

# THE TRADITIONAL ANGLICAN NEWS

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## *Fr. Robert's Remarks:*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

This issue of the **Traditional Anglican News** brings you a reflection from Fr. Deacon Steve Beyer of

Holy Trinity & St. Jude parish in Thunder Bay wherein he addresses the question: Is it morally right to kill at the command of one's government? Bonnie Ivey shares some thoughts on peace in our lives. Fr. Andrew and Evelyn Underhill provide writings from another generation.—the former writes on Michaelmas; the latter on The Crucified.

Evelyn Underhill was a mid-life convert in 1921 to the Anglican Church. She is renowned for her extensive writings. The excerpt in this issue is drawn from *The School of Charity: Meditations on the Christian Creed*. It was first published in 1934 as a Lenten Book for the Diocese of London. In the Foreword, Bishop Arthur

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## *Fr. Deacon Steve Beyer: Some thoughts on killing*



FR. DEACON STEVE BEYER

### **Is it morally right to kill at the command of one's government?**

First, I will refer to the book that all governments should use as their guidance - The Holy Bible, the Word of the Lord.

In the Revised Standard Version, the 6<sup>th</sup> Commandment is specific to this question and it states, "Thou shalt not kill," whereas, for instance in the New International Version, (and our B.C.P.) the 6<sup>th</sup> commandment is, "You shall not murder." (Exodus 20:13) In secular law there is a considerable difference between killing and murdering; police officers and military personnel sometimes

kill – but when a civilian deliberately takes another's life it is called murder, the rare exceptions being self defense and manslaughter. But no matter how it is worded it is wrong to kill regardless of the circumstances. The taking of any life is inconsistent with Christian ethics *One may not do evil so that good may result from it*. Being mere humans the legislators and judiciary cannot with any reliability

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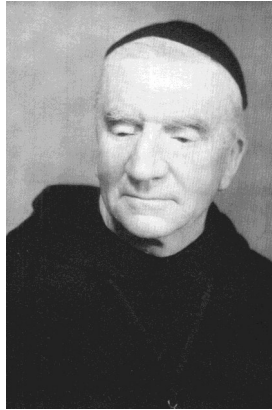
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define what is moral. As Christians, *moral theology* guides our judgement, not the government; and as Christians we believe that everyone is created by God and that there exists a sacred relationship between God and each of his children. God, alone decides the culmination of every life.

Sadly, it is not only in war that the government tries to pressure us into murder. Abortion, embryonic stem cells, and withholding or discontinuing artifi-

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## *A Meditation for Michaelmas*



FR. ANDREW, SDC  
 PICTURE 1935, BY JOAN BERTWISTLE  
 FRONTISPIECE: THE LIFE AND LETTERS  
 OF FATHER ANDREW SDC

“HOW  
 WONDERFUL A  
 THING IT WAS  
 WHEN IN THE  
 MANGER AT  
 BETHLEHEM  
 THERE LAY  
 A LITTLE  
 CHILD ...”

S. MICHAEL AND ALL  
 ANGELS<sup>1</sup>

*Who maketh His angels  
 spirits:—Ps. civ.*

THE Feast of the Holy Angels was a feast specially dear to the heart of S. Francis. It marks our faith in the unseen world. It seems congruous that the first creation of the Everlasting Spirit should have been spiritual, so we may well believe that, before this human scene appeared, there was a

prologue of the spiritual world, in which God created spirits in His own image and gave those spirits the gift of free will. Then somewhere in that spiritual world there came a fall. 'There was war in heaven,' war in the spiritual sphere, and so there came disorder.

Our fall is always in our spirit. It is not our bodies that sin, but we who sin with our bodies. The sin is always in the will. There is a right order and a wrong order in things. Soul must control body, and mind must control matter. The spirit will only control the body rightly when the spirit is itself controlled rightly. The reason my spirit does not perfectly control my body is that my spirit is not wholly controlled by the Divine Spirit.

How wonderful a thing it was when in the Manger at Bethlehem there lay a little Child, Whose Sacred Humanity was altogether in the divine order ; Whose body was the perfect instrument of His soul, because His human soul would always be indwelt by, and obedient to, the Holy Spirit ; Who would touch every material thing with the right attitude of mind, because His human mind would always be in conformity with the divine wisdom. We can understand how the unfallen angels, millions and millions of spiritual beings, not only those the shepherds saw but millions unseen, knelt in adoration, seeing there the hope of the divine order coming at last.



<sup>1</sup>September 29th

## *Fr. Robert's Remarks*

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Winnington-Ingram wrote of this “practical” little book, “... I shall be surprised if it is not considered one of the deepest and most helpful books of the kind she has written.” *The School of Charity* is still in

print and readily available in paper or electronic format from Amazon.

The chapter selected is entitled *Crucified*. It was chosen because of its comments regarding the Cross.

*On a hill far away stood a rough wooden cross,*

*The emblem of suffering*

*and shame.*

*And I honour that cross where the dearest and best*

*For a world of lost sinners was slain.*

*“So I'll cherish the rough wooden cross,*

*Till my burdens at last I lay down;*

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## *Fr. Deacon Steve Beyer: Some thoughts on killing*

(Continued from page 1)

cial feeding and hydration of patients with negative prognosis are just a few examples. No human life is to be considered to be without worth and we cannot assume to be guiltless of killing just because the government told us to do it - we elect the government and they are *supposedly* acting according to our wishes.

The secular world looks for guidance toward the Ethicist (natural end) and “moral philosophy”, where -as the Catholic is guided rather by moral theology. The sources utilized by moral theology are first and foremost Divine revelation (as interpreted by the One, Holy, Catholic and Apostolic Church), and only then human reason and experience.

Moral theology aligns with “absolute truth” as revealed to us by God Himself. Just as Ethics can be said to look to a natural end - moral theology aims at a supernatural end. The moral theologian also draws upon experience, but this is always considered

subsidiary to Divine revelation. Thus all valid conclusions proclaimed by the moral theologian must be completely in accord with the revelation of God – as proclaimed in Holy Scripture, and in the traditions and teachings of the Catholic Church. To be considered valid by Christians all of the conclusions derived from Ethics must be acceptable to, and confirmed by, moral theology (which itself cannot contradict any of the correct conclusions of human reason). The entire science of moral philosophy is, therefore, actually refined by moral theology, and the conclusions of human reason are verified by Divine revelation.

The New Testament shows we have in the intellectual recesses of our personality a moral monitor which, although affected by sin remains intact. This keeps us in touch with the moral order of the universe. Conscience translates that order into human awareness.

Since the first century Christians have sought to reconcile duty to country with the dictates of con-

science, and they have wrestled with the issues of opposition to arms-bearing and *any* type of military training and service. God ordains the civil government for our welfare; it is the duty of Christians to pray for those set in authority over them and to show obedience and respect. But Scripture teaches that when the requirements of civil law opposes the supreme law of God, then we obey God rather than man.

During the world wars some men had such revulsion to taking a life, they became conscientious objectors, a course of action that took as much courage as did those who fought at the front; these objectors were reviled at home as cowards and in many cases given severe beatings by the civilian population. A large number of them became medical orderlies and displayed bravery on the battlefield far beyond the call of duty.

OUR Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy

“NO HUMAN  
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WORTH ...”

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### *Fr. Deacon Steve Beyer: Some thoughts on killing*

heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: *Thou shalt love thy neighbour as thyself*. On these two commandments hang all the Law and the Prophets.

Christ said, “But I say to you: Love your enemies and pray for those who persecute you . . .” Matthew 5: 44

There are many Christians who believe that armed resistance, along with its consequences, may in some cases be preferable to acquiescing to evil. *Reinhold Neibuhr*, a pacifist at the time of the First

World War came to accept this view. During the *Second* World War he argued that it was impossible to avoid sin by simply refusing to engage in violence and that by failing to act to preserve decency and justice against tyranny and injustice the Christian himself becomes involved in sin. (*Reinhold Niebuhr, His Religious, Social, and Political Thought*, New York, MacMillan, 1956, pp. 69-70)

Referring to Article XXXVII of the ARTICLES OF RELIGION contained in the BOOK OF COMMON PRAYER, 1962, CANADA: “It is lawful for Christian men, at

the commandment of the Magistrate, to wear weapons, and to serve in the wars.”

For those who choose to serve, let us pray for them, that they act as the dictates of right reason prompt them, to cultivate harmony and some day to live in peace with all men and nations.

Deacon Steve Beyer,  
Holy Trinity and St. Jude,  
Thunder Bay.  
(Ex serving member of the British Military)

***Most men can be tough  
with a gun in their hands -  
real toughness comes  
through love.***



CHRIST SAID,  
“BUT I SAY TO  
YOU: LOVE  
YOUR ENEMIES  
AND PRAY FOR  
THOSE WHO  
PERSECUTE  
YOU . . .”

### *Fr. Robert's Remarks*

*And by grace I will carry  
my cross,*

*And exchange it one day  
for a crown.”*

(#786 Blue Hymn Book).

This past week bracketed by Trinity XV at the one end and the Feast of the Exaltation of the Holy Cross at the other has offered a wonderful time of reflection on the Holy Cross.

Last Sunday's Epistle was from St. Paul to the Galatians where he wrote, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creation. As many as walk

according to this rule, peace be on them, and on the Israel of God.”

At the other end of the week was Holy Cross Day. (Some will remember the ACC Seminary when it was active in Liberty, NY. It was called Holyrood.—the word “rood” being an old word for “cross”, so “Holy Cross”. Like Christmas, Candlemas, Michael-

## Bonnie's Reflections: The Road to Peace



MRS BONNIE IVEY

### THE ROAD TO PEACE

Paul writes to the little band of Christians in Philippi, and to us, "Rejoice in the Lord always...Do not be anxious about anything..."

The Philippians had the same kind of worries that we do. They had relationships, jobs, property, and health to think about. In addition, Philippi lay on a major highway, where people from many different parts of the Roman Empire had settled. Pagan shrines were everywhere. There were some Jews, but not all of them were receptive of the gospel Paul and other missionaries brought. The Roman overlords were suspicious of any new movement arising in their racially-mixed colonies. Any hint of civil unrest might

be punished with a reprimand, a public whipping, or prison. There was much to be anxious about.

In our own day, our society is marked by anxiety. How can the apostle Paul tell Christians not to be anxious?

We must not confuse emotions with actions. Emotions arise in us without our conscious will. Like the weather, emotions happen. Our actions, however, are under our control. Paul can not tell us to feel, or not to feel, any emotion. He *can* tell us how to behave.

We can choose to act in such a way that our lives are not ruled by anxious feelings. Paul tells us how to do it: "...in everything, by prayer and petition, with thanksgiving, present your requests to God."

How difficult this seems when we are overwhelmed by our worries! To hand them over to God with thanksgiving, before seeing any change in our circumstances, will cost an effort. Very often the Bible mentions *the sacrifice of thanksgiving*. A sacrifice

costs something. This costly effort is to be our spiritual training program. We lay our worries before the Lord in prayer, make our requests, and *thank* him for his care. Then, adds Paul, "Rejoice in the Lord." We rejoice in who God is; in his power, authority, and love.

This discipline takes our eyes off our problems and focuses them on the Lord. This deliberate action of prayer is like medicine. We may need repeated doses. Paul tells us what the result will be. "...The peace of God that transcends all understanding will guard your hearts and minds..." God's peace goes beyond our everyday experience. It guards us from the assaults of fear, doubt and worry. This is why we can, at all times, rejoice in the Lord.

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

*John 14:26-28*



"WE CAN  
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"



## *Evelyn Underhill: Crucified*



EVELYN UNDERHILL  
SPIRITUAL WRITER 1875-1941

“THE LIGHT OF  
 THE WORLD  
 ENTERS OUR LIFE  
 TO SHOW US  
 REALITY; ....”

### CRUCIFIED

Truth is to be worshipped, though it hang naked on a Cross. — *St. Bruno.*

The mystery revealed, in a unique degree and form, in Christ's life, is really a universal spiritual-human law ; the law of suffering and sacrifice, as the one way to joy and possession, which has existed, though veiled till now, since the foundation of the world.— *F. von Hügel.*

A CHRISTIAN'S belief about reality is a wonderful blend of confidence and experience. On one hand it asks great faith in the invisible world that enfolds us. On the other hand it includes and embraces the hardest facts of the actual life we know, and gives them a creative quality. It is a religion which leaves nothing out. After the great phrases in which the Creed tries to describe or suggest the eternal Divine Nature, and the mystery of

that Infinite God disclosing Himself in and through His creatures—incarnate by the action of the Holy Spirit of Charity—it goes on to a series of plain statements about the life of Christ. He was born, a baby; made man; entered completely into our human situation. He was crucified at a particular moment in the history of a particular country, suffered, was buried, and rose again to a new quality of life. This sequence of facts, deliberately picked out as specially significant moments in the revelation of Divine Charity to us, is not merely a series of symbolic or spiritual events. These things, on their surface so well known—but in their deep significance and bearing on life so carefully ignored by us—happened in time and space to a real man, a real body ; of flesh and nerve and bone, accessible to all the demands of our physical nature and all the humiliations of physical pain. To the world He merely appeared a local prophet of somewhat limited appeal; yet endowed with the strange power of healing and transforming all lives given into His hand. Having roused the hostility of official religion by His generous freedom of love, He was condemned by a combination of political cowardice and ecclesiastical malice to a barbarous and degrading death; and made of that death the supreme triumph

of self-abandoned Charity.

Yet as we meditate on these familiar facts, and recollect that in and through them the One God in whom we believe is self-revealed to man's soul, we are gradually aware of a light which comes through them, and shames us by its disclosure of what a perfected human nature might be, and is therefore intended to be. *Lumen Christi.* The Light of the World enters our life to show us reality; and forces us to accept the fact that it is the whole of that life, not some supposed spiritual part of it, which is involved in our response to God, and must be self-given to the mysterious purposes of Charity. Christianity is a religion which concerns us as we are here and now, creatures of body and soul. We do not “follow the footsteps of His most holy life” by the exercise of a trained religious imagination ; but by treading the firm rough earth, up hill and down dale, on the mountain, by the lake-side, in garden, temple, street, or up the strait way to Calvary. The whole physical scene counts and is of vital importance to Christians; it can and does test us, save us or break us. So, to dismiss the pressures, limitations and crucial problems of practical life, bodily sufferings and self-denials, or even the most childlike and

## Evelyn Underhill: Crucified

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crude devotional exercises, as merely material, merely external, and so on, witnesses to a cheap and fundamentally unchristian attitude of mind; a complete misunderstanding of our real situation and the many-levelled richness of God's revelation within life. "Dear Wood, dear Iron!" says the great hymn of the Cross, with relentless realism, "Dear the Weight that hung on thee!"

Human beings are saved by a Love which enters and shares their actual struggle, darkness and bewilderment, their subjection to earthly conditions. By a supreme exercise of humility the deep purposes of God are worked out through man's natural life with all its powers, humiliations, conflicts and sufferings, its immense capacity for heroic self-giving, disinterested love; not by means of ideas, insights, and spiritual experiences even of the loftiest kind. Charity, generosity, accepting the vocation of sacrifice, girding itself with lowliness as one that serveth and then going straight through with it, suffering long, never flinching, never seeking its own, discloses its sacred powers to us within the arena of our homely everyday existence: and it is by the varied experiences and oppor-

-tunities of that daily existence, that our dull and stubborn nature shall be trained for the glorious liberty of eternal life.

The Word, the Thought of God, made flesh and dwelling among us, accepted our conditions, did not impose His. He took the journey we have to take, with the burden we have to carry. We cannot then take refuge in our unfortunate heredity, temperament, or health when faced by the demands of the spiritual life. It is as complete human beings, taught and led by a complete Humanity, that we respond to the pressure of God. The saints carried the burdens of heredity, temperament, and health. It is no easy amiability which we see transformed to the purpose of Creative Love in St. Paul or St. Augustine. St. Catherine of Genoa had no natural gift of joy, or St. Francis Xavier of humility. Bunyan and Fox knew conflicts as bitter as our own. These are they that came out of much tribulation. There are other forms of saving tribulation than martyrdom, many ways of enduring to the end; but none that does not involve the painful conflict between softness and sturdiness, natural self-love and supernatural divine love. Grace does not work *in vacuo*: it works on the whole man, that many-levelled creature; and

shows its perfect work in One who is described as Very Man, and of whom we cannot think without the conflict of Gethsemane and the surrender of the Cross.

Since, then, the career which begins upon the altar as a living sacrifice to the purposes of Charity, and works out this sublime vocation to the bitter end, is to be the pattern of the Christian's inner life, there must always be something in this life which is the equivalent of the Passion and the Cross. Suffering has its place within the Divine purpose, and is transfigured by the touch of God. A desperate crisis, the demand for a total self-giving, a willingness to risk everything, an apparent failure, darkness and death—all these are likely to be incidents of a spiritual course. Those who complain that they make no progress in the life of prayer because they "cannot meditate" should examine, not their capacity for meditation, but their capacity for suffering and love. For there is a hard and costly element, a deep seriousness, a crucial choice in all genuine religion, of which the New Testament warns us on every page; and this is more and more made plain to us as we leave its surface and penetrate to its

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THEIR  
SUBJECTION TO  
EARTHLY  
CONDITIONS."

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## *Evelyn Underhill: Crucified*

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solemn deeps. There we find a suffering and love twined so closely together, that we cannot wrench them apart: and if we try to do so, the love is maimed in the process—loses its creative power—and the suffering remains, but without its aureole of willing sacrifice.

Love, after all, makes the whole difference between an execution and a martyrdom. Pain, or at least the willingness to risk pain, alone gives dignity to human love, and is the price of its creative power: without this, it is mere emotional enjoyment. It costs much to love any human being to the bitter end; and on every plane a total generosity, a love that includes pain and embraces it, is the price of all genuine achievement. The son of man must suffer, in the last desperate conflict between supernatural self-giving and natural self-love. The Cross means the ultimate helplessness and dependence of man, when he comes up to his own limit and has nothing left but charity; and his willing acceptance of that helplessness and limit, because it throws him back upon the God he trusts and loves. So here, by the Crucifix and what it means to them, Christians must test their position. What we really think

about the Cross means, ultimately, what we really think about life. It stands upon the frontier of two worlds; the final test of humanity's worth. "Seek where you will," says Thomas à Kempis, "everywhere you will find the Cross." When you have found it, what are you going to do about it? That is the supreme question which decides our spiritual destiny. Are we merely to look at it with horror, or accept it with adoration and gratitude, as the soul's unique chance of union with the Charity of God?

It has been said that the whole of Christ's life was a Cross. I think that saying does grave injustice to its richness of response; the real joy and beauty of His contacts with nature, children, friends, the true happiness we find in the saints nearest to Him, the hours snatched for the deeply satisfying prayer of communion, the outburst of rejoicing when He discerns the Father's will. The span of perfect manhood surely includes and ratifies all this. But it was the deep happiness of the entirely self-abandoned, giving without stint truth, health and rescue, and always at His own cost: not the easy, shallow satisfaction of those who live to express themselves. There is a marked contrast between the first phase of the Ministry, with its confident movement within

the natural world—healing what is wrong in it, and using what is right in it, and sharing with simplicity the social life of men—and the second phase, from the Transfiguration to the end. Then, we get a sense of increasing conflict with that same world, and the growing conviction that what is so deeply wrong with it can only be mended by a love that is expressed in sacrifice. The Suffering Servant, bearing its griefs and carrying its sorrows, is the one who most perfectly conveys the Divine Charity, and serves his brethren best.

"If anyone would come after Me, let him take up the Cross." The spiritually natural life is very charming and the exclusively spiritual life is very attractive. But both stop short of that unconditioned self-giving, that willing entrance into the world's sufferings and confusion which God asks of rescuing souls. It was in the Passion, says St. John of the Cross, that Christ "accomplished that supreme work which His whole life, its miracles and works of power, had not accomplished—the union and reconciliation of human nature with the life of God." Here we learn what it really means to volunteer for the Christian life.

The first movement of His soul was self-donation

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"... WHEN YOU  
HAVE FOUND IT  
[THE CROSS],  
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DESTINY. ."



## Evelyn Underhill: Crucified

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to the purposes of the Father. "I must be about my Father's business." It seems the most lovely, most privileged, of vocations at that point. The last movement of His soul was the utter self-giving of the Cross: "Father, into Thy Hands I commend my spirit"; the perfection of self-oblivious love. That is the true culmination of the story which began with the child of Bethlehem. It is a very lopsided revelation of love which gives us the Manger without the Cross. They are like two windows standing North and South of that altar where the Divine Life is eternally self-given to men.

"We are made partakers of Christ," says the writer of *Hebrews*, "if we hold the beginning of our confidence steadfast to the end." The beginning is easy and lovely. It is the end that tests to the utmost our courage and love. "Can you drink of My cup and be baptized with My baptism?" Not unless you care far more about God and His purposes than you do about your own soul; but that is the very essence of a spiritual life. Profound submission to the Will of God declared through circumstances: being what we are, and the

world what it is, that means sooner or later Gethsemane, and the Cross, and the darkness of the Cross. Most of the saints have been through that. We do not begin to understand the strange power of the Passion, the light it casts on existence, till we see what it was in their lives.

For union with the Cross means experience of the dread fact of human nature, that only those who are willing to accept suffering up to the limit are capable of giving love up to the limit; and that this is the only kind of love which can be used for the purposes of the redeeming life. It is on Good Friday, and only then, that the ancient liturgies hail Christ as the Strong, the Holy, the Immortal; as if this crisis alone could disclose in its fulness His mysterious power. And it is at the Institution of the Eucharist, on the eve of that apparent failure, that they place in His mouth the words of the Psalmist, "The right hand of the Lord bringeth mighty things to pass! I shall not die but live, and declare the works of the Lord!" Every Christian altar witnesses to that. The living power of Christ within the world, the Food He gives eternally to men, have been won by the costly exercise of a heroic love.

In the chapter-house of S. Marco at Florence, the artist-saint, Fra Angelico, has painted the patrons of the city and the founders of the great religious orders—dedicated servants of the Eternal Charity—adoring the Crucified who is their Pattern, and from whom their mandate comes. There they are: real human beings of every type, trans-figured by a single costly loyalty. There is Mark, the self-effacing writer of the earliest Gospel. There is the Magdalen, completely sanctified by penitence and love. There are the holy women, whose service was of the home-liest kind. There are Cosmo and Damian, the good and honest physicians. There too are the devoted scholars, Jerome and Augustine; and Benedict, the creator of an ordered life of work and prayer. There are Francis, lost in an ecstasy of loving worship, and Thomas Aquinas gazing at the key to that great Mystery of Being to which he had given his vast intellectual powers. All these—mystics, lovers, teachers, scholars, workers—are linked with the Crucified, the Holy and Self-given, whose agents they are and from whom, they draw power and love. The whole range of human accomplishment, in these its chosen representatives, is

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"... SOONER OR  
LATER  
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AND THE CROSS,  
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CROSS. ."

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shown to us in direct and glad dependence on the ever-flowing Charity of God. That is the very substance of religion. Like an immense impetus of generosity, it pours out from the Heart of Reality; self-given through generous and adoring spirits of every sort and kind, to rescue and transform the world.

If then we look at the Crucifix—"that supreme symbol of our august religion," as von Hügel loved to call it—and then at our selves, testing by the Cross the quality of our courage and love; if we do this honestly and unflinchingly, this will be in itself a complete self-examination, judgment, purgatory. It is useless to talk in a large vague way about the Love of God. Here is its point of insertion in the world of men, in action, example and demand. Every Christian is required to be an instrument of God's rescuing action; and His power will not be exerted through us except at considerable cost to ourselves. Muzzy, safety-first Christianity is useless here. We must accept the world's worst if we are to give it of our best. The stinging lash of humiliation and disillusionment, those unfortunate events which strip us of the seamless robe of convention and reserve, and expose us naked to the world in the weakness of our common

humanity, the wounds given by those we love best, the revelation that someone we had trusted could not be trusted any more, and the peculiar loneliness and darkness inseparable from some phases of the spiritual life, when it looks as though we were forsaken and our ultimate hope betrayed: all these are sufficiently common experiences, and all can be united to the Cross. Here again Christ remains within our limitations. He hallows real life, and invites us to hallow it by the willing consecration of our small humiliations, sacrifices and pains; transmuting them into part of that creative sacrifice, that movement of faith, hope and charity in which the human spirit is most deeply united to the Spirit of God.

And indeed, unless we can do this our world is chaos; for we cannot escape suffering, and we never understand it till we have embraced it, turned it into sacrifice, and given ourselves in it to God. Then, looking from this vantage-point upon the Crucifix, we see beyond the torment and the darkness, the cruel physical pain and its results. As in some of the great creations of mediaeval art, we are allowed to discern the peace of a divine and absolute acceptance, a selfless and abandoned love, tranquil, unstrained, strangely full of joy: the

joy of suffering accepted and transfigured by the passion of redeeming charity. And in the end, of course, we too only triumph by that which we can endure and renounce. The only victories worth having in any department of life must be won on Calvary.

There is a phrase which the Greek Liturgy constantly applies to God in Christ: "O Lord and Lover of Men!" The whole meaning and drama of the Passion is gathered up in that. The Evangelists' accounts—all the curt notes crowded together—reveal, when we take them separately and dwell upon them, the deep entrance into human suffering in all its phases, the utter self-giving to the vocation of sacrifice, of One Who is, in completeness, both the Lord and Lover of mankind. Consider some of these episodes. The anointing by the woman of Bethany, of one who never seemed more divine than at this moment, accepting so peacefully the menacing web of events that are closing in; and then even that gesture of love spoilt by the sordid displeasure of His own disciple. Then the incredible beauty of that two-fold act of selfless generosity, the Last Supper and the Washing of the Feet; the humble cleansing and feeding of the imperfect human creature, with its deep rever-

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"

## *Evelyn Underhill: Crucified*

ence for that human creature's limitations and concern for that human creature's needs. And then Gethsemane, the real crisis and victory. The first prayer of natural agony: "If it is possible, don't let this happen! I can't face it." And the second prayer: "If I must go through with this, Thy Will be done." Because of that scene, at the very heart of human suffering, even its rebellions and fears, we are never alone. We often feel that we make a mess of our suffering and lose the essence of sacrifice, waste our opportunity, fail God, because we cannot stand up to it. Gethsemane is the answer of the Divine Compassion to that fear.

After that, He seems to move with a strange serenity through the scenes of the Betrayal and the Trial. If we think of all these events as they actually were, crowded together, beating one after another in swift succession on a soul unique in its sensitiveness to evil, sorrow, and love, and remember that within them went forward the most crucial event in the history of man, we reach a new conviction of the mysterious energy of pain, its necessary presence in all deep religion. We sometimes think we need a "quiet time" before making a great spiritual effort. Our

Lord's quiet time was Gethsemane; and we know what that was like.

At all these points the soul's interior life is moulded very closely on its Pattern. We too, setting our face towards Jerusalem, must serve with humble self-oblivion up to the very end; meeting every demand on our patience and pity, and faithfully dispensing the Water of Life which may pour through us while leaving our own thirst unquenched. We must, when the moment comes for us, endure in apparent loneliness the assault of sin, agony, and darkness. We too must elect for the Will of God when it means the complete frustration of our own efforts, the apparent death of our very selfhood; and only so enter into the life-giving life. We cannot expect to reflect the joy and the power of that strange victory, if we dodge the pain and conflict in which it was won. Prayer in darkness and forsakenness, the complete disappearance of everything that could minister to spiritual self-love, humiliating falls and bitter deprivations, the apparent failure even of faith, buffetings of Satan renewed when least expected, long sojourn in that solitary valley where Christian "was so con-founded that he did not know his own voice": these are all part

of that long process, which sometimes seems like a plodding journey and sometimes like a swaying battle, through which the mighty purposes of the Divine Charity are fulfilled in human souls.

All this, the Creed assures us, is part of the inner life of man. Little wonder that the Christian must be sturdy about it; fit for all weathers, and indifferent to his interior ups and downs. Umbrellas, mackintoshes and digestive tabloids are not issued to genuine travellers on this way. Comfort and safety-first must give place to courage and love, if we are to become—as we should be—the travelling agents of the Divine Charity. If the road on which we find ourselves is narrow, with a bad surface and many sudden gradients, it is probably the right route. The obvious and convenient by-pass which skirts the worst hill also by-passes the city set upon the hill: the City of the Contemplation of the Love of God. It gives a very nice general view to the pious motorist; but those who want to enter the City must put up with the bad approach. After a certain point the right road is marked "unfit for motors and the traveller must go forward alone.



"... AT THE VERY  
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EUNTES IN MUNDUM UNIVERSUM  
GO YE INTO ALL THE WORLD

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*One of our Congregations—St. Mark's, Victoria—has a very close relationship to Archbishop James Provenca of the APCCK and, with Archbishop Haverland's approval, is strongly supported by him.*

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### Fr. Robert's Remarks

mas, Holy Cross is also less commonly known as "Roodmas".)

For this feast our prayer book provides the Collect (p. 321): "O Blessed Saviour, who by thy cross and passion hast given life unto the world: Grant that we thy servants may be given grace to take up the cross and follow thee through life and death; whom with the Father and the Holy Spirit, we worship and glorify, one God, for ever and ever. *Amen.*"

Charles William Everest, wrote, "Take up thy cross, the Saviour said, If thou wouldst my disciple be; deny thyself, the world forsake, And humbly follow after me." (#589) A few verses later, he reminds us that the cross is not an optional extra for us.: "Take up thy cross and follow Christ, Nor think till death to lay it down; For

only he who bears the cross May hope to wear the crown."

Everest's verses resonate with St. Paul's admonition in 2 Tim.2:12.: "If we suffer, we shall also reign with him: if we deny him, he also will deny us:" and likewise with Thomas à Kempis' advice in the Imitation of Christ, "Suffer with Christ, and for Christ, if you wish to reign with Christ."

St. Josemaria Escriva, the founder of Opus Dei, wrote in his little book *The Way* (#178), "When you see a poor wooden Cross, alone, uncared-for, and of no value... and without its Crucified, don't forget that that Cross is your Cross: the Cross of each day, the hidden Cross, without splendour or consolation..., the Cross which is awaiting the Crucified it lacks: and that Crucified must be you."

Holy Cross certainly offers plenty to think about..

What does it all mean for you and for me?



### The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
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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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