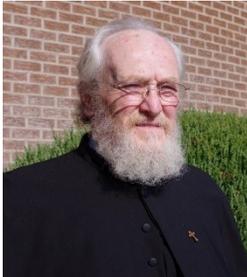


THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2018

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!
Joyce and I are now back from a couple of weeks of holidays. We were blessed to have been able to spend some time in the Maritimes where we were able to visit briefly with Fr. Charles and Cathy Warner. Then, on our return, a couple of overnight excursions out on Georgian Bay.

Thomas Traherne's 14th meditation (see this issue pg. 6) seems to be a suitable meditation for a holiday. The word 'holiday' derives from the Old English *hāligdæg* meaning 'holy day'. The notion of the "holy day" seems to be preferable to that of the much later word 'vacation' which derives from the Latin meaning

(Continued on page 11)

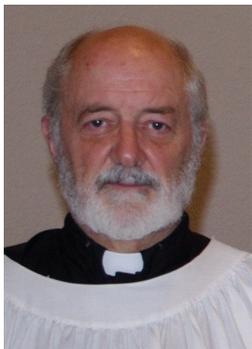
In wonder lost the highest heavens
Mary their queen may see
If Mary is so beautiful
What must her Maker be.

Fr. Frederick Faber



Early morning Quebec near New Brunswick border

The Rev. Peter Jardine: A Sermon for Trinity VIII



THE REV. PETER JARDINE

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Matthew 7:15.

Beware of false prophets, may be considered a timely warning when we consider what is happening in the church around us. So many things are being taught and done which are in contradiction to the source of all truth, God's Holy Bible. These errors can be attributed to false teachings and to the teachers who introduce and promote them – the people who are, one way or another, false prophets.

When Jesus warned us against false prophets in His Sermon on The Mount, He was not issuing a warning which had not been heard before. Far from it – God warns of them right back in Deuteronomy Chapter 3. In Jeremiah 2:3 a strong warning is repeated, **Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.**

Before going any further let me offer a definition of the term *false prophets*. The word *prophet* is not limited in Holy Scripture to someone who foresees and tells of things to come. It includes, as Bishop Walsham How says, *any teacher of divine truths, especially any inspired teacher*.

Jesus uses powerful descriptions of false prophets. **They will come to you in sheep's clothing, but inwardly they are ravening wolves.** They may appear innocent and pure, at least at first,

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The Rev. Peter Jardine: A Sermon for Trinity VIII

but they will destroy the souls of any who follow them, just as the wolves consume the flock.

Bishop How says, *Such teachers may be false in two ways: either (1) as regards motive and purpose of their teaching; or (2), as regards the truth of that which they teach.* The first type includes those who *take upon themselves the office of teaching and the ministry of God's word from pride, or love of power, or for "filthy lucre"* (as St. Paul puts it in 1Tim.3:3) *and only to earn a livelihood.* The second type are *such as believe what they teach, and purpose to do good by their teaching, but, being in error themselves, lead others astray, and are thus false teachers.*

Bp. How concludes this section of his commentary with a salutary warning. *The one are false-hearted teachers of true things; the other honest teachers of false things. Of both sorts let all faithful Christians beware.*

Fortunately, Jesus knew that the world after His death would see a host of false prophets appear, as St. Paul warned the Ephesians before he left Ephesus, **For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.** Acts 20:29-30.

So Jesus encourages us to use the test He gives us, **Ye shall know them by their fruits.** That gives us all the personal responsibility of monitoring those who are before us as bishops, priests or teachers of Holy Scripture. But a man may be very capable of hiding his true character for a long time, so how do we exercise that responsibility. God knows explicitly the trials which we will face. He knows our weaknesses; and He knows exactly when and where we need help, and how to offer that help.

So through St. Paul God has provided us a metre to measure and monitor those who face us as priests or teachers. In two epistles St. Paul describes those fruits which we should use as a gauge, the fruits of the Spirit.

Eph.5:9 **For the fruit of the Spirit is in all goodness, and righteousness and truth.**

And Gal.5:22-23 **But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.**

Which brings me back to what is happening in the church around us. The United Church, for example, ordained a woman who went on to proclaim that Jesus is passé and we don't need Him any more. This became public several years ago, and as far as I know she is still in her position, refusing to acknowledge Jesus for who He is and forbidding any part of scripture to be read in her church unless she has had the opportunity to adulterate it. God help anyone who goes there!

In 2014, Lorraine and I visited a church at a local college to see what went on. The horror of it reached a climax with eight adult baptisms. Each person presented a short video of themselves before being dunked in the tub. Every one of them had already been

``YE SHALL
KNOW THEM
BY THEIR FRUITS
JESUS



The Rev. Peter Jardine: A Sermon for Trinity VIII

baptised. Perhaps they, and their pastor, were not aware of the words of John The Baptist in Matthew 3:11, **He (Jesus) shall baptise you with the Holy Ghost.** God baptises us and He does not make mistakes, so there is no reason ever to repeat a baptism.

The most recent disturbing event just last week was the Anglican Church of Canada passing a motion to allow their priests to conduct same sex marriages. This flies in the face of so much in Scripture, starting with what we read in Genesis, where the creation of man and woman is described and we read this: **Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.** (2:34). God makes very clear the purpose of marriage, **Male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply.** The very continuation of the human race has depended upon marriage as and since God ordained it.

Jesus stresses the importance of marriage. In the Sermon on the Mount, for example, He says, **Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.**

It is, at the very least, utter foolishness to make changes to such things as are laid down by God. To teach anything which contradicts those things is false prophesy at its worst. If you detect a hint of error in anything I say to you at any time, I ask you please to come to me and point it out. I can tell you now it will be a genuine mistake, but such mistakes, especially those arising from ignorance, need to be corrected. I don't want to become a false prophet by default.

Beloved in Christ, there is no room for false prophets in our Church. Genuine faithfulness to Jesus requires that we protect ourselves and our



Bonnie's Reflections: When God Shows Up

A famous atheist, in an interview, mocked Christians' belief in a divinity that cannot be seen or heard. "Now, if a 600-foot Jesus with a voice like Paul Robeson showed up, I might believe...."



MRS. BONNIE IVEY

Some Christians long for an experience that would remove all doubt. "If I could have a vision, or hear his voice, or see a sign, then I would KNOW that God is real!" The Bible shows us that the reality is not so simple.

Moses, born to Hebrew slaves in Egypt, was adopted by Pharaoh's daughter and raised in a palace. As a young man he sees an Egyptian overseer beating a Hebrew slave, so he kills him, hiding the body. When he discovers there was a witness, he flees to Midian, building a new life. He spends years there as a shepherd. In the hills with a flock, he sees flames – a

Bonnie's Reflections: When God Shows Up

bush, burning, but not destroyed. Moses investigates. From the flames a voice calls him by name, telling him this is holy ground. The speaker identifies himself as the God of the Hebrews. He tells Moses to save the Hebrews by leading them out of Egypt to a new land. "I will be with you," says God, "and this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain." (Exodus 3:12)

Here we have some elements of guidance that people say they desire: a wondrous sight, God speaking personally to them, assurance of God's presence with them. Notice however that the "sign" that it is really God speaking will be given *after* Moses has accomplished his mission.

"IF THE LORD
IS WITH US,
WHY HAS ALL
THIS
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ABANDONED
US." ?

Several generations later the people are living in their new land, but all is not well. Nomadic tribes in the region continually raid their farms in surprise attacks, riding swift camels. They leave no livestock and carry off the harvest. In Judges chapter 6 we meet Gideon, a young man from an unimportant clan. He is furtively threshing grain while hidden in a winepress, for fear of raiders. The Angel of the Lord appears and greets him. "The Lord is with you, mighty warrior!"

"If the Lord is with us, why has all this happened to us? Where are all his wonders? Now the Lord has abandoned us." The Lord answers by giving him an assignment: "Go in the strength you have, and save Israel out of Midian's hand. Am I not sending you?" Gideon spends the next two days and nights asking for signs, testing the Lord before committing himself. "If this fleece is wet with dew but the ground is dry in the morning..." The Lord patiently provides signs, but later stretches Gideon's faith. As the fighters set out with Gideon for battle, the Lord tells him "You have too many men with you. Send home all those who tremble with fear." (Judges 7:2) Later he tells Gideon to send away even more fighters, leaving him with 300 men. Why? So that it will become evident that the coming victory is due to God and not simply to human effort.

John the Baptist was on a mission to preach the coming of the long-awaited Christ. God has told John, "The man on whom you see the Spirit come down and remain is he who will baptize with the Spirit." Jesus, though sinless, asks John to baptize him. John sees the Spirit "like a dove" descend as Jesus emerges from the water, and hears God's voice. "This is my Son, whom I love; with him I am well pleased." (Matt.3:17)

John and Jesus carry on their respective missions, each with his own disciples. But John falls into disfavor with Herod, the ruler Rome has placed over the land. Herod has made an adulterous marriage with his sister-in-law, in defiance of Jewish law, and John has publicly denounced the union. Herod throws John in prison, where his disciples keep him informed of what Jesus is doing. But prison hardships have demoralized John. He sends his disciples to Jesus with a heartbreaking question. "Are you the one who was to come, or do we look for another?"

Jesus replies "Go tell John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, and the good news is preached to the

Bonnie's Reflections: When God Shows Up

poor. Blessed is the man who does not fall away on account of me.” Here in Matthew 11:4 Jesus is referring to prophecies about the Messiah, which he has literally fulfilled.

Jesus was often asked for “a sign”. Even the Pharisees and Sadducees, rival religious groups, got together to put him on the spot. (Matt.12: 38 and 16:1) They did not get their sign. Jesus would not do magic tricks (as they thought) to prove himself to a hostile crowd. In John 6:30 we read that after the miraculous feeding of the five thousand, Jesus went away by boat, only to find many had followed him around the shore. They asked for a sign, just to get more bread. They got a rebuke.

An extraordinary experience, be it a vision, word from God, or a “sign”, may have unpleasant consequences. Moses was disbelieved. He struggled to obey God while hampered by the people he was supposed to save. Gideon suffered from fear. John the Baptist began to think he had been self-deceived in confirming Jesus as the Messiah, the long-promised Savior.

A person may have a valid experience of God, yet through fear, refuse to move ahead in obedience. Or one might mistake an extraordinary experience for the norm, and go seeking after *more* signs and proofs, “trying to get it again” as C.S. Lewis described. Finally, it is possible to turn from God no matter how many signs and wonders we have seen. Just think of Judas.



Thomas Traherne: Centuries of Meditations continued



THOMAS TRAHERNE

THE FIRST CENTURY, cont'd

11. Love is deeper than at first it can be thought. It never ceaseth but in endless things. It ever multiplies. Its benefits and its designs are always infinite. Were you not Holy, Divine, and Blessed in enjoying the World, I should not care so much to bestow it. But now in this you accomplish the end of your creation, and serve God best, and please Him most: I rejoice in giving it. For to enable you to please GOD, is the highest service a man can do you. It is to make you pleasing to the King of Heaven, that you may be the Darling of His bosom.

12. Can you be Holy without accomplishing the end for which you are created? Can you be Divine unless you be Holy? Can you accomplish the end for which you were created, unless you be Righteous? Can you then be Righteous, unless you be just in rendering to Things their due esteem? All things were made to be yours; and you were made to prize them according to their value: which is your office and duty, the end for which you were created, and the means whereby you enjoy. The end for which you were created, is that by prizing all that God hath done, you may enjoy yourself and Him in Blessedness.

13. To be Holy is so zealously to desire, so vastly to esteem, and so earnestly to endeavour it, that we would not for millions of gold and silver, decline, nor fail, nor mistake in a



ONE OF FOUR
TRAHERNE WINDOWS
IN HEREFORD
CATHEDRAL

PAM FRAY / STAINED GLASS IN
THE CATHEDRAL / [CC BY-SA
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Thomas Traherne: Centuries of Meditations

title. For then we please God when we are most like Him. We are like Him when our minds are in frame. Our minds are in frame when our thoughts are like His. And our thoughts are then like His when we have such conceptions of all objects as God hath, and prize all things according to their value. For God doth prize all things rightly, which is a Key that opens into the very thoughts of His bosom. It seemeth arrogance to pretend to the knowledge of His secret thoughts. But how shall we have the Mind of God, unless we know His thoughts? Or how shall we be led by His divine spirit, till we have His Mind? His thoughts are hidden: but He hath revealed unto us the hidden Things of Darkness. By His works and by His attributes we know His Thoughts: and by thinking the same, are Divine and Blessed.



CARDINAL FLOWER

14. When things are ours in their proper places, nothing is needful but prizing to enjoy them. God therefore hath made it infinitely easy to enjoy, by making everything ours, and us able so easily to prize them. Everything is ours that serves us in its place. The Sun serves us as much as is possible, and more than we could imagine. The Clouds and Stars minister unto us, the World surrounds us with beauty, the Air refresheth us, the Sea revives the earth and us. The Earth itself is better than gold because it produceth fruits and flowers. And therefore in the beginning, was it made manifest to be mine, because Adam alone was made to enjoy it. By making one, and not a multitude, God evidently shewed one alone to be the end of the World and every one its enjoyer. For every one may enjoy it as much as he.

15. Such endless depths live in the Divinity, and in the wisdom of God, that as He maketh one, so He maketh every one the end of the World: and the supernumerary, persons being enrichers of his inheritance. Adam and the World are both mine. And the posterity of Adam enrich it infinitely. Souls are God's jewels, every one of which is worth many worlds. They are His riches because His image, and mine for that reason. So that I alone am the end of the World: Angels and men being all mine. And if others are so, they are made to enjoy it for my further advancement. God only being the Giver and I the Receiver. So that Seneca philosophized rightly when he said "Deus me dedit solum toti Mundo, et totem Mundum mihi soli": God gave me alone to all the World, and all the World to me alone.

16. That all the World is yours, your very senses and the inclinations of your mind declare. The Works of God manifest, His laws testify, and His word Both prove it. His attributes most sweetly make it evident. The powers of your soul confirm it. So that in the midst of such rich demonstrations, you may infinitely delight in God as your Father, Friend and Benefactor, in yourself as His Heir, Child and Bride, in the whole World, as the Gift and Token of His love; neither can anything but Ignorance destroy your joys. For if you know yourself, or God, or the World, you must of necessity enjoy it.

17. To know GOD is Life Eternal. There must therefore some exceeding Great Thing be always attained in the Knowledge of Him. To know God is to know Goodness. It is to see the beauty of infinite Love: To see it attended with Almighty Power and Eternal

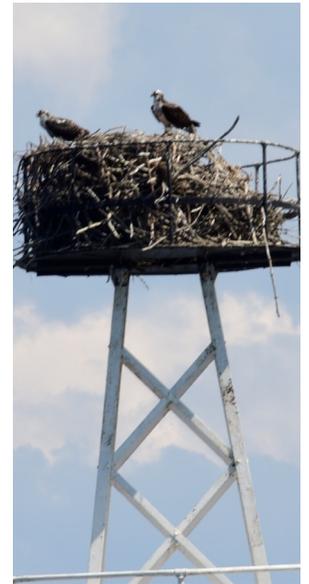
Thomas Traherne: Centuries of Meditations

Wisdom; and using both those in the magnifying of its object. It is to see the King of Heaven and Earth take infinite delight in Giving. Whatever knowledge else you have of God, it is but Superstition. Which Plutarch rightly defineth, to be an Ignorant Dread of His Divine Power, without any joy in His goodness. He is not an Object of Terror, but Delight. To know Him therefore as He is, is to frame the most beautiful idea in all Worlds. He delighteth in our happiness more than we: and is of all other the most Lovely Object. An infinite Lord, who having all Riches, Honors, and Pleasures in His own hand, is infinitely willing to give them unto me. Which is the fairest idea that can be devised.

18. The WORLD is not this little Cottage of Heaven and Earth. Though this be fair, it is too small a Gift. When God made the World He made the Heavens, and the Heavens of Heavens, and the Angels, and the Celestial Powers. These also are parts of the World: So are all those infinite and eternal Treasures that are to abide for ever, after the Day of Judgment. Neither are these, some here, and some there, but all everywhere, and at once to be enjoyed. The WORLD is unknown, till the Value and Glory of it is seen: till the Beauty and the Serviceableness of its parts is considered. When you enter into it, it is an illimited field of Variety and Beauty: where you may lose yourself in the multitude of Wonders and Delights. But it is an happy loss to lose oneself in admiration at one's own Felicity: and to find GOD in exchange for oneself: Which we then do when we see Him in His Gifts, and adore His Glory.

19. You never know yourself till you know more than your body. The Image of God was not seated in the features of your face, but in the lineaments of your Soul. In the knowledge of your Powers, Inclinations, and Principles, the knowledge of yourself chiefly consisteth. Which are so great that even to the most learned of men, their Greatness is Incredible; and so Divine, that they are infinite in value. Alas the WORLD is but a little centre in comparison of you. Suppose it millions of miles from the Earth to the Heavens, and millions of millions above the stars, both here and over the heads of our Antipodes: it is surrounded with infinite and eternal space: And like a gentleman's house to one that is travelling; it is a long time before you come unto it, you pass it in an instant, and leave it for ever. The Omnipresence and Eternity of God are your fellows and companions. And all that is in them ought to be made your familiar Treasures. Your understanding comprehends the World like the dust of a balance, measures Heaven with a span, and esteems a thousand years but as one day. So that Great, Endless, Eternal Delights are only fit to be its enjoyments.

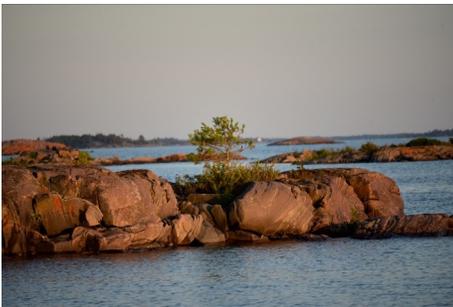
20 The laws of GOD, which are the commentaries of His works, shew them to be yours: because they teach you to love God with all your Soul, and with all your Might. Whom if you love with all the endless powers of your Soul, you will love Him in Himself, in His attributes, in His counsels, in all His works, in all His ways; and in every kind of thing wherein He appeareth, you will prize Him, you will Honour Him, you will delight in Him, you will ever desire to be with Him and to please Him. For to love



OSPREYS ON NEST

Thomas Traherne: Centuries of Meditations

Him includeth all this. You will feed with pleasure upon everything that is His. So that the world shall be a grand Jewel of Delight unto you: a very Paradise and the Gate of Heaven. It is indeed the beautiful frontispiece of Eternity; the Temple of God, and Palace of His children. The Laws of God discover all that is therein to be created for your sake. For they command you to love all that is good, and when you see well, you enjoy what you love. They apply the endless powers of your Soul to all objects: and by ten thousand methods make everything to serve you. They command you to love all Angels and Men. They command all Angels and Men to love you. When you love them, they are your treasures; when they love you, to your great advantage you are theirs. All things serve you for serving them whom you love, and of whom you are beloved. The entrance of His words giveth Light to the simple. You are magnified among Angels and men: enriched by them, and happy in them. *Continued next month*



Fr. John McCausland, S.S.J.E., M.A.

Fr. John McCausland, SSJE will be remembered by many in Canada as one of the Mission Priests at the monastery in Bracebridge. He conducted parish missions, retreats, and wrote helpful material for the Church. For many years he produced an Ordo for the Canadian Church and was, I believe, the principal editor of the Canadian SSJE Holy Week Book. One of the papers he wrote was A Plain Guide to the following and use of the Revised Prayer Book of The Anglican Church of Canada published in 1959 to accompany the new Prayer Book. (The "Revised Prayer Book" to which he refers is our current BCP Canada (1962) which is used in the TACC—the "red prayer book.")

Some closing words from that booklet:

...The new book, however, is not a museum piece to show our Anglican heritage, it is "THE NEW LIFE," brought to our attention in the revised short exhortation at the Eucharist (page 76)*. Above all the Breath of the Spirit of Love hovers over the whole book. Because we by-passed the Mediaeval and Reformation controversies, because we were true to our documentary terms of reference, and because we had love for the Brethren, the Holy Spirit was able to pour forth upon the twentieth General Synod, the richness of His Grace and give us unity of purpose because we had unity of Faith and essential Practice.

THE LIVING WORD WITHIN THE LIVING LITURGY

Makes

THE LIVING CHURCH

Fr. John McCausland, S.S.J.E., M.A.

Note:

*** Exhortation, page 76, BCP (Canada) 1962:**

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.



Bishop John Pearson



**BISHOP JOHN PEARSON
1613-1686**

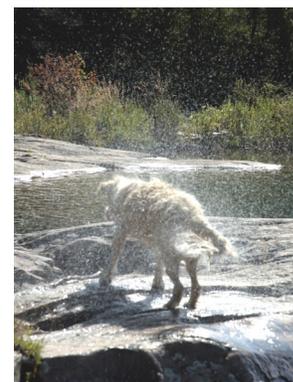
John Pearson served as Master of Jesus College, Cambridge from 1660-62, Lady Margaret Professor of Divinity in 1661, Master of Jesus College, Cambridge from 1662-1673. He was appointed as the Bishop of Chester where he served from 1673 until his death in 1686. He wrote a monumental work Exposition of the Creed. The first edition of this work was published in 1659.

Following is an excerpt from Exposition of the Creed, Article III: Born of the Virgin Mary: (The extensive notes are excluded from this excerpt but are readily available in paper editions or in online copies of the book)

The necessity of believing our Saviour thus to be *born of the Virgin Mary*, will appear both in respect of her who was the mother, and of him who was the son.

In respect of her it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high a dignity. It was her own prediction, *From henceforth all generations shall call me blessed*; but the obligation is ours, to call her, to esteem her so. If Elizabeth cried out *with so loud a voice, Blessed art thou among women*, when Christ was but newly conceived in her womb; what expressions of honour and admiration can we think sufficient now that Christ is in heaven, and that mother with him! Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the *mother of our Lord*, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the primitive Church : Let her be honoured and esteemed, let him be worshipped and adored.

In respect of him it was necessary, first, that we might be assured he was *made*, or *begotten of a woman*, and consequently that he had from her the true nature of man. *For he took not on him the nature of angels*, and therefore saved none of them, who. for want of a redeemer, are *reserved in everlasting chains under darkness into the judgment of the great day*. And man once fallen had been, as deservedly, so irrevocably condemned to



HAVE I MENTIONED
OUR FRIEND,
BARLEY, BEFORE?

Bishop John Pearson

the same condition, *but that he took upon him the seed of Abraham*. For being we are *partakers of flesh and blood*, we could expect no redemption but by him who *likewise took part of the same* : we could look for no Redeemer, but such a one who by consanguinity was our brother. And being there is but *one Mediator between God and man, the Man Christ Jew*, we cannot be assured that he was the Christ, or is our Jesus, except we be first assured that he was a man. Thus our Redeemer, the Man Christ Jesus, was born of a woman, that he might redeem both men and women; that both sexes might rely upon him, who was of the one, and from the other.



Secondly, it was necessary we should believe our Saviour conceived and born of such a woman, as was a most pure and immaculate Virgin. For as it behoved him in all things to be made like unto us; so in that great similitude a dissimilitude; was as necessary, that he should be *without sin*. *Our Passover is slain*, and *behold the Lamb that taketh away the sin of the world*; but the Lamb of the passover must be *without blemish*. Whereas then we draw something of corruption and contamination by our seminal traduction from the first Adam; our Saviour hath received the same nature without any culpable inclination, because born of a Virgin without any seminal traduction. Our High Priest is *separate from sinners*, not only in the actions of his life, but in the production of his nature. For as Levi was in the loins of Abraham, and paid tithes in him, and yet Christ, though the Son of Abraham, did not pay tithes in him, but receive them in Melchizedeck: so though we being in the loins of Adam may be all said to sin in him; yet Christ, who descended from the same Adam according to the flesh, was not partaker of that sin, but an expiation for it. For he which is contained in the seminal virtue of his parent, is some way under his natural power, and therefore may be in some manner concerned in his actions: but he who is only from him by his natural substance, according to a passive or obediencial power, and so receiveth not his propagation from him, cannot be so included in him as to be obliged by his actions, or obnoxious to his demerits.

Thirdly, it was necessary that we should believe Christ born of that person, that Virgin Mary which was espoused unto Joseph, that thereby we might be assured that he was of the family of David. For whatsoever promises were made of the Messiah, were appropriated unto him. As the seed of the woman was first contracted to the seed of Abraham, so the seed of Abraham was next appropriated to the Son of David. He was to be *called the Son of the Highest*, and *the Lord God* was to *give unto him the throne of his father David*. When Jesus asked the Pharisees, *What Think ye of Christ? whose son is he ? they said unto him, The Son of David*. When Herod demanded of the chief Priests and Scribes *where Christ should be born*; *they said unto him, In Bethlehem of Judaea*, because that was *the city of David*, whither Joseph went up with Mary his espoused wife, *because he was of the home and lineage of David*. After John the Baptist, the forerunner of Christ, was born, Zacharias *blessed the Lord God of Israel*, who had *raised up an horn of salvation for us in the house of his servant David*. The woman of Canaan, *the blind men sitting by the way*, and those other *blind that followed him cried out, Have mercy on us, O*

Bishop John Pearson

Lord, Thou Son of David. The very children, out of whose mouths God perfected praise, were *crying in the temple, and saying, Hosannah to the Son of David.* And when the blind and dumb both spake and saw, *all the people were amazed, and said, Is not this the Son of David?* Thus by the public and concurrent testimonies of all the Jews, the promised Messiah was to come of the house and lineage of David; for *God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit upon his throne.* It was therefore necessary we should believe that our Saviour was *made of the seed of David according to the flesh:* of which we are assured, because he was born of that Virgin Mary who descended from him, and was espoused unto Joseph, who descended from the same, that thereby his genealogy might be known.

The consideration of all which will at last lead us to a clear explication of this latter branch of the Article, whereby every Christian may inform himself what he is bound to profess, and being informed, fully express what is the object of his faith in this particular, when he saith, I believe in Jesus Christ which was *born of the Virgin Mary.* For hereby he is conceived to intend thus much: I assent unto this as a most certain and infallible truth, that there was a certain woman, known by the name of Mary, espoused unto Joseph of Nazareth, which before and after her espousals was a pure and unspotted Virgin, and being and continuing in the same virginity, did, by the immediate operation of the Holy Ghost, conceive within her womb the only begotten Son of God, and, after the natural time of other women, brought him forth as her first-born Son, continuing still a most pure and immaculate Virgin; whereby the Saviour of the world was born of a woman under the Law, without the least pretence of any original corruption, that he might deliver us from the guilt of sin; born of that Virgin which, was of the house and lineage of David, that he might sit upon his throne and rule for evermore. And in this latitude I profess to believe in Jesus Christ, *born of the Virgin Mary.*



Fr. Robert's Remarks

“unoccupied”. We were not simply unoccupied but were actively engaged with other people and with nature.

To-day, as I write this, it is the feast of the Falling Asleep of the Blessed Virgin Mary, also known variously as the Dormition or the Assumption—one of the five Feasts of the Blessed Virgin Mary listed in our Canadian BCP Calendar.

Each year, at this time, I take a little book from the shelf for a re-read. The book is as old as I; its title—*The Mother of God: A Symposium by Members of the Fellowship of St. Alban and St. Sergius* edited by Fr. Eric Mascall, OGS. The book contains six papers presented in the symposium. The authors were three Anglicans—L.S. Thornton, E.L. Mascall, and T.M. Parker and three Orthodox—V. Lossky, G. Florovsky, and L. Gillet..



Fr. Robert's Remarks

I want to share with you part of a paragraph by Fr. Eric Mascall¹.

The partial paragraph:²

“. . . On one point at least I hope all Anglicans are agreed—that an Anglican is not committed to believing anything because it is Anglican, but only because it is true. And this is a further reason why I have not followed the historical method, but the more purely dogmatic one. That there have been, in certain parts of East and West, distortions of belief and practice in connexion with the Blessed Virgin Mary I am quite prepared to admit; the worst of them, I am convinced, is to ignore her altogether, for this almost always either arises from, or else leads to a defective belief in the Incarnation. That Jesus Christ is both God and Man is the foundation of Mary's dignity, and the greatest of her titles is that which was proclaimed at Ephesus: Mary is *Theotokos* Mother of God. When devotion to Mary is belittled this is, I think, almost always due to an inadequate understanding of the majesty and splendour of God. It is because people have such a low view of God that they are afraid of putting Mary above him. But if we are prepared to recognize in their fullness the dignity and glory of Mary, without hesitations or inhibitions, we shall then be in a position to form some remote idea of the superexceeding glory of God. For Mary, Queen though she is of heaven and our mother, is a creature when all is said and done, though the greatest of all creatures and endued with graces unimaginable; and she is infinitely exceeded by her Creator. Our last word on Mariology can be summed up in the lines of a Roman-Catholic poet of the last [19th] century:

If Mary is so beautiful,
What must her Maker be?³

At the beginning of this excerpt, Fr. Mascall wrote “that an Anglican is not committed to believing anything because it is Anglican, but only because it is true.” He used this in explaining his use of a dogmatic approach in his paper. While my purpose in re-reading the paper was simply because the day was in honour of the Most Holy Mother of Jesus Christ, our Lord and God, I was caught by the reminder that if we believe something, it must be because it is true, not just because it is Anglican.

Similarly, C.B. Moss, in his classic dogmatic theology text *The Christian Faith*, instructed: “Dogmatic Theology is the science, not merely of what has been held about God, but of what is true about Him.”

At the first of this week, I read a posting by the Orthodox priest, Fr. Stephen Freeman on his blog *Glory to God for All Things*⁴, posted in anticipation of today's festival entitled *Why Mary Has Always Been Honored*. The posting was relatively brief but profound.



FRANKLIN ISLAND:
AN ISLAND POOL

Fr. Robert's Remarks

In the final paragraph of his posting, Fr. Stephen wrote,

. . . For doctrines are easily perceived by them [i.e., non-Orthodox] as ideas, even *factoids*. In Orthodoxy, these doctrines are living realities. It is of little importance to acknowledge that someone is, in fact, my mother. It is of the utmost importance that I honor my mother (by Divine command) and love her. We do not *think* doctrine. Doctrine is a description of the realities by which we live. We venerate the Theotokos because, knowing what we know, we cannot do otherwise.

I like his statement “Doctrine is a description of the realities by which we live” and, as I reflect on the whole paragraph, I am more reminded of C.S. Lewis’ writings—both fiction and non-fiction— than of many academic theologians.

In 1977 Fr. Eric Mascall published a book called *Theology & the Gospel of Christ: An Essay in Reorientation*. It was a book—both critical and cautionary—written

To the Clergy and Laity of the Diocese of Truro
An Offering from their Canon Theologian.

While acknowledging that he was making sweeping generalization, his Foreword, entitled *Trahison des Clercs (Betrayal of the Clergy)* discussed how the pastoral parish clergy had been betrayed by the academic theologians.

“If there has been—as I believe there has—a real *trahison des clerc* on the part of theologians, I do not think it has been forced on them by sheer pressure of facts, but rather by something more insidious, namely pressure of fashion.”

Mascall quotes C.S. Lewis quite favourably in his book. One of Mascall’s reference was from Lewis’ 1959 paper *Modern Theology and Biblical Criticism* published posthumously in *Christian Reflections*.

Writing of Lewis, Mascall wrote:

Writing as an ‘educated but not theologically educated outsider’, Lewis began by remarking on the oddness of a ‘theology which denies the historicity of nearly everything in the Gospels to which Christian life and affections and thought have been fastened for nearly two millennia—which *either* denies the miraculous altogether or, more strangely, after swallowing the camel of the Resurrection, strains at such gnats as the feeding of multitudes.’⁵

Truth and reality are considered to be synonymous in the dictionary. What are “the realities by which we live” but the truth about God and His creation. It seems to me that Mascall, Moss, and Freeman match up fairly well—Lewis, too.



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TACC Office
136 William St.
Parry Sound, ON
P2A 1W2

Phone: 705-746-7378
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Fr. Robert's Remarks

I guess that an important question for each of us would be, how well do we face reality—reality being the way God is and how he wants things to work. Are we in conformity?

Till next month; God bless!



Notes

- 1 I would note, incidentally, that Fr. Mascall, who died on 14 February, 1993 and the age of 87, was a friend of the continuing Anglicans. I believe that Bishop Robert Mercer would visit with him from time to time when he was in England.
- 2 *The Mother of God: A Symposium by Members of the Fellowship of St. Alban and St. Sergius.* Editor E.L. Mascall, p. 50
- 3 The "Roman-Catholic poet to whom Fr. Mascall refers is the former Anglican Fr. Frederick Faber who converted to Rome in the mid-1800s. There are eleven of Fr. Faber's hymns in our "Blue (1938 Book of Common Praise) Hymn book. One of the hymns is My God, how wonderful thou art (#370); another is Faith of our Fathers! (#422)
- 4 Glory to God for All Things is found at: <https://blogs.ancientfaith.com/glory2godforallthings>
- 5 Lewis, C.S., *Christian Reflesions*, 1967, Bles London ISBN 9780008203856



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Fr. David Marriott

drm274@hotmail.com

409-15210 Guildford Dr.

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