finished.” The Greek word used here for finished is “tetelestai”. It is an accounting term, meaning “paid in full.” Jesus overcomes the darkness and redeems each repentant sinner from captivity in Satan’s prison.

This is the reason for Christmas. This is the reason for Good Friday and Easter. Jesus came to destroy the works of the devil, and restore the relationship between fallen humanity and the Holy God, for all who so choose through repentance and faith. Satan’s hour, and his plan, are overcome. Christ has died. Christ has risen. Christ will come again.

14 SEEING THEN THAT WE HAVE A GREAT HIGH
PRIEST, THAT IS PASSED INTO THE HEAVENS,
JESUS THE SON OF GOD, LET US HOLD FAST OUR
PROFESSION.

15 FOR WE HAVE NOT AN HIGH PRIEST WHICH
CANNOT BE TOUCHED WITH THE FEELING OF OUR
INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED
LIKE AS WE ARE, YET WITHOUT SIN.

16 LET US THEREFORE COME BOLDLY UNTO THE
THRONE OF GRACE, THAT WE MAY OBTAIN MERCY,
AND FIND GRACE TO HELP IN TIME OF NEED.

HEBREWS 4:14-16 (KJV)



The Rev. Vernon Staley: The Christian Way—Serialized



THE REV. VERNON STALEY

Communion.

[Note: *Staley's little book includes, at this point, the Communion Service in full from the Book of Common Prayer 1662. The text of the Communion Service has not been reproduced here but the reader may resort to his own version of the BCP.*

Staley inserted two sets of devotional items immediately following the Prayer of Consecration which are as follow. The first is for those who will be receiving Communion at the particular service; the other for those who will not. ed.]

Be careful to say Amen' at the end of the Consecration Prayer, and so join in the action of the priest.

Our Lord Jesus Christ is to be worshipped at all times and in all places, for He is ever present with His people. And He is to be specially adored at Holy Communion, because he is then pleased to be present sacramentally. In Holy Communion, Jesus Christ is invisibly present in the midst of His Church, as our Priest, our Sacrifice, and our Food: therefore now say as

Acts of Worship.

WORTHY is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

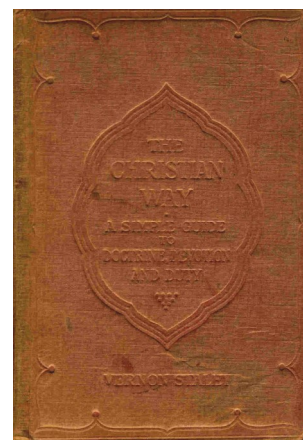
Unto Him that loved us, and hath washed us from our sins in His own Blood, and hath made us kings and priests unto God, and His Father ; to Him be glory and dominion for ever and ever. Amen.

THEE we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy` Presence we devoutly hail.

O blest memorial of our dying Lord,
Who living bread to men doth here afford!
O may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be.

Fountain of goodness, Jesu, Lord and God,
Cleanse us, unclean, with Thy most cleansing Blood;
Increase our faith and love, that we may know
The hope and peace which from Thy Presence flow.

O Christ, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy face,
The vision of Thy glory and Thy grace.



THE CHRISTIAN WAY:
A DEVOTIONAL
GUIDE TO DOCTRINE,
DEVOTION AND DUTY

The Rev. Vernon Staley: The Christian Way

O Lamb of God, that takest away the sins, of the world, Have mercy upon us.
O Lamb of God, that takest away the sins of the world, Have mercy upon us.
O Lamb of God, that takest away the sins of the world, Grant us Thy peace.

Act of Oblation and Intercession.

ACCEPT, O Eternal Father, this Holy Sacrifice, which we offer to Thee in union with the Sacrifice which Thy Son Jesus Christ our Lord offered upon earth, and which He ever presents in heaven ; and grant that it may avail for myself and for all others living and departed . . . on whose behalf it is now offered, through the same Thy Son, Jesus Christ ; Who liveth and reigneth with Thee and the Holy Spirit, now and ever. Amen.

If you are not going to receive the Holy Sacrament, turn at once to section below entitled *For us when you do not receive the Sacrament.*

For use when you receive the Sacrament.

O GOD, WHO IN A
WONDERFUL
SACRAMENT HAST
LEFT UNTO US A
MEMORIAL OF THY
PASSION; . . .

When the Priest is ready to administer the Sacrament, leave your gloves and book in your place, and approach the altar with great reverence. Kneel upright with your head bent, close to the Person kneeling next to you. When the priest delivers the Sacrament of the Lord's Body, place your right hand across your left, and hold both well up. When he has said, 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life,' say softly, 'Amen.' Swallow the Sacrament of the Lord's Body without using your teeth. When the priest says, 'The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life,' say softly, 'Amen;' then guide the cup with both hands to your mouth, drinking but a few drops. On no account wipe your lips after receiving. On returning to your place, kneel, and say,

Soul of Christ, sanctify me,
Body of Christ, save me,
Blood of Christ, refresh me,
Water from the Side of Christ, wash me,
Passion of Christ, strengthen me,
O good Jesu, hear me,
Within Thy wounds hide me,
Suffer me not to be separated from Thee,
From the malicious enemy defend me,
In the hour of my death, call me,
And bid me come to Thee,
That with Thy saints I may praise Thee
For ever and ever. Amen.

O GOD, Who in a wonderful Sacrament hast left unto us a memorial of Thy Passion; Grant us so to venerate the Sacred Mysteries of Thy Body and Blood, that we may ever feel within ourselves the fruits of Thy Redemption, Who livest and reignest God, world without end. Amen.

The Rev. Vernon Staley: The Christian Way

I give Thee humble and hearty thanks, most merciful Father, that Thou hast now fed me with the sacred food of the Body and Blood of Christ. And I beseech Thee to grant that this Sacrament which I have received may be for my salvation unto eternal life; through Jesus Christ, our Lord.

MAY Thy Body, O Lord, which I have eaten, and Thy Blood which I have drunk, hallow my body and soul; and grant that no stain of sin may abide within me. Amen.

For use when you do not receive the Sacrament.

1 JESUS, gentlest Saviour,
God of might and power,
Thou Thyself art dwelling
In us at this hour.

2 Nature cannot hold Thee,
Heaven is all too strait
For Thine endless glory,
And Thy royal state.

3 Yet the hearts of children
Hold what worlds cannot,
And the God of wonders
Loves the lowly spot.

4 Jesus, gentlest Saviour,
Thou art in us now ;
Fill us full of goodness,
Till our hearts o'erflow.

5 Multiply Thy graces,
Chiefly love and fear,
And, dear Lord, the chiefest,
Grace to persevere.

6 Oh, how can we thank
Thee For a Gift like this,
Gift that truly maketh
Heaven's eternal bliss!

. . . THAT WE MAY
EVER FEEL WITHIN
OURSELVES THE
FRUITS OF THY
REDEMPTION,

GOD, Who in a wonderful Sacrament hast left unto us a memorial of Thy Passion; Grant us so to venerate the Sacred Mysteries of Thy Body and Blood, that we may ever feel within ourselves the fruits of Thy Redemption, Who livest and reignest God, world without end. Amen.

AND now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, Father, look on His anointed face,
And only look on us as found in Him;

Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim:
For lo ! between our sins and their reward
We set the passion of Thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy's breast,

The Rev. Vernon Staley: The Christian Way

O do Thine utmost for their souls' true weal
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

O HEAVENLY Father, look, we pray Thee, on the face of Thy beloved Son, Whose perfect Sacrifice we here present to Thee ; and, for the sake of His infinite merits, mercifully grant . . . (*Here pray earnestly for your needs and those of others.*)

Pray for the Unity of the Church.

O BLESSED Jesus, Who saidst unto Thine apostles, Peace I leave with you, My peace I give unto you, Regard not our sins, but the faith of Thy Church ; and grant unto her that peace and unity, which is agreeable to Thy will ; Who livest and reignest, with the Father and the Holy Spirit, one God, world without end. Amen.

Pray for the Parish.

ALMIGHTY and everlasting God, Who dost govern all things in heaven and earth, mercifully hear our prayers, and grant to this parish all things needful for its welfare. Strengthen the faithful, protect the children, heal the sick, convert the wicked, arouse the careless, recover the fallen, restore the penitent, remove all that hinders the spread of Thy truth, and bring all to be of one heart and mind within the fold of Thy Church, to the honour and glory of Thy blessed Name ; through Jesus Christ our Lord. Amen.

Continued next month



O HEAVENLY
FATHER, LOOK, WE
PRAY THEE, ON
THE FACE OF THY
BELOVED SON,
WHOSE PERFECT
SACRIFICE WE
HERE PRESENT TO
THEE ; . . .

St. Bernard of Clairvaux: On Loving God—Serialized



ST. BERNARD OF
CLAIRVAUX

1090–20/08/1153

Chapter X. Of the fourth degree of love: wherein man does not even love self save for God's sake

How blessed is he who reaches the fourth degree of love, wherein one loves himself only in God! Thy righteousness standeth like the strong mountains, O God. Such love as this is God's hill, in the which it pleaseth Him to dwell. 'Who shall ascend into the hill of the Lord?' 'O that I had wings like a dove; for then would I flee away and be at rest.' 'At Salem is His tabernacle; and His dwelling in Si-on.' 'Woe is me, that I am constrained to dwell with Mesech!' (Ps. 24:3; 55:6; 76:2; 120:5). When shall this flesh and blood, this earthen vessel which is my soul's tabernacle, attain thereto? When shall my soul, rapt with divine love and altogether self-forgetting, yea, become like a broken vessel, yearn wholly for God, and, joined unto

the Lord, be one spirit with Him? When shall she exclaim, 'My flesh and my heart faileth; but God is the strength of my heart and my portion for ever' (Ps. 73:26). I would count him blessed and holy to whom such rapture has been vouchsafed in this mortal life, for even an instant to lose thyself, as if thou wert emptied and lost and swallowed up in God, is no human love; it is celestial. But if sometimes a poor mortal feels that heavenly joy for

St. Bernard of Clairvaux: On Loving God

a rapturous moment, then this wretched life envies his happiness, the malice of daily trifles disturbs him, this body of death weighs him down, the needs of the flesh are imperative, the weakness of corruption fails him, and above all brotherly love calls him back to duty. Alas! that voice summons him to re-enter his own round of existence; and he must ever cry out lamentably, 'O Lord, I am oppressed: undertake for me' (Isa. 38:14); and again, 'O wretched man that I am! who shall deliver me from the body of this death?' (Rom. 7:24).

Seeing that the Scripture saith, God has made all for His own glory (Isa. 43:7), surely His creatures ought to conform themselves, as much as they can, to His will. In Him should all our affections center, so that in all things we should seek only to do His will, not to please ourselves. And real happiness will come, not in gratifying our desires or in gaining transient pleasures, but in accomplishing God's will for us: even as we pray every day: 'Thy will be done in earth as it is in heaven' (Matt. 6:10). O chaste and holy love! O sweet and gracious affection! O pure and cleansed purpose, thoroughly washed and purged from any admixture of selfishness, and sweetened by contact with the divine will! To reach this state is to become godlike. As a drop of water poured into wine loses itself, and takes the color and savor of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sun-beams, seems not so much to be illuminated as to be light itself; so in the saints all human affections melt away by some unspeakable transmutation into the will of God. For how could God be all in all, if anything merely human remained in man? The substance will endure, but in another beauty, a higher power, a greater glory. When will that be? Who will see, who possess it? 'When shall I come to appear before the presence of God?' (Ps. 42:2). 'My heart hath talked of Thee, Seek ye My face: Thy face, Lord, will I seek' (Ps. 27:8). Lord, thinkest Thou that I, even I shall see Thy holy temple?

GOD HAS MADE
ALL FOR HIS
OWN GLORY
(ISA. 43:7)

In this life, I think, we cannot fully and perfectly obey that precept, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind' (Luke 10:27). For here the heart must take thought for the body; and the soul must energize the flesh; and the strength must guard itself from impairment. And by God's favor, must seek to increase. It is therefore impossible to offer up all our being to God, to yearn altogether for His face, so long as we must accommodate our purposes and aspirations to these fragile, sickly bodies of ours. Wherefore the soul may hope to possess the fourth degree of love, or rather to be possessed by it, only when it has been clothed upon with that spiritual and immortal body, which will be perfect, peaceful, lovely, and in everything wholly subjected to the spirit. And to this degree no human effort can attain: it is in God's power to give it to whom He wills. Then the soul will easily reach that highest stage, because no lusts of the flesh will retard its eager entrance into the joy of its Lord, and no troubles will disturb its peace. May we not think that the holy martyrs enjoyed this grace, in some degree at least, before they laid down their victorious bodies? Surely that was immeasurable strength of love which enraptured their souls, enabling them to laugh at fleshly torments and to yield their lives gladly. But even though the frightful pain could not destroy their peace of mind, it must have impaired somewhat its perfection.



Fr. Robert's Remarks

In my mind, these words seem to be eminently suitable for Lent—as we take it seriously and especially as we are part way into the struggle. They stand as a perpetual reminder and encouragement. Consider them for a moment.

I have often been intrigued by the fact that the cross is not spoken of in terms of pain and suffering or punishment; it is described in terms of shame.

Fr. Stephen Freeman, an Appalachian priest of the Orthodox Church in America has, in my mind, one of the great blogs—*Glory to God*—and he speaks frequently at conferences across the continent. These talks are often posted as podcasts on Ancient Faith Radio.

In recent columns and podcasts, as he was preparing to participate in a Conference titled “Encountering God”, Fr. Stephen focused quite a bit on shame, noting that,

“The theme of the Orthodox account of Christ’s suffering and death is that of bearing shame and mockery. You can search the [liturgical, ed.] texts of Holy Week for the word “pain,” and come up with almost nothing. The mocking and the shame, however, color everything.”

He continues, referring to the second chapter of St. Paul’s epistle to the Philippians which we hear on Palm Sunday:

The same is largely true of the New Testament as well. When St. Paul describes Christ’s self-emptying (*kenosis*) on the Cross, he says that Christ “became obedient to death,” and adds, “*even* death on a Cross.” The point of the “even” is not that the Cross is painful above all pain, but that the Cross is shameful above all shame. There are no gospel accounts of characters taking some sort of masochistic pleasure and delighting in Christ’s pain. However, there are repeated descriptions of His humiliation. The purple robe, the crown of thorns are not unique images of pain, but torturous bits of mockery.

In *The Psychology of Shame*, Gershen Kaufman states, “Shame is a wound made from the inside, dividing us from both ourselves and others.”

Fr. Benedict J. Groeschel, CFR spoke of a wound. In his book, *Healing the Original Wound: Reflections on the Full Meaning of salvation*, he wrote, “A terrible reality exists in this world, ready to wreak horrible destruction : original sin. It’s not really a sin—in the sense of something you commit. We would do better to call it the *original wound* which we inherited from our first parents.”

It might even be considered to be the “original wound.”

Jesus despised the shame. Most of us are not so capable for shame is such a part of all our lives. It is universal. It might even be considered as the “original wound.”.

Fr. Stephen continues:

In our Orthodox prayers, we pray that we may someday stand before the fearful judgment seat of Christ, “without shame.” That would be to stand

“LET THIS MIND BE IN
YOU, WHICH WAS
ALSO IN CHRIST
JESUS: WHO, BEING
IN THE FORM OF
GOD, COUNTED IT
NOT A PRIZE TO BE
EQUAL TO GOD, BUT
EMPTIED HIMSELF,
AND TOOK UPON HIM
THE FORM OF A
SERVANT, AND WAS
MADE IN THE
LIKENESS OF MEN:
AND BEING FOUND IN
FASHION AS A MAN,
HE HUMBLED
HIMSELF, AND
BECAME OBEDIENT
UNTO DEATH, EVEN
THE DEATH OF THE
CROSS. ...”
PHILIPPIANS 2. 5 FF.

Fr. Robert's Remarks

before God, in the integrity of ourselves-made-whole. Repentance is, on its deepest level, the willingness to “bear a little shame” (in the words of the Elder Sophrony), to reveal ourselves in the truth, the nakedness of our being. The Elder wisely says, “a little,” since we cannot bear more most of the time.

The *Exhortation* in the Penitential Office reminds us that, in Lent, we are called to observe self-examination and repentance. Our self examination and our repentance are meant to be part of a healing process for each of us. In the Confession at the Daily Office we claim that we have “no health in us” and we ask, penitentially, to be “spared” and “restored.” It is essentially a healing for which we ask.

As I mentioned, the Conference at which Fr. Stephen was speaking was called, “Encountering God.” Fr. Benedict’s book described the topic as “How to Experience Spiritual Freedom & Enjoy God’s Presence.”

The topic of seeing ourselves revealed in the truth, shame, and healing might be worth some further study and reflection as a Lenten effort.

Til next month—at which point it will be Easter—God Bless!

*George Herbert:**Lent*

Welcome dear feast of Lent: who loves not thee,
He loves not Temperance, or Authority,
But is composed of passion.
The Scriptures bid us fast; the Church says, now:
Give to thy Mother, what thou wouldst allow
To every corporation.

The humble soul, composed of love and fear
Begins at home, and lays the burden there,
When doctrines disagree,
He says, “In things which use hath justly got,
I am a scandal to the Church,” and not
“The Church is so to me.”

True Christians should be glad of an occasion
To use their temperance, seeking no evasion,
When good is seasonable;
Unless authority, which should increase
The obligation in us, make it less,
And power itself disable.

Besides the cleanness of sweet abstinence,
Quick thoughts and motions at a small expense,
A face not fearing light:
Whereas in fulness there are sluttish fumes,
Sour exhalations, and dishonest rheums,
Revening the delight.

Then those same pendant profits, which the spring
And Easter intimate, enlarge the thing,
And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use; lest by that argument
We forfeit all our Creed.

It's true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest:
We cannot reach our Saviour's purity;
Yet we are bid, 'Be holy e'en as he, '
In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with him, than one
That travelleth by-ways:
Perhaps my God, though he be far before,
May turn and take me by the hand, and more:
May strengthen my decays.

Yet Lord instruct us to improve our fast
By starving sin and taking such repast,
As may our faults control:
That ev'ry man may revel at his door,
Not in his parlour; banqueting the poor,
And among those his soul.



GEORGE HERBERT
PRIEST, POET
APRIL 3, 1593-MARCH 1, 1633
COMMEMORATED IN THE
CANADIAN BCP ON
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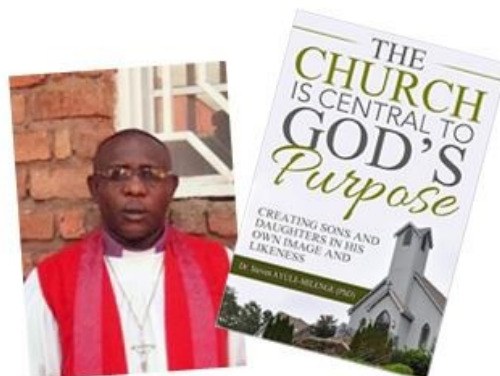
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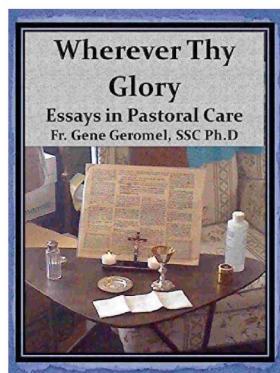
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Fr. David Marriott
drm274@hotmail.com
409-15210 Guildford Dr.
Surrey BC V3R 0X7
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