

# THE TRADITIONAL ANGLICAN NEWS

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings; the Lord be with you!

Years ago, Joyce and I used to travel to Sturgeon Falls, a community between Sudbury and North Bay, ON, to enjoy a visit with Fr. Byron and Susan Woolcock. While there we would celebrate the Eucharist in the small chapel in their home. For a couple of years, it happened that our visit was on Advent IV or perhaps the Monday or Tuesday following. Regardless, it was the set of propers for Advent IV (BCP p. 102-3) that we used.

One moment in the Gospel reading that stands out for me is when “John [the Baptist] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. An image that always comes to mind is the image of John in Mattias Gruenewald’s Isenheim Altar—a picture of part of which was included in the June 2015 issue of the newsletter. (A cropped section is included with this column on page 5.)

While his presence at the foot of the Cross is anachronistic from the point of view of pure chronology, theologically, John stands pointing to Jesus on the Cross with his right hand and holding the Scripture in his left hand as if to say, You are the Lamb of God fulfilling the prophecies of the Scriptures.

There is another moment—not, I think, less significant—in the life of John the Baptist. It is that moment which is described in St. John’s Gospel chapter 3.27-36. This whole reading is important but I want to draw your attention to verses 28 and 29:

(Continued on page 4)

## *Fr. James Chantler: The Feast of St. Stephen*



FR. JAMES CHANTLER

In this morning’s liturgical Gospel, Jesus reminds the Scribes and Pharisees that GOD’s messengers have been treated harshly in the past and that there is always a reckoning for the unrighteous. He is also prophesying that the reigning Jewish Establishment would persecute and even kill the prophets, wise men and scribes whom GOD would send unto them. Most importantly this is a prophesy of Christ’s own death and once this had come about it should have been a wake up call for the Establishment that His prophecy was true but it remained unheeded. Their stubborn resistance to heed the call of GOD (who had humbled Himself to stand before them) and their savage reaction to Him and His Apostles and disciples whom He sent to them was to have consequences.

Some forty years after the death of Our Lord the Romans were to reduce Jerusalem to rubble: another part of the prophecy fulfilled as Jesus had warned them that their house “would be left desolate.”

Today we commemorate the martyrdom of Stephen and we need to be mindful that his martyrdom was the fulfillment of Christ’s

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### *Fr. James Chantler: The Feast of St. Stephen*

prophecy regarding the persecution of those whom He would send to His chosen people Israel. Stephen was the first to die which is why we refer to him as the protomartyr but countless others suffered too though not all were martyred.

The Acts Of The Apostles, which we read from today, describes the ferocity of the attacks upon the disciples of Christ. Much of the nation of Israel had fallen so far from The Law and The Prophets that they were gripped in a sort of passionate insanity. In Acts chapter 5 we find the Jewish Establishment getting increasingly worried that the number of souls won for Christ was growing rapidly: especially amongst the common folk. When the Elites tried to engage the Apostles (and their companions which counted Stephen in their ranks) in an effort to stem the advancement of their sacred mission they found that Peter and the brethren would not back down. The authorities were minded to put them to death but they received good counsel from Gamaliel the Pharisee: “refrain from these men and let them alone for if this counsel or this work be of men it will come to nought but if it be of GOD ye cannot overthrow it.” The Council accepted Gamaliel's advice in part and decided to not proceed with the executions but in their wickedness they still commanded those who spoke in Jesus' Name to be silent and beat them before they were released. Despite having just been threatened and beaten the disciples of Christ departed from the presence of the Council rejoicing that they were counted worthy to suffer shame on behalf of the Lord and they continued “daily in the Temple and in every house to teach and preach Jesus Christ.”

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Even though the early Church was under intense pressure from the authorities the number of disciples was multiplying. The Apostles needed assistance so they asked the brethren to consider nominating men from their ranks which the Apostles could appoint as their helpers. The brethren were pleased to choose seven men which the Apostles ordained. Stephen was one of the seven and with an increase of clergy the budding Church prospered even more. Stephen was “full of faith and power and did great wonders among the people” which annoyed certain officials at the Greek speaking community's Synagogues. They initiated a dispute with Stephen but “they were not able to resist the wisdom and the spirit by which he spake.” This witness of Stephen would (and did) lead rational and GOD fearing Jews to think that Stephen and his companions were on to something or at the very least cause them to recall the advice of Gamaliel but as I said earlier many could not overcome their stubbornness and consumed by their own wickedness they resolved to set up false witnesses in order to see Stephen convicted of blasphemy. When Stephen was brought before the Council all that sat there examining him “saw his face as it had been the face of an angel” yet they were enraged that he dared rebuke them for resisting the will of GOD and denying His Son. They ordered him dragged out of the city and stoned him to death and with his dying breath Stephen prayed for his murderers just as Our Lord prayed for those who had falsely accused Him and sentenced Him to death.

There are plenty of people in our own time who mimic the behaviour of the Jews who refused to heed the call of GOD's messengers. What they all have in common is that they all have no interest in keeping GOD's holy Will and Commandments and if

## *Fr. James Chantler: The Feast of St. Stephen*

they even pretend to be believers it is only to gain preferment so they can use the Church to advance their worldly ends. They would disguise their ideas in religious sounding language to deceive people and lead them astray and if they are unsuccessful they will not hesitate to persecute just as the Jewish Establishment did with St. Stephen. The message Christ imparts in His prophecy extends into our own times: we must all resort to our Lord as chicks to a mother hen. We cannot follow those who have been gripped by the insanity of their own passions: the devices and desires of their sinful hearts. It may be that we will have to suffer, in fact we should expect it, but it likely won't be as severe as what Stephen suffered and it surely won't be as bad as the suffering we'd experience if we turned our backs on GOD.

May we, like Stephen, fix our gaze upon our future with GOD in heaven always trusting in His delivering us from evil for it is only under His protection that we find our refuge. Amen.



## *Bonnie's Reflections: "DON'T YOU KNOW THERE'S A WAR ON?"*



MRS. BONNIE IVEY

This phrase originated in Britain during the Second World War, and was used to rebuke anyone who complained about difficult circumstances. Today we are living in a different kind of war, a spiritual war. Most people don't know it. It is as though we were born in a prisoner of war camp, but think we are living in freedom, in total control of our own lives.

**"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light..."**  
(Collect for the First Sunday in Advent: repeated throughout the season.)

A recurring theme in the Bible is the opposition of darkness and light. Jesus said "I have come into this world as a light, so that no one who believes in me should stay in darkness." (John 12:44) Light is associated in the Bible with life, truth, and living in accordance with God's pattern for our lives. Darkness is linked with ignorance, evil, death, separation from God. Satan's kingdom is the kingdom of darkness. Paul was sent as a missionary to "...open their eyes so that they may turn from darkness to light and from the power of Satan to God..." (Acts 26:18) When someone is totally unaware of something, we say "He's in the dark". Satan's intention is to keep us in the dark about spiritual warfare. Some of his works of darkness include persuading people to lie about God, and weakening the faith of others so they accept these lies. Every war includes propaganda and "disinformation." The media, especially social media, increasingly promote lies about God and those who serve him.

MAY WE, LIKE  
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## *Bonnie's Reflections: "Don't You Know There's A War On?"*

Even worse, there is a Fifth Column operating within the church as a whole, and even inside ourselves. A Fifth Column is defined as "a group of secret sympathizers or supporters of an enemy that engages in espionage or sabotage within defense lines or national borders." This clandestine force is called by scripture "The Flesh". It represents our natural inclinations. Some of these are good; some not. You may not act out your road rage when provoked, but still use choice insults under your breath. But Jesus warns against judging another to be a fool. How often we excuse our behavior with phrases like "Everyone does it. Nobody will miss it. She'll never know. It's harmless. Just one look. I was drunk at the time. It's your word against mine. The guy owes me. She had it coming. I don't feel like it." This is the flesh talking. Christians have been led far from God by this voice.

How do we remain true to our loyalty as Christians? The first step is "**casting off the works of darkness**". Do I need help to learn what God has said about this matter? Do I need to repent? Do I need to seek counsel from a spiritual advisor? Do I need to receive the Sacrament of Reconciliation?

**We need to put on the armor of light.** The Prayer Book emphasizes this during Advent, the season in which we not only anticipate Christ's incarnation, but reflect on his coming again as our Judge on the Last Day. The phrase comes from Paul's letter to the Romans, chapter 13. Paul paints the scene in an armed camp. Dawn is coming, enemies approaching. The watchman cries "Wake up! Put on your armor!" This is what Christians need to do. In Ephesians 6:10-18 he goes into more detail about spiritual armor. This is essential knowledge. Many books and online Bible studies are available to us. Ask your pastor to preach about it. I will mention one piece of armor now: the belt of truth.

Soldier, you need a belt. If you don't have this, Satan can catch you with your pants down. You will trip and fall. You will have nothing on which to hang your spiritual weapon, the sword of truth, "which is the word of God." (Eph.6:14) In this world of misinformation and opinion, we need solid knowledge of what God has said. Without it we risk being deceived and drawn away from our Lord.



## *Fr. Robert's Remarks*

... Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

We are approaching the end of Advent; almost at Christmas—the celebration of the Nativity of our Lord and Saviour, Jesus Christ—and the Prayer Book draws our attention to the Lamb of God and I am drawing your attention to the Bridegroom. Why? Well, it is important and it is not irrelevant to Christmas; it is just not the popular interpretation of it.

"THE REASON THE  
SON OF GOD  
APPEARED WAS TO  
DESTROY THE WORKS  
OF THE DEVIL." (1  
JOHN 3:8)  
—————  
"IN HIM WAS LIFE,  
AND THAT LIFE IS THE  
LIGHT OF MEN. THE  
LIGHT SHINES IN THE  
DARKNESS, AND THE  
DARKNESS HAS NOT  
OVERCOME  
IT." (JOHN 1:4-5)



## Fr. Robert's Remarks

Dr. Brant Pitre, a Scripture professor at Notre Dame Seminary in New Orleans, Louisiana, has written a great little book *Jesus the Bridegroom: The Greatest Love Story Ever Told* \*. He begins his *Introduction* with a discussion about a crucifix:

“What do you see when you look at a crucifix? Different people see different things. Do you see a brutal execution of an ancient Jewish man at the hands of the Roman authorities? Or the unjust punishment of a great teacher, who was tragically misunderstood by the leaders of his day? Do you see the martyrdom of the Jewish Messiah, who was killed for claiming to be “the king of the Jews”? Or the sacrifice of the divine Son of God, who willingly took upon himself the sins of the world?

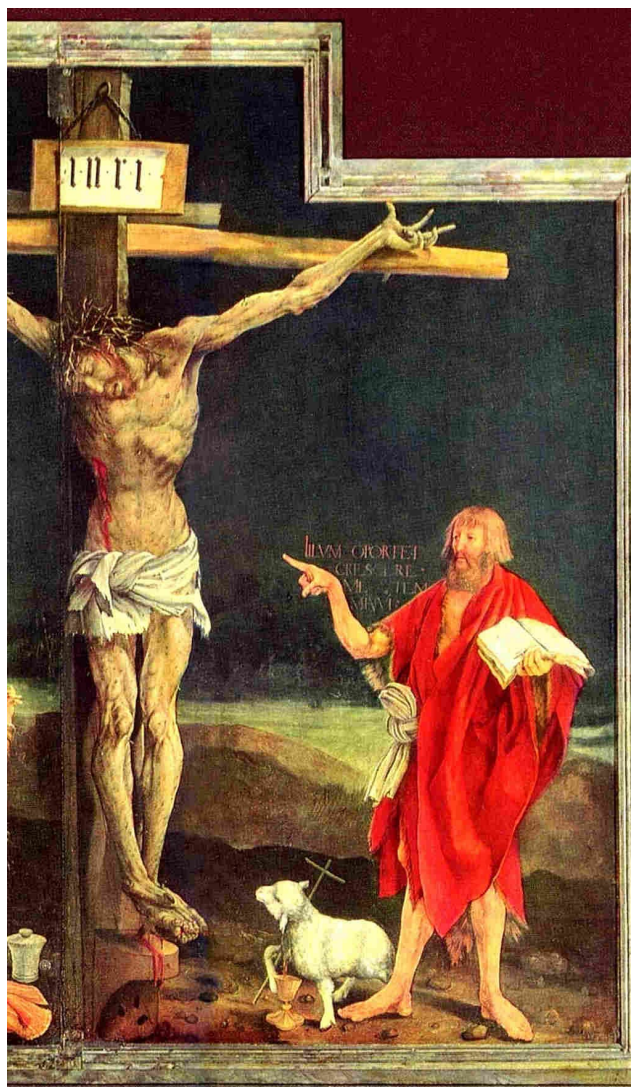
In the first century A.D., the apostle Paul—a former disciple of the Jewish Rabbi Gamaliel—saw all of these things. But he also saw something more in the crucifixion of Jesus of Nazareth. Paul saw *the love of a bridegroom for his bride*. In one of the most famous (and controversial) passages he ever penned, the apostle describes the passion and death of Jesus in terms of the love of a husband for his wife. (p1)

Pitre quotes from Ephesians 5.21-27, 32 which you can look up for yourself. The quote closes with the words, “This is a great mystery, and I mean in reference to Christ and the church.” (p2)

He goes on to make the point that he hopes to show in the book that

“it is precisely *because Paul was Jewish* that he saw the passion of Christ in this way. It is precisely because Paul knew Jewish Scripture and tradition that he was able to see the crucifixion of Jesus of Nazareth as more than just a Roman execution, an unjust martyrdom, or even the sacrifice of the Son of God. Because of his Jewish background, Paul saw the passion and death of Christ as the fulfillment of the God of Israel’s eternal plan to wed himself to humankind in an everlasting marital covenant. As we will see in this book, from an ancient Jewish perspective, in its deepest mystery, all of salvation history is in fact a *divine love story* between Creator and creature, between God and Israel, a story that comes to its climax on the bloody wood of a Roman cross. (p3)

As one reads the Scriptures, it is hard to miss the very many references to the spousal relationship between God and his people. As he develops his book, Dr. Pitre ranges throughout the Scriptures.



DETAIL FROM THE ISENHEIM ALTARPIECE BY  
MATTIAS GRUENEWALD

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He begins with a study of the notion of “covenant” as a “sacred family bond *between persons, establishing a permanent and sacred relationship*”(p10) .

This is established at Mount Sinai. Rabbi Jose, a later Jewish writer taught in a comment on Exodus 19.17 that “*‘The Lord came from Sinai,’ to receive Israel as a bridegroom comes forth to meet the bride.*” (p13)

An important point is made about spiritual adultery and idolatry.

From an ancient Jewish perspective, if we look at the God of Israel as the divine Bridegroom, then this changes not only the way we see the Creator, but also the way we see transgressions against God, which we call “sin.” For if the God of Israel is not just a Creator, or a Lawgiver, but the Bridegroom, the *sin is not just the breaking of a rule or a law, but the betrayal of a relationship.*”

Immediately this leads into the episode of the golden calf even while Moses is on the Mount Sinai.

There is much made in the prophets of the spousal theme including prophecies of the New Covenant and “The Forgiven Bride.” The book—*The Song of Songs*—focuses on the spousal theme. The veneration of *Song of Songs* by the Rabbis was huge.

“[F]rom the perspective of Rabbi Akiba, anyone who treats the Song of Songs as if it is just another popular “love song” is gravely mistaken. Far from being the most profane book in the Bible, the Song of Songs is the most holy, because it is really about the spousal love of God.” (p21)

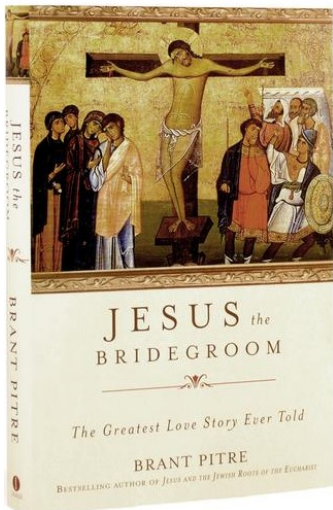
The theme of the book is developed through chapters, “Jesus the Bridegroom”, “The Woman at the Well”, “The Crucifixion”, “The End of Time”, “The Bridal Mysteries”, and “Beside the Well with Jesus.”

This book is fascinating and well worth the study—especially given the importance that the Scriptures—in both the Old and New Testaments—themselves assign to the topic.

Pitre lets us know that

“...when seen through ancient Jewish eyes, Jesus of Nazareth was more than just a teacher, or a prophet, or even the Messiah; he was *the bridegroom God of Israel come in the flesh*. As the Bridegroom Messiah, his mission was not just to teach the truth, or proclaim the kingdom, but to forgive the sinful bride of God and unite himself to her in an everlasting covenant of love. In the words of the *Catechism of the Catholic Church*:

The Son of God, by becoming incarnate and giving his life, has united to himself in a certain way all mankind saved by



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him. ...The entire Christian life bears the mark of the spousal love of Christ and the Church. (CCC 1612, 1617)"

Without Christmas there would be none of this!

Now on a very different topic or at least approach to things: cartoonists. There are two cartoonists whose work I have always enjoyed. Johnny Hart's strip *BC* would be one; the other would Charles M. Schultz's *Charlie Brown*. Both were Christians; neither shied from controversy, though neither sought controversy for controversy's sake; and both of them departed this life.

The December issue of *The Interim*, Canada's Pro-Life newspaper, has an article by Michael Taube, "Celebrating Christmas with Johnny Hart and B.C." The particular cartoon from 1992, made the connection between the Star and the Cross. I leave that one for you to follow up on if you like.

The other is wonderful 1965 animation *A Charlie Brown Christmas* by Charles (aka Sparky) Schultz. Charlie Brown has just asked, if anybody really knows what Christmas is all about. Linus—you remember Linus; he could never be detached from his security blanket—offers and recites the piece from St. Luke's Gospel (2.8-14) where the angels appear to the shepherds.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, [and note that, at this point, Linus has dropped his blanket behind him -- ed.] Fear not; for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace and goodwill towards men."

Linus finishes by saying,

"...That's what Christmas is all about, Charlie Brown."

There has been a lot of fear-mongering, lately; It is always there, I guess. We see evidence of it in the news every day—but there are some particularly outstanding examples of it during election cycles. (Brexit in the UK did pretty well on its own.) That the Canadian Immigration website crashed by 23:00 on election night in November seems to witness to this fear—I seem to remember that there were 250,000 unique visits to the website that night. Canada does not do any better. Even Parry Sound, a place of about 6500 people, experienced a huge outpouring of fear and hatred



FROM *A CHARLIE BROWN'S CHRISTMAS*  
09/12/1965



### *Fr. Robert's Remarks*

from a small group of people this fall when we brought in 2 families of Christian Syrian refugees.

St. Paul wrote to Timothy reminding him : “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” It was a message that got through to Linus.

Recently I listened to a talk in which the speaker made the point that there are 365 times in the Bible in which “Fear not!”, “Don’t be afraid” “Be of good courage,” or similar variants appear—one for each day of the year!

So, fear not! Merry Christmas!



\* Pitre, Brant *Jesus the Bridegroom: The Greatest Love Story Ever Told*; Image; ISBN 978-0-7704-3545-5; 2014, pp 198

FEAR

NOT!



*May you  
have a  
Blessed &  
Holy  
Feast of  
the  
Nativity!*



*The Rev. Vernon Staley: The Christian Way—Serialized*



The Rev. Vernon  
Staley

**Daily Prayers**

Pour out your hearts before Him.

**Intercessions.**

**FOR THE CHURCH.**

O LORD, let thy continual pity cleanse and defend Thy Church ; and because it cannot continue in safety without Thy aid, preserve it evermore by Thy help and goodness ; through Jesus Christ our Lord. Amen.

**FOR THE CLERGY.**

O GOD, the Pastor of Thy people, look in mercy on our bishop, and the clergy of this parish ; and evermore guide, defend, comfort, and sanctify them. Bless them in all their work, and bring them with the souls committed to their charge to eternal life ; for Jesus Christ's sake. Amen.

**FOR MISSIONARIES.**

REMEMBER, O Lord, Thy servants the clergy and all whom Thou hast called to labour amongst the heathen in foreign lands; that by them Thy holy Name may be glorified, and Thy kingdom enlarged; for Jesus Christ's sake. Amen.

**FOR SINNERS.**

ALMIGHTY God, hear our prayers for the conversion of all who sin against Thee, or neglect to love and serve Thee. Give them true repentance, and an earnest desire to devote themselves to Thy service; for Jesus Christ's sake. Amen.

**FOR THE SICK AND DYING.**

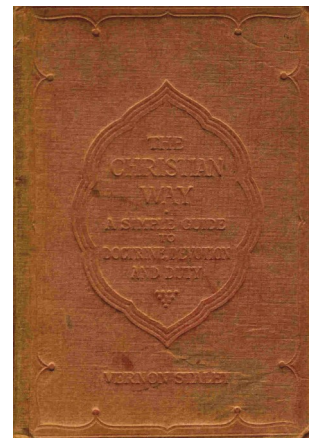
HEAR our prayers, O Lord, on behalf of all sick or dying persons ; and, if it shall please Thee, restore them to their former health, that they may evermore give thanks to Thee. But if it is Thy will that they should not recover, grant that they may make their peace with Thee before they die : deliver them from all evil and sin, and grant them a happy end; for Jesus Christ's sake. Amen.

**FOR PARENTS.**

O GOD, send Thy blessing upon my father and Mother; make me loving, obedient, and helpful to them : and preserve them safe to everlasting life; for Jesus Christ's sake. Amen.

**FOR A FRIEND.**

O GOD, I pray Thee for my friend . . . Bless him abundantly, and guide and save *him*. Help us to love each other in Thee and for Thee ; and bring us together to Thy feet in heaven ; for Jesus Christ's sake. Amen.



*The Rev. Vernon Staley: The Christian Way*

FOR THE DEPARTED.

REMEMBER, Gracious Lord, the souls of Thy servants . . . Who have gone before us in Thy faith and fear ; Grant unto them light, peace, and rest in Christ, and Thy mercy at the day of judgement, for His sake. Amen.

THE LORD'S PRAYER.  
AN ACT OF INTERCESSION.

**Our Father Which art in heaven.**

O God, Who though Thou art everywhere, hast taught us that heaven is Thy throne and earth Thy footstool, I lift up my soul unto Thee in prayer. O heavenly Father, in Thy love and goodness, Thou hast made me Thy creature by nature, and Thy child by grace. I now offer to Thee the prayer which Thy Son Jesus Christ has taught, for myself and for all Christians, Thy children, my brethren. Bow down Thine ear, O Father, and hear me, Thy child.

**Hallowed be Thy Name.**

I pray that Thou mayest be adored, loved, honoured, and. served throughout all the world. O God thou art my God.

**Thy Kingdom come.**

Reign, I pray thee, O Lord, in every heart, and bring us to Thy feet hereafter, to reign with Thee in glory. Thou art Lord of all.

**Thy will be done in earth, as it is in heaven.**

May all men obey Thee and do Thy will on earth, with the love and faithfulness and joy with which Thy holy angels serve Thee in heaven.

**Give us this day our daily bread.**

Day by day give us what we need for our bodies, and Thy word and Thy grace to be the food of our souls. The eyes of all wait upon Thee, O Lord.

**And forgive us our trespasses, as we forgive them that trespass against us.**

Give us true repentance, and the forgiveness of all our sins ; and incline our hearts to be merciful to any who may wrong us, lest we beg for Thy mercy in vain.

**And lead us not into temptation.**

Pity our weakness, and hinder temptation, and grant us Thy grace that we may overcome such temptations as are needful to try our virtue. May we endure unto the end, and be faithful unto death.

**But deliver us from evil.**

Deliver us from the miseries of this life, from the enemies of our salvation, from all sin, and from eternal damnation. O Lord, in Thee have I trusted : let me never be confounded.

*THY KINGDOM COME.*

*REIGN, I PRAY THEE,*

*O LORD, IN EVERY*

*HEART, AND BRING*

*US TO THY FEET*

*HEREAFTER, TO*

*REIGN WITH THEE IN*

*GLORY. THOU ART*

*LORD OF ALL.*

## *The Rev. Vernon Staley: The Christian Way*

**Amen.**

Graciously hear me, O heavenly Father, and fulfil my petitions, as Thou seest to be good ; through Jesus Christ, Thy Son, our Lord.

### **Prayers before Confirmation.**

*To be said often from the time notice is given to prepare for Confirmation, until the day you are confirmed.*

O GOD, forasmuch as without Thee I am not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule my heart ; through Jesus Christ our Lord.. Amen.

O LORD Jesus Christ, Who according to Thy promise didst send down Thy Holy Spirit upon Thy Church ; Prepare my heart and soul, that they may become clean and fit to receive that same Holy Spirit in Confirmation. Lord, I am not worthy to receive this so great Gift, because of my sins. Help me to repent, and grant me pardon. Give me grace to come to Confirmation with that humility, faith, and devotion, which are pleasing to Thee. Amen.

O HOLY Spirit, prepare my soul for Thyself, and confirm me with Thy sevenfold gifts. I desire to give myself to Thee and to Thy service. Let me evermore be subject to Thee, following Thy holy guidance, that I may never in any way grieve Thee. Amen.

*You may add the hymn, " Come, Holy Ghost . . . " .*

*Continued next month*



## *St. Bernard of Clairvaux: On Loving God—Serialized*



**ST. BERNARD OF  
CLAIRVAUX**

**1090–20/08/1153**

### **Chapter V. Of the Christian's debt of love, how great it is**

From the contemplation of what has been said, we see plainly that God is to be loved, and that He has a just claim upon our love. But the infidel does not acknowledge the Son of God, and so he can know neither the Father nor the Holy Spirit; for he that honoureth not the Son, honoureth not the Father which sent Him, nor the Spirit whom He hath sent (John 5:23). He knows less of God than we; no wonder that he loves God less. This much he understands at least--that he owes all he is to his Creator. But how will it be with me? For I know that my God is not merely the bounteous Bestower of my life, the generous Provider for all my needs, the pitiful Consoler of all my sorrows, the wise Guide of my course:

but that He is far more than all that. He saves me with an abundant deliverance: He is my eternal Preserver, the portion of my inheritance, my glory. Even so it is written, 'With Him is plenteous redemption' (Ps. 130:7); and again, 'He entered in once into the holy place, having obtained eternal redemption for us' (Heb. 9:12). Of His salvation it is writ-

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## *St. Bernard of Clairvaux: On Loving God*

ten, 'He forsaketh not His that be godly; but they are preserved for ever' (Ps. 37:28); and of His bounty, 'Good measure, pressed down and shaken together, and running over, shall men give into your bosom' (Luke 6:38); and in another place, 'Eye hath not seen nor ear heard, neither have entered into the heart of man, those things which God hath prepared for them that love Him' (I Cor. 2:9). He will glorify us, even as the apostle beareth witness, saying, 'We look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body' (Phil. 3:20f); and again, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us' (Rom. 8:18); and once more, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen (II Cor. 4:17f).

'WHAT SHALL I  
RENDER UNTO  
THE LORD FOR  
ALL HIS  
BENEFITS  
TOWARDS ME?'  
(Ps. 116:12).

'What shall I render unto the Lord for all His benefits towards me?' (Ps. 116:12). Reason and natural justice alike move me to give up myself wholly to loving Him to whom I owe all that I have and am. But faith shows me that I should love Him far more than I love myself, as I come to realize that He hath given me not my own life only, but even Himself. Yet, before the time of full revelation had come, before the Word was made flesh, died on the Cross, came forth from the grave, and returned to His Father; before God had shown us how much He loved us by all this plenitude of grace, the commandment had been uttered, 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might' (Deut. 6:5), that is, with all thy being, all thy knowledge, all thy powers. And it was not unjust for God to claim this from His own work and gifts. Why should not the creature love his Creator, who gave him the power to love? Why should he not love Him with all his being, since it is by His gift alone that he can do anything that is good? It was God's creative grace that out of nothingness raised us to the dignity of manhood; and from this appears our duty to love Him, and the justice of His claim to that love. But how infinitely is the benefit increased when we bethink ourselves of His fulfillment of the promise, 'thou, Lord, shalt save both man and beast: how excellent is Thy mercy, O Lord!' (Ps. 36:6f). For we, who 'turned our glory into the similitude of a calf that eateth hay' (Ps. 106:20), by our evil deeds debased ourselves so that we might be compared unto the beasts that perish. I owe all that I am to Him who made me: but how can I pay my debt to Him who redeemed me, and in such wondrous wise? Creation was not so vast a work as redemption; for it is written of man and of all things that were made, 'He spake the word, and they were made' (Ps. 148:5). But to redeem that creation which sprang into being at His word, how much He spake, what wonders He wrought, what hardships He endured, what shames He suffered! Therefore what reward shall I give unto the Lord for all the benefits which He hath done unto me? In the first creation He gave me myself; but in His new creation He gave me Himself, and by that gift restored to me the self that I had lost. Created first and then restored, I owe Him myself twice over in return for myself. But what have I to offer Him for the gift of Himself? Could I multiply myself a thousand-fold and then give Him all, what would that be in comparison with God?





## *From the Parishes*

### Parishioner Honoured for Lifetime Achievement

A founding member of St. Matthew the Apostle in Ottawa was recently honoured at City Hall for his work in preserving and strengthening the Cree language, one of the major indigenous languages of Canada. Prof. Douglas Ellis, former Chairman of Linguistics at McGill University, presented his three volume university level Cree language course “Spoken Cree” as well as a copy of his “Cree Legends and Narratives from the West Coast of James Bay” to Mayor Jim Watson and the CEO of the Ottawa Public Library, Ms. Danielle McDonald.

Dr. Ellis presented the recently completed work as his personal gift to the Ottawa Public Library to commemorate the 150<sup>th</sup> birthday of Canada being celebrated in 2017. Oral tapes of the language are freely available on the internet.

In his remarks of appreciation Mayor Watson stated, “The volumes presented today are acknowledged as being of the first importance in preserving and strengthening an important indigenous language. Through his work Dr. Ellis has saved a priceless part of our cultural heritage and preserved forever a rich chapter in the story of Canada.”

The Cree language made a major contribution to opening up Canada’s north and west and it reflects a rich and varied culture that existed well before European contact. Dr. Ellis mastered the language when he lived on James Bay for three years in the 1950’s as an Anglican missionary with his wife Joan. The volumes he wrote and presented represent a lifetime of study, learning and listening.

Mayor Watson presented a beautifully framed Certificate of Appreciation to Dr. Ellis and thanked him again, “for this handsome and magnificent gift. It will hold an honoured place in the collections of the Ottawa Public Library.”

In her remarks of thanks Ms. McDonald called the volumes presented “a linguistic treasure” and “a major contribution to the preservation and documentation of Cree language and culture”. She concluded, “It is very appropriate that one of our founding lan-



**MAYOR JIM WATSON, DR. DOUG ELLIS, MS. DANIELLE MCDONALD, FATHER PETER JARDINE AND EVENT ORGANIZER ALLAN HIGDON TAKE A MOMENT TO CELEBRATE DR. ELLIS'S CERTIFICATE OF LIFETIME ACHIEVEMENT.**

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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### *From the Parishes*

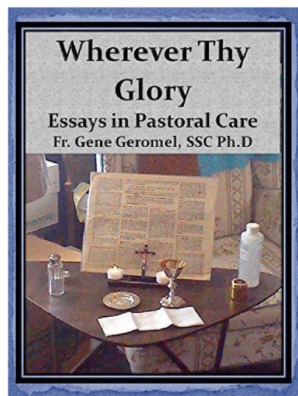
guages should be suitably recognized as we celebrate such a significant milestone in our nation's history as our 150<sup>th</sup> birthday."

The presentation was followed by a reception attended by many colleagues, friends and fellow parishioners of St. Matthew the Apostle congregation in Ottawa.



*(I was most happy to write a letter of congratulations to Dr Ellis on behalf of the TACC. rshm+.)*

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