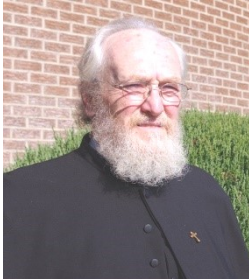


# THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2020

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings; the Lord be with you!

“There appeared a great wonder in heaven; a woman clothed with the sun: And the moon under her feet, and upon her head a crown of twelve stars. Ps. O sing unto the Lord a new song: for he hath done marvellous things.”

These are the words of an Introit used for the Feast of the Falling Asleep of the Blessed Virgin Mary on August 15th. This is the title that the Prayer Book uses. Other names for the feast include “the Dormition of the BVM” and “the Assumption of the BVM”. It is one of the five feasts in our Canadian Prayer Book that specifically celebrate the Mother of our Lord God and Saviour Jesus Christ.

Over these recent months of COVID-19 questions have been asked about death and dying and what happens afterwards. This feast gives us opportunity to reflect on the marvelous things that God has done. While they most certainly apply to Mary, they shall apply to all those who believe.

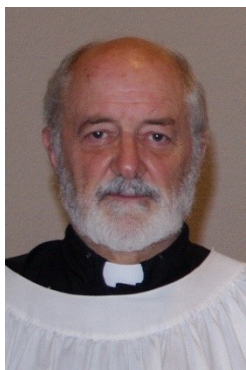
“O sing unto the Lord a new song: for he hath done marvelous things.”

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## *The Rev. Peter Jardine: Some Thoughts For Trinitytide*



THE REV. PETER JARDINE

We are working our way through Trinitytide. It is the longest period of the Christian year, and this year it may seem to be “dragging on” even longer than usual. Of course, no period of Christianity will drag, unless we allow that to happen. They are all rich in Biblical readings and times of worship. They are all blessed by the active, loving presence of God. However, the COVID epidemic has certainly changed our lives and it is taking a long time to go away. Perhaps the worst aspect of that epidemic, at least for us Christians, has been the closure of our churches. Our parish, St. Matthew the Apostle, was last able to meet for Holy Communion on March 15<sup>th</sup>, the Third Sunday of Lent. We have been meeting on line for Morning Prayer since the church was declared off – limit. However, lovely as the BCP Morning Prayer service is, it is NOT Holy Communion. Thank God we were able to return to the church for Holy Communion as of June 28<sup>th</sup>. We will continue to benefit from that wonderful, most precious service every second week until the COVID pandemic is declared over.

To some people, going to church IS religion. To others it is the keeping of a myriad of rules, like the Pharisees did. It is a good, even essential, thing to go to church, of course. It is also a good thing to live by a set of rules, providing they are the right set of rules. But these are not the things a true Christian should understand to be religion.

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To the true Christian, religion is believing without reservation in our triune God, striving to follow His commandments, and worshipping Him. Believe in God; absorb and follow His teachings and worship that awesome being. This almost always requires us to acknowledge and pray for the gift of humility, and through that vital gift, to seek God's help in growing ever more in love for Him. Jesus promises us the Holy Spirit and it is the presence of that Third Person of the Holy Trinity which places and keeps us on the right path. The natural result of that blessing is that we become closer and closer to God. Without the gift of humility we can so easily fall into the trap of substituting for love other things such as ritual. That danger is perhaps rather prominent in our beautiful Anglican Eucharist service. Yes, the ritualistic aspect of that service is beautiful – very much so! But we must never let that get in the way of feeling – of knowing – the presence of God the Son in our exquisite service. We come to Holy Communion to receive the precious Body and Blood of Jesus Christ. For that to meet its great expectations, we need to feel that Jesus is there in Church with us.

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It is that presence which surely invites us, and encourages us, to confess our sins and to seek God's forgiveness. Those are the two most basic reasons for attending the Holy Communion service in our church. We are told, and we must remember, that before we receive Communion we *must* acknowledge, and lay before God the sins we have committed. We all join, or should join, in saying the General Confession on p.77 of the Prayer Book. May I suggest that we come to that confession determined that we will acknowledge, or already have acknowledged *our manifold sins and wickedness*. Sin is a basic characteristic and problem of our human nature and the only sure way to deal with it is to lay our sins, especially any which are troubling us, before God. Thus, Article IX in our BCP tells us that sin is:

*The fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.*

The whole human race suffers from that huge moral disease and only with God's help can we overcome it. One man only – ever – was free from it; Jesus Christ. He is our example of being completely free from sin. He is our source of successful ways to overcome sin. He is our source of divine inspiration to follow Him into and along the right path – the way which leads to heaven. Jesus wants us to follow Him to our heavenly home, and as a Christian that has to be the most fundamental objective of our daily life.

Pursuing that objective requires us to accept and absorb that critically vital property – humility. We must acknowledge and eliminate from within ourselves what is a dreadfully dangerous characteristic – human pride. In Luke 18 vs9-14 we read the story laid out by Jesus of the Pharisee and the publican in the temple:

**And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went into the temple to**

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**pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

That is a short story, but it is so clear in laying before us the essential nature of humility. We are simply not going to progress along the path to heaven if we let human pride get in our way. The story also points us straight towards the necessity of examining ourselves for any aspect of our nature which is sinful. Then we can lay that important matter before God and seek His merciful help in dealing with it. Confession is not always, if ever, easy. It means looking into our thoughts and actions with complete honesty. That can surely only be done if we have first adopted humility. Then, with the help of the Holy Spirit, we can move away from whatever we were doing wrong. That, in Jesus' terms allows us to be exalted in and through God's mercy.

One of the worst things about pride is that it gets in the way of love. We cannot love God as we should if we are focused on ourselves. Loving God is a spiritual exercise and in that exercise God must be the beginning, the end and everything in between. God never stops seeking us, and it is through the gift of humility that He most easily finds us. Without humility we can never fully know that we need Him. Without humility we can so easily fall into the trap of substituting other things, such as ritual, for simple love for God. Then we are in danger.

Without love, genuine love, for God, worship can become, for example, a matter of the church building, rather than the act of communion with our Savior. That is often quoted as an Anglican failing – to be too attached to our buildings. Our parish lost our building some time ago, so we have no excuse for not focusing our full attention on Jesus Christ. That does nothing less than turning the loss of the building into a blessing.

Sunday worship is so important and so beautiful. The liturgy in the BCP is a great blessing. The service should be nothing less than the high point of our week. Through that liturgy we can express our love for God, and if we do that we will guard against the liturgy becoming a meaningless ritual. The liturgy will then not be a thoughtless act of repetition, but will be what it should be – *must be* – an act of dedicated worship of our glorious triune God. That worship must then be allowed to flow into our daily lives. Worship of God is all important, but it must never be restricted to one hour on Sunday. It must be the expression of our love for Jesus Christ 24 hours a day every day of the week. Then we can “feel” the presence of our Lord during our daily lives. Spiritual awareness of our Lord's presence is more than just important; it is necessary, especially if we desire to grow in holiness.

Sadly, our human condition, as can be observed in modern people here in the west, is all too often rampant with dulled senses. As I have mentioned before, that dull-

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ing came home to me during my first visit to Dajo in South Sudan. We were sitting around after our evening meal talking about various things. It was very dark and suddenly the Sudanese pastor who was with us told me to lift up my feet, which I did. He then shone his torch on a snake making its way directly towards my feet. I was not even remotely aware of the snake's presence, but my Sudanese friend had seen it in the dark. Unlike me, those people still had well developed senses, as I was able to note on several occasions.

In coming to the Holy Eucharist, we should remember that Jesus Christ is present and that He wants us to recognize His presence. Let us not let dulled senses get in the way of that important recognition. The Sacrament of Holy Communion is a unique opportunity to allow us to unite with God. That union can and should be, complete and perfect. It offers us the opportunity to continue that union through the rest of the week. Then we can love our neighbor as ourselves; see and acknowledge the burning desire to help the helpless, feed the hungry, clothe the ill clad, shelter the homeless and reach out to comfort the persecuted. As Jesus tells us, what we do to the least of these, our brethren, we do to Him. It is such service to God that should be the main activity of our lives.

That service is very dependent upon us seeking and absorbing the gift of humility.



### *Bonnie's Reflections: The Women*



**BONNIE IVEY (& LAD)**

C.S. Lewis spoke of gaining knowledge about the thoughts of people in the past as "giving our ancestors the vote." Too often we accept an evolutionary point of view: humanity is growing in wisdom, therefore people "back then" didn't know as much as we do. Their society must have been inferior to ours, and unenlightened. But unless we go back and look at how people really lived, we ourselves will be unenlightened. One example is the readiness of present-day people to believe that women in Biblical times were mere pawns who stayed home with the children and the chores, uneducated and powerless. A bit of research casts light on Jewish history.

Proverbs 31, written many years before Jesus' birth, praises a woman whose life demonstrates the virtues of authority, creativity, practicality, foresight, and good business sense. She instructs servants, designs fabric, sells clothing, picks out good farmland and buys it. (Some present-day women read this passage and feel like underachievers, but a wise teacher pointed out this is a portrait of a lifetime. She was not doing it all at once!)

In the first century the Jews valued two things above all: family life and knowledge of the Scriptures. This was the result of God's commandments shaping their

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society. God gave his instructions, saying “You shall teach them *diligently* to your children”. Parents shared the job of leading prayer daily in the home. The *Shema*, “Hear O Israel, the Lord your God is One Lord and you shall love the Lord your God with all your heart, soul, mind, and strength” was recited by the father. The mother would say the Eighteen Benedictions, and there was Grace after each meal. Parents began to teach children of both sexes to read and memorize words of Scripture at home until they were six, after which boys went to local schools.

The New Testament tells of certain women whose knowledge of Scripture and the Christian faith ran deep. In 2 Timothy 5:10, St. Paul commends Lois and Eunice, Timothy’s grandmother and mother, for giving the young man a sound basis to his faith. (Timothy’s father was Greek and may have been a practising pagan.)

In Acts 18: 24-26 we learn that the married couple Aquila and Priscilla heard an enthusiastic convert named Apollos preaching about John the Baptist. They realized he did not know the whole story about Jesus. They invited Apollos to their home, and both instructed him in the fullness of the faith. (Acts 18:24-26)

Jesus was a close friend of Lazarus and his sisters Mary and Martha. We are told that Mary “sat at Jesus’ feet” listening to him while her sister fussed about domestic duties. Martha complains, but Jesus defends Mary as having made the better choice. (Luke 10:38-39) However the phrase “to sit at someone’s feet” doesn’t refer to an arrangement of high versus low furniture. It was a phrase meaning that the person hearing the speaker was a disciple dedicated to serious study of the master’s teaching. St. Paul uses the phrase this way when describing his religious education: he sat at the feet of Gamaliel. (Acts 22:3)

In Jesus’ time, travelling rabbis, or “masters”, gave in-depth teaching on the Scriptures. They would settle in a town temporarily and open a school in a private home or rented hall. St. Paul later used this method in his mission work. Jesus did not have



MARTHA & MARY: A PAINTING BY BONNIE IVEY

*Bonnie's Reflections: The Women*

time for this. He had an appointment at the cross and must reach as many people as possible before he was stopped. "Foxes have holes," he said, "and birds of the air have nests, but the Son of Man has no place to lay his head." (Luke 9:58) After giving his disciples basic training, he took them on the road with him. They were not working so there was no income except by donation. They could not hire transportation. They walked. They stopped at villages or crossroads where people gathered, and the disciples assisted with the crowds while Jesus spoke and performed healings.

Who went ahead and scouted places to sleep? Who bought food and fetched water? Who prepared meals? Who cleaned and mended clothing? Who talked to the local people in the market, or at the well, telling about the wonders they had experienced through Jesus? Who invited them to come and hear him? It was the women.

Mary of Magdala was one. She had been freed by Jesus from the oppression of seven evil spirits. There were others, too, who had been healed of various diseases: Joanna the wife of Chusa, Susanna, "**and many others**" reports Luke, "who were supporting him out of their own means." (Luke 8: 1-3) This tells us they had money: inheritances, personal savings, property. They were willing to give it in gratitude for what Jesus had done for them. Jesus in his humility accepted their offerings of money and other practical help.

After Jesus' crucifixion and burial, some of these same women were the first witnesses to the empty tomb. It was to Mary of Magdala that Jesus first gave confirmation that he was living. He entrusted her with a message: "Go to my brothers and tell them 'I am returning to my Father and your Father, to my God and your God.'"



*Frances Ridley Havergal: Kept For The Master's Use*

CHAPTER II.

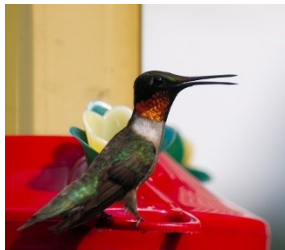
OUR MOMENTS KEPT FOR JESUS.

"Keep my moments and my days;  
Let them flow in ceaseless praise."

IT may be a little help to writer and reader if we consider some of the practical details of the life which we desire to have "kept for Jesus" in the order of the little hymn at the beginning of this book, with the one word "take" changed to "keep." So we will take a couplet for each chapter.

The first point that naturally comes up is that which is almost synonymous with life—our time. And this brings us at once face to face with one of our past difficulties, and its probable cause.

When we take a wide sweep, we are so apt to be vague. When we are aiming at generalities we do not hit the practicalities. We forget that faithfulness to principle is



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only proved by faithfulness in detail. Has not this vagueness had something to do with the constant ineffectiveness of our feeble desire that our time should be devoted to God ?

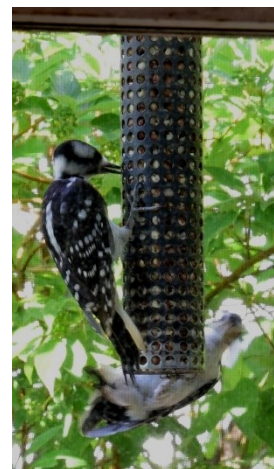
In things spiritual, the greater does not always include the less, but, paradoxically, the less more often includes the greater. So in this case, time is entrusted to us to be traded with for our Lord. But we cannot grasp it as a whole. We instinctively break it up ere we can deal with it for any purpose. So when a New Year comes round, we commit it with special earnestness to the Lord. But as we do so, are we not conscious of a feeling that even a year is too much for us to deal with? And does not this feeling, that we are dealing with a larger thing than we can grasp, take away from the sense of reality? Thus we are brought to a more manageable measure; and as the Sunday mornings or the Monday mornings come round, we thankfully commit the opening week to Him, and the sense of help and rest is renewed and strengthened. But not even the six or seven days are close enough to our hand, even to-morrow exceeds our tiny grasp, and even tomorrow's grace is therefore not given to us. So we find the need of considering our lives as a matter of day by day, and that any more general committal and consecration of our time does not meet the case so truly. Here we have found much comfort and help, and if results have not been entirely satisfactory, they have, at least, been more so than before we reached this point of subdivision.

But if we have found help and blessing by going a certain distance in one direction, is it not probable we shall find more if we go farther in the same? And so, if we may commit the days to our Lord, why not the hours, and why not the moments? And may we not expect a fresh and special blessing in so doing ?

We do not realize the importance of moments. Only let us consider those two sayings of God about them, " In a moment shall they die," and, " We shall all be changed in a moment, " and we shall think less lightly of them. Eternal issues may hang upon any one of them, but it has come and gone before we can even think about it. Nothing seems less within the possibility of our own keeping, yet nothing is most inclusive of all other keeping. Therefore let us ask Him to keep them for us.

Are they not the tiny joints in the harness through which the darts of temptation pierce us ? Only give us time, we think, and we should not be overcome. Only give us time, and we could pray and resist, and the devil would flee from us ! But he comes all in a moment ; and in a moment an unguarded, unkept one we utter the hasty or exaggerated word, or think the un-Christ-like thought, or feel the un-Christ-like impatience or resentment.

But even if we have gone so far as to say, "Take my moments," have we gone the step farther, and really *let* Him take them really entrusted them to Him ? It is no good saying "take," when we do not let go. How can another keep that which we are keeping hold of? So let us, with full trust in His power, first commit these slippery moments to Him, put them right into His hand, and then we may trustfully and happily say, "Lord, keep them for me! Keep every one of the quick series as it arises. I cannot keep them for Thee ; do Thou keep them for Thyself!"





### *Frances Ridley Havergal: Kept For The Master's Use*

But the sanctified and Christ-loving heart can not be satisfied with only negative keeping. We do not want only to be kept from displeasing Him, but to be kept always pleasing Him. Every "kept *from*" should have its corresponding and still more blessed "kept *for*." We do not want our moments to be simply kept from Satan's use, but kept for His use ; we want them to be not only kept from sin, but kept for His praise.

Do you ask, "But what use can He make of mere moments?" I will not stay to prove or illustrate the obvious truth that, as are the moments so will be the hours and the days which they build. You understand that well enough. I will answer your question as it stands.

Look back through the history of the Church in all ages, and mark how often a great work and mighty influence grew out of a mere moment in the life of one of God's servants ; a mere moment, but overshadowed and filled with the fruitful power of the Spirit of God. The moment may have been spent in uttering five words, but they have fed five thousand, or even five hundred thousand. Or it may have been lit by the flash of a thought that has shone into hearts and homes throughout the land, and kindled torches that have been borne into earth's darkest corners. The rapid speaker or the lonely thinker little guessed what use his Lord was making of that single moment. There was no room in it for even a thought of that. If that moment had not been, though perhaps unconsciously, "kept for Jesus," but had been otherwise occupied, what a harvest to His praise would have been missed! The same thing is going on every day. It is generally a moment either an opening or a culminating one that really does the work. It is not so often a whole sermon as a single short sentence in it, that wings God's arrow to a heart. It is seldom a whole conversation that is the means of bringing about the desired result, but some sudden turn of thought or word which comes with the electric touch of God's power. Sometimes it is less than that ; only a look (and what is more momentary ?) has been used by Him for the pulling down of strongholds. Again, in our own quiet waiting upon God, as moment after moment glides past in the silence at His feet, the eye resting upon a page of His Word, or only looking up to Him through the darkness, have we not found that He can so irradiate one passing moment with His light that its rays never die away, but shine on and on through days and years? Are not such moments proved to have been kept for Him ? And if some, why not all ?

This view of moments seems to make it clearer that it is impossible to serve two masters, for it is evident that the service of a moment cannot be divided. If it is occupied in the service of self, or any other master, it is not at the Lord's disposal ; He cannot make use of what is already occupied.

Oh, how much we have missed by not placing them at His disposal ! What might He not have done with the moments freighted with self or loaded with emptiness, which we have carelessly let drift by ! Oh, what might have been if they had all been kept for Jesus ! How He might have filled them with His light and life, enriching our own lives that have been impoverished by the waste, and using them in far-spreading blessing and power !





## *Frances Ridley Havergal: Kept For The Master's Use*

While we have been undervaluing these fractions of eternity, what has our gracious God been doing in them ? How strangely touching are the words, "What is man, that Thou shouldest set Thine heart upon him, and that Thou shouldest visit him every morning, and *try him every moment?*" Terribly solemn and awful would be the thought that He has been trying us every moment, were it not for the yearning gentleness and love of the Father revealed in that wonderful expression of wonder, "What is man, that Thou shouldest set Thine heart upon him ?" Think of that ceaseless setting of His heart upon us, careless and forgetful children as we have been! And then think of those other words, none the less literally true because given under a figure: "I, the Lord, do keep it ; *I will water it every moment.*"

We see something of God's infinite greatness and wisdom when we try to fix our dazzled gaze on infinite space. But when we turn to the marvels of the microscope, we gain a clearer view and more definite grasp of these attributes by gazing on the perfection of His infinitesimal handiworks. Just so, while we cannot realize the infinite love which fills eternity, and the infinite vistas of the great future are "dark with excess of light" even to the strongest telescopes of faith, we see that love magnified in the microscope of the moments, brought very close to us, and revealing its unspeakable perfection of detail to our wondering sight. But we do not see this as long as the moments are kept in our own hands. We are like little children closing our fingers over diamonds. How can they receive and reflect the rays of light, analyzing them into all the splendor of their prismatic beauty, while they are kept shut up tight in the dirty little hands? Give them up ; let our Father hold them for us, and throw His own great light upon them, and then we shall see them full of fair colors of His manifold loving-kindnesses ; and let Him always keep them for us; and then we shall always see His light and His love reflected in them.

And then surely they shall be filled with praise. Not that we are to be always singing hymns, and using the expressions of other people's praise, any more than the saints in glory are always literally singing a new song. But praise will be the tone, the color, the atmosphere in which they flow; none of them away from it or out of it.

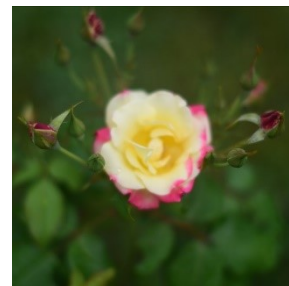
Is it a little too much for them all to "flow in ceaseless praise??" Well, where will you stop? What proportion of your moments do you think enough for Jesus? How many for the spirit of praise, and how many for the spirit of heaviness? Be explicit about it, and come to an understanding. If He is not to have all, then *how much?* Calculate, balance, and apportion. You will not be able to do this in heaven you know it will be all praise there ; but you are free to halve your service of praise here, or to make the proportion what you will.

Yet, He made you for His glory.

Yet, He chose you that you should be to the praise of His glory.

Yet, He loves you every moment, waters you every moment, watches you unslumberingly, cares for you unceasingly.

Yet, He died for you!

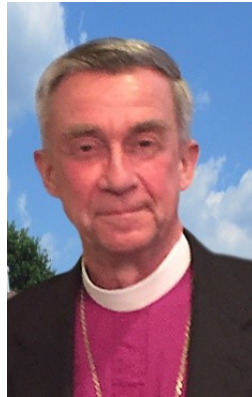


## *Frances Ridley Havergal: Kept For The Master's Use*

Dear friends, one can hardly write it without tears. Shall you or I remember all this love and hesitate to give all our moments up to Him? Let us entrust Him with them, and ask Him to keep them *all*, every single one, for His own beloved self, and fill them all with His praise, and let them *all* be to His praise!



## *Bishop Paul Hewett, SSC: Nicknames in the Family of God*



**BISHOP PAUL  
HEWETT, SSC**

*Bishop Paul Hewett, SSC is the Ordinary of the Diocese of the Holy Cross (see: <http://www.dioceseoftheholycross.org/>), one of the G-4 jurisdictions. An article about Bishop Hewett appeared in the November/December 2019 issue of The Trinitarian. This article was published in the current issue of The Fortnightly, a publication of the Diocese of the Holy Cross. It was recommended to us and is reprinted with the kind permission of Bishop Hewett.*

We are today surrounded by so much that is grim: the virus, wanton rioting, the cancel culture, the burning of churches, 45 million abortions a year and the culture of death, school closures and curtailments, further encroachments of “the man of lawlessness” (2 Thess. 2:3ff), communists in Congress, a crippled economy, and the New World Order globalists stealthily manipulating and taking advantage of it all to implement their sinister agenda.

In stark contrast to all this is our life together in the Church, the Body of Christus Victor, who overcame sin and death. Jesus’ Resurrection gives rise to the confidence that an incredibly good God governs us and brings us to eternal victory through His Son, in the Spirit. Our Lady is now the Queen of Victory, the Woman clothed with the sun. God has wept with us that we may laugh with Him. An undercurrent of new life in a new creation full of heavenly gladness began to erupt in a new civilization, raised out of the ashes of fallen Rome, a new civilization based on Jesus’ Death and Resurrection and the festal gladness of the weekly Eucharist.

As the new barbarians wreak havoc on this Christian civilization, to destroy more of it and pull it all down, continuing to pave a way for the man of lawlessness, we never stop being the Church, living securely in the Life of the One who is risen and alive forevermore. When civilizations or nations collapse, it is always Christians who put things back together again. Day by day we sing the praise of Christus Victor, and live with Him in His Family. And in the family there is mirth, and laughter, and nick-

## *Bishop Paul Hewett, SSC: Nicknames in the Family of God*

names that indicate our fondness for the things of the Lord, and our delight in our life together. August 1 just past was Lammas Day, which is more somberly known as St. Peter's Chains (cf. Acts 12). Fr. Braddock wrote in our Tractarian newsletter that lammas is a nickname, deriving from the words "loaf-Mass," celebrated on August 1 as loaves of bread are brought to church just after the local grain is harvested and milled. We shape the linguistic life of the Family of God by coming up with lots of other nicknames, endearing us further to all that pertains to our Lord. Here are some samples that apply to the Western Church. The Eastern churches use some on this list, and have others of their own:

**Mass** - a nickname for the Holy Eucharist. At the end of the old Roman Mass, the people heard the Deacon sing the dismissal, dismissal being a Latin word that has in it the syllables "missa." I prefer the speculation that compares "mess," as in "mess hall" or "food," with the resurrection food of the Lord's Supper.

**Ember Day** - when the Anglo-Saxons heard the French "quatre temps," "four times, or seasons" (referring to the three Ember Days that occur in each of the four seasons) they contracted it to "Ember." We still shrink words today, of course, such that "applications" becomes "apps." On Ember Days the Church prays for those being ordained.

**Christmas** - the Mass of Christ, Jesus' birthday.

**Candlemas** - the Mass when all the candles of the Church are blessed, February 2, the Feast of the Presentation of Christ in the Temple, 40 days after His birth, when Simeon proclaims Him the light of the Gentiles, and the glory of Israel.

**Shrove Tuesday** - the day before Ash Wednesday, when everyone is encouraged to be shaven (the old English word for absolved) by going to confession.

**Ash Wednesday** - the first day of Lent, when ashes are imposed on the foreheads of the faithful.

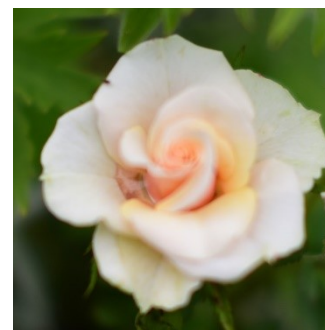
**Lent** - a contraction of the old English word "lengthen," because the days are now lengthening.

**Rose Sunday** - the Fourth Sunday in Lent, when rose colored vestments are used instead of violet, to show a considerable easing of Lenten discipline for this Sunday in mid-Lent. English boys away at school would go home on this day, and enjoy home baked goods and other treats.

**Maundy Thursday** - "Maundy" is an English rendering of the Latin "mandatum," for the mandatum, or commandment Jesus gave us at the Last Supper, to love one another.

**Good Friday** - called "good" because the ultimate and eternal good of mankind, our redemption by the Blood of Jesus, occurs on this day.

**Easter** - an old Germanic pagan word is baptised into the Church. It connotes spring



## *Bishop Paul Hewett, SSC: Nicknames in the Family of God*

leading to the sun leading to the dawn, all out of the east.

**Low Sunday** - after the high attendance on Easter Day, even the best parish can expect a lower attendance the following Sunday.

**Rogationtide** - the 5th Sunday after Easter, and the 3 days following, form a season of asking (or interrogating) for the crops that are being planted, and ultimately, asking for the Holy Spirit.

**Whitsunday** - Pentecost, or 50 days after Easter, when the Holy Spirit is poured on the Church. One of the 7-fold gifts of the Holy Spirit is wisdom, and in old English, "wit" meant "wits," or "knowledge," or "understanding," or, above all else, "wisdom."

**Michaelmas** - the Mass of St. Michael the Archangel, September 29. In Great Britain, an autumn semester at a university might be called the "Michaelmas Term."

**Hallowe'en** - "hallowed eve," or All Hallows Eve, October 31 the vigil of All Saints' (All Hallows, in old English) Day, November 1. On October 31 we have the 1st Evensong of All Saints' Day, for which the readings are on p. xlv in the Prayer Book.

**Bible** - from the Greek word for "book."

**Christian** - Acts 11:26, "and the disciples were called Christians first in Antioch."

**Christening** - taking on one of Jesus' titles, Christ, (Messiah, Anointed One) as a surname in Holy Baptism.

**catholic** - from the Greek, "according to (kata) the whole (holos)."

**cathedral** - from the Greek word for "chair," or "seat." The cathedral is where a bishop has his chair, or throne.

**Lady** - a contraction of the Danish "hlaef-knidige" or "loaf kneader," the one who kneads the loaf of bread, who makes the home.

**Lord** - a contraction of the Danish "hlaef-ward," or "loaf-ward," or "loaf-protector," the one who protects the home, and provides for it, and is the priest of it.

**The Daily Grind** - reading through all 150 psalms once a month at Morning and Evening Prayer.

**E & B** - Evensong and Benediction

**Nunc & Mag** - the Magnificat and Nunc dimittis at Evening Prayer

**Rosary** - a devotion focusing on four sets of mysteries in the lives of our Lord and our Lady (the Joyful Mysteries, the Illuminative, the Sorrowful and the Glorious) and the prayer beads that are used in the meditations.

**Parson** - the person — the person of the parish





## *Fr. Robert's Remarks*

The late Melchite Catholic Archbishop Joseph Raya who has been quoted in these pages more than once was an eloquent and poetic sort of writer. Among others, he wrote a book called *Theotokos: Mary Mother of Our Lord God and Saviour Jesus Christ*. This is a book that comes off my shelf regularly as devotional reading. The Dormition is no exception. I want to share with you a bit of what Archbishop Joseph has to say on the subject of the Falling Asleep of the BVM..

On the *Meaning of the Feast*, he writes,

Dormition does not commemorate Mary's death as such, but what life-after-death really is, and what entry into the Kingdom means. Dormition refers to the one who is alive, who is at home, who has actually arrived at her goal on the other side of death. She has entered into "life-to-come," and our human nature is wholly fulfilled in her body and soul. Mary is the supreme success and masterpiece of the work of God in our humanity.

Entering "life-to-come" is not exactly a dying, but a new becoming; it is a bursting forth of life that casts off decay and leaves behind disintegration once and for all. It is a becoming and a pure beginning. The celebration of Dormition really means that from death comes only life and not decay. Mary is a sign of things to come: the sign of the Kingdom of God already come, the sign of creation already saved, and the sign of the life to come where God is "al and in all" (Col. 3.11).

In celebrating death, Christians do not give any thought to surrendering the old self; we rather revel in the ultimate validation of life, affirming the resurrection of all and the final outcome of our life, which is eternal glory. Mary was mortal, like all mortals. She died, and her death was a passage from an apparent defeat of our human nature to triumph, from an apparent end of hope to fullness of life. She is the representative of renewed humanity, the New Eve, who introduced human nature into a new perspective of life, as the first Eve introduced it to sin and misery.

Death-Dormition-Assumption is a Christian trilogy celebrating the final victory of Christ in the Mother of God and ultimately, the final victory of our human nature over corruption and darkness, wherein the whole human being enters into salvation. Undiminished we fuse into God who preserves our uniqueness and our personality whole.

More than any other feast of Mary, the Dormition is dogmatic in nature. It insists on the truth of the two natures of Christ, who is true God and true man and the divinization of creation and of humanity. Jesus Christ, Son of God, God of God, was in our human nature as perfect a man as he was in the Trinity a perfect God. He was the son of Mary, and Mary was his real Mother, more Mother to him than any other mother is to her child. His human reality was taken from her very flesh and blood, and from her alone, the substance of humanity.

*(Continued on page 16)*



### *The Church Mouse: God's Hand*

I had been mousing around under the neighbour's bird feeder and found so many seeds that need to be stored away that I missed Children's Bible Class. But when I squeezed in under the door, the children were still sitting around visiting with Fr. Palmer.

"Father," said Mona, "Tell us about when you were a kid. Did you always know you wanted to be a priest?"

"And were you a *good* kid?" asked Kevin.

"Well," Fr. Palmer replied, "My father died right after my fourth birthday, so there were just me, Mother, and my little sister. It was hard for Mother to look after us and the house. And sometimes I was disobedient and did bad things."

"The first thing that really shamed me was taking money that Mother had around the house. I knew I shouldn't. Mother had a use for that money. Ah, but she knew I was taking it. So one day when a policeman happened to call at the house, she let me believe he had come looking for a thief!"

"Once when I went to Sunday School with my sister and a friend, our friend suggested we keep our offering money. Instead of putting the coins in the offering plate, we hid them in our hands. After Sunday School we went to a place with a vending machine. We put in our coins and out came chocolates!"

"Then, walking home, we came to a vacant house with a garden full of gooseberry bushes. They were loaded with fruit. How we stuffed ourselves! Gooseberries on top of all that chocolate. Although I felt fine that evening, my sister was very sick. Mother couldn't understand why until a neighbour told her we had been seen trespassing and stealing the fruit!"

"Mother decided I needed some men in my life to teach me how a good boy should behave. She sent me to boarding school. At school I was still getting into mischief. I played pranks like setting the classroom clock ahead so the teacher would dismiss us early. Or I would balance a suitcase on the top edge of a door so whoever pushed the door would have it fall on his head. A mean trick!"



## *The Church Mouse: God's Hand*

“In those days mischief makers got ‘The Strap’. You held out your hand and the teacher would smack it with the leather strap. How it stung! It would make you think twice about playing tricks! (For a while.) Another punishment was having to memorize a poem and recite it in front of the class.”

“As I grew older I began to like church more and more. But, Mona, I never thought about being a priest. I wanted to be an organist and choir director. I liked helping out at the church. I began to notice that while some church members did not behave nicely, others behaved more like Jesus; kind, forgiving, and ready to help others.”

“I was not keen on going to Confirmation class, but Mother insisted. When the bishop came to our church, I saw he was a dear old man with a long white beard. He wore vestments of red, white and black. As soon as he entered the church, a little child shouted, “Look, Mama! It’s Santa Claus!”

“I can still feel that bishop’s hand on my head. Although it was not my idea to be confirmed, I knew I *was* confirmed. I knew that something does happen to you then, and God’s Fatherly hand is always over you after that.”

“Remember our lesson about sacraments? ‘An outward and visible sign of an inward and spiritual grace.’ The bishop’s hand is the visible sign. God’s hand – his love, help, and guidance – is over you forever. That is the grace of Confirmation.”



FR. ROLAND FORD PALMER, SSJE

12/12/1891 - 24/08/1985





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### *Fr. Robert's Remarks*

*(Continued from page 13)*

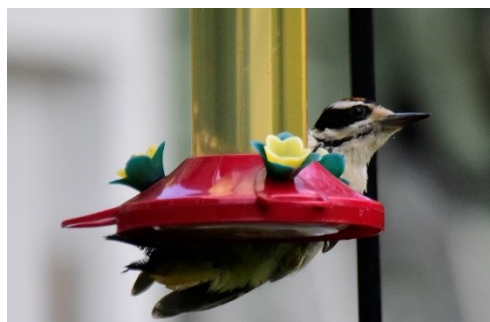
*A little later while discussing *Divine Worth of the Human Person* the Archbishop notes,*

*Christ is the ultimate reality of every human person. As He has risen and seated Himself at the right hand of the Father in glory, so will every human person rise and ascend to glory in Him and because of Him. This is shown in the Dormition of Mary. She is the prototype of our humanity, redeemed and saved. This is the clear teaching of our religion. When God the Father revealed His son, He revealed also His infinite love for humanity:*

*God so loved the world  
That he gave his only son,  
so that everyone who believed in him  
may not be lost  
but may have eternal life. (John 3:16)*

*Till next month; God Bless!*

*R+*



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