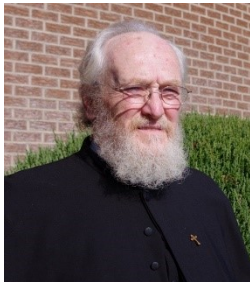


THE TRADITIONAL ANGLICAN NEWS

MARCH 15, 2018

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

We still have a couple of weeks yet before Easter; however, may I take the opportunity to wish you a blessed Passiontide and Holy Week and a joyous Easter!

Take time to reflect on your own participation in the Resurrection which is not just some future event for us. In what one commentary describes as a “theology of participation”, St. Paul tells us: “⁴But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ⁷That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” (Ephesians 2. 4-7)

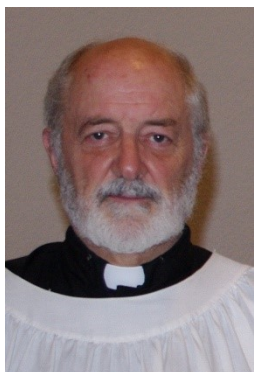
We share in this present reality! Thanks be to God!

This past Sunday is variously known as Lent IV, Mid Lent Sunday, Mothering Sunday, or *Laetare Sunday*. *Laetare* is a Latin word meaning *Rejoice* ye.

After Mass on Sunday at Ascension in Waterloo, we had tea in the lobby of the retirement centre where we hold our service and I was looking out the large window and saw a couple of robins in the tree—

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The Rev. Peter Jardine: A Sermon on Lent III



REV. PETER JARDINE

A house divided against itself falleth. Luke 11:17.

Those words of our Beloved Lord should be written deep in the hearts of everyone who believes themselves to be a Christian. The reason for that is very simple – the Church is the Church of Christ and divisions should not be welcomed, or even allowed, within it. And most certainly not divisions relating to key doctrinal issues.

Not long after the miraculous feeding of the four thousand, Jesus asked His Apostles, “**Whom do men say that I the Son of man am?**” After their initial response He asked again, “**But whom say ye that I am?**” “And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*” (Mt.16:13 – 16)

Jesus’ response to Peter begins, “Blessed art thou, Simon Bar-jona;” and He continues, “**for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church.**”

Those words have led to what Bishop J.C. Ryle describes as “*painful differences and divisions among Christians.*” Ryle asks,

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The Rev. Peter Jardine: A Sermon on Lent III

“if the words, **Thou art Peter, and upon this rock I will build my church**, mean that the Apostle Peter himself was to be the foundation on which Christ’s Church was to be built?” Then the good Bishop reminds us that, “*such an interpretation, to say the least, appears exceedingly improbable.*”

The “rock” Jesus refers to is surely belief in the Messianism and Divinity of Jesus, the Son of God. That is the interpretation of such notable and knowledgeable Christians as St. Chrysostom, who was born in 347 and died in 407. The same interpretation was taught in the 16th Century by a famous Roman Catholic preacher, Fr. Ferus. And let us not forget St. Paul! “**Jesus Christ**”, St. Paul tells the Ephesians, is the “**chief corner stone.**”

Faith in Jesus Christ is what we need and in the Gospels we can find reason after reason for having such faith. It is what brings us to and binds us in, Christ’s Church. The Greek word translated *church* in our Bible means literally, *called out*. The Church consists of those called out of the world, elected by God and baptized into the body of Christians. How fortunate we, and all who respond to God’s call, are.

Remember now the words with which I began – “**A house divided against itself falleth.**” A little later in that same Gospel passage Jesus says, “**He that is not with me is against me: and he that gathereth not with me scattereth.**”

All true Christians belong to the same Church because there is only the one Church for them to belong to. “**Upon this rock I will build my Church.**” Jesus uses the singular *Church*, not the plural *churches*, and He is emphatic about the builder and the ownership.

Now we all know that there are many, many so called denominations in the “Christian Church”, so how do we deal with that? Does it mean that the Church is divided against itself? The answer comes down to how faithfully a denomination adheres to the teachings of Jesus Christ as laid down in the Gospels. No human being has the authority to modify, or worse – to reject – a teaching of Jesus.

Look at the obvious and, really, the simple example of church services. In the Last Supper, described in Matthew, Mark and Luke, Jesus initiates the basic elements of what we now call The Eucharist, or Holy Communion. It is the only service form He initiated and left us with. That Holy service core was taken up by His Apostles and faithfully practiced by them. Yes, it has grown from the few precious minutes involved in the Last Supper, but those critical elements our Lord laid down remain, as they must.

The bread and wine are consecrated by Jesus, just as they were at the Last Supper, and offered to those in attendance. “**This is my body which is given for you: this do in remembrance of me**”, He said of the bread. And when He passed the wine to them, He says, “**This cup is the new testament in my blood, which is shed for you**”. As you know, those are the messages you hear when you receive during the Holy Communion Service. *The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.* And with the cup of Precious Blood,

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The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

The spiritual nourishment imparted in the Sacrament of Holy Communion is a Divine thing. It is, in some real sense, the Body and Blood of Jesus Christ and by receiving it we are bound into one, all united together to God in Christ. There are undoubtedly great mysteries in this, but we have no need to worry about that. God knows exactly what is happening and we have only to trust Him, on this and everything else.

We are so blessed in the Traditional Anglican Church in that we have remained faithful to that Divine service Jesus Christ established in the Last Supper. Other denominations are just as faithful to this essential gift – the Roman Catholic Church, the Eastern Orthodox Church, parts at least of the Lutheran Church, and others.

As to those groups that have abandoned Holy Communion, either completely or by vainly modifying it, let us not regard them with contempt – which simply widens the gap of division. Let us pray that God will send His Holy Spirit to teach their leaders the grave errors of their ways. Jesus will not let His Church fall. But He will punish any who cause damage and divisions within it. God help those who choose to ignore the doctrines laid out by Jesus Himself. God keep us growing in knowledge of our Lord's doctrines and bless us with growing faith in them and in Jesus Christ.



Bonnie's Reflections: DARKNESS AND LIGHT



MRS. BONNIE IVEY

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the face of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. And God saw that the light was good.

The story continues with the creation of night and day, the evening and the morning. Not morning and evening. (God's method, so often, is to work secretly in a hidden way, and later his work is revealed in the light). He separates the land from the waters, clothes the land with vegetation, and calls it good. The sky is graced with sun, moon and stars. Good. The waters are command-

ed to bring forth life, and the skies are filled with winged creatures. The land abounds with animals of all kinds. It is good. But only after God creates humans in his own image and likeness, male and female, and gives them dominion over the earth, does he call it "very good."

In chapter 3 of Genesis the man and woman decide to pursue their own ideas of what is, or is not, good. In chapter 4, we see darkness overtake their son, Cain. He is jealous, resentful, of his brother Abel. Disregarding God's warning that "sin is crouching at your

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door,” he murders his brother and hides the body. When God asks, “Where is your brother Abel?” Cain snarls, “I don’t know! Am I my brother’s keeper?”

“If anyone says he loves God but hates his brother, he is a liar. If he can’t love his brother, whom he has seen, how can he love God, whom he has not seen?” asks the apostle John.

In our time many people are concerned for the well-being of the Earth. This is not new. As recorded in the books of Exodus, Leviticus, and Deuteronomy, God was teaching his people, through Moses, to care for the earth *in order to love others*.

Each field must lie fallow, neither planted nor harvested, one year out of every seven.

Whatever grows of itself will feed the poor, and their livestock. Whatever is left will provide for wildlife. When harvesting, the farmers must not pick all the fruit, or take all the grain. They must leave the corners and edges of their fields uncut. They must not go back to pick up anything they dropped. The poor, following the harvesters, find enough for their needs. Even the ox must not be muzzled as it treads out the grain. The animals that make the harvest possible deserve their share.

The eagle, as it spirals upward on rising air currents, can see a vast landscape spread out below. It is the symbol of the apostle John, for he, like the eagle, sees the big picture. God has had a plan, hidden until the morning reveals a new light. John opens his gospel this way:

“In the beginning was the Word, and the Word was with God, and the Word was God...Through him all things were made; without him, nothing was made that has been made.”

You were made by Jesus, the Word. He is God the Father’s living message and an eternal being. Nobody, nothing, sneaks past him into existence. He made us all. We experience time as past, present, future: generations, centuries. Jesus made time. He is outside of it. Everything is present to him. John says, “Through him all things were made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not overcome it.” That last phrase means the *darkness cannot get a grip on the light*. Jesus says, “I am the light of the world. I have come as a light into the world so that whoever believes in me may not remain in darkness.”

Darkness is ignorance of, rejection of, what God says is good. Every decision we make brings us closer to God, or not. On the Last Day there will be no jury, no lawyers, just us – and Jesus. He tells a parable about it. Those who have helped the naked, hungry, sick and desolate are praised. “As you did it unto the least of these my brothers you did it unto me.”

It is possible to give donations, serve soup, collect clothing, wave a placard calling for justice, for the wrong reason. It may be, a wise pastor said, a project of one’s own vanity. “See me being good, merciful and generous! I will take a photo and put it on Face-



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book!" If there is no love for others in our action it will be a hollow gift.

We need to think in terms of eternal life. Everything we do or say can help or hinder other people in their journey. Jesus says we must account for every idle word we speak. Our choices have eternal consequences, something to ponder in this season of Lent.

C.S. Lewis writes: "...The dullest most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all of our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations – these are mortal...but it is immortals whom we joke with, work with, marry, snub, and exploit – immortal horrors or everlasting splendors."



Archbishop Mark Haverland: An Address

This paper was presented on August 22, 2006 as the Keynote Address to the Fellowship of Concerned Churchmen.



THE MOST REV.
MARK HAVERLAND, PHD
METROPOLITAN

I have been asked today to speak on the question, 'What does. conservative Anglicanism have to contribute to the One Holy Catholic and Apostolic Church?' At least that was the initial statement of the subject given to me. Before offering something of an answer to something like this question, I wish to refine the subject and consider some of its terms. Then I will offer four possible answers to the refined question:

Let me begin with a challenge to what seems to me to be the most problematic element of the question, namely the term 'conservative Anglicanism'. 'Conservative' is a relative term with little absolute meaning. To be conservative is to seek to conserve or preserve something, to resist change, or to be less inclined towards change than others. In the 1970s foreign policy experts spoke of 'conservative' members of the Soviet Politburo: an odd concept which, nonetheless, shows the vagueness of the adjective. Since radical changes have rocked the Anglican world at its highest levels since the 1960s, and since such changes still are in process in the Canterbury Communion, 'conservative' could refer to a vast array of positions, which need share little with each other beyond a resistance to some element in one of the revolutions of the last 30 or 40 years.

Consider, if you will this hypothetical example. Jane Smith is an ordained clergy person of the Episcopal Church and worships exclusively with the modern language forms of

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the 1979 Episcopalian worship book. Ms Smith opposed the consecration of Gene Robinson, opposes all efforts to equate - homosexual liaisons with Christian marriage, and is opposed to inclusive or gender-neutral language for the Deity. Ms. Smith subscribes to the Christological definitions of the Fourth Ecumenical Council. Ms. South favors legalized abortion on demand. Ms. Smith is, I submit, in the context of the contemporary Episcopal Church, a conservative. She may even describe herself as 'orthodox' because of her views concerning the classic Christological formulas. Ms. Smith may plausibly be described as conservative in 2006 because of her views on homosexual genital acts, although she embraces all of the three revolutionary changes wrought by the Minneapolis General Convention in 1976: namely priestesses, the 1979 book of prayers, and abortion. Ms. Smith is relatively conservative, yet I submit to you that an adjective that groups Ms. Smith and me together is of little heuristic value. So until 'conservative' is given more content - until we name the issues about which any given person or group is said to be conservative - the term is almost useless.

If 'conservative' is nearly useless, the alternative 'orthodox' is even worse. 'Orthodox' simply means that a given view meets the criteria a given speaker has in mind for correctness or truth. If Ms. Smith and I agree that the Christological formulations of the ecumenical councils are an essential element of doctrinal orthodoxy, well and good. But until we know what criteria a given speaker holds for defining orthodoxy, this term also has little or no content or heuristic value. At least 'conservative' clearly suggests opposition to some change or novelty. 'Orthodox' can almost anything. I sometimes think that for some Anglican commentators - the estimable David Virtue comes to mind 'orthodox Anglican' means simply 'opposed to homosexuality'. This reduction of meaning leads to the curious conclusion that Muslims, Hasidic Jews, and Mormons are orthodox Anglicans.

More useful as a general term than 'orthodox' or 'conservative' is 'traditional'. While this term also is very broad, it does at least have some content. Some things have clearly, objectively, and historically characterized Anglicanism or most Anglicans or many Anglicans, and so can properly be called 'traditionally Anglican', while other things are clearly excluded by the term. In the 1970s William F. Buckley, Jr., said that no one from Mao Zedong to Pope Paul VI could be sure that he *wasn't* an Episcopalian. That was a clever and telling comment about the post-revolutionary Episcopal Church. Nonetheless, we may reasonably assert that the Society of Jesus, Karl Barth, Planned Parenthood, Gene Robinson, the Liturgy of Saint John Chrysostom, and the writings of B.F. Skinner are not traditional Anglicanism or classically Anglican. The historically-defined content supplied by the adjective 'traditional' makes this term more helpful than 'conservative' or 'orthodox'.

Nonetheless, the term 'traditional Anglicanism' is very broad and comprehensive, even if it is not as elastic and vague as the other terms. Any competent historian or theologian can make a powerful argument that Calvinist soteriology is embraced by the term 'traditional Anglicanism', since most of Elizabeth I's and James I's bishops, not to mention many later Evangelical Anglicans, were Calvinists in their soteriology. Most of the clergy in Sydney, Australia, have read more Calvin than Hooker. Most 18th century



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English clergymen held a kind of high Calvinist Eucharistic doctrine. So Calvinism, or at least many Calvinist ideas, may plausibly be described as ‘traditionally Anglican’. But likewise sacramental and soteriological views that approximate those of the Council of Trent also have a long history and distinguished supporters in the Anglican world. Such Anglicanism also may plausibly be called ‘traditional’. So too the Cambridge Platonists, the 18th century Latitudinarians, and the later Modernists ensure that liberal, rather anti-doctrinal Anglicanism may plausibly be called traditional. So too, finally, the Philo-Orthodox views of many Anglicans represent a traditional strand of Anglican thought. If ‘traditional Anglican’ has some content and excludes much else, still it embraces a vast field of often mutually contradictory views. Some would go so far as to define the essence of Anglicanism as the very fact of this variety, coexisting in tension perhaps, but still held in a kind of unity.

In any case, ‘traditional’ is a clearer adjective than ‘conservative’ or ‘orthodox’. Therefore, let me revise my initial question by using this somewhat more helpful term. Let us ask, ‘What does traditional Anglicanism have to offer the One Holy Catholic and Apostolic Church?’ I will offer next four possible answers.

The first and most depressing possible answer is that traditional Anglicanism now has little to offer the universal Church save scandal, confusion, and a cautionary example of comprehensiveness run amok. An absolutely open house will soon have no contents. An absolutely open mind will have little of interest to say. A religious tradition characterized by unceasing revolution, by a refusal to impose moral and doctrinal limits, and by supine accommodation of the *Zeitgeist* will experience steady, and finally a terminal, decline. Insofar as traditional Anglicanism is tied to the Episcopal Church or the Canterbury Communion, such decline is its obvious and already far advanced tendency. I doubt most of us here need elaboration of this point. Let me just emphasize that insofar as Anglicanism has in fact traditionally included a powerful anti-dogmatic, Modernist wing, the term ‘traditional Anglicanism’ is not sufficient to exclude this melancholy sickness unto death. Therefore, if traditional Anglicanism is to survive, at least one element that in fact has characterized that tradition is going to have to be jettisoned or at least radically modified.

A second possible answer is essentially cultural. That is, we may argue that our tradition offers the wider Church, particularly our Roman and Orthodox friends, a culture, a system of religious artefacts and expressions, which powerfully assist the evangelical task facing all Christians. The glorious Anglican patrimony of liturgical English, sacred music, architecture, devotional and homiletic literature, theology, poetry, and even humor and fiction, provide tools for the enculturation of the Catholic faith in the English-speaking world. Let me just offer some names and titles which by themselves make the point: the *Book of Common Prayer*, the Authorized Version, Richard Hooker, Lancelot Andrewes, John Donne, George Herbert, Thomas Traherne, good Queen Anne, Matthew Wren, Thomas Ken, William Law, Charles Wesley, Jonathan Swift, William Wilberforce, *Barchester Towers*, John Keble, William Gladstone, Ralph Vaughan Williams, Herbert Howells, T. S. Eliot, *Merrily on High*, W.H. Auden, C. S. Lewis, Dorothy Sayers, Kenneth Kirk, Eric Mascall, Ian Ramsey, Austen Farrer. Or if you prefer, think of



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the Anglican converts without whom the Roman Catholic Church in the English-speaking world would be so much poorer: Richard Crashaw, St. Elizabeth Seton, John Henry Newman, Cardinal Manning, Father Faber, Gerard Manley Hopkins, G.K. Chesterton, Ronald Knox, Evelyn Waugh, and so on down to the Duchess of Kent, William Oddie, Edward Norman, Graham Leonard, and many others today.

I am personally persuaded that much of what Anglicans of any sort have to offer the wider Christian world may be described in these essentially cultural terms. Our own tradition has produced a religious civilization which is probably essential if the Catholic and Orthodox faith is to be successfully enculturated in the English-speaking world. The problem with this point for Anglican Churchmen now is that most of what I am here describing could be appropriated by others without much difficulty and without our assistance. Such theft of our clothes is probably only possible if others have more wit and imagination and generosity of spirit than they have shown heretofore. Nonetheless, a real Anglican Rite Uniate Church or a real Western Orthodoxy could incorporate most of what I have just described as our patrimony. As evidence and a foretaste consider what has been contributed to the English-speaking Roman Catholic world by the converts whom I have just named. Even a chauvinistic, triumphalist Roman Catholic must acknowledge the hope expressed by John Paul II that when the separated brethren return, they will not do so empty handed. While this papal observation gives hope for much of what we love about our tradition, it does not necessarily make our own separate ecclesial survival more likely — rather the contrary. If our clothes are borrowed successfully, we ourselves may be left naked.

Furthermore, it is not clear that traditional Anglicans of any sort will continue to be much of a cultural force. We are at risk of being so reduced in number as effectively to lose our influence. Mr. Auden asks, ‘And where should we find shelter / For joy or mere content / When little was left standing / But the suburb of dissent?’ It’s a good question. And if we have trouble finding shelter for ourselves, how can we serve the wider Church? Other self-described Anglicans have already abandoned in a fit of folly the powerful sources of our distinctive cultural and aesthetic contribution. What do we have to offer Christendom once we toss out the Authorized Version and classical Tudor liturgical language? Mr. Auden again: ‘The *Book of Common Prayer* we knew / Was that of 1662: / Though with-it sermons may be well, / Liturgical reforms are hell.’ In any case, if our task is simply to die in order to fertilize other traditions, then most of us should go elsewhere as quickly as we can and stop meetings of the present sort. This, needless to say, is not what I advocate, and not only because I enjoy your splendid company.

A third possibility, which I suspect animates many who consider themselves traditional Anglicans is that Anglicanism basically had things right, until the bad people got power in the mid- and late 20th century, and that our proper goal should be a restoration of the *status quo ante*, with the date of the *ante* being subject to debate: perhaps 1975, 1965, 1928, 1662, 1549, or when you will. On this view Anglicans offer the wider Church many positive theological goods, many of which would be lost if Anglicanism does not continue an independent, institutional existence. These restorationists might



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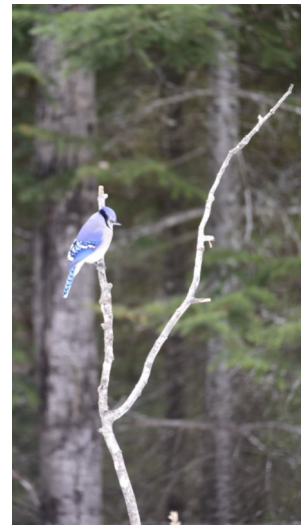
note the generosity of spirit and the admirable eirenicism of classical Anglicanism; the vision of a 'Reformed Catholicity' which embraces both the best of the Reformation and also of the Fathers; or, alternatively (or perhaps not), a distinctive theological position defined by the Reformed Anglican formularies of the Prayer Book, the Ordinal, the *Thirty-nine Articles*, and the Tudor divines. The difficulty with this position is that it really does not seem to offer anything that is both distinctive and viable. The classical Anglican balancing act has failed historically. If the tremendous glue of old and venerable institutions and historical identification therewith failed to keep the old Anglican parties together, it is unlikely that Humpty Dumpty, having had his great fall, can or should now be reconstituted. Rome today is sufficiently open to the 'separated brethren' to embrace what is valuable in all of the Reformation traditions without Anglican assistance. And the Evangelicals have achieved sufficient theological subtlety and security from an overweening papacy to benefit from the Catholic tradition without our tuition. In short, the old Anglicanism, with its theological ambiguities, with its parties in sometimes creative tension, and with its sometimes self-conscious posturing as a bridge Church, cannot be reconstituted, and if it could it probably should not be.

I should add that the idea of reconstituting an Anglican Communion in a conservative mode, centered perhaps in Sydney and Lagos, is silly. There is nothing distinctively Anglican about Sydney or most Evangelical and neo-pentecostalist Anglicans, and Lagos is compromised by continued full communion with half-revolutionized Churches such as those of Kenya, Uganda, and Rwanda. There can be no lasting Anglicanism either with priestesses or with full communion with priestesses. Those who are trying to build a big coalition that will ignore this problem will fail and deserve to fail. They build upon sand and have preserved in their new bodies the virus that destroyed the Episcopal Church in 1976.

So I myself favor a fourth answer to the question, 'What does traditional Anglicanism have to offer the universal Church?' In part to answer the question I would borrow from some of the other possibilities I have just considered. Anglicanism historically and traditionally does have distinctive and valuable characteristics which can benefit the Christian world as a whole and which, indeed, are needed by the One Holy Catholic and Apostolic Church. The culture of Anglicanism, which I have already spoken of, is one of those beneficial things. So too is the theological method of the best Anglican theologians in their approach to Scripture through the reasonable interpretation that we find in the tradition of the Church, particularly in the Church of the Fathers. Another permanent good that we offer the wider Christian world is our pursuit, when we are at our best, of the consensus principle.

However, if these valuable goods are not simply to be Egyptian jewels to be borrowed by a more godly and favored people, and if our tradition is to demonstrate any stable and permanent value, then we must face frankly the problems revealed by the last 30 or 40 years.

The central problem in Anglicanism historically has been the toleration, if not the



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positive cultivation, of a deep doctrinal ambiguity. In the 1970s in North America, and 15 years later in England, this ambiguity led to a heretical claim by, the old Anglican Churches. That heretical claim was that the Anglican Churches have the authority to alter doctrine. The initial instance of this claim was made by the adoption of the ordination of women to the priesthood, though in retrospect the claim to make women deacons is similarly heretical. Once this change was made, official Anglicanism abandoned Catholicity and became merely another Protestant sect. The old claim to be mere, undifferentiated Catholicism, without Protestant subtractions or Roman additions, was abandoned. In the face of this situation, it is no longer desirable or indeed possible to return to the former rather vague or ambiguous Catholicity. The only possible way to continue any form of Anglicanism that will have any permanent value for the Catholic Church as a whole is through a self-conscious, clear, unambiguous return to the central Tradition of Christendom. That is, Anglicanism can only continue in a form that is clearly both Catholic and Orthodox and which submits all Anglican formularies and all that is peculiarly Anglican to the higher authority of the consensus of the central Catholic Tradition. This position is firmly asserted by *The Affirmation of Saint Louis* and the Anglican Catholic Church, and it alone in my view continues to carry any notable good to the whole Church.



How many sacraments are there? Anglican formularies suggest that there are ‘two only’. Many Anglicans theologians say, ‘There are two only that are generally necessary for salvation, but there are five others.’ But Rome and the Orthodox and *The Affirmation of Saint Louis* all say clearly and unambiguously, ‘Seven.’ So seven is the answer. So too with the number of ecumenical councils. So too with the Real, objective Presence of our Lord in the Eucharistic elements quite apart from the subjectivity of the recipients of the sacrament. So too with the invocation of the prayers of our Lady and of all the saints. There are many, many such issues about which Anglicans classically debated. In the light of the crack-up of Anglicanism since 1975-6, I am confident when I say that such debates and resulting ambiguity are fatal. Insofar as Anglicanism does not stand firmly with the central Tradition, it deserves to die and it will die. In its liberal, modernist form it is dying in ECUSA now, already, visibly, and unmistakably. In its evangelical Anglican form it will die a bit later either by merging into evangelical Protestantism (consider the Diocese of Sydney) or by a slow-motion revival of the comprehensivist virus through general worldly influences. In its Continuing Church forms comprehensivism will die in a generation or two as the classical Anglican virus returns to virulence. The only alternative to theological death, sooner or later, is unambiguous adherence to the central Tradition, as summarized in *The Affirmation of Saint Louis*. We must humbly submit everything in our Anglican patrimony to the judgement of the whole Church, rather than pick and choose from the central Tradition according to our interpretation of peculiarly Anglican authorities or according to essentially private and erroneous interpretation of Scripture. I would add that Rome and other traditions too need to submit their peculiar ideas to the wider consensus of the Undivided Church, and so grow stronger. A joint commitment to pursue consensus will lead us all closer together while itself preserving a profoundly Anglican theological tendency.

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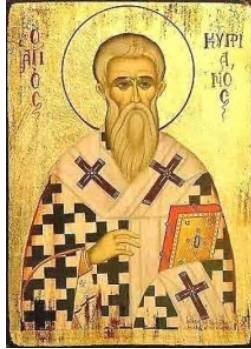
The Anglican Catholic Church, and others who are committed to *The Affirmation* in a consistent way, do have something to offer the universal Church. What we have to offer is the culture of Anglicanism and the generosity of the Anglican theological method at its best, in a form that shows the Orthodox how one can be Western and not Roman, and which shows Rome how one can be Orthodox and yet Western. That is what I think we have to offer. But that ‘we’ is far more restricted than the initial form of the question suggests. I am suggesting principles that will exclude and divide as well as include and unite. And many who heretofore have thought of themselves as conservative, orthodox, or traditional Anglicans will, I am afraid, be numbered among the excluded. I see no way to avoid this implication if we are to survive in and to serve the Universal Church.

Let me offer a final, brief point. I foresee the obvious objection that I am proposing a kind of sectarian vision. It will be noted that the ACC is tiny, and that the addition of like-minded folk from elsewhere does not much expand our numbers. The matter of size is also a matter of fact, and the objection is understandable. It certainly points to a danger. I would only say in response that the animating principle in the *Affirmation* is self-conscious adherence to the central Tradition of Christendom. That principle, whatever its immediate or short-term institutional effects, is directly opposed to sectarianism. It rests on the observation that Anglicanism in fact and historically went astray precisely by its own susceptibility to sectarian impulses—what we might call the will to heresy. To avoid a repetition of Anglicanism's recent fate we must strap ourselves to the mast of the central Tradition so as to resist the Siren song of heresy. In the long run this principle will impel Anglican Catholics towards the Roman Catholic and Eastern Churches, and that is entirely appropriate. What God will do with this impulse is not for me to know or say. I only know that I can and must be an Anglican Catholic now and that God will take care of the rest as he pleases.

Thank you very much for your attention



St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer



ST. CYPRIAN OF CARTHAGE

28. What wonder is it, beloved brethren, if such is the prayer which God taught, seeing that He condensed in His teaching all our prayer in one saving sentence? This had already been before foretold by Isaiah the prophet, when, being filled with the Holy Spirit, he spoke of the majesty and loving-kindness of God, consummating and shortening His word, He says, in righteousness, because a shortened word will the Lord make in the whole earth. Isaiah 10:22 For when the Word of God, our Lord Jesus Christ, came unto all, and gathering alike the learned and unlearned, published to every sex and every age the precepts of salvation He made a large compendium of His precepts, that the memory of the scholars might not be burdened in the celestial learning, but might

quickly learn what was necessary to a simple faith. Thus, when He taught what is life eternal, He embraced the sacrament of life in a large and divine brevity, saying, And this is life eternal, that they might know You, the only and true God, and Jesus Christ, whom You have sent. John 17:3 Also, when He would gather from the law and the prophets the first and greatest commandments, He said, Hear, O Israel; the Lord your God is one God: and you shall love the Lord your God with all your heart, and with all your mind, and with all your strength. This is the first commandment. And the second is like it, You shall love your neighbour as yourself. Matthew 12:29-31 On these two commandments hang all the law and the prophets. Matthew 22:40 And again: Whatsoever good things you would have men do to you, do even so to them. For this is the law and the prophets. Matthew 7:12

29. Nor was it only in words, but in deeds also, that the Lord taught us to pray, Himself praying frequently and beseeching, and thus showing us, by the testimony of His example, what it behooved us to do, as it is written, But Himself departed into a solitary place, and there prayed. Luke 5:16 And again: He went out into a mountain to pray, and continued all night in prayer to God. But if He prayed who was without sin, how much more ought sinners to pray; and if He prayed continually, watching through the whole night in uninterrupted petitions, how much more ought we to watch nightly in constantly repeated prayer!

30. But the Lord prayed and besought not for Himself— for why should He who was guiltless pray on His own behalf?— but for our sins, as He Himself declared, when He said to Peter, Behold, Satan has desired that he might sift you as wheat. But I have prayed for you, that your faith fail not. Luke 13:31 And subsequently He beseeches the Father for all, saying, Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one; as You, Father, art in me, and I in You, that they also may be one in us. The Lord's loving-kindness, no less than His mercy, is great in respect of our salvation, in that, not content to redeem us with His blood, He in addition also prayed for us. Behold now what was the desire of His petition, that like as the Father and Son are one, so also we should abide in absolute unity; so that from this it may be understood how greatly he sins who divides unity and peace, since for this same thing even the Lord besought, desirous doubtless that His people should



St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

thus be saved and live in peace, since He knew that discord cannot come into the kingdom of God.

31. Moreover, when we stand praying, beloved brethren, we ought to be watchful and earnest with our whole heart, intent on our prayers. Let all carnal and worldly thoughts pass away, nor let the soul at that time think on anything but the object only of its prayer. For this reason also the priest, by way of preface before his prayer, prepares the minds of the brethren by saying, Lift up your hearts, that so upon the people's response, We lift them up unto the Lord, he may be reminded that he himself ought to think of nothing but the Lord. Let the breast be closed against the adversary, and be open to God alone; nor let it suffer God's enemy to approach to it at the time of prayer. For frequently he steals upon us, and penetrates within, and by crafty deceit calls away our prayers from God, that we may have one thing in our heart and another in our voice, when not the sound of the voice, but the soul and mind, ought to be praying to the Lord with a simple intention. But what carelessness it is, to be distracted and carried away by foolish and profane thoughts when you are praying to the Lord, as if there were anything which you should rather be thinking of than that you are speaking with God! How can you ask to be heard of God, when you yourself do not hear yourself? Do you wish that God should remember you when you ask, if you yourself do not remember yourself? This is absolutely to take no precaution against the enemy; this is, when you pray to God, to offend the majesty of God by the carelessness of your prayer; this is to be watchful with your eyes, and to be asleep with your heart, while the Christian, even though he is asleep with his eyes, ought to be awake with his heart, as it is written in the person of the Church speaking in the Song of Songs, I sleep, yet my heart wakes. Song of Songs 5:2 Wherefore the apostle anxiously and carefully warns us, saying, Continue in prayer, and watch in the same; Colossians 1:2 teaching, that is, and showing that those are able to obtain from God what they ask, whom God sees to be watchful in their prayer.

32. Moreover, those who pray should not come to God with fruitless or naked prayers. Petition is ineffectual when it is a barren entreaty that beseeches God. For as every tree that brings not forth fruit is cut down and cast into the fire; assuredly also, words that do not bear fruit cannot deserve anything of God, because they are fruitful in no result. And thus Holy Scripture instructs us, saying, Prayer is good with fasting and almsgiving. Tobit 12:8 For He who will give us in the day of judgment a reward for our labours and alms, is even in this life a merciful hearer of one who comes to Him in prayer associated with good works. Thus, for instance, Cornelius the centurion, when he prayed, had a claim to be heard. For he was in the habit of doing many almsdeeds towards the people, and of ever praying to God. To this man, when he prayed about the ninth hour, appeared an angel bearing testimony to his labours, and saying, Cornelius, your prayers and your alms are gone up in remembrance before God.

To be concluded next issue



The Rev. Vernon Staley: The Christian Way — Serialized



THE REV. VERNON STALEY

Repentance.

CONTRITION—CONFESSION—AMENDMENT.

When God made man at the beginning, He made him for sonship. We were made to trust, to love, and to serve God as our Father. In creating mankind, God called into being a race capable of fellowship with Himself. As children of God by creation, we are able to hold communion with Him as our Father. This filial relation of man to God is his rightful privilege and natural position.

SACRAMENTAL CONFESSION.

The Church, in the Communion Service, urges all who cannot receive the Holy Communion with a quiet conscience to seek relief and to remove the obstacle, by confessing their sins before the priest. The words are, " If there be any of you, who cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief : that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

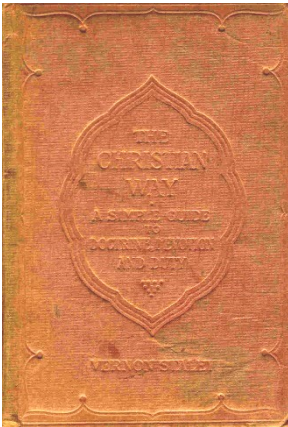
The Church also leaves the way open to any who wish to confess as an act of devotion to our Lord, or who desire the special discipline of private confession, with a view to receiving the benefit of Absolution, together with good advice. Those persons, over whom evil habits have gained the mastery, will find confession before a priest a most helpful means of getting free from such habits. In all cases in which sinners freely accept the humiliation of such confession, as the outcome of true contrition, Absolution is a blessed privilege and a real means of grace entrusted by Jesus Christ to His Church.

At the turning-points of life—such as Conversion from a course of sin, Confirmation and first Communion, Marriage, return to Holy Communion after long lapse, serious illness, preparation for death—the use of penitent confession before the priest, with earnest purpose of amendment, is to be commended as well-pleasing to God and profitable to the soul. But such confession must be quite voluntary, as the outcome of real sorrow for sin. If you feel it right to go to Confession, it must be of your own free-will, as a duty to which your conscience calls you. It is not a question of *must* I go, but of *ought I* to go to Confession ?

For instruction about Absolution, see pages 49-51.

Confirmation.

When the patriarch Jacob *came* to the end of his long life, he spake of " the God which fed me all my life long unto this day." And such is God to all who love and serve Him. When God gave you the new birth in Baptism, and made you His adopted child, it was



The Rev. Vernon Staley: The Christian Way

but the beginning of His care of you. " All life long " God cares for you, and desires to guide and to bless you. He has helps and graces waiting for you throughout your earthly *life*. One of such helps by the way is your Confirmation, which comes when childhood is past, and you are come to years of discretion, and when temptations are more strong.

Life is a battle with the devil, the great tempter, and all the powers of evil within and without. At your Baptism it was promised in your name that you would resist the devil, and put from you all his wicked suggestions and works ; and you were signed with the cross " in token that you should fight manfully against sin, the world, and the devil." If you are to win in the fight against sin, the world, and the devil, you must "put on the whole armour of God." One very important piece of the armour of your soul is Confirmation, which means being made strong. It is God the Holy Spirit Who in Confirmation gives you spiritual strength to resist evil of every kind. If you will read what is said on pages 46-49 of this book, you will learn what Confirmation is, what it means, and what good it will do you.

To neglect to be confirmed, when you are old enough, is a very great mistake ; for it is to refuse the spiritual strength which you need. The blessing and help of Confirmation is so great, that no one ought to need persuading to be confirmed.

If you are not already confirmed, you should pray to God to guide you, and to put you in the right way of receiving Confirmation. Then you should speak to your parish priest or some clergyman, and tell him simply that you wish to hear more about Confirmation, and to be prepared for it. He will then advise you what to do. You need not be afraid to speak to him about this : he will be most kind *to you, and very glad to know of your good desire.*

It will greatly help you in your preparation if you will read over carefully, two or three times, the First Part of this book, pages 3-54 ; because the knowledge of Christian Doctrine is needful and helpful to you in preparing for your Confirmation. When you have done this, you should next read what has just been said above about Repentance, on pages 158-164; because, in order to receive the Gifts of the Holy Spirit in Confirmation, your heart must be cleansed from sin, and it cannot be cleansed until you truly repent. The first step in a good Repentance is Self-Examination, by which the Holy Spirit will chew you how you have sinned. You will find devotions for Repentance in the Second Part of this book, pages 78-86.

Your Confirmation is meant to lead you to your First Communion. You will read about Holy Communion on pages 41-45 and 168-174 of this book.

All this prayer and reading will greatly help you when you go to the classes in preparation for Confirmation. So be in downright earnest, and go forward with a good courage.; and God will be with you.

"LIFE IS A BATTLE
WITH THE DEVIL,
THE GREAT TEMPT-
ER, AND ALL THE
POWERS OF EVIL
WITHIN AND WITH-
OUT. "

Continued next month



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Fr. Robert's Remarks

the definitive sign that spring is arriving. This outranks even the groundhog's decision on February 2nd. I found a moment to rejoice in that for as Bonnie Ivey reminds us God called his creation of the birds and animals "good". It was a good moment. (Please indulge my liberal use of avian photos.)

For the last several months, we have been going through an election for the leadership of the Conservative Party of Ontario—a lively and interesting process and outcome and I expect that the June provincial election will be equally so.

The reason that I bring this up at all is that I have had some time over the last couple of months to reflect on the word "conservative". It is a word that is at times used as an epithet to describe us as a Church; sometimes we use it to describe ourselves.

Back in the fall, I was sent a copy of a helpful paper written by Archbishop Mark Haverland and presented to the Fellowship of Concerned Churchmen in 2006. The topic: 'What does conservative Anglicanism have to contribute to the One Holy Catholic and Apostolic Church?'

While much has happened in the intervening 12 years, nothing has rendered the paper less significant. I commend it to you.

Once again, may you have a blessed conclusion to Lent and a joyous Easter!



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