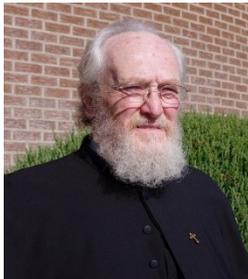


THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2017

VOLUME 5, ISSUE 8

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

The period of this issue of the Newsletter begins with the Falling Asleep of the BVM and ends with the Feast of the Exaltation of the Holy Cross.

We began the celebration of The Falling Asleep of the Blessed Virgin Mary (also called the Dormition or the Assumption) last evening. The 2nd Lesson at the 1st Evensong of the Falling Asleep of the Blessed Virgin Mary—was St. John 19.25-27. You remember this one; it's that moment when Jesus looks down from the Cross and, in the presence of witnesses, commended His Mother into a new, maternal relationship with St. John and St. John into a new filial relationship with

Jesus' Mother Mary.

The First Lesson this morning was Genesis 28. 10-17—Jacob's Ladder and the First lesson this evening was Ezekiel 43. 27-44.4—the gate closed which none but the Prince may pass through. It's, perhaps, easy to see the connections with Jesus, Mary and John; but probably less so with these other readings.

(Continued on page 12)

Fr. Byron Woolcock The Journey and the Song: The Spirit of the Magnificat



FR. BYRON WOOLCOCK, TSF

"The donkey that carried Our Lady to Bethlehem took another form in my thoughts. For he carried The Word – a dumb animal carrying a Virgin who carried God – and so he was the carrier of God too. His bells were the first church bells, for Mary was the first church, the first tabernacle of Christ." (Catherine Doherty)

That caption is from a picture card by William Kurelek entitled "The Donkey Carrying God", sent to me once by our good Vicar General and picturing the donkey carrying a tabernacle containing the Blessed Sacrament (ed. See sidebar image on page 3). Moving more to my present theme of another journey I am sure my Franciscan Brother Peter Anthony would remind me it was likely the same

Bethlehem donkey that previously carried Mary and Jesus "to a town in the hill country of Judea" to greet Elizabeth and John Baptist! There our Blessed Mother gave us "her song", the lovely Magnificat, familiar to many Western Catholics at daily Vespers and (I believe) Matins for the East.

Good Pope Benedict wrote "Mary's Magnificat, at the distance of centuries and millennia, remains the truest and most profound interpretation of history". It is also a true and profound portrait of Mary and, therefore, of our own life pilgrimage and mission. "Poverty of spirit, Humility of heart and Patient endurance characterized Mary's life. In this she is the example of one in whom the Spirit of God dwells." (Mary's Song-Living Her Timeless Prayer. Sr. Mary Catherine Nolan, O.P.)

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	5
<i>The Rev. Vernon Staley: The Christian Way</i>	6
<i>Fr. Charles Warner: 40th Anni- versary of Congress of St. Louis</i>	7
<i>St. John Chrysostom: Excerpt from Homily XIX on Matthew</i>	10
<i>On the Lord's Prayer</i>	

Fr. Byron Woolcock The Journey and the Song

The Journey

“Mary’s greatness consists in the fact that she wants to magnify God, not herself.”

That quote, again from Pope Benedict, introduces well the very first sentence of the Magnificat. It also reminds us, with the entire Canticle, that Mary is the Ark of the New Covenant. Her journey to greet Elizabeth “in the hill country of Judea” (Lk. 1:39) recalls the journey of the first Ark of the Covenant to the house of Obed-edom (2 Sam.6:1-11). The other joyous parallels are outlined below;

“MARY’S
 GREATNESS
 CONSISTS IN THE
 FACT THAT SHE
 WANTS TO
 MAGNIFY GOD, NOT
 HERSELF.”
 POPE BENEDICT
 XVI

Golden Box: Ark of the Old Covenant	Mary’s: Ark of the New Covenant
Dressed as a priest, David danced and leapt in front of the ark (2 Sam. 6:14).	<i>John the Baptist – of priestly lineage – leapt in his mother’s womb at the approach of Mary (Luke 1:41).</i>
David asks, “How can the ark of the Lord come to me? (2 Sam. 6:9)	<i>Elizabeth asks, “Why is this granted me, that the mother of my Lord should come to me?” (Luke 1:43).</i>
David shouts in the presence of the ark (2	<i>Elizabeth “exclaimed with a loud cry” in the presence of Mary (Luke 1:42).</i>
The ark remained in the house of Obed-edom for three months (2 Sam. 6:11).	<i>Mary remained in the house of Elizabeth for three months (Luke 1:56).</i>
The house of Obed-edom was blessed by the presence of the ark (2 Sam. 6:11).	<i>The word blessed is used three times; surely the house was blessed by God (Luke 1:39-45).</i>
The ark returns to its home and ends up in Jerusalem, where God’s presence and glory is revealed in the temple (2 Sam. 6:12; 1 Kings 8:9-11).	<i>Mary returns home and eventually ends up in Jerusalem, where she presents God incarnate in the temple (Luke 1:56; 2:21-22).</i>

The Ark’s contents echo the theme;

The Word of God (Ten Commandments)	The Living Word (Jn. 1:1)
The Manna Bread	The Bread of Life (Jn. 6:48)
The Staff of Aaron that re-sprouted	The Ruler with the rod of iron who was raised to new life (Rev. 12:5).

Fr. Byron Woolcock The Journey and the Song

The theme of the Ark of the New Covenant begins, of course, at the Annunciation. In Luke 1:35 (KJV) Mary is told by Gabriel, “The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee”. I understand, from those blessed with more linguistic charisms, that the Greek episkiazein (overshadows) also appears in Exodus 40:35 and Numbers 9:18, 22 regarding the first Ark of the Covenant. Through the parallels already mentioned and the foundational “overshadowing” in Luke, we must hasten on to Revelation with Dr. Scott Hahn. He has a lovely CD entitled “Discovering the Biblical Significance of Mary” and has brought with him “into a fuller Catholicism” his gifts both of Biblical scholarship and Homiletical skill. Although his CD traces a long and fascinating Typology road we must follow the final destination to Rev. 11 and 12. Revelation 11:19 speaks of the temple of God opened in Heaven,” and there was seen in his temple the ark of his testament” (or “covenant” in Interlinear and other Versions). Also Dr. Hahn points out, “at this point many early Jewish Christians must have been waiting eagerly to see the long lost Ark of the Covenant, and all St. John can talk about is A Woman...”! (see Rev. 12:1) Here we recall the festival, Aug. 15, the Dormition/Assumption of Mary. Fr. Palmer, of course, puts it beautifully in his hymn, “Sing of Mary”. Echoing Psalm 45’s “queen in a vesture of gold at his right hand” verse 3 of his hymn says “where he welcomes home his Mother to a place at his right hand” and in verse 4, “Glorious Mother, now rewarded with a crown at Jesus’ hand.”

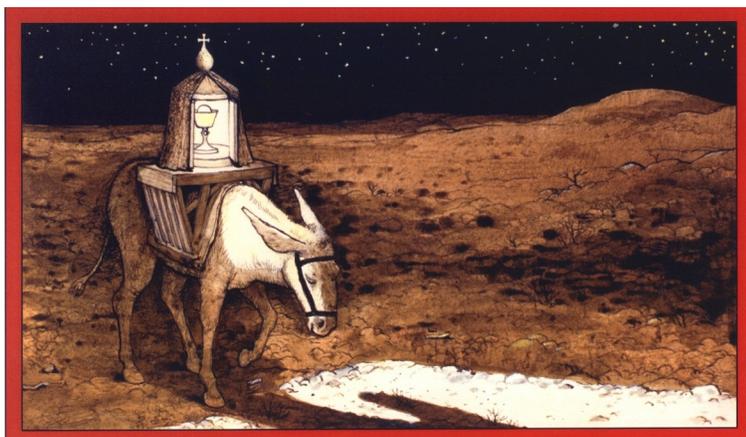
Thus, in closing this section, come two important reminders, (as usual, “from East and West”!)

“Every objection against devotion to Mary grows in the soil of an imperfect belief in the Son” (Archbishop Fulton Sheen).

“I remember entering a church some years ago and seeing an icon of Mary with open arms front and centre on the wall just behind the altar. My first impulse was to wonder why not Christ alone at that particular place in the church, though He was shown in a large circle superimposed over Mary’s heart. When I asked why she was so prominently featured the Christian scholar with me explained. What you see is the greatest evangelistic icon in the whole Church. What you see is Christ living as Lord in Mary’s life, and her outstretched arms are an invitation to you and me to let Him live in our lives as He has in hers.” (Fr. Peter Gillquist, St. Stephens Antiochian Orthodox Church).

The Song

It has been truly said “The Magnificat invites us to give birth to Christ in our lives”. Earlier I quoted from a book by Sr. Mary Catherine Nolan. Her book, for me, was the “justice and social action” side of the Magnificat. In the Psalms and Prophets and



Donkey Carrying God by William Kurelek

Fr. Byron Woolcock The Journey and the Song

throughout my ministry the Anawim, the little and humble People of God, the truly poor who depend totally on God for deliverance, predominate. (See also the Beatitudes.)

“Mary, daughter of Zion, personification of the faithful, lowly remnant people of Israel, is in solidarity with all who are in any way oppressed, but Mary’s Yes to God has put her in solidarity also with God’s action in bringing about the paradoxical social reversal which characterizes the Messianic Kingdom”. (Mary’s Song, Living Her Timeless Prayer). The second book I enjoyed for this article was simply titled “Magnificat” by Elizabeth Ruth Obbard, a Nun of the Carmelite tradition, stationed at beautiful Walsingham. In her book I found many wonderful quotes but this one is a great summary, or mirror of the Magnificat. “Israel in her chosen-ness, prefigures Mary, Bride of the Spirit, joyful Mother of the Church. As the Virgin daughter of Sion, Mary embodies the good tidings brought to the poor. She is the Woman sought out and loved, therefore she proclaims God’s mercy from generation to generation. Mary is a symbol of the Christian soul, an image of the undivided bridal love all should have for the Lord. She reveals the intimacy into which Christians are called, whatever their walk of life. She belongs to the Lord, body and soul” (Magnificat by Sr. Elizabeth Ruth Obbard).

“MARY IS A SYMBOL OF THE
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SR. ELIZABETH RUTH OBBARD

That quote could be read prayerfully with the Dormition/Assumption one by Archbishop Raya:

“In the dignity of such a woman, Mary, we can also fully understand the immeasurable dignity of womanhood and the grandeur of the female person. Here we experience, as a fact, that womanhood’s dignity is as lofty as the dignity that is in the manhood of Christ. As Christ ascended into the heavens to fill the universe with His own divine presence as man, so also Mary, as woman, was assumed into the same heavens to fill them with the glory of femininity. In the Mother of God, the female person appears to be what God intended her to be, a hymn of glory and exultation.” (*Theotokos. Mary Mother of Our Lord God and Saviour Jesus Christ*. Archbishop Joseph Raya)

May the Joy, Justice, Hope and Love of the Magnificat be yours as you pray it day by day with Mary and the Whole Church.



Notes:

1. I know, as you read, you have had the familiar words of the Magnificat in your memory. Likewise, as you know, Rev. 12:1, The Woman Clothed with the Sun...is indeed Mary. Although, due to Festival theme and space here, it is not fully outlined. “The Woman” is also Israel and The Church. In keeping with the rich symbolism of Revelation Pope Benedict (of course) says: “The early Church had no difficulty recognizing the Woman, on the one hand Mary herself and on the other hand the whole Church, the People of God of all times, the Church which in all ages, with great suffering brings forth Christ ever anew.” (General Audience, August 2006)



Bonnie's Reflections: *The Sword of Jesus*



MRS. BONNIE IVEY

“Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.”

In the tenth chapter of his gospel, Matthew gives us Jesus' address to his twelve core disciples, just before he sent them on a preaching journey without him. The reason for this crash course in ministry is given in the previous chapter, where Jesus tells them of his compassion on the Jews, who are “harassed and helpless, like sheep without a shepherd.” The disciples must learn on the job, to do as their master does.

Their mission will be a test of their faith, for they are to go with nothing in their pockets, no baggage. They will have to rely on the providence of God, shown through the generosity (or lack of it) in the villages they will visit. They must preach the near approach of the kingdom of God. They are to heal the sick, raise the dead, cleanse the lepers, and drive out demons. These are things their master has demonstrated. Now they have been given his authority to do the same. Jesus says he is sending them out like sheep among wolves. Where they meet resistance and rejection, they must wipe the dust of that place off their shoes, a symbolic act of separation from those who reject the word of God, and move on.



Jesus warns them; there *will* be controversy, arrest, betrayal, even death. If not on this journey, or not yet for these twelve men, in the future his disciples will endure such treatment. We can read about it in the book of Acts. We might see it on the news, today. This may even be part of our own future. What's the worst that can happen? That we are killed? Jesus says persecutors cannot kill our immortal souls. Not even a sparrow falls dead from a branch apart from God's plan. Jesus assures his disciples that they are more prized by God than many sparrows.

Because fallen humanity is hostile toward God, resistance to his message is to be expected. Jesus says he came not to bring peace, but a sword. Does this mean he has come to wage war on humans? No, for this sword is not a symbol of war, but a sign of division. In parables Jesus used other signs of division: a fishing net, from which desirable and uneatable fish are sorted; a shepherd separating sheep from goats; a farmer harvesting a crop but burning the weeds. These parables represent the selection of things, i.e. disciples, that have the desired qualities.

This sword cuts us free from appetites, ambitions, ideals, relationships, that prevent us from following Jesus. He seeks those who are willing to have a relationship with him that takes precedence over having our own way in everything. “Whoever does not take his cross and follow me is not worthy of me.” (Matt. 10:38) This cross is not some

Bonnie's Reflections: The Sword of Jesus

difficult thing we must drag around all our life, but a death. As in “firing squad”. Death to our selves.

When we decide to follow Jesus, we may encounter resistance, even hatred, from those near to us. Jesus quotes a list of family conflicts from the prophet Micah: “A man’s enemies will be the members of his own household.” (Micah 7:6) In our time that may mean family members who hold to a different religion. Or they might think we are “throwing ourselves away” by not dedicating ourselves to becoming rich and powerful. Some will accuse us of rigidity, lack of love, if we say certain behaviors are wrong. They may mock us for believing fairy tales. We might be called *evil*: Jesus was, and he says the pupil is not greater than the master.

In his first epistle, St. Peter tells us to be ready to share with people the reason for the hope that we have, but to do it “with gentleness and respect”. (1 Peter 3:15) If we fear having to speak up to defend our faith, let us remember what Jesus taught: “...do not worry about what to say or how to say it, for it will not be you speaking, but the Spirit of your Father speaking through you.” (Matt. 10:19)



ST. PHOTINI – THE WOMAN AT THE WELL

The Rev. Vernon Staley: The Christian Way—Serialized



THE REV. VERNON STALEY

Hymns,

Chosen for reflection & meditation

FOR TRUST IN JESUS.

1. JESU, Lover of my soul,
Let me to Thy bosom fly,
While the gathering waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

2. JESU, Lover of my soul,
Let me to Thy bosom fly,
While the gathering waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

3. Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stay'd,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

4. Plenteous grace with Thee is found,
Grace to cleanse from every sin;
Let the healing streams abound;
Make and keep me pure within;
Thou of Life the Fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

The Rev. Vernon Staley: The Christian Way

FOR A PURE HEART.

OH for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the Blood
So freely shed for me :

2. A heart resign'd, submissive, meek,
My dear Redeemer's throne ;
Where only Christ is heard to speak,
Where Jesus reigns alone :

3. A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within :

4. A heart in every thought renew'd,
And full of love divine ;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine.

5. Thy nature, gracious Lord, impart,
Come quickly from above ;
Write Thy new Name upon my heart,
Thy new best Name of Love.

IN TIME OF SORROW.

1. O LET him, whose sorrow
No relief can find,
Trust in God, and borrow
Ease for heart and mind.

2. Where the mourner weeping
Sheds the secret tear,
God His watch is keeping,
Though none else be near.

3. God will never leave thee,
All thy wants He knows,
Feels the pains that grieve thee,
Sees thy cares and woes.

4. Raise thine eyes to heav'n
When thy spirits quail,
When, by tempests driven,
Heart and courage fail.

5. When in grief we languish,
He will dry the tear,
Who His children's anguish
Soothes with succour near.

6. All our woe and sadness,
In this world below,
Balance not the gladness
We in heav'n shall know.

7. Jesu, Holy Saviour,
In the realms above
Crown us with Thy favour,
Fill us with Thy love.

ON GOING TO REST.

1. SUN of my soul, Thou Saviour dear,
It is not night if Thou be near :
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

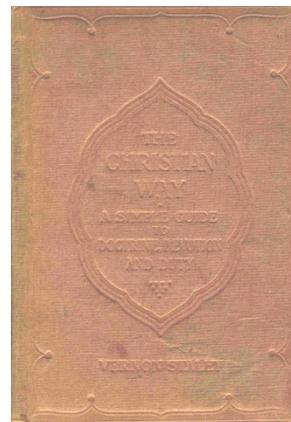
2. When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.

3. Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

4. If some poor wand'ring child of Thine
Have spurn'd to-day the voice Divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

5. Watch by the sick ; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night
Like infant's slumbers, pure and light.

6. Come near and bless us when we wake,
Ere through the world our way we take ;
Till in the ocean of Thy love
We lose ourselves in heav'n above.



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



FR. CHARLES WARNER

The Road To St. Louis

VII The 1976 ECUSA Minneapolis Convention

In September, 1965, the ECUSA House of Bishops had authorized the creation of the Committee to Study “*the Proper Place of Women in the Ministry of the Church*”ⁱ and it was clear that the Episcopal Church was moving gradually and inevitably toward the ordination of women to the priesthood. In both the 1970 and 1973 ECUSA General Conventions, women’s ordination came to a vote, but the deputies acted first and defeated it, making any vote by the bishops unnecessary.

However, by the 1976 ECUSA General Convention in Minneapolis, Minnesota, a majority of the bishops supported women’s ordination and the convention voted to approve the ordination of women to the priesthood and to the episcopate. The resolution added to the church canons the clause that the “*ordination requirements apply equally to women and men.*”ⁱⁱ Approval was won by majority in both houses with “*the clerical order voting 64 to 37 and the laity voting 60 to 38.*”ⁱⁱⁱ A motion by the Rev’d C. Brinkley to censor the ordinations of 15 irregular ordinations of women and declare that they were not valid priests was voted down by the Convention.

The Convention also conditionally approved a brand new Book of Common Prayer, which was doctrinally controversial. For many traditionalists, its “*modernized language (and, some felt, liberalized theology) replaced much of the touch of Archbishop Thomas Cranmer which still existed in the 1928 edition.*”^{iv} With large majorities the deputies rejected attempts to delay any “*consideration of the resolution or to amend it.*”^v

One of the amendments stated that the authority of the diocesan bishop would not be affected, which supported the view of Presiding Bishop Allin who recommended that women could be ordained in areas which would accept them. The other amendment pushed for women’s ordination to be entrenched into the church constitution. It would take two successive conventions before this came into effect in 1979.

Supporters of women’s ordination were ecstatic and it didn’t help the traditionalists that the Archbishop of Canterbury, the Most Reverend Frederick Donald Coggan (1909-2000) saw “*beneficial results*”^{vi} from the vote. In a speech to the Convention, Coggan recognized the tension caused by the decision to ordain women, but he urged everyone to continue to work together for “*mutual love and church unity*”^{vii} He also noted that tension between parties could be a good thing as it brings about a greater strength, comparing the situation to both ‘power and beauty’ and the need to understand the essential tension needed to pluck a stringed instrument.

Just prior to the convention, the FCC issued A Call to Anglican Integrity which presented a general listing of principles of faith and worship that the Episcopal Church should uphold. The ‘Call’ concluded with a “*subtle warning*”^{viii} that faithful Episcopala-



**THE MOST REV.
FREDERICK DONALD
COGGAN
ARCHBISHOP OF
CANTERBURY
(1974-1980)**

Fr. Charles Warner: Celebrating the 40th Anniversary

lians would no longer be members in the Episcopal Church, if the approval of women's ordination went ahead. After the vote, the FCC clearly stated that the Convention made "an "illegitimate decision" and is "null and void" and urged Episcopalians to join in boycotting it." ^{ix}

Another group, however, loyal to the establishment, known as the 'Coalition for the Apostolic Ministry' (CAM), called upon Episcopalians to be cautious and avoid making any unnecessary moves and that the church's bishops and priests continue to be "true shepherds of the flock."

The formation of the FCC had pushed Anglican Catholic identity further along and it became an attractive focal point for Catholic-minded Anglicans. Leaders like Du-Bois helped articulate and define Anglican Catholic identity through the Fellowship of Concerned Churchmen and its opposition to the change being made in the Episcopal Church. Because of the events that took place at the Minneapolis convention, the FCC was then able to focus more on what they believed in, as presented through their Principles of Faith and Worship. Anglican Catholics could now look and clearly see a difference between themselves and mainstream 'modernist' Anglicanism.

To be continued



Notes

ⁱ Marsh p.15

ⁱⁱ Toronto Globe and Mail Ordination of women approved by laymen and Episcopal clergy, Friday, September 17th, 1976, Copyright New York Times Service

ⁱⁱⁱ ibid

^{iv} Badertscher Chapter 2, p.10

^v September 17th, 1976 Globe and Mail

^{vi} Toronto Globe and Mail 200 Episcopalians call for boycott of decision to allow women priests, Saturday, September 18th, 1976. Copyright Associated Press

^{vii} ibid

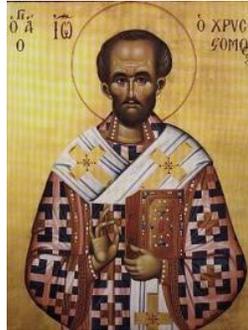
^{viii} Bess p.85

^{ix} September 18th, 1976 Globe and Mail

^x ibid



St. John Chrysostom: Homily XIX On Matthew VI: An Excerpt



St. John Chrysostom

Continuing a series on the Lord's Prayer from the Fathers is this excerpt from St. John Chrysostom's Homily on Matthew VI.

6. After this manner, therefore, pray ye, says He: Our Father, which art in heaven.

See how He straightway stirred up the hearer, and reminded him of all God's bounty in the beginning. For he who calls God Father, by him both remission of sins, and taking away of punishment, and righteousness, and sanctification, and redemption, and adoption, and inheritance, and brotherhood with the Only-Begotten, and the supply of the Spirit, are acknowledged in this single title. For one cannot call God Father, without having at-

tained to all those blessings. Doubly, therefore, does He awaken their spirit, both by the dignity of Him who is called on, and by the greatness of the benefits which they have enjoyed. But when He says, in Heaven, He speaks not this as shutting up God there, but as withdrawing him who is praying from earth, and fixing him in the high places, and in the dwellings above.

He teaches, moreover, to make our prayer common, in behalf of our brethren also. For He says not, my Father, which art in Heaven, but, our Father, offering up his supplications for the body in common, and nowhere looking to his own, but everywhere to his neighbor's good. And by this He at once takes away hatred, and quells pride, and casts out envy, and brings in the mother of all good things, even charity, and exterminates the inequality of human things, and shows how far the equality reaches between the king and the poor man, if at least in those things which are greatest and most indispensable, we are all of us fellows. For what harm comes of our kindred below, when in that which is on high we are all of us knit together, and no one has anything more than another; neither the rich more than the poor, nor the master than the servant, neither the ruler than the subject, nor the king than the common soldier, nor the philosopher than the barbarian, nor the skillful than the unlearned? For to all has He given one nobility, having vouchsafed to be called the Father of all alike.

7. When therefore He has reminded us of this nobility, and of the gift from above, and of our equality with our brethren, and of charity; and when He has removed us from earth, and fixed us in Heaven; let us see what He commands us to ask after this. Not but, in the first place, even that saying alone is sufficient to implant instruction in all virtue. For he who has called God Father, and a common Father, would be justly bound to show forth such a conversation, as not to appear unworthy of this nobility, and to exhibit a diligence proportionate to the gift. Yet is He not satisfied with this, but adds, also another clause, thus saying,

Hallowed be Your name.

Worthy of him who calls God Father, is the prayer to ask nothing before the glory of His Father, but to account all things secondary to the work of praising Him. For hallowed is *glorified*. For His own glory He has complete, and ever continuing the same,

“FOR TO ALL HAS HE
GIVEN ONE NOBILITY,
HAVING
VOUCHSAFED TO BE
CALLED THE FATHER
OF ALL ALIKE..”

St. John Chrysostom: Homily XIX On Matthew VI: An Excerpt

but He commands him who prays to seek that He may be glorified also by our life. Which very thing He had said before likewise, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matthew 5:16 Yea, and the seraphim too, giving glory, said on this wise, Holy, holy, holy. So that hallowed means this, *viz.* glorified. That is, vouchsafe, says he, that we may live so purely, that through us all may glorify You. Which thing again appertains unto perfect self-control, to present to all a life so irreprehensible, that every one of the beholders may offer to the Lord the praise due to Him for this.

Your kingdom come. Matthew 6:10

And this again is the language of a right-minded child, not to be rivetted to things that are seen, neither to account things present some great matter; but to hasten unto our Father, and to long for the things to come. And this springs out of a good conscience, and a soul set free from things that are on earth. This, for instance, Paul himself was longing after every day: wherefore he also said, that even we ourselves, who have the first-fruits of the Spirit, groan, waiting for an adoption, the redemption of our body. For he who has this fondness, can neither be puffed up by the good things of this life, nor abashed by its sorrows; but as though dwelling in the very heavens, is freed from each sort of irregularity.

Your will be done in earth, as it is in Heaven.

Behold a most excellent train of thought! In that He bade us indeed long for the things to come, and hasten towards that sojourn; and, till that may be, even while we abide here, so long to be earnest in showing forth the same conversation as those above. For you must long, says He, for heaven, and the things in heaven; however, even before heaven, He has bidden us make the earth a heaven and do and say all things, even while we are continuing in it, as having our conversation there; insomuch that these too should be objects of our prayer to the Lord. For there is nothing to hinder our reaching the perfection of the powers above, because we inhabit the earth; but it is possible even while abiding here, to do all, as though already placed on high. What He says therefore is this: As there all things are done without hindrance, and the angels are not partly obedient and partly disobedient, but in all things yield and obey (for He says, 'Mighty in strength, performing His word'); so vouchsafe that we men may not do Your will by halves, but perform all things as You will.

Do you see how He has taught us also to be modest, by making it clear that virtue is not of our endeavors only, but also of the grace from above? And again, He has enjoined each one of us, who pray, to take upon himself the care of the whole world. For He did not at all say, Your will be done *in me*, or *in us*, but everywhere on the earth; so that error may be destroyed, and truth implanted, and all wickedness cast out, and virtue return, and no difference in this respect be henceforth between heaven and earth. For if this come to pass, says He, there will be no difference between things below and above, separated as they are in nature; the earth exhibiting to us another set of angels.

“THAT IS, VOUCH-
SAFE, SAYS HE,
THAT WE MAY LIVE
SO PURELY, THAT
THROUGH US ALL
MAY GLORIFY
YOU.”

St. John Chrysostom: Homily XIX On Matthew VI: An Excerpt

8. Give us this day our daily bread. Matthew 6:11

What is *daily bread*? That for one day.

For because He had said thus, Your will be done in earth as it is in heaven, but was discoursing to men encompassed with flesh, and subject to the necessities of nature, and incapable of the same impassibility with the angels:— while He enjoins the commands to be practised by us also, even as they perform them; He condescends likewise, in what follows, to the infirmity of our nature. Thus, perfection of conduct, says He, I require as great, not however freedom from passions; no, for the tyranny of nature permits it not: for it requires necessary food. But mark, I pray you, how even in things that are bodily, that which is spiritual abounds. For it is neither for riches, nor for delicate living, nor for costly raiment, nor for any other such thing, but for bread only, that He has commanded us to make our prayer. And for daily bread, so as not to take thought for the morrow. Matthew 6:34 Because of this He added, *daily bread*, that is, bread for one day.

And not even with this expression is He satisfied, but adds another too afterwards, saying, Give us *this day*; so that we may not, beyond this, wear ourselves out with the care of the following day. For that day, the interval before which you know not whether you shall see, wherefore do you submit to its cares?

This, as He proceeded, he enjoined also more fully, saying, Take no thought for the morrow. He would have us be on every hand unencumbered and winged for flight, yielding just so much to nature as the compulsion of necessity requires of us.

To be continued



Fr. Robert's Remarks

I have been rereading a simple little booklet by Metropolitan Kallistos Ware entitled *How to Read Your Bible*. The booklet is easily available from Ancient Faith Publications in print format, as an e-book, and from the Antiochian Orthodox website as a free download (at <http://www.antiochian.org/content/how-read-your-bible>. A copy will be sent as a PDF with the Newsletter). Metropolitan Kallistos begins his paper by speaking of the 18th century St. Tikhon of Zadonsk who takes a very personal approach to the Scripture treating them as a personal dialogue between God and each of us and Met. Kallistos speaks very positively of a joint conference of Orthodox and Anglicans held in Moscow in 1976. He notes that a summary statement was signed by both sides.

The summary included the following:

“The Scriptures constitute a coherent whole. They are at once divinely inspired and humanly expressed. They bear authoritative witness to God’s revelation of Himself—in creation, in the Incarnation of the Word, and the whole history of salvation. And as such they express the word of God in human language. . . . We know, receive, and interpret Scripture through the Church and in the Church. Our approach to the Bible is one of obedience.”

“ . . . GIVE US THIS
DAY; SO THAT WE
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OURSELVES OUT
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THE FOLLOWING
DAY”

Fr. Robert's Remarks

Ware goes on to say:

“Combining Saint Tikhon and the Moscow statement, we may distinguish four key qualities which mark an Orthodox reading of Scripture. First, our reading should be obedient. Second, it should be ecclesial, within the Church. Third, it should be Christ-centered. Fourth, it should be personal.”

On page 554 of the Canadian Prayer Book is the supplementary, catechetical question, “Why ought you to read God’s holy Word, the Bible?” which is followed by the question, “What does the Church teach about the Bible?”—I leave you to review the answers to those questions.

Concluding the supplementary Instruction (p. 555), the Christian is exhorted to frame a *Rule of Life* in which are to be considered, i.a., “The practice of prayer, Bible reading, and self-discipline.” These are not unrelated. The Prayer Book thinks it not unreasonable that we consider our Bible reading and with Jesus’ statements such as “When ye pray say, ...” and “when ye fast, ...” the Bible considers prayer and self-discipline as important.

As mentioned, Metropolitan Kallistos calls us to an approach to the Holy Scriptures in which we:

1. read the Bible with a spirit of obedience,
2. understand the Bible through the Church and in the Church,
3. read the Bible in a Christ-centered way, and
4. that we read the Bible in a personal way.

As Metropolitan Kallistos speaks of understanding the Bible through the Church and in the Church he draws on the readings for the Feast of the Annunciation as one example. There is some overlap in our readings. We both use the aforementioned readings from Genesis and Ezekiel on the various Marian festivals. Metropolitan Kallistos points out that they “are all to be understood as prophecies concerning the Incarnation.” These will be things that we learn as members of the Church as we study them and hear them used in our worship.

The Corpus Christi hymn, *Now my tongue, the mystery telling* (#234 Canadian Hymn Book) has the line , “Types and shadows have their ending, / For the newer rite is here;/ Faith our outward sense befriending, / Makes our inward vision clear.

The Scriptures are full of “types and shadows” which find their end (goal, *telos*) in Christ.

Reading the Bible as personal is, as Metropolitan Kallistos points out, “to look everywhere in Scripture for a *personal* application. We are to ask not just ‘What does it mean?’ but ‘What does it mean to me?’ Scripture is a personal dialogue between the Saviour and myself—Christ speaking to me, and me answering.”

Space limits; however, I encourage you to review your *Rule of Life* especially considering the reading of the Bible in light of Metropolitan Kallistos’ paper.



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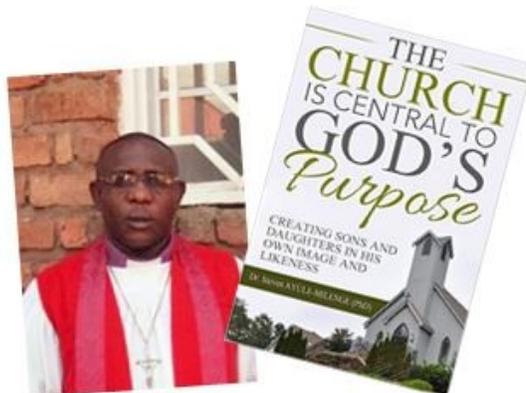
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Fr. Robert's Remarks

Consider too, as you review, the Collect for the Second Sunday in Advent—sometimes called “Bible Sunday”.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

Until next month, God bless!



Bishop Steven Ayule-Milenge's book is available from Amazon & Indigo both in print and as e-books in Kindle, and KOBO Epub formats

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