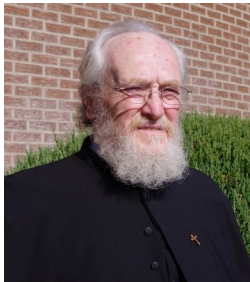


THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2017

VOLUME 5, ISSUE 4

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

The Lord is risen indeed.

St. Luke 24. 34

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1 Corinthians 15. 57.

Opening Sentences for Morning Prayer of Easter

Greetings; the Lord be with you! Happy Easter!!!

“...rendering love for love...”

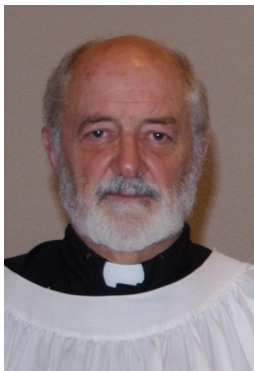
One of the elements that we have in our Easter Vigil is the Renewal of Baptismal vows following on immediately from the blessing of the Font. The priest speaks the words,

Dearly Beloved brethren, on this most holy night, our holy Mother the Church, calling to mind the death and burial of our Lord Jesus Christ, rendereth unto Him love for love, and keepeth vigil, and awaiting his glorious resurrection, rejoiceth with great gladness.

But since, as the Apostle teacheth us, we have been buried with Christ by Baptism into His death, so, like as Christ was raised from the dead, we too should walk in newness of life; knowing this, that our old nature is crucified with Him, that henceforth we should not serve sin.

(Continued on page 13)

Rev. Peter Jardine: *The Body of Christ*



REV. PETER JARDINE

The Christian Church is *The Body of Christ*. Jesus tells us clearly and simply that the Church is His and He builds it. He tells us this in a passage in the Gospel according to St. Matthew which, paradoxically, has led to deep divisions in the Church.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, **But whom say ye that I am?** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, **Blessed art thou, Simon Bar-jo-na: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.**

Note our Lord's words, **I will build my church.** All church growth has taken place, does take place and will continue to take place through the guiding Spirit of Jesus Christ working through His carefully selected men and women. Sometimes it comes as a great surprise who Jesus calls to His great work.

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(Continued on page 2)

Rev. Peter Jardine: The Body of Christ

I recently came across one such surprise, a man named Tass Saada. On a recent visit to the Voice of The Martyrs office I was given two books by this man and when I opened them I just had to keep reading and could not put them down. I want to sketch Tass's story for you, but as I do that, please keep in mind the three paragraphs above.

Tass was born in 1951 in the "squalid al-Breij refugee camp of Gaza City". His family had been forced off the orange grove managed by his father and his business partner, a Jew. The Arab governments forced them to leave, so that their armies had a clear path to reach the new Israel. When he was two months old, he and his family were loaded onto a freighter by the United Nations and taken to Jiddah in Saudi Arabia. There they were unloaded as immigrants, but probably *refugees* would be a more accurate term.

In Jiddah the family came face to face with Wahhabism, a very strict form of Islam.

The consequences of that, and the lack of respect the Saudis had for the Palestinian immigrants led to a growing anger in Tass's heart. When he was ten, his family was moved to Qatar, at the insistence of a nephew of the ruling Sheikh after Tass's father had repaired the man's car. In Qatar Tass's father built a good car repair business and they lived rather well.

Then in 1967, "The Six-Day War" happened. Shortly after, Yasser Arafat came to their house and spoke to the family and a group of their friends. What he said ignited a fire in Tass, and in November of that year he and two friends packed their bags in secret and left on a night flight to Damascus. There he joined Fatah and became known as

Jazzar, which means "Butcher". That turned out to be an appropriate name, because Tass became a sniper and killed many people. Today we would simply call him a terrorist.

At some point, after a narrow escape from death, we see the signs of the Holy Spirit working in Tass. He began to question what he was doing : *What about all those people I had killed as a sniper? They were hated enemies, yes – but they were also human beings, with families who mourned the loss. Was this really the best way to solve our situation?*

In February, 1974, Tass was funded by his father to go to America to pick up again on his education. There he began looking for an American girl to marry so that he would qualify for a green card. He found Karen, a lapsed Roman Catholic and, despite his Islamic faith, they were married, although in a civil ceremony. Tass, who progressed remarkably as a manager of restaurants, obtained his green card, but caused his marriage to become increasingly shaky, including having affairs with a number of other women.

Fortunately Tass had made a friend, Charlie, who was a wealthy American. Charlie had come to the Lord, and he became instrumental in bringing Tass to Jesus. One evening in Charlie's home Tass found himself on his knees and a light came into his field of vision. He heard a voice say, **I am the way and the truth and the life. No one**



TASS SAADA

HOPEFORISHMAEL.ORG

Rev. Peter Jardine: The Body of Christ

comes to the Father except through me. Tass broke down and responded, “Oh, Jesus, come into my life! Forgive me and be my Lord and Saviour!”

The next morning Tass discovered that his son, Ben, just three months previously, had become a Christian. Ben was afraid to let Tass know so he kept it well hidden, reading his Bible in his room at night and then hiding it. His pastor, who knew that Tass was a Muslim, began leading prayer for Ben’s dad. Tass is convinced that what happened to him in Charlie’s house was a direct consequence of those prayers and the actions of the Lord.

Tass’s killings as a sniper came vividly to his mind, causing him to break down and cry, and as he puts it, *my chest heaved with the awful weight of my wickedness*. Then Tass heard a voice say, “Even that I have forgiven.”

Forgiven by the Lord, Tass begged his wife for her forgiveness for his indiscretions and other bad behaviour. It took time for Karen to accept that her husband’s conversion was genuine, but then she forgave him and the couple began to rebuild their marriage. Tass also began to rebuild his life, allowing the Holy Spirit to direct him towards God’s work. This went on over a long period of time and Tass was unaware of where it was going.

To cut a long story short, Tass ended up visiting communities in the US where Muslims were numerous and, despite the danger he placed himself in, speaking to them about Jesus, even in their mosques. After the horrible events of 9/11 he found himself invited to speak in more and more churches. He founded an organisation called Hope for Ishmael, *whose mission is to serve Arabs and Jews by reconciling them to the Father and then to one another*. From this grew a burning desire to help children, and their parents in the Gaza strip. They would *be a voice for reconciliation and hope*. Along the way, Tass learned to love the Jews, a nation he had previously hated to the point of killing as many of them as he could.

Tass tells the story of a Jewish woman he calls Sarai, who he met on a visit to Israel in 2007. Her son, a twenty year old soldier in the Israeli army, had suffered a terrible attack by a mob of Palestinian students. He survived, but then the Israeli army turned against him for not killing or injuring some of his attackers. Humiliated, the young man isolated himself in his bedroom for a full year; *the happy, well adjusted young man (Sarai) had raised was gone*. She said to Tass, *I became furious at what had befallen him*. At some point she described a *particularly poignant quarrel with God*:

“Sarai, is it so hard for you to forgive?”

“Yes, it is! It’s impossible.”

Again came the words: “Is it so hard for you to forgive?”

Exasperated, she replied, “Lord, what do you want? Do you know how hard that is?”

“Yes, I know. I watched my own Son be beaten and even killed by a vicious crowd.”

“EVEN THAT I HAVE
FORGIVEN.”

Rev. Peter Jardine: The Body of Christ

At that, this mother broke down. “Abba”, she prayed, “please give me your ability to release this terrible weight. I can’t do it by myself. Give me your compassion.” A torrent of anger and resentment drained out of her that day.

Now Sarai works hard to bring peace in her community. She brings together in summer camps, *children who have lost family members to suicide bombings. She teaches that hatred is sin – something that is simply not acceptable to a holy God.* As part of that work, Sarai brought Tass, a Palestinian, to talk to a group of Jewish widows whose husbands were killed in the regional violence. Tass openly confessed to the group his background as a sniper, and, when he realised the anguish he was creating, *I asked them for forgiveness.* Near the end of the meeting Tass sensed the change in their attitudes towards him. The meeting ended with the women asking Sarai if they could hug him, which they did. What an event, injured Jewish women hugging a former Arab terrorist!

Jesus Christ brought this former terrorist into His Body and turned him into His soldier. Jesus is building His Church through Tass in ways that are both remarkable and inspiring. His books reduced me to tears on several occasions, but they also filled me with hope and a desire to do more for our Lord. I am just not doing enough in His service, an issue which any Christian has to consider and pray about. A good example comes from Luke 11:17:

Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth. Are we attending to those divisions? Tass says, *I find it curious that a church can invite me to come speak about reconciliation in the Middle East – when it is not reconciled with the church just down the block.*

Just think for a moment about the horrific stories we hear about acts of Muslim terrorists, and about the preaching of Imams, even in our own country, that Islam must take over the world. Can we deal with these things effectively when we cannot even heal the wounds inflicted by Satan on the Body of Christ? Have we tried to make our Church grow by reaching out to Muslims, who need Jesus so badly. As I said earlier, *Sometimes it comes as a great surprise who Jesus chooses to call to His great work.* Now we have met a former Muslim terrorist, converted and wholly dedicated to our Lord’s work. He is also blessed with a wisdom bestowed upon him by our one true God. For example,

Terrorism, in my view, is an evil that God is currently allowing in order to shake his people awake to their responsibilities. It isn’t meant to scare us or to immobilize us. It is rather to motivate us to be carriers of the Light.

I strongly recommend Tass Saada’s books:

Once an Arafat Man, Tass Saada with Dean Merrill; Tyndale House Pub. 2008

The Mind of Terror, Tass Saada with Dean Merrill; Tyndale House Pub. 2016



TASS SAYS, “I FIND IT
CURIOUS THAT A
CHURCH CAN INVITE
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WHEN IT IS NOT
RECONCILED WITH
THE CHURCH JUST
DOWN THE BLOCK.”

Bonnie's Reflections: The Irksomeness Of Prayer



MRS. BONNIE IVEY

GOOD DESIRES. We all have good desires, good intentions, when it comes to our life with God. Prayer is our connection with our heavenly Father. We can express anything to him, and make requests. Jesus taught in a parable that we ought always to pray and never give up. (Luke 18:1) We should pause after praying, to listen for the Holy Spirit's response in our heart. How favored and privileged we are, that a creature made of dust can approach the Creator of all, as a child appeals to a father.

So why do we find prayer irksome?

IRKSOME: annoying, troublesome by reason of repetition, uninteresting.

In his book titled **Letters to Malcolm, Chiefly on Prayer**, C.S. Lewis wrote "Prayer is irksome. An excuse to omit it is never unwelcome. When it is over, this casts an air of holiday over the rest of the day." Why do we sometimes struggle to pray, or worse, give it up? Is it the "thorns" which surround our lives? (Matthew 13:22) Is it sin? Why should shame hold us back when we can repent, receive forgiveness, and start fresh? Are we complacent and comfortable, too lazy to pray with compassion for the needs of others? Perhaps we had set ourselves a long list of prayer duties and became discouraged when it was impractical and tedious. "The really disquieting thing," says Lewis, "is that it should be numbered among duties at all."

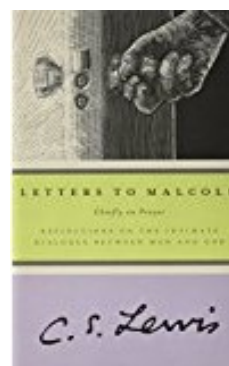
In Galatians 4:6 we read "...God has sent forth the Spirit of his Son into our hearts, crying Abba! Father!" For some who grew up with a parent who was abusive, absent, or whose love was conditional upon "right" behavior, the appeal of a heavenly Father is diminished. Can He be trusted? If no answer to our prayer comes, or if the answer is "No", will it mean we are rejected?

For some of us the issue is anger. Where was God when this child was crushed by the falling building? Why did he let us have hope only to have the disease return full strength? We ask if it is possible that God is not good – until we remember Jesus who died for us, and was raised triumphant.

C.S. Lewis wrote **The Screwtape Letters**, supposedly a series of instructions from Screwtape, a senior devil, to his nephew Wormwood, a junior tempter. One lesson is on preventing effective prayer. "Keep them watching their own minds and trying to produce feelings there by the action of their own wills... Teach them to estimate the value of each prayer by their success in producing the desired feeling, and never let them suspect how much success or failure of that kind depends on whether they are well or ill, fresh or tired, at the moment."

One seminary professor warned his students: "You might think you are experiencing the Dark Night of the Soul, when it is only constipation."

Jesus set the example for us in his own prayer life. He went to the synagogue and Temple for public prayers. He had his own personal prayers and taught his disciples how



LETTERS TO
MALCOLM: CHIEFLY
ON PRAYER

Bonnie's Reflections: The Irksomeness Of Prayer

to pray. When crowds pursued him, to hear him, to beg for healings, clamoring for a sign; when there was no time even to eat a meal (Mark 6:31) Jesus prayed. He regularly got up "a great while before dawn" to seek solitude for prayer. He said when we pray we should go into our room **and shut the door.**

When we have prayed through dryness and distraction, we might think our prayer is a shabby thing. "I have a notion," says Lewis, "that what would seem our worst prayers may really be, in God's eyes, our best. Those, I mean, which are least supported by devotional feeling...These, perhaps being nearly all will, come from a deeper level of feeling...It's no good angling for the rich moments. God sometimes seems to speak to us most intimately when He catches us, as it were, off our guard."

"I HAVE A NOTION,"
SAYS LEWIS, "THAT
WHAT WOULD
SEEM OUR WORST
PRAYERS MAY
REALLY BE, IN
GOD'S EYES, OUR
BEST.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

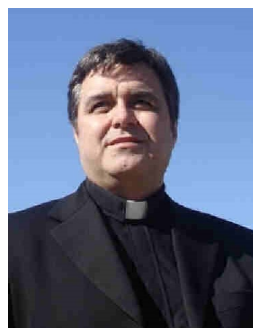
The Collect for Tuesday in Easter Week



Nota Bene: Bonnie mentions that there is a book study by Marjorie Lamp Mead on the www.cslewisinstitute.org site which she plans to use. Others might be interested? Perhaps you would like to contact Bonnie and join her in this study. There is at cslewisinstitute.org/Letters_to_Malcolm the study and also a series of video lectures by Marjorie Lamp Mead.



Fr. Charles Warner: Celebrating the 40th Anniversary of the Affirmation of St. Louis (1977-2017) continued



FR. CHARLES WARNER

The Road To St. Louis

III Traditionalist Groups Emerge

Beginning in the 1960's, dissenting voices became stronger within the Anglican Communion as "Modernist Theology,"¹ which confronted tradition, began to take hold within the Church. This theology took the view that religious experience was more or less an inward encounter and deeply personal. More aptly described as 'Anti-Traditional theology,' this thinking broke down barriers without concern for the churches historical deposit of faith.

"The 1960's were, in the estimation of traditionalists, a time of questionable political activism and lax doctrinal discipline and leadership among the



Fr. Charles Warner: Celebrating the 40th Anniversary

leadership of the PECUSA."² Church leadership became involved in protesting the War in Vietnam, weakening the language on abortion and homosexuality and liberalizing canon law especially regarding the remarriage of divorced persons. It is out of this context that the *'Death of God' movement* began through the writings of several prominent 'Anti-Traditional' theologians.³

The Anglican Communion and its predecessor the Church of England (C of E) once took great pride in their ability to attract both evangelical and catholic Christians and bring them together with sound doctrine as taught through the Book of Common Prayer (BCP). However, this "bridge church"⁴ was under siege from within by Anti-Traditional thinking.

From the 1960's onward, it was not the secular world which would influence the Church, but the Church which would take in secularist ideas in an empty attempt to entice more adherents. During this time, opposition to the radical change began to grow. Traditionalists were ready to enter the debate and began to work toward a positive orthodox response.

It was also at this point that the first wave of modern schismatic, or Continuing, Episcopal churches were formed with the establishment of "the Anglican Orthodox Church (led by Bishop James Dees) and the second being the American Episcopal Church (led not initially but ultimately by Bishop Anthony Clavier)."⁵ Though unorganized in the beginning, opposition amongst the traditionalists grew along a broad spectrum on issues such as the "ordination of women, the "social gospel", liturgical revision, and denial of basic doctrines such as the divinity of Jesus Christ, the Atonement, and the Resurrection."⁶

Traditionalists perceived the Church to be moving in a direction which adopted "secularist thought and principles"⁷ and introduced "a number of innovations"⁸ such as liturgical reform, the push toward women's ordination, and the aforementioned controversial positions regarding social and political reform. They could only reason that the desire for such change was an attempt to bring more people into the Episcopal Church.

Traditionalists were by no means unified in their interpretation of what the word 'traditional' meant in its Anglican context. Amongst the traditionalists was what Anglicans referred to as Low, Broad and High Church parties.

The 'low-church' people considered themselves somewhat orthodox, that is catholic with a small 'c', and, for the most part, were low-church in their theology, assuming that "authentic Episcopalian doctrine was essentially Protestant in nature."⁹ 'Low-church' Anglicans considered the Bible sufficient for the creation of doctrine. They also had a symbolic understanding of Eucharist and a low view of Episcopal authority. This was best expressed in their style of worship which emphasized the liturgy of the Word and preaching.

The 'broad-church' people tolerated the teaching and practices of the high-church continuers as long as these practices were contained only at the local parish level and



Fr. Charles Warner: Celebrating the 40th Anniversary

not imposed on the larger church. They shared the ‘low-church’ opinion that their church should be more protestant than catholic in its nature.

On the other hand, the ‘high-church’ people believed that the Church was in need of “a major overhaul in the direction of “ancient Catholicism” (both in doctrine and practice), from its very beginning, extending back to the period of the English Reformation itself.”¹⁰ They identified themselves as a group which could reform the Church, as long as it retained, at least to a small degree, its Catholic identity, for example, the ‘Apostolic Succession’ of its bishops.

The ‘high-church’ people emphasized that the Bible should be understood in relation to the tradition of the ancient Church and its Ecumenical Councils; that the presence of Christ is real in the Eucharist and that Bishops should possess more authority than had previously been recognized in Anglican tradition. These differing views of ecclesiology pestered continuing Anglicans for many years to come. Nevertheless, they worked together for the sake of both restoring what they perceived to be the right direction for the church, as well as for the sake of Anglican orthodoxy.



To be continued

Notes

1. Joan de Catanzaro Thou Art A Priest. Ottawa: Convent Society, 1992, p.61
2. Bess p.39
3. * The death of God is a way of saying that humans are no longer able to believe in any such cosmic order since they themselves no longer recognize it. The death of God will lead, Nie-

tzsche says, not only to the rejection of a belief of cosmic or physical order but also to a rejection of absolute values themselves — to the rejection of belief in an objective and universal moral law, binding upon all individuals. The main protagonists of this theology included the Christian theologians Gabriel Vahanian, Paul Van Buren, William Hamilton and Thomas J. J. Altizer, and the rabbi Richard Rubenstein.

4. de Catanzaro p.61.
5. TCC * Observations by editor Auburn Traycik
6. Eric Badertscher The Measure of a Bishop. (Thesis for M.A, in Church History, 1998), Abstract, p.5
7. de Catanzaro p.61
8. Anglican Catholic Church (ACC) Original Province web-site The Affirmation of St. Louis Pamphlet (http://anglicanbooks.com/product_info.php/products_id/32?osCsid=7c9c95f9b9148).
9. Bess p.12
10. Bess p.13



“Churchmanship”

- High Church
- Low Church
- Broad Church



The Rev. Vernon Staley: The Christian Way—Serialized

THE REV. VERNON STALEY

Thanksgiving after Communion,

TO BE SAID BEFORE LEAVING THE CHURCH.

PSALM CL.

O PRAISE God in His holiness: praise Him in the firmament of His power.

Praise Him in His noble acts: praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

Let everything that hath breath: praise the Lord.

ST. LUKE II. 29.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen : Thy salvation.

Which Thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father Which art in heaven , . .

LET us bless the Father, and the Son, and the Holy Ghost ;

Let us praise Him and magnify Him for ever.

Blessed art Thou, O Lord, in the firmament of heaven ;

Above all to be praised, and glorified for ever.

The Almighty and merciful Lord guard us and give us His blessing ;

Amen.

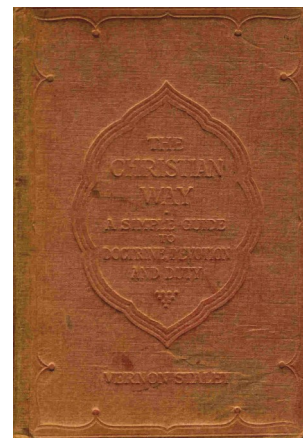
Enter not into judgment with Thy servant, O Lord ;

For in Thy sight shall no man living be justified.

Turn us again, O Lord God of hosts ; Shew the light of Thy countenance and we shall be whole.

Lord, hear my prayer ;

And let my crying come unto Thee.



The Rev. Vernon Staley: The Christian Way

O GOD, Who for Thy three servants didst assuage the flames of fire ; Mercifully grant that the flames of sin may not kindle upon us Thy servants.

LORD, burn with the fire of Thy Holy Spirit, our reins and our hearts, that we may serve Thee with chaste body and please Thee with pure mind.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help: that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Christ our Lord. Amen.

Prayer for every day in the week after receiving the Holy Communion.

WE thank Thee, O Father, Who hast deigned to feed us with the precious Body and Blood of Thy Son, our Saviour Jesus Christ. Grant that this Holy Communion may not bring fresh guilt upon us, but may give us pardon and salvation ; let It be unto us an armour of faith, and a shield of good resolution ; let It help us to fight against all our sins and wrong desires ; let It increase in us humility, obedience, patience, and all virtues; let It defend us against the assaults of the devil, and the bad thoughts of our own hearts ; and give us firm loyalty to Thee, and a happy end ; through Jesus Christ. Amen.



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



**ST. BERNARD OF
CLAIRVAUX**

1090–20/08/1153

Chapter XI. Of the attainment of this perfection of love only at the resurrection

What of the souls already released from their bodies? We believe that they are overwhelmed in that vast sea of eternal light and of luminous eternity. But no one denies that they still hope and desire to receive their bodies again: whence it is plain that they are not yet wholly transformed, and that something of self remains yet unsundered. Not until death is swallowed up in victory, and perennial light overflows the uttermost bounds of darkness, not until celestial glory clothes our bodies, can our souls be freed entirely from self and give themselves up to God. For until then souls are bound to bodies, if not by a vital connection of sense, still by natural affection; so that without their bodies they cannot attain to their perfect consummation, nor would they if they could. And although there is no defect in the soul itself before the restoration of its body, since it has already attained to the highest state of which it is by itself capable, yet the spirit would not yearn for reunion with the flesh if without the flesh it could be consummated.

And finally, 'Right dear in the sight of the Lord is the death of His saints' (Ps. 116:15). But if their death is precious, what must such a life as theirs be! No wonder that the body shall seem to add fresh glory to the spirit; for though it is weak and mortal, it has availed not a little for mutual help. How truly he spake who said, 'All things work together for

St. Bernard of Clairvaux: On Loving God

good to them that love God' (Rom. 8:28). The body is a help to the soul that loves God, even when it is ill, even when it is dead, and all the more when it is raised again from the dead: for illness is an aid to penitence; death is the gate of rest; and the resurrection will bring consummation. So, rightly, the soul would not be perfected without the body, since she recognizes that in every condition it has been needful to her good.

The flesh then is a good and faithful comrade for a good soul: since even when it is a burden it assists; when the help ceases, the burden ceases too; and when once more the assistance begins, there is no longer a burden. The first state is toilsome, but fruitful; the second is idle, but not monotonous: the third is glorious. Hear how the Bridegroom in Canticles bids us to this threefold progress: 'Eat, O friends; drink, yea, drink abundantly, O beloved' (Cant. 5:1). He offers food to those who are laboring with bodily toil; then He calls the resting souls whose bodies are laid aside, to drink; and finally He urges those who have resumed their bodies to drink abundantly. Surely those He styles 'beloved' must overflow with charity; and that is the difference between them and the others, whom He calls not 'beloved' but 'friends'. Those who yet groan in the body are dear to Him, according to the love that they have; those released from the bonds of flesh are dearer because they have become readier and abler to love than hitherto. But beyond either of these classes are those whom He calls 'beloved': for they have received the second garment, that is, their glorified bodies, so that now nothing of self remains to hinder or disturb them, and they yield themselves eagerly and entirely to loving God. This cannot be so with the others; for the first have the weight of the body to bear, and the second desires the body again with something of selfish expectation.

At first then the faithful soul eats her bread, but alas! in the sweat of her face. Dwelling in the flesh, she walks as yet by faith, which must work through love. As faith without words is dead, so work itself is food for her; even as our Lord saith, 'My meat is to do the will of Him that sent Me' (John 4:34). When the flesh is laid aside, she eats no more the bread of carefulness, but is allowed to drink deeply of the wine of love, as if after a repast. But the wine is not yet unmingled; even as the Bridegroom saith in another place, 'I have drunk My wine with My milk' (Cant. 5:1). For the soul mixes with the wine of God's love the milk of natural affection, that is, the desire for her body and its glorification. She glows with the wine of holy love which she has drunk; but she is not yet all on fire, for she has tempered the potency of that wine with milk. The unmingled wine would enrapture the soul and make her wholly unconscious of self; but here is no such transport for she is still desirous of her body. When that desire is appeased, when the one lack is supplied, what should hinder her then from yielding herself utterly to God, losing her own likeness and being made like unto Him? At last she attains to that chalice of the heavenly wisdom, of which it is written, 'My cup shall be full.' Now indeed she is refreshed with the abundance of the house of God, where all selfish, carking care is done away, and where, for ever safe, she drinks the fruit of the vine, new and pure, with Christ in the Kingdom of His Father (Matt. 26:29).

It is Wisdom who spreads this threefold supper where all the repast is love; Wisdom who feeds the toilers, who gives drink to those who rest, who floods with rapture those

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

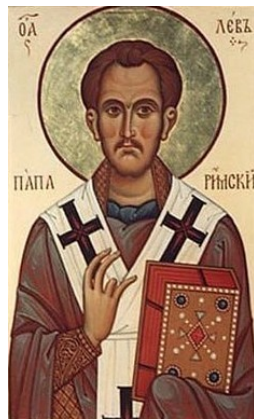
St. Bernard of Clairvaux: On Loving God

that reign with Christ. Even as at an earthly banquet custom and nature serve meat first and then wine, so here. Before death, while we are still in mortal flesh, we eat the labors of our hands, we swallow with an effort the food so gained; but after death, we shall begin eagerly to drink in the spiritual life and finally, reunited to our bodies, and rejoicing in fullness of delight, we shall be refreshed with immortality. This is what the Bridegroom means when He saith: 'Eat, O friends; drink, yea, drink abundantly, O beloved.' Eat before death; begin to drink after death; drink abundantly after the resurrection. Rightly are they called beloved who have drunk abundantly of love; rightly do they drink abundantly who are worthy to be brought to the marriage supper of the Lamb, eating and drinking at His table in His Kingdom (Rev. 19:9; Luke 22:30). At that supper, He shall present to Himself a glorious Church, not having spot, or wrinkle, or any such thing (Eph. 5:27). Then truly shall He refresh His beloved; then He shall give them drink of His pleasures, as out of the river (Ps. 36:8). While the Bridegroom clasps the Bride in tender, pure embrace, then the rivers of the flood thereof shall make glad the city of God (Ps. 46:4). And this refers to the Son of God Himself, who will come forth and serve them, even as He hath promised; so that in that day the righteous shall be glad and rejoice before God: they shall also be merry and joyful (Ps. 68:3). Here indeed is appeasement without weariness: here never-quenched thirst for knowledge, without distress; here eternal and infinite desire which knows no want; here, finally, is that sober inebriation which comes not from drinking new wine but from enjoying God (Acts 2:13). The fourth degree of love is attained for ever when we love God only and supremely, when we do not even love ourselves except for God's sake; so that He Himself is the reward of them that love Him, the everlasting reward of an everlasting love.

“LET GOD'S PEOPLE
 THEN RECOGNIZE
 THAT THEY ARE A
 NEW CREATION IN
 CHRIST”
 ST. LEO



St. Leo the Great - On the Lord's Resurrection



ST. LEO THE GREAT

Let God's people then recognize that they are a new creation in Christ, and with all vigilance understand by Whom they have been adopted and Whom they have adopted. Let not the things, which have been made new, return to their ancient instability; and let not him who has 'put his hand to the plough' forsake his work, but rather attend to that which he sows than look back to that which he has left behind. Let no one fall back into that from which he has risen, but, even though from bodily weakness he still languishes under certain maladies, let him urgently desire to be healed and raised up. For this is the path of health through imitation of the Resurrection begun in Christ, whereby, notwithstanding the many accidents and falls to which in this slippery life the traveller is liable, his feet may be guided from the quagmire on to solid ground, for, as it is written, 'the steps of a man are directed by the Lord, and He will delight in his way. When the just man falls he shall not be overthrown, because the Lord will stretch out His hand'."

(<http://www.monachos.net/content/patristics/patristictexts/175>)



Fr. Robert's Remarks

Let us reckon ourselves therefore to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

“[R]endering love for love”—isn’t this a beautiful turn of phrase for what we gather together to do on Holy Saturday night. Ideally, I suppose it should be, if not our “motto” always and every day setting the context for our lives whether it is our corporate worship, our personal devotional life, our dealings with each other, with the poor, the sick, the prisoners, etc.

In my pre-Easter reading, I picked up the Orthodox Study Bible to look at the notes for 1 Corinthians 15:57 which I quoted above—from Morning Prayer. There was the reminder that “Being a Christian is more than having one’s sins forgiven or being good. It is being alive.” Being alive in relation to God—that’s what our Baptism is all about—the new life in Christ; that’s what we hear in the Invitation at each Eucharist—intending to lead the new life.

In 1944, while in the midst of the Second World War, the late Archbishop Michael Ramsey, wrote in his book *The Resurrection of Christ*, speaking of the language of the Apostolic writers,

“This tremendous language, used by the Apostolic writers, shews that they believe the Resurrection to be not merely a great event upon the plane of history, but an act that breaks into history with the powers of another world. It is akin to the creation in the beginning; and the Gospel is the good news that God is creating a new world.” (*Ramsey, p. 31*)

A couple of pages later, Ramsey notes,

It was in no spirit of dream or phantasy that the Apostles dared to say that a new creation was being wrought. They were not weaving an academic doctrine or spinning an apocalyptic theory. They were missionaries, immersed in the practical tasks of their calling and grimly realistic about the state of the hostile world. But they knew that in the Resurrection of Christ another world had come, and that they were already its citizens; and they summoned men to enter it with them and to claim it as their own. The old world continued with its contradictions and its sufferings, but by the Cross and the Resurrection these very contradictions and sufferings could be transformed into things fruitful and creative wherein, by faith in the Crucified, the power of God might be found. There was no escaping from the facts of this world. Rather did their membership within the world-to-come enable them to see the facts of this world with the light of the Cross and the Resurrection upon them, and to know that their own tasks were but the working out of a victory that Christ had already one.

All this had been wrought by the God of their fathers and their Scriptures. It was the Lord’s doing, and it was marvellous in their eyes. (*Ramsey, p. 33.*)

We do not merely commemorate Easter as an anniversary on the calendar, we participate in it—in the Resurrection. It remains the Lord’s doing and it remains marvellous in our eyes!!! May you have a Blessed and Joy-filled Easter!!!

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A.M. RAMSEY



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GO YE INTO ALL THE WORLD

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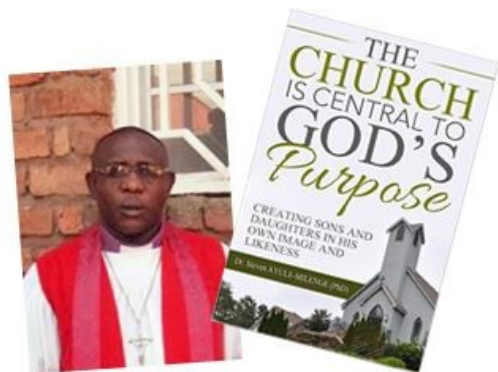
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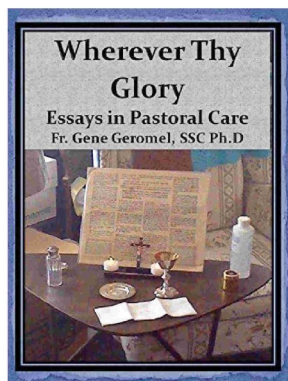
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