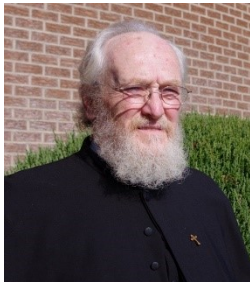


THE TRADITIONAL ANGLICAN NEWS

NOVEMBER 15, 2017

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

We had snow the other day. I guess that that is a sign that canoeing has come to an end for another season, that Trinity-tide is quickly coming to a close and that Advent is near at hand. If it were not for the snow, the incessant Black Friday advertising incoming would be enough to convey the message.

In our Prayer Book (Canadian BCP p. 95), while Advent Sunday is described as "The First Sunday in Advent Being the Fourth Sunday Before Christmas Day"; it is defined specifically with respect to St. Andrew's Day.—"Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after."

However inadequately I might have understood it, I have, from childhood, known that the ecclesiastical year had a missional connection. I remember being reminded in Sunday School of the first missionary recorded in the Gospel (St. John 1. 40-42):

⁴⁰ One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴² And he brought him to Jesus.

St. Matthew's Gospel (28. 18-20) ends with the "Great Commission" from which we chose our District motto—*Euntes in mundum universum / Go ye into all the world.*

(Continued on page 11)

Fr. James Chantler: A Sermon for Trinity Twenty-Two



FR. JAMES CHANTLER

Today's Gospel speaks to us about forgiveness in the parable of the unmerciful servant. Jesus had been teaching His disciples about forgiveness when Peter asks Him: *shall my brother sin against me and still I should forgive him?* We should not assume Peter spoke of his brother Andrew, though there may have contentions between them. For Jesus the term 'brother' refers to anyone who is a disciple of Christ.

In Matthew 12.50 Our Lord teaches us *whosoever shall do the will of My Father, which is in heaven, the same is My brother and sister and mother.* Jesus' answer to Peter was: *until seventy times seven*, and by this we are to understand that there should be no limit to our forgiveness just as there is no limit to GOD's forgiveness of us.

We shall examine the parable in three ways: the reception of forgiveness, the denial of forgiveness and the forfeiting of forgiveness.

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Fr. James Chantler: A Sermon For Trinity Twenty-Two

Please keep in mind that we are to understand that in the parable the king represents GOD and the king's subjects represent all of mankind. A man had mismanaged his affairs (which we can infer were on behalf of the king) so badly that he could not make things right so the king commanded that the man and his family were to be sold into slavery. The only thing the man could do was beg the mercy of the king, and the king in mercy and generosity forgave the man's debts. This is, of course, the servant's reception of forgiveness. Jesus is teaching us that we are also bankrupt sinners and we can never make amends for all our sins, at least not completely satisfactorily, therefore, we must throw ourselves upon the mercy of GOD if we to be forgiven by Him.

RECEPTION OF
FORGIVENESS

Next, we move on to the denial of forgiveness. Soon after the man who'd received forgiveness had left the king's presence he encountered someone indebted to him, a regular sort of fellow like himself, struggling to make ends meet and the man so recently forgiven throttles the poor fellow, denies him forgiveness and has him tossed into prison. For us, we ought to consider how often we are slow to forgive or neglect to forgive those who've wronged us, even though we've received so many tender mercies and forgiveness from GOD.

DENIAL OF
FORGIVENESS

FORFEITURE OF
FORGIVENESS

The third aspect of the parable we need to examine is the forfeiture of forgiveness. The king, who'd shown such mercy and forgiveness, learned that the servant whom he'd been so good to had dealt harshly with one of his 'brother' servants. The king confronted the unmerciful servant and decided : that as he hadn't been forgiving (despite his blessings) the unmerciful servant should forfeit the forgiveness he had received. Jesus is teaching and warning us that if we are unforgiving we are putting our own souls in jeopardy: in verse 35 of today's Gospel He says *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.*

When we pray the 'Our Father', and this isn't only a prayer to be said in Church, dear brethren, we pray that GOD will forgive us as we forgive others. This is the only petition in the Our Father that depends on our doing something, and that something is being merciful and forgiving. We are not fit to receive mercy from GOD unless we are merciful to others. Recall what St. Paul, in his Epistle to the Ephesians, said : *Be ye kind one to another, tender hearted, forgiving one another, even as GOD for Christ's sake hath forgiven you.* Jesus has provided us with the perfect example of forgiveness on the day He died on the cross for our sins when He asked the Father : *forgive them for they know not what they do.* (Luke 23.34) Jesus took on a terrible punishment that He didn't deserve, He took it on for us as He wants us to be saved so He will ask our heavenly Father to forgive us. We can be certain of that and that the Father will forgive us if we are truly sorry for our sins and if we are merciful and ready to forgive those who've trespassed against us. You may ask : how can we be certain ? We have the assurance of Our Lord Himself from His Sermon On The Mount when He said *Blessed are the merciful, for the merciful shall obtain mercy.* (Matthew 5.7) *Amen.*



Bonnie's Reflections: *According to the Scriptures*



MRS. BONNIE IVEY

He suffered and was buried, and the third day he rose again according to the Scriptures...

from the Creed recited at the Eucharist

Sometimes we don't absorb everything we should when learning the basics of the faith. There is a part of the Creed that can be misunderstood: the phrase "According to the Scriptures". If we are not careful, we may allow our minds to construe it as "According to the writers of the New Testament, Jesus rose from the dead."

We might think the phrase has something to do with points of view. "According to older medical advice, we should avoid eating eggs too often, as they are full of cholesterol. But according to a new study, the kind of cholesterol in eggs is good for us." (A chicken farmer told me this yesterday.) "According to" sounds here like "This is some person's opinion."

In the Creed however, it means **in agreement with, conforming to, true to, the Old Testament Scriptures.**

The Jewish historian Josephus, writing in the first century, told how little children were schooled when Jesus was a child. At age 4 or 5, boys began formal school. Many historians believe girls also had this early teaching. Each community hired a rabbi, or teacher. Children learned to read, memorize and recite the Scriptures. Later they would learn how to apply these teachings to daily life. This continued until the child was old enough to work in the home, or at the family's trade.

Memorization of Scripture was important, because in an era when all books were hand-written, few people could afford to buy one. Weekly worship in the synagogue, like our services of Morning and Evening Prayer, consisted of readings from Scripture. Wise teachers gathered disciples, and Scribes debated the tiniest details of the Law of Moses. People were steeped in Scripture, and discussions were lively. No wonder that, when Jesus came to town, people would crowd around him. And no wonder some Scribes and Pharisees were envious of his popularity. He spoke as one having authority.

When Jesus quoted Scripture, he knew that his audience would recognize the passage and its context. When Jesus referred to himself as the Son of Man, people knew he was speaking of the mighty person appearing in a vision described by the prophet Daniel. This person **"coming with the clouds of heaven"** is led into the presence of God, who gives him "authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." (Daniel 7: 13, 14) On his final journey to Jerusalem, ready to face crucifixion, Jesus stopped to visit Zaccheus, a crooked tax collector. Jesus says "Salvation has come to this house today...the Son of Man has come to seek and to save." He is making a very clear claim here about his mis-



Bonnie's Reflections: According to the Scriptures

sion and authority which his audiences certainly understood. It was up to them to believe in him, or not.

Approaching Jerusalem, Jesus borrows a donkey. He rides into Jerusalem, not on a war horse like the conquering Roman commanders, but on a farm animal. People lay their cloaks down to make a royal carpet, wave palm branches as a sign of victory, and shout "Hosanna!" which means "Save us!" It is a thrilling scene, and Jesus is deliberately acting out the prophecy from Zechariah. "Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly, and riding on a donkey." (Zechariah 9:9) He is following the plan his heavenly Father had laid out in the Old Testament through the centuries. That plan continues in the New Testament. Now, today, we take part in the same story of God's plan for his people.

As he hung on the cross, Jesus cried "My God, My God, why have you forsaken me?" He is quoting the first line of Psalm 22. The psalm contains phrases so descriptive of the suffering he underwent. "They pierced my hands and my feet...they part my garments among them, and cast lots upon my vesture..." His death cry "It is *finished*!" uses the word commonly used to indicate the completion of a business contract: "Paid in Full." He had finished the work his Father gave him. (John 17:4)

Some Christians in recent decades have lost touch with the Scriptures. We have allowed parts of the Bible to be removed from public reading in church. We have become divorced from our full inheritance, and vulnerable to false teaching. Unless we learn how often Jesus directly quoted the Old Testament, we will not appreciate the unity of God's plan for his creation. Jesus reached back hundreds of years to claim his position as the Son of Man. When questioned at his trial he reached forward -who knows how many years - to speak of his ultimate revelation as savior, judge, Son of Man, at this world's ending.

Again the high priest asked him, "Are you the Son of the Blessed One?" and Jesus said "I Am. And you will see the Son of Man seated in the place of power at God's right hand and coming on the clouds of heaven." (Mark 14:62)



SOME CHRISTIANS
IN RECENT
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LOST TOUCH WITH
THE SCRIPTURES.

The Rev. Vernon Staley: The Christian Way — Serialized



THE REV. VERNON STALEY

The Beatitudes.

THE HAPPINESS OF THE POOR—THE
MOURNERS—THE MEEK—THE EARNEST—
THE MERCIFUL—THE PURE—THE PEACE-
FUL—THE PERSECUTED.

In the eight sayings known as the Beatitudes, our Lord Jesus Christ describes the leading features of the Christian character. The genuine Christian is one whose life is guided by the principles of the beatitudes. Our Lord, as our Example, lived the perfect life as described in the beatitudes.

I

Blessed are the poor in spirit : for theirs is the kingdom. of heaven. The Divine blessing is here attached not to poverty in this world's goods, but to poverty in spirit. He who is truly poor in spirit can say—I am prepared to give up everything : I can go to *any* lengths in self-surrender, where God calls me. Poverty in spirit is opposed to the desire of selfish gain. Greedy, grasping motives find **no** room in the heart of one who **is** truly poor in spirit. Such an one already possesses the kingdom of heaven. " Having nothing, he possesses **all** things."

II

Blessed are they that mourn : for they shall be comforted. They who mourn for sin wherever it is found—in the world, in the heart—are blessed.

Mourning for sin implies the hatred of sin, and the separation from it, as a thing displeasing to the Divine Majesty. Our Lord's blessing rests, too, upon resignation to, and acceptance of the sorrows of life, which God permits to *fall* upon His children. The Divine comfort is ever given, sooner or later, to the contrite and the submissive.

III

Blessed are the meek : for they shall inherit the earth. Meekness is a patient calmness under injustice. The meek do not stand upon their dignity, or insist upon getting their rights, or return evil for evil : they exercise self-control and humility under all circumstances, however adverse. Meekness is not insensibility to injustice ; but the endurance of ills at the hands of others, trusting that, in the end, God will vindicate the right. Meekness is opposed to touchiness, and quickness to take offence. To inherit the earth, is to enjoy life in the best sense : and nothing so much robs us of such enjoyment as a self-assertive or a vindictive spirit.



DANISH PAINTER CARL BLOCH'S DEPICTION OF THE SERMON ON THE MOUNT FROM 1890 AND HIS LIFE OF JESUS SERIES

The Rev. Vernon Staley: The Christian Way

IV

Blessed are they which do hunger and thirst after righteousness : for they shall be filled. To hunger and thirst after righteousness is to cherish a strong passion for holiness, to desire with eagerness to be perfect, as God is perfect. Our Lord teaches quite clearly that, in order to *have*, we must *desire*. If we really long and earnestly strive to be righteous, we shall in the end become righteous.

V

Blessed are the merciful : for they shall obtain mercy. To be merciful is not merely to forgive injuries, but to feel a heartache for the sins and sorrows of others. The merciful man strives to make the best of others, rather than to be critical. If we would obtain mercy from God, we must shew mercy to our fellowmen. So we pray, " Forgive us our debts, as we also forgive our debtors."

VI

Blessed are the pure in heart : for, they shall see God. Purity in heart is much more than freedom from the desires of the body : it is singleness of heart, and sincerity of purpose. Divine truth is revealed to babes in innocence, —to those who look straight to God and to duty. All irregular desires and affections dim the eye of the soul, and tend to blot out God. A pure heart is a clean and enlightened heart, which sees God everywhere, and acknowledges Him in all things.

VII

Blessed are the peacemakers : for they shall be called the children of God. The peacemakers are those who make men to be at peace with God, and with each other. Where other measures of making peace fail, the peacemaker resorts to prayer. They who make for peace shall be reckoned as sons of God, because they follow the example of the Only Begotten Son, the Prince of Peace, Who came to reconcile men to God.

VIII

Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. The true Christian does not try to serve two masters. We cannot enjoy the friendship of the world and that of God at the same time. " The whole world lieth in wickedness," and is the enemy of God. " All that will live godly in Christ Jesus shall suffer persecution." Our Lord Himself went not up to joy, before He suffered pain ; He entered not into His glory, before He was crucified.

God made us to be happy, and Jesus Christ came in order to teach us how to become so. The source of all good is to place happiness where it ought to be : the source of all evil is to place happiness where it ought not to be. In the Beatitudes, our Lord teaches us in what true and lasting happiness consists.

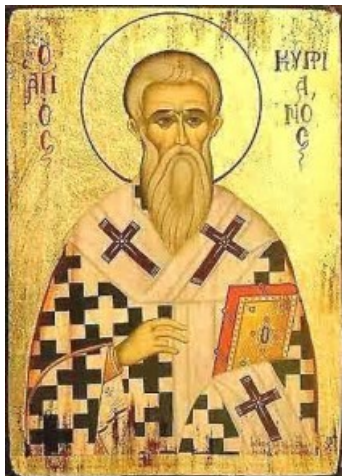
Continued next month



A THOUGHT

"THE SERMON ON
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FROM
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SERMON ON THE
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WHEN THE HOLY
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HIS WAY WITH US."
OSWALD CHAMBERS

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer



ST. CYPRIAN OF CARTHAGE

8. Before all things, the Teacher of peace and the Master of unity would not have prayer to be made singly and individually, as for one who prays to pray for himself alone. For we say not “My Father, which art in heaven,” nor “Give me this day my daily bread;” nor does each one ask that only his own debt should be forgiven him; nor does he request for himself alone that he may not be led into temptation, and delivered from evil. Our prayer is public and common; and when we pray, we pray not for one, but for the whole people, because we the whole people are one. The God of peace and the Teacher of concord, who taught unity, willed that one should thus pray for all, even as He Himself bore us all in one. This law of prayer the three children observed when they were shut up in the fiery furnace, speaking together in prayer, and being of one heart in the agreement of the spirit; and this the faith of the sacred

Scripture assures us, and in telling us how such as these prayed, gives an example which we ought to follow in our prayers, in order that we may be such as they were: “Then these three,” it says, “as if from one mouth sang an hymn, and blessed the Lord.” They spoke as if from one mouth, although Christ had not yet taught them how to pray. And therefore, as they prayed, their speech was availing and effectual, because a peaceful, and sincere, and spiritual prayer deserved well of the Lord. Thus also we find that the apostles, with the disciples, prayed after the Lord's ascension: “They all,” says the Scripture, “continued with one accord in prayer, with the women, and Mary who was the mother of Jesus, and with His brethren.” Acts 1:14 They continued with one accord in prayer, declaring both by the urgency and by the agreement of their praying, that God, “who makes men to dwell of one mind in a house,” only admits into the divine and eternal home those among whom prayer is unanimous.

9. But what matters of deep moment are contained in the Lord's prayer! How many and how great, briefly collected in the words, but spiritually abundant in virtue! so that there is absolutely nothing passed over that is not comprehended in these our prayers and petitions, as in a compendium of heavenly doctrine. “After this manner,” says He, “pray: Our Father, which art in heaven.” The new man, born again and restored to his God by His grace, says “Father,” in the first place because he has now begun to be a son. “He came,” He says, “to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name.” John 1:11 The man, therefore, who has believed in His name, and has become God's son, ought from this point to begin both to give thanks and to profess himself God's son, by declaring that God is his Father in heaven; and also to bear witness, among the very first words of his new birth, that he has renounced an earthly and carnal father, and that he has begun to know as well as to have as a father Him only who is in

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St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

heaven, as it is written: They who say unto their father and their mother, I have not known you, and who have not acknowledged their own children these have observed Your precepts and have kept Your covenant. Deuteronomy 33:9 Also the Lord in His Gospel has bidden us to call “no man our father upon earth, because there is to us one Father, who is in heaven.” Matthew 23:9 And to the disciple who had made mention of his dead father, He replied, “Let the dead bury their dead;” Matthew 8:22 for he had said that his father was dead, while the Father of believers is living.

BUT HOW GREAT IS
THE LORD'S
INDULGENCE!

10. Nor ought we, beloved brethren, only to observe and understand that we should call Him Father who is in heaven; but we add to it, and say our Father, that is, the Father of those who believe— of those who, being sanctified by Him, and restored by the nativity of spiritual grace, have begun to be sons of God. A word this, moreover, which rebukes and condemns the Jews, who not only unbelievably despised Christ, who had been announced to them by the prophets, and sent first to them, but also cruelly put Him to death; and these cannot now call God their Father, since the Lord confounds and confutes them, saying, “You are born of your father the devil, and the lusts of your father you will do. For he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” John 8:44 And by Isaiah the prophet God cries in wrath, “I have begotten and brought up children; but they have despised me. The ox knows his owner, and the ass his master's crib; but Israel has not known me, and my people has not understood me. Ah sinful nation, a people laden with sins, a wicked seed, corrupt children! You have forsaken the Lord; you have provoked the Holy One of Israel to anger.” Isaiah 1:3 In repudiation of these, we Christians, when we pray, say Our Father; because He has begun to be ours, and has ceased to be the Father of the Jews, who have forsaken Him. Nor can a sinful people be a son; but the name of sons is attributed to those to whom remission of sins is granted, and to them immortality is promised anew, in the words of our Lord Himself: “Whosoever commits sin is the servant of sin. And the servant abides not in the house for ever, but the son abides ever.” John 8:34

11. But how great is the Lord's indulgence! How great His condescension and plenteousness of goodness towards us, seeing that He has wished us to pray in the sight of God in such a way as to call God Father, and to call ourselves sons of God, even as Christ is the Son of God, -a name which none of us would dare to venture on in prayer, unless He Himself had allowed us thus to pray! We ought then, beloved brethren, to remember and to know, that when we call God Father, we ought to act as God's children; so that in the measure in which we find pleasure in considering God as a Father, He might also be able to find pleasure in us. Let us converse as temples of God, that it may be plain that God dwells in us. Let not our doings be degenerate from the Spirit; so that we who have begun to be heavenly and spiritual, may consider and do nothing but spiritual and heavenly things; since the Lord God Himself has said, “Them that honour me I will honour; and he that despises me shall be despised.” 1 Samuel 2:30 The blessed apostle also has laid down in his epistle: “You are not your own; for you are bought with a great price. Glorify and bear about God in your body.” 1 Corinthians 6:20

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

12. After this we say, "Hallowed be Your name; "not that we wish for God that He may be hallowed by our prayers, but that we beseech of Him that His name may be hallowed in us. But by whom is God sanctified, since He Himself sanctifies? Well, because He says, "Be holy, even as I am holy," Leviticus 20:7 we ask and entreat, that we who were sanctified in baptism may continue in that which we have begun to be. And this we daily pray for; for we have need of daily sanctification, that we who daily fall away may wash out our sins by continual sanctification. And what the sanctification is which is conferred upon us by the condescension of God, the apostle declares, when he says, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor deceivers, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such indeed were you; but you are washed; but you are justified; but you are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God." 1 Corinthians 6:9 He says that we are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God. We pray that this sanctification may abide in us and because our Lord and Judge warns the man that was healed and quickened by Him, to sin no more lest a worse thing happen unto him, we make this supplication in our constant prayers, we ask this day and night, that the sanctification and quickening which is received from the grace of God may be preserved by His protection.

Continued next month



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



FR. CHARLES WARNER

The Road To St. Louis

X Post-Congress Assessment

The Congress in St. Louis was meant to bring together traditionalists to build on the foundations of a new church known as the 'Anglican Church in North America.' The building process began when the gathering was presented with the 'Affirmation,' which expressed the common principles of Anglican traditionalists and supported a "constitutional assembly that would establish the actual structure of the new church." ¹

A third of the attendees were clergymen, already part of the non-geographical diocese of the Holy Trinity based in Los Angeles and the Diocese of San Francisco. These provisional dioceses were expected to form the core of the new church. However, most of the traditionalists were middle class lay people who paid their own way to St. Louis. Many were deeply distressed by what they felt was "a necessary, painful separation from a church they have known all their lives." ²



Fr. Charles Warner: Celebrating the 40th Anniversary

Some attendees came from the sixteen parishes which had left the ECUSA, while others came from the dozen or so missions who had popped up over the last year or so. Others came to the Congress simply out of curiosity not yet sure about what to do and what direction to go. The FCC President put it right when he said, *"They want the certainty that something is there if they decide to jump.... They want to make sure they've got company"*³

There was no real guess on the actual size of the dissident movement. Some believed that the new Church would attract many Episcopalians and Anglicans who were unsure of what to do. One estimate was that *"250 of the 7,192 parishes"*⁴ would move to the ACNA by the end of 1978, while another predicted that the Continuing Anglican movement within the ECUSA would represent *"at least half a million of the 2.8 million member church."*⁵

In response, two Episcopalian bishops who attended the Congress felt that not so many would make such a jump. During an interview the Rt. Rev. David Benson Reed (1927-), Bishop of Kentucky and the Rt. Rev. Addison Hosea (1914-1985), Bishop of Lexington, responded to the question of how many would join a continuing church. *"Bishop Reed said somewhere between 5,000 and 20,000, 'closer to five.' Bishop Hosea's response was: somewhere between 5,000 and 50,000, 'closer to five.'"*⁶ Bishop Reed felt that a large number would immediately join the newly formed church, but growth would slow down in about five years and then become inactive.

Reaction from within the ECUSA was swift. For the first time, *"the nasty word schism was heard."*⁷ On September 18th, 1977, the Episcopal News Service reported that the executive council of the Episcopal Church issued a statement which declared that these dissident groups, led by the Fellowship of Concerned Churchmen, had by their actions at the St. Louis Congress, *"separated themselves"*⁸ from the Episcopal Church and the Anglican Church of Canada.

The Education for Ministry committee of the Executive Council offered up a resolution expressing the Council's *"deep regret"*⁹ for the Congress's decision to break away; adding that they felt a *"deep hurt"*¹⁰ because of these actions and expressed a desire to *"witness"*¹¹ to the Continuers on what the church truly means. The Council resolved, above all, to *"continue to talk"*¹² and not close any doors for an opportunity for all to *"be reunited in God's church"*.¹³

Continued next month



Notes

¹ September 16th, 1977 Globe and Mail
² *ibid*
³ *I bid*
⁴ *I bid*
⁵ *ibid*
⁶ September 16th, 1977, Episcopal News Service, 77297
⁷ Marsh p.24

⁸ Episcopal News Service, Council Expresses Regret Over Action of Separatists, September 18th, 1977, 77302
⁹ *ibid*
¹⁰ *ibid*
¹¹ *ibid*
¹² *ibid*
¹³ *ibid*



Fr. Robert's Remarks

¹⁸ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Recently, I have been reading *God or Nothing* by Robert Cardinal Sarah. Following it I shall be reading *The Power of Silence: Against the Dictatorship of Noise*. Both of these books are by Cardinal Sarah and both are framed as conversations with Nicolas Diat, a French Journalist.

God or Nothing begins with Cardinal Sarah describing his upbringing in the West African country of Guinea. The autobiography continues conversationally and touches on a range of topics. The whole book is well worth the read.

Nicolas Diat asks the question, “What are the most worrisome signs today, in your opinion, for the future of the Church.”

I was taken somewhat aback by the Cardinal’s reply for it seems to me that it could have been so easy to blame the culture or society or to blame the condition of the Church—the Ark to use a maritime analogy—but he doesn’t, he speaks to the condition of the crew itself.

Sarah replies, “As I see it, the current difficulty is threefold and one at the same time: the lack of priests, gaps in the formation of clergy, and an often erroneous idea about the meaning of mission.”

From Cardinal Sarah’s analysis, a couple of quotes:

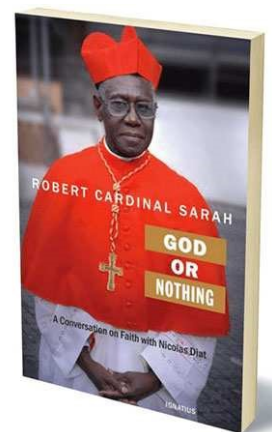
. . . The shortage of priests, the defects in their missionary activities, and a troubling absence of interior life, for lack of a prayer life and frequent reception of the sacraments can eventually cut the Christian faithful off from the well-springs from which they ought to quench their thirst. I sometimes have the sense that seminarians and priests are not doing enough to nourish their interior life by founding it on the Word of God, the example of the saints, on a life of prayer and contemplation rooted in God alone. There is a form of impoverishment or aridity that comes right from the interior of the Lord’s ministers.

and

The adequate formation of seminarians revolving around the maturation of faith and leading to personal adherence to Christ remains fundamental . . . Indeed, a true seminary must be a school that leads to the “brook Cherith” (1 Kings 17-1-6), to the source of the Word of God, a place where one learns to develop a genuine interior life. A man formed by that school to become a priest prepares to pray well so as to speak about God better, for one can find words about God only after having encountered him and established personal ties with



ROBERT CARDINAL
SARAH



Fr. Robert's Remarks

him . . . Prayer is always the first thing. Without the vitality of prayer, the priest's motor and that of the Church idles as a result.

These are words from a man who spends hours in prayer, days fasting and praying. Diat describes a day "when it seemed impossible for him [Fr. Robert Sarah] to accept his episcopate, given all of Guinea's political, economic, and social difficulties. Robert Sarah then left for a hermitage, far from the commotion and troubles, to be alone with God, fasting from all food and water for several days, the Eucharist and the Bible his sole companions."

As I was reading this, I was reminded of a note I received in November 2011 just after the Provincial Synod in West Palm Beach from Fr.—now Bishop—Stephen Scarlett following up a conversation we had had just before we left the Synod. In the note he commented that Bishop Wilson Garang had visited St. Matthew's, Newport Beach and his direction was that they should pray and fast for the growth of the Church. Fr. Stephen also made a point about "praying and fasting AND listening for direction from God" (emphasis mine-rshm+)

Fr. Stephen also commented that "We are much closer to St. Paul on Mars Hill than we are to the situation of the church forty years ago. Very few of our clergy have been trained for mission in this context. We tend to be well trained for mission in a church that existed a generation ago. We must radically change how we go about the business of being the church if we want to reach out in this context."

Now, back to the book. At the head of a later chapter in the book, there is a quote from Georges Bernanos', "You understand nothing about modern civilization unless you first admit that it is a universal conspiracy against all interior life." (*La France contre les robots*) It is unlikely that I would have found this comment surprising or even unusual had it been made today in 2017; however, Bernanos died in 1948 before I was born.

As I make the drive up the Bruce Peninsula to visit my Mother and others of our family I pass a sign for a fudge factory at Tobermory (They have amazing ice cream., too.) The sign says, "Losing Weight; Fight Back!" I thought about fighting back and then I thought to myself, "I'm not losing weight."

I have been reading and reflecting on *God or Nothing* and it seems to me to be a clarion call to prayer. It has certainly made me think of the need to "fight back" by turning Advent into something more. If, as Georges Bernanos suggested, there is a "universal conspiracy against all interior life", something needs to be done. In this challenge, I don't have the same excuse for not fighting back as I did over the fudge and ice cream.

On Advent III we pray that God would "grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just...." It is probably a bit like carrying coals to



A LAST ROSE OF
SUMMER —

*News***15th Anniversary of Ordination to the Priesthood**

The Rev. Fr. Ames Chantler of Resurrection, Walkerville, ON, ordained to the Priesthood on November 2, 2002 celebrated his 15th anniversary. Congratulations and prayers.



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THE BLESSED SACRAMENT RESERVED IN A PRAYER CHAPEL DURING THE SYNODS.



ARCHBISHOP HAVERLAND AT THE EVENING OFFICE.



FR. GEORGE CLENDENIN –BANQUET SPEAKER–WAS CHAIRMAN OF THE COMMITTEE ON ARRANGEMENTS AND SPOEAKER AT THE CONGRESS OF ST. LOUIS IN 1977



AT THE INTROIT OF THE CLOSING PONTIFICAL HIGH MASS



AT THE CLOSING PONTIFICAL HIGH MASS

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD



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Fr. Robert's Remarks

Newcastle to suggest that the "ministers and stewards" ought to be prepared and to maintain their preparedness; but, I'll do it anyway.

These comments are in no way to be considered a criticism of any person. They are a challenge, perhaps, to spending more time with God this Advent and to know, quoting C.S. Lewis from *The Last Battle*, that:.

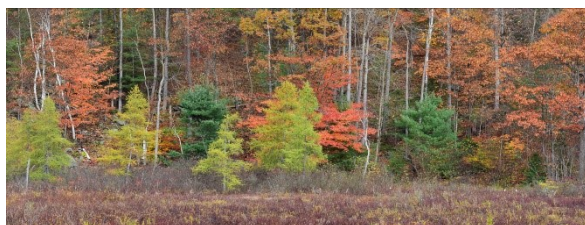
"I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now...Come further up, come further in!"

Just this evening (Evening Day 14) at Evening Prayer there were words from the Psalter that stuck me as I thought about Bernanos' "conspiracy".

"Then thought I to understand this, / but it was too hard for me.

Until I went into the sanctuary of God, / and considered the end of these men." (Psalm 73. 16,17)

Until next month, God bless!



FROM A LATE OCTOBER WALK

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