

THE TRADITIONAL ANGLICAN NEWS

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

Synod 2016 is now in the past.

On Monday October 3rd, we gathered at Queen of Apostles Renewal Centre in Mississauga for the third time. The facility and its very caring and helpful staff have served us well.

Each day, the Daily Offices—each led by one of the District priests— were said and the Mass was offered. We had our business sessions and interspersed throughout were several lectures and presentations.

One kindly person dropped me a note after the Synod describing it as “a good Synod. Plenty of time for chat, conviviality, food, and serious discussion.” There are several pages of photographs elsewhere in this issue—see pages 9-11.

We were blessed to have with us this Synod, as Archbishop Haverland's delegate, Bishop Rocco Florenza of the ACC Diocese of the Resurrection.

The Vicar General chaired the business meetings. We did the usual—greetings, elections, finances, budgets, ratified the Acts of the District Council from the close of the last Synod to the opening of the 2016 Synod, etc.

The District Council retains the same membership with the addition of Bonnie Ivey as the newly elected District Secretary.

Budgets for 2017 and 2018 were passed. Given that our anticipated income will be unchanged, the accepted budgets respected this.

(Continued on page 7)

Fr. Charles Warner: Transforming ourselves with the Armour of God



FR. CHARLES WARNER

The Epistle reading for Trinity XXI comes from St. Paul's letter to the Ephesians, chapter six, versus ten through twenty. In this well-known passage the Apostle exhorts the Christian converts in Ephesus to arm themselves against the deceit and eventual onslaught of the devil. He was warning them that their Christian calling would be the cause of future struggles and that indeed it would not be an easy matter.

St. Paul laid it on the line for them. Persecution would eventually come their way and they must be prepared for that day. They would find themselves vulnerable, with their own personal resources unable to save them. Because of this, the persecuted should clad themselves with the Armour of God; whilst at the same time become watchful, alert and prayerful.

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	6
<i>Confirmation Pictures</i>	9
<i>Synod Pictures</i>	10
<i>St. Bernard of Clairvaux: On Loving God</i>	12

(Continued on page 2)

Fr. Charles Warner: Transforming ourselves with the Armour of God

Paul's letter must have meant a lot to the Ephesians because they were a small community and the world was a rather large and scary place. It was a time when they surely needed their spirits propped up for the coming battles that would await them.

I believe that St. Paul speaks here to all Christians throughout the centuries. His message is especially strongest when the Church is challenged by the prevailing culture. Life in the first century is naturally different from our own, but the spiritual struggles of Christians, as they attempt to live in the world, while keeping the faith, has always been a challenge.

So what kind of challenges do we face as Christians today? It is not uncommon for some people these days to see the world as an empty place, where as individuals they feel a certain void; almost an ache in their lives. They look around and observe an alien and hostile environment. After all, a number of our battles in life seem to be less against individuals and more against the system. In modern parlance, *it's a rage against the machine*.

To many people, our struggles are against powers that appear to be well organized and working not in our best interest. Certainly, as in the days of St. Paul, these forces are often regarded as evil with a very malevolent spirit. Such a world creates a disenfranchised population that feel powerless to change anything. There are some people that will choose to fight against it, whilst others will simply hideaway and suffer in silence. Indeed it can be argued that we live in a world where many people consider themselves to be outcasts; unloved and perhaps unworthy.

I certainly believe that we live in a world where there is incredible distrust and even loathing for traditional institutions. Very few people seem to trust the government and the Church; and forget about big business! The police and the military also seem to be less respected than they used to be.

By many people's observations, this appears to be a world where human life is cheap. Catholic Moral Theology certainly addresses this issue. In 1993, Cardinal Bernard Law stated clearly that Americans (all of us for that matter) need to supplant the current '*Culture of Death*' with the '*Culture of Life*'. Let us also not forget our very own "*Affirmation of St. Louis*" which addresses the same moral issue. On the '*Sanctity of Human Life*', it states that every human being, from conception, is a creature and child of God. Every person is made in His image and likeness. To take life, therefore, is sinful. For us as Anglican Catholics human life is never cheap. This is the kind of world we live in and what Christians are up against. But this is also the place where we are called to bring to everyone the Good News of Jesus Christ.

Along with the good people of Ephesus, St. Paul is also imploring us to shield ourselves from an adversarial world that offers very little to us spiritually. But more than that, his message is a message of hope. He distinctly tells us that we will be protected if we choose to put on God's Armour. Additionally, our strong faith will also allow us to take on the devil ourselves.

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Fr. Charles Warner: Transforming ourselves with the Armour of God

Facing the Darkness

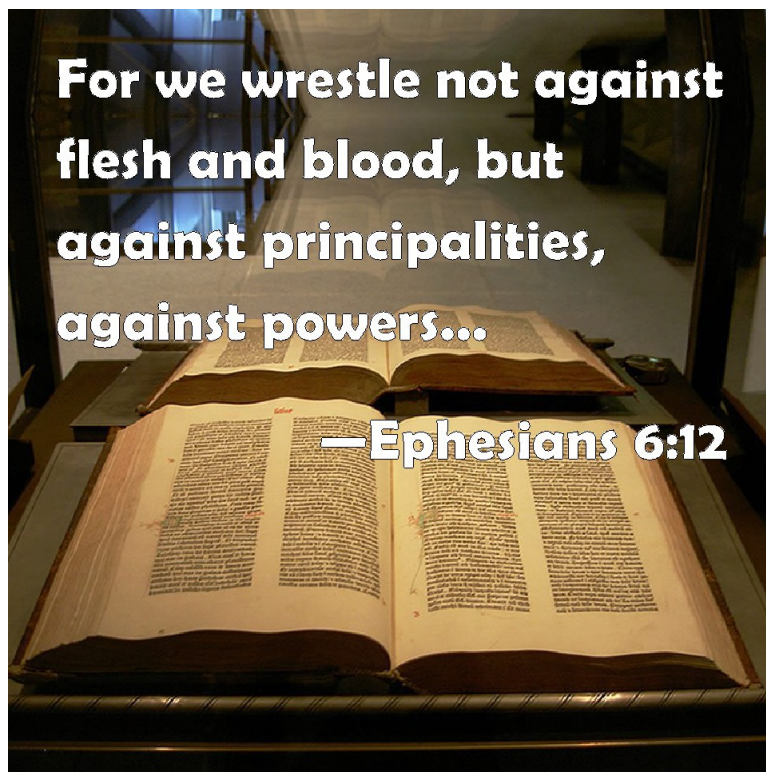
6.10-12: My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

So who are the Rulers of Darkness St. Paul warns us about? Well, the text tells us that it's "*not against flesh and blood*". The enemy is not really a person or people. It appears to be bigger than that. St. Paul presents it as a force that is greater than any individual's weaknesses and frailty. Indeed our battle is with something more elusive and deceptive, and certainly more dangerous. The enemies of God, according to St. Paul, manifest themselves in "*principalities and powers,... rulers of the darkness of this world,... and spiritual wickedness in high places.*"

As I noted earlier, this warning is not just for first century Christians. It is also a warning to us, and it is a very timely one. Even in our present age we are confronted with spiritual enemies that would destroy our faith by distorting the truth, making many of us cynical and perverse in our desires, and thereby destroying our innate God-given sense of love for most everything in the world.

Spiritual enemies constantly press upon us the need to conform and adapt ourselves to this world's standards of right and wrong. I believe that we face a time where there is an unrelenting spiritual temptation, not only for us as individuals, but also as a Church. The continuous pressure is quite often done for the sake of relevance or keeping up to date. To yield to such temptation is to distort the Gospel, and eventually to lose faith altogether. Such influence forces us to deviate ourselves from the Holy Spirit toward the dark spirit which rules the present age. As Continuing Anglicans, we have already experienced such capitulation to the prevailing culture with the ordination of women and liturgical alterations done back in the 1970's .

We will, however, not conform to this world. We will put on God's armour and keep the faith. But we can only stand against such deceptive temptation through ceaseless observance, prayer and obedience to God. Ordinary defences against such a powerful enemies will not work. We must take on that armour in order to move forward in faith.



Fr. Charles Warner: Transforming ourselves with the Armour of God

Equipping the Faithful

6.13-17: Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be

ST. PAUL
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able to quench all the fiery darts of the evil one: and take the helmet of salvation, and the sword of the spirit, which is the word of God:

St. Paul urges us to find our strength in God. The Creator's protection is given directly to us because our relationship with God is intimate and personal. The nature of this relationship allows us to be strong in the Lord. It also gives us confidence in order to face a world that is resistant to the loving message of Jesus Christ. St. Paul calls it '*armour*' because it is a real sign that we are protected through our faith in Christ.

We've also taken on the *Breastplate of Righteousness*; which means that we follow Christ, who is the model human that teaches us how to be whole, both individually and collectively. Even our feet are fitted for the battle against evil. Our feet are fitted with *readiness* which stems from the Gospel (Good News) of Peace. The Apostle instructs us to take hold of this Shield. It is a *Shield of Faith* and it can be used to defend ourselves and others against the fiery dart of the evil one. We also possess both a *Helmet of Salvation* and a *Sword* to protect us. The sword is significant because it is our only offensive weapon. Simply, the Sword is the Word of God. When the faithful use it boldly, it gives them the confidence to carry on.

As we begin our new life in Christ (Ephesians 4.24), we are given this armour of God is to protect us from both external adversaries and internal temptations. It is also a means to guarantee our acceptance by God on the day of our judgment. The devil, who is an enemy of God, spiritually confronts us; but we are protected by our faith. Because we are faced with a world that seems impersonal, indifferent, and sometimes downright

Fr. Charles Warner: Transforming ourselves with the Armour of God

belligerent, St. Paul instructs us to put on that armour of God so that we may be able to withstand hardships in times of darkness and defend ourselves against evil forces.

St. Paul wants us to stand firm because we are filled with the Truth. Indeed, we are now well-equipped with the armour of God and we can now move forward in our life's quest with confidence; recognizing that we can, with great vigour, embrace the Sacred and not the profane. We are not empty. Indeed our cup runneth over. To paraphrase our early Church Father, Irenaeus, we are '*becoming fully alive*'.

With the help of the Holy Spirit

6.18-20: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Remember that it all starts with recognizing that we are poorly equipped spiritually and our only hope is to take upon ourselves the armour of God; prayerfully and watchfully holding fast to His Word. Together we can help one another to stand fast: "*watching thereunto with all perseverance, and supplication for all saints.*"

By doing this we will be able to battle these principalities and powers with all their perversity and deceitfulness. Such evil may govern the darkness of our present age, but in Christ they will not govern us. Invoking the Holy Spirit through prayer will help us stay powerful and persevere in times of stress and difficulty. It is a way to keep our faith strong. The Holy Spirit will help us boldly declare the Gospel. I am reminded of the passage written in the Acts of the Apostles (2:8), "*You will receive power when the Holy Spirit has come upon you.*"

Once we are filled with the Holy Spirit we are able to act boldly and begin to transform our lives from a state of emptiness to a place of fulfillment. We can start to become whole. We can start to recognize possibilities. We begin to see a world which is very much alive and vibrant. The void in our soul is being filled as we are becoming whole. Where once we were an outcast, we now find ourselves active in service to others.

There is no question that with the help of the Holy Spirit, and with Christ as our model, we are transformed. God is no longer a remote entity somewhere out there. He is now within us and bringing us further out into the world. We no longer walk alone.



Bonnie's Reflections: THE DAY OF SMALL THINGS



MRS. BONNIE IVEY

The Old Testament leads us through God's dealings with his people. Often he warned them, through the prophets, that continued disobedience would lead to their being defeated and led into exile by enemies. In 557 BC, Nebuchadnezzar crushed Jerusalem, destroyed its city wall and razed the temple. Most of its people were taken to Babylon. A few peasants were left to tend farmland.

As foretold by prophecy, king Cyrus began years later to repatriate the Jews, giving them permission to re-establish worship and rebuild the temple. The story of the return, described in a number of Old Testament books, involves priests, prophets, governors and officials.

The prophet Zechariah had visions in which he learned that Zerubbabel, the governor of Judah, would accomplish the temple restoration. An angel had an encouraging message: "Not by might or by power, but by my Spirit, says the Lord...Who despises the day of small things? Men shall rejoice when they see the plumb line in the hand of Zerubbabel." (Zechariah 4:10)



2007 ARCHEOLOGIST EILAT MAZAR AND HER TEAM
DISCOVERED A SECTION OF NEHEMIAH'S WALL

The returned Jews had to re-invent their society, city and religion. They built homes, then collected a free will offering for the temple restoration. They built an altar on the site of the original, and began regular worship and sacrifices. Then they turned to laying the building's foundation. When it was complete, they held a celebration on the bare floor. "But many of the older priests and Levites, and heads of families, who had seen the former temple, wept aloud..." (Ezra 3:2)

Work to repair the city wall was begun. Critics portrayed this as an attempt to prepare the city to rebel against its overlords, depriving them of taxes and tributes. The work was stopped for seventy years. Then Nehemiah arrived with a royal mandate to resume the repairs. With the wall in ruins, the city was vulnerable to raids by its surrounding enemies.

Nehemiah arranged families into groups, each responsible for one section. Rubble had to be cleared; an exhausting job. Conflicts arose when Nehemiah exposed corruption in the city, which even involved disrespect for the temple. Its rooms were being used for furniture storage. False friends leaked his building plans to enemies outside. He and his workers were insulted: "These feeble Jews!" "If even a fox went up on their wall, it would collapse!" Gangster-style, men tried to draw Nehemiah to a meeting outside the city where he could be assaulted or murdered. Others tried to instill panic: "Hide in the temple! They're coming to kill you!"

Under his orders, the workers wore armor. They worked with a tool in one hand, sword in the other. Being scattered far apart on their sections, they used trumpets

Bonnie's Reflections: *THE DAY OF SMALL THINGS*

to summon help if attacked. Their shifts were twelve hours long. They slept on site. In their clothes. They finished the job in 52 days.

These stories were read out in Morning and Evening Prayer at the recent Synod of the Missionary District of Canada. Our small church body must work to rebuild what has been pulled down. Elders may wish to weep upon remembering glorious worship in churches filled to capacity. We must not despise the day of small things. Like Nehemiah let us overcome distance with communication. We can work with prayer in one hand, and the sword of the Spirit, which is the word of God, in the other.



Fr. Robert's Remarks

More detail will follow when the Minutes and other post Synod materials are sent out (d.v.) in the very near future.

The lectures and presentations interspersed throughout the Synod were very well received. On Tuesday, Bishop Florenza gave a paper on *Biblical Understanding*. (See note below). Melodie Bissell, the President of Plan to Protect® gave a presentation on Wednesday morning. Thursday before and after lunch, Fr. James Chantler read two papers written by Archbishop Haverland. A lecture *Do this in remembrance of me: Anglican Worship and Sacramental Theology* by Canon Kenneth Gunn-Walberg followed and, after a break, a talk and presentation by Fr. Peter Jardine who serves as Chairman of the Board of Voice of the Martyrs, Canada, on a theology of persecution.

Bishop Florenza proposed early in our planning process that we have a meeting of the clericus of the District at which we might have discussion centred on Jesus' Sermon on the Mount. An aid in this was Addison Hart's book *Taking Jesus at His Word:: What Jesus Really Said in the Sermon on the Mount*. For this we separated into two groups—the Clergy and the Laity. Bishop Florenza facilitated for the Clergy and Bonnie Ivey for the Laity. Both groups spent several hours in the discussion.

At our two previous Synods we rejoiced in the services of ordination to the diaconate, and ordination to the priesthood, and, now, at this Synod the confirmation of two young men.

On Wednesday afternoon, twin brothers, Tristan and Kyle Voyce of the parish of St. Matthew the Apostle in Ottawa were presented by Fr. Peter Jardine to Bishop Florenza for confirmation. Happily, present with Tristan and Kyle were their parents and maternal grandmother. (Photographs on page 9)

On the Friday, our time together concluded.

Joyce and I went home to get ready for the Thanksgiving weekend and family coming home. We picked up Barley on the way—have I ever mentioned him to you before? He had had a great time with the other dogs at the boarding kennel.

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Note: Bishop Florenza's paper along with two papers by Archbishop Haverland, a paper by Canon Ken Gunn-Walberg, and a presentation by Fr. Peter Jardine will be distributed with the post Synod mailing in the near future. Information about Plan to Protect® can be found online at www.plantoprotect.com

Fr. Robert's Remarks

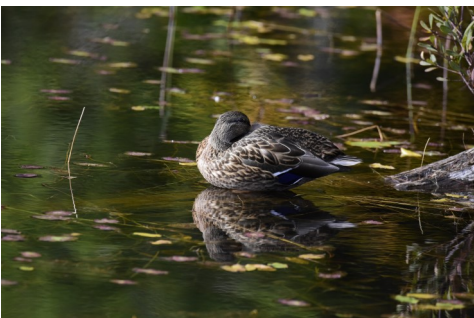
After we arrived home I picked up once again Archimandrite Sophrony's book *On Prayer* to use it again for my evening reading. The Sermon on the Mount had been the back drop to our afternoon of discussion at Synod. Here in this book very early on in the first chapter entitled *Prayer — An ever-new Creation* there was—to me—a thought provoking paragraph in light of the discussion about the Sermon on the Mount, Fr. Peter's presentation on persecution, and other things that came up during the Synod.



I leave it with you:

Any vision of God places man before the necessity of self determination in relation to Him. In essence our every action inevitably approaches us to God or, on the contrary, distances us from Him. Hence every venture is effected in what is termed divine fear. The soul fears not only deeds that are patently wrong but thoughts, too, that may grieve the Holy Spirit, Whom she has come to love. The distance between us and God is inexpressibly vast. We recognise that we are unworthy of the Holy of Holies. The heart grieves, wearied and oppressed to see herself so destitute. We do not understand immediately that this very phenomenon signals the start of an advance toward God. The opening beatitude, 'Blessed are the poor in spirit,' organically, as it were, leads to what follows —mourning, meekness, hunger and thirst after righteousness, mercy, pureness of heart, and the first vital perception of our sonship; which inevitably entails painful conflict with the world of passions, rupture with all who are not seeking the Kingdom of truth; persecution, abuse, vilification, and the rest. When the opposition of the Christian spirit to the spirit of this world reaches its peak, life for the follower of Christ becomes a crucifixion, however invisible the cross. It is a terrible and at the same time salutary period: through inner suffering, often linked with physical or material distress, the passions are conquered. The power of this world over us is defeated. We start to become like Christ crucified." (p.15)

Until next month, God bless!



Synod 2016: Confirmation



KARLA VOYCE; MARK VOYCE; TRISTAN VOYCE; BP. FLORENZA; KYLE VOYCE; DALIA TANKOVIC , FR. PETER JARDINE



TRISTAN ; BP. FLORENZA; KYLE



A LIGHTER MOMENT



SITE OF OUR THIRD SYNOD (FROM QUEEN OF APOSTLES WEBSITE TAKEN 2014)

Synod 2016



BISHOP ROCCO FLORENZA PRESENTING AN EDUCATIONAL PAPER DURING THE SYNOD



THE OFFERTORY, THE OPENING MASS OF THE SYNOD



CANON KENNETH GUNN-WALBERG (OBSERVER & LECTURER, WILMINGTON, DE) & FR. FRANK MOORE (HOLY TRINITY & ST. JUDE, THUNDER BAY) ON A BREAK



MR. BRIAN MUNRO (ASCENSION, WATERLOO) & FR. JAMES GIBBONS (ST. ATHANASIUS, BELLEVILLE) DURING A REFLECTIVE MOMENT



FR. PETER JARDINE (ST. MATTHEW THE APOSTLE, OTTAWA), BISHOP FLORENZA, FR. JAMES CHANTLER (RESURRECTION, WALKERVILLE), MR. ALLAN HIGDON (ST. MATTHEW THE APOSTLE, OTTAWA) BEFORE CONFIRMATION



BISHOP FLORENZA & FR. PETER JARDINE (ST. MATTHEW THE APOSTLE, OTTAWA) ALSO IN A REFLECTIVE MOMENT

Synod 2016

FR. STEVE BEYER (HOLY TRINITY & ST. JUDE, THUNDER BAY)— GROWING HAIR FOR CANCER PATIENTS.



BACK L-R. MR. BRIAN MUNRO (ASCENSION), FR. JAMES GIBBONS (ST. ATHANASIUS, BELLEVILLE), FR. FRANK MOORE (HOLY TRINITY & ST. JUDE, THUNDER BAY) BISHOP FLORENZA (DIOCESE OF THE RESURRECTION), MRS. JANICE GIBBONS (ST. ATHANASIUS, BELLEVILLE) FR. PETER JARDINE (ST. MATTHEW THE APOSTLE, OTTAWA), MS WILLA REA (ST. MATTHEW THE APOSTLE, OTTAWA), CENTRE. FR. JAMES CHANTLER (RESURRECTION WALKERVILLE), MR. BERT DANTU (ST. BRIDE, PITT MEADOWS), MRS. BEATRICE DANTU (ST. COLUMBA OF IONA, HALFMOON BAY), MRS. BONNIE IVEY (ST. MARY'S CHAPLEAU); FOREGROUND: FR. KENNETH GUNN-WALBERG (OBSERVER & LECTURER), FR. DAVID MARRIOTT, SSC (ST. BRIDE, PITT MEADOWS & ST. COLUMBA OF IONA, HALFMOON BAY), FR. ROBERT MANSFIELD, SSC (VICAR GENERAL & ST. JOHN'S, PARRY SOUND, ASCENSION, WATERLOO, ST. MARY'S, CHAPLEAU.)



TREASURER MRS. JOYCE MANSFIELD (ST. JOHN'S, PARRY SOUND) & MRS. JANICE GIBBONS (ST. ATHANASIUS, BELLEVILLE) REVIEWING THE FINANCIAL DOCUMENTS.

Regrettably & apologetically, there were several other people who seemed not to have made it into the photos.

Photos by Fr. Steve Beyer & Fr. Robert Mansfield, SSC



MR. BRIAN MUNRO (ASCENSION), FR. JAMES CHANTLER (RESURRECTION)

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



ST. BERNARD OF
CLAIRVAUX

1090–20/08/1153

Chapter IV. Of those who find comfort in the recollection of God, or are fittest for His love

But it will be well to note what class of people takes comfort in the thought of God. Surely not that perverse and crooked generation to whom it was said, 'Woe unto you that are rich; for ye have received your consolation' (Luke 6:24). Rather, those who can say with truth, 'My soul refuseth comfort' (Ps. 77:2). For it is meet that those who are not satisfied by the present should be sustained by the thought of the future, and that the contemplation of eternal happiness should solace those who scorn to drink from the river of transitory joys. That is the generation of them that seek the Lord, even of them that seek, not their own, but the face of the

God of Jacob. To them that long for the presence of the living God, the thought of Him is sweetest itself: but there is no satiety, rather an ever-increasing appetite, even as the Scripture bears witness, 'they that eat me shall yet be hungry' (Ecclus. 24:21); and if the one an-hungred spake, 'When I awake up after Thy likeness, I shall be satisfied with it.' Yea, blessed even now are they which do hunger and thirst after righteousness, for they, and they only, shall be filled. Woe to you, wicked and perverse generation; woe to you, foolish and abandoned people, who hate Christ's memory, and dread His second Advent! Well may you fear, who will not now seek deliverance from the snare of the hunter; because 'they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts' (I Tim. 6:9). In that day we shall not escape the dreadful sentence of condemnation, 'Depart from Me, ye cursed, into everlasting fire' (Matt. 25:41). O dreadful sentence indeed, O hard saying! How much harder to bear than that other saying which we repeat daily in church, in memory of the Passion: 'Whoso eateth My flesh and drinketh My blood hath eternal life' (John 6:54). That signifies, whoso honors My death and after My example mortifies his members which are upon the earth (Col. 3:5) shall have eternal life, even as the apostle says, 'If we suffer, we shall also reign with Him' (II Tim. 2:12). And yet many even today recoil from these words and go away, saying by their action if not with their lips, 'This is a hard saying; who can hear it?' (John 6:60). 'A generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God' (Ps. 78:8), but chooseth rather to trust in uncertain riches, it is disturbed at the very name of the Cross, and counts the memory of the Passion intolerable. How can such sustain the burden of that fearful sentence, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels'? 'On whomsoever that stone shall fall it will grind him to powder' (Luke 20:18); but 'the generation of the faithful shall be blessed' (Ps. 112:2), since, like the apostle, they labor that whether present or absent they may be accepted of the Lord (II Cor. 5:9). At the last day they too shall hear the Judge pronounce their award, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. 25:34).

In that day those who set not their hearts aright will feel, too late, how easy is Christ's yoke, to which they would not bend their necks and how light His burden, in comparison with the pains they must then endure. O wretched slaves of Mammon, you cannot glory

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 LITTLE."
 (LUKE 7:47)."



St. Bernard of Clairvaux: On Loving God

in the Cross of our Lord Jesus Christ while you trust in treasures laid up on earth: you cannot taste and see how gracious the Lord is, while you are hungering for gold. If you have not rejoiced at the thought of His coming, that day will be indeed a day of wrath to you.

But the believing soul longs and faints for God; she rests sweetly in the contemplation of Him. She glories in the reproach of the Cross, until the glory of His face shall be revealed. Like the Bride, the dove of Christ, that is covered with silver wings (Ps. 68:13), white with innocence and purity, she reposes in the thought of Thine abundant kindness, Lord Jesus; and above all she longs for that day when in the joyful splendor of Thy saints, gleaming with the radiance of the Beatific Vision, her feathers shall be like gold, resplendent with the joy of Thy countenance.

Rightly then may she exult, 'His left hand is under my head and His right hand doth embrace me.' The left hand signifies the memory of that matchless love, which moved Him to lay down His life for His friends; and the right hand is the Beatific Vision which He hath promised to His own, and the delight they have in His presence. The Psalmist sings rapturously, 'At Thy right hand there is pleasure for evermore' (Ps. 16:11): so we are warranted in explaining the right hand as that divine and deifying joy of His presence.

Rightly too is that wondrous and ever-memorable love symbolized as His left hand, upon which the Bride rests her head until iniquity be done away: for He sustains the purpose of her mind, lest it should be turned aside to earthly, carnal desires. For the flesh wars against the spirit: 'The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things' (Wisdom 9:15). What could result from the contemplation of compassion so marvelous and so undeserved, favor so free and so well attested, kindness so unexpected, clemency so unconquerable, grace so amazing except that the soul should withdraw from all sinful affections, reject all that is inconsistent with God's love, and yield herself wholly to heavenly things? No wonder is it that the Bride, moved by the perfume of these unctions, runs swiftly, all on fire with love, yet reckons herself as loving all too little in return for the Bridegroom's love. And rightly, since it is no great matter that a little dust should be all consumed with love of that Majesty which loved her first and which revealed itself as wholly bent on saving her. For 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life' (John 3:16). This sets forth the Father's love. But 'He hath poured out His soul unto death,' was written of the Son (Isa. 53:12). And of the Holy Spirit it is said, 'The Comforter which is the Holy Ghost whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' (John 14:26). It is plain, therefore, that God loves us, and loves us with all His heart; for the Holy Trinity altogether loves us, if we may venture so to speak of the infinite and incomprehensible Godhead who is essentially one.

“IN HIS DEATH
HE DISPLAYED
HIS MERCY, IN
HIS
RESURRECTION
HIS POWER;
BOTH COMBINE
TO MANIFEST
HIS GLORY.”



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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, India, Australia, New Zealand.

The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization

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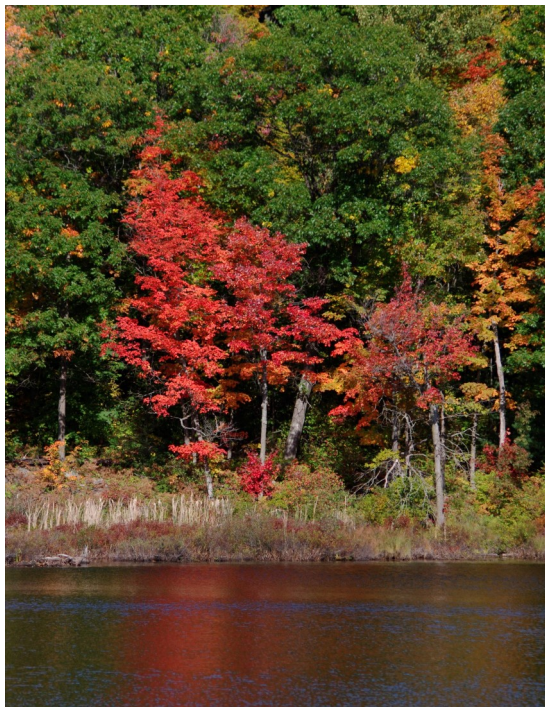
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2000 words no one had to write. :-)

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The Africa Appeal

Donations are tax deductible and may be sent to :

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Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.

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