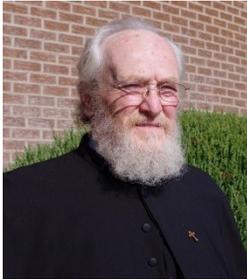


# THE TRADITIONAL ANGLICAN NEWS

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you!

Do you mark up books? I have a few books that belonged to my maternal grandfather who was an inveterate reader. It has been interesting to read some of his notes. He was not a modernist who would put a little arrow or exclamation point in the margins and write "good point." He would write whole sentences and if he ran out of marginal space would go to the blank pages at the back of the book and jot notes. He insisted on a dialogue with the author and would not permit the author the luxury of a monologue or even the last word.

Probably to my great disadvantage, I am inclined to use asterisks or marginal lines, to mark words, ideas, or paragraphs that are important to me and think about them later.

Yesterday an long-time friend stopped by as Joyce and I were out working in the front garden. Our friend is pretty much deaf as a post so conversation is not always easy. His principle reason for stopping was that he just wanted to share a couple of verses that he had read yesterday morning in his quiet time. In a elegant hand, he had written out Proverbs 15.13 and Proverbs 9.8. He commented that he used to be able to remember things but now he has to write them down.

"He who sings," said St. Augustine, "prays twice."

I suppose that our friend who has described himself as tone deaf gets an even greater advantage in his

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## *Fr. James Chantler: A Sermon for Trinity XIV*



FR. JAMES CHANTLER

Today's liturgical Gospel is commonly known as The Healing Of The Ten Lepers though it is sometimes referred to as The Story Of The Grateful Samaritan as it comes on the Sunday following the one where we were taught the Parable Of The Good Samaritan. Our Lord had, by now, become well established in His earthly ministry: news of His teaching and His miracles was spreading and the pace of His work was quickening since He had sent out the seventy disciples, two by two, to let the people know that 'the Kingdom of GOD had come nigh unto them'. (Luke 10) Today Jesus is traveling, for the last time, to Jerusalem. He was in a rough frontier area: the border country between Samaria and Galilee, which had already been visited by one of the seventy's teams of two and as Jesus approached the unnamed village in today's Gospel the people were expecting Him.

The first people He was to encounter were the ten lepers who counted a Samaritan in their midst. Remember: Christ was on the border of Samaria and all lepers shared the same affliction and the same isolation so it was not unusual that Jewish and Samaritan lepers would band together though their healthy counterparts would never have done so. The lepers had longed for healing from The Great Physician but, in compliance with the law, they

*(Continued on page 2)*

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*Fr. James Chantler: A Sermon for Trinity XIV*

stood back and called out to Our Lord: 'Jesus, Master, have mercy upon us!' There was little effective relief for leprosy sufferers in those days and certainly no cure: they could only hope for a miracle and they had faith that Jesus was the only one could help the helpless. Jesus responded by telling them to 'go and show yourselves to the Priests'. They were not healed at that very moment but since they had faith they would be healed as they would never be allowed to approach the Priests unless they were leprosy free and as they journeyed to the Temple they were indeed miraculously healed. Their faith was like that of the Centurion at Capernaum who asked Christ to heal his sick servant : it was he who said 'Lord I am not worthy that Thou shouldst come under my roof but speak the word only and my servant shall be healed'. (Matthew 8.8) Jesus responded to the faith of the lepers in the same way He did to the faith of the Centurion when He told him 'Go thy way and as thou hast believed so be it done unto thee.' (Matthew 8.13) We learn in that account that if we have faith in Jesus wonderful things can happen and that He can do things that no one else can but there is more to learn so let's get back to today's Gospel.



Once the lepers were healed they would, of course, have been elated but only one returned to thank Jesus and it was the non Jew: The Grateful Samaritan. So who was really the faithful servant of GOD? St. Paul provides the answer in his Epistle To The Romans Chapter 2 : 23-29:

Thou that makest thy boast of the Law: through breaking the Law dishonourest thou GOD ? For the Name of GOD is blasphemed among the Gentiles through you as it is written. For circumcision verily profiteth if thou keep the Law but if thou be a breaker of the Law thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the Law shall not his uncircumcision be counted for circumcision ? And shall not uncircumcision which is by nature, if it fulfil the Law, judge thee : who by the letter and circumcision dost transgress the Law ? For he is not a Jew which is one outwardly : neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men but of GOD.

Far too often people, when in a jam, will pray to GOD but sadly when they are preserved, once their prayers are answered, they fail to return to GOD to give Him thanks just like the nine ungrateful lepers. You'll notice that Jesus was well aware of their ingratitude and contrasted it with the gratitude of the Samaritan. When Jesus told him to rise, that his faith had made him whole, He meant that the Samaritan was a true Israelite and faithful child of GOD. We must always be glad and eager and never grudging to worship and adore GOD and give thanks to Him for the many blessings He has bestowed upon us. This is why we have come together this morning and what the word Eucharist means is thanksgiving to GOD and only GOD can make us whole from the leprosy of sin. We know that He will come again in might and majesty on judgement day and on that day we would do well to stand with both the Good and Grateful Samaritans. Amen.



## Bonnie's Reflections: Watershed



MRS. BONNIE IVEY

The sign by the highway reads “Arctic Watershed. From here all streams flow north into the Arctic Ocean.” For hundreds of miles around there are lakes, rivers, creeks, and uncounted millions of trees.

You paddle your canoe to the end of a lake, heading for the familiar little creek that zigzags through the bush to a bigger lake downstream. In this creek one can allow the current to carry the canoe, needing the paddle only to steer around the tight corners. But unexpectedly the canoe sheers sideways, as if reluctant to enter the creek mouth. It begins to slide backward. Everything looks the same above the water's surface, but under the canoe the waterlily stems and ribbon grass are straining the wrong way. **The current has reversed.** Heavy rains and steady winds the past few days have caused the waters to run backward, just as water in a wide pan will slug back and forth when carried. It will be a lot harder now to move ahead.

**Watershed:** the defining moment marking a turning point; a pivotal moment; a tipping point.

Things may look much as usual in our external surroundings, but underneath, the current has reversed. Five minutes' walk from here sits a charming old church building. The basement is a coffee shop. The nave is a venue for movie nights (with pizza), concerts, and stand-up comedy shows. On Sundays a small congregation attend a service. Worship of God is no longer the primary purpose of that building.

We are hearing news we never thought we'd hear. We read headlines and wonder how it all came to this. Words are being used differently. They acquire new meanings, even in the church. Slippery words bring “erroneous and strange doctrines”. People feel increasing pressure to think like others, to go along, fit in. The social watershed has left the churches struggling against our enemy, the World. Perhaps we had it too easy in the past, forgetting our baptismal promise to fight against the world, the flesh and the devil. Now as the tide turns we begin to feel our weakness. In the West, at least, we had it too easy. Now Christians are increasingly portrayed as enemies of society.

One grave lack among Christians in the West is the absence of training in church history. We are unaware of the continuing battle the church has made against strange doctrines: pagan beliefs, Christian heresies, and “having the form of godliness while denying the power of it.”(2 Timothy 3:5)

Canadian journalist, editor and teacher Ted Byfield founded an organization to help people connect with Christian history. In 1983, the Society to Explore and Record Christian History, (“SEARCH”) began publishing a series of books. Beginning at the



## *Bonnie's Reflections: Watershed*

birth of the church, the volumes cover the developments of the faith, up until 2001. In the forward of the last volume, Byfield reports on comments made by readers about the earlier books: “Readers say that they acquire something they never possessed before, notably a remarkable new comprehension of what is taking place right now, and why.” These attractive volumes are written for ordinary people, making the past accessible, and give one a sense of fellowship with the believers in other centuries. One takes one’s own faith less for granted upon learning what previous generations have struggled to preserve, for us who follow them. More can be found on the series at this website: [thechristians.org](http://thechristians.org).



An earlier writer, G.K. Chesterton, in his book “The Everlasting Man”, makes an important point about the history of the church. “Christendom has had a series of revolutions and in each one of them Christianity has died...and risen again: for it had a God who knew the way out of the grave.”

Chesterton speaks of several occasions in which “*the whole soul seems to have gone out of Christianity...to all appearances hollowed out from within by doubt and indifference.*” As an example of the ability of the faith to find new vigor, he writes of the 19<sup>th</sup> Century Oxford Movement and the parallel French Catholic revival. At a point when people expected the church to give way before secular issues, to blend in to social values of “equality and moderation”, strong leaders emerged to help people live their faith more effectively while immersed in the world.

Chesterton describes the church going against the stream of worldly interest this way: “The world...became conscious of something vague but vast that was going against the stream. Both in fact and in figure there is something deeply disturbing about this, and that for an essential reason. **A dead thing can go with the stream, but only a living thing can go against it.**...It was this other force that was unquestionably and unaccountably alive; the mysterious and unmeasured energy that was thrusting back the river. That was felt to be like the movement of some great monster, and it was none the less clearly a living monster because most people thought it a prehistoric monster.”

As we witness increasing impatience and challenges from the society around us, we need to remember that Jesus has told us ahead of time that the pupil will be treated like the Master. Matthew chapter 10 expands on this theme. If sneers escalate to lawsuits or prison, Jesus says “Surely I am with you always, even to the very end of the age.” (Matt.28:20)



*Thomas Traherne: Centuries of Meditations* continued


THOMAS TRAHERNE

## THE FIRST CENTURY, cont'd

21

By the very right of your senses you enjoy the World. Is not the beauty of the Hemisphere present to your eye? Doth not the glory of the Sun pay tribute to your sight? Is not the vision of the World an amiable thing? Do not the stars shed influences to perfect the Air? Is not that a marvellous body to breathe in? To visit the lungs, repair the spirits, revive the senses, cool the blood, fill the empty spaces between the Earth and Heavens; and yet give liberty to all objects? Prize these first: and you shall enjoy the residue: Glory, Dominion, Power, Wisdom, Honour, Angels, Souls, Kingdoms, Ages. *Be faithful in a little, and you shall be master over much.* If you be not faithful in esteeming these; who shall put into your hands the true Treasures? If you be negligent in prizing these, you will be negligent in prizing all. For there is a disease in him who despiseth present mercies, which till it be cured, he can never be happy. He esteemeth nothing that he hath, but is ever gaping after more: which when he hath he despiseth in like manner. Insatiableness is good, but not ingratitude.

22

It is of the nobility of man's soul that he is insatiable. For he hath a Benefactor so prone to give, that He delighteth in us for asking. Do not your inclinations tell you that the World is yours? Do you not covet all? Do you not long to have it; to enjoy it; to overcome it? To what end do men gather riches, but to multiply more? Do they not like Pyrrhus, the King of Epire, add house to house and lands to lands; that they may get it all? It is storied of that prince, that having conceived a purpose to invade Italy, he sent for Cineas, a philosopher and the King's friend: to whom he communicated his design, and desired his counsel. Cineas asked him to what purpose he invaded Italy? He said, to conquer it. And what will you do when you, have conquered it? Go into France, said the King, and conquer that. And what will you do when you have conquered France? Conquer Germany. And what then? said the philosopher. Conquer Spain. I perceive, said Cineas, you mean to conquer all the World. What will you do when you have conquered all? Why then said the King we will return, and enjoy ourselves at quiet in our own land. So you may now, said the philosopher, without all this ado. Yet could he not divert him till he was ruined by the Romans. Thus men get one hundred pound a year that they may get another; and having two covet eight, and there is no end of all their labour; because the desire of their Soul is insatiable. Like Alexander the Great they must have all: and when they have got it all, be quiet. And may they not do all this before they begin? Nay it would be well, if they could be quiet. But if after all, they shall be like the stars, that are seated on high, but have no rest, what gain they more, but labour for their trouble? It was wittily feigned that that young man sat down and cried for more worlds to conquer. So insatiable is man, that millions will not please him. They are no more than so many tennis-balls, in comparison of the Greatness and Highness of his Soul.

23

The noble inclination whereby man thirsteth after riches and dominion, is his highest virtue, when rightly guided; and carries him as in a triumphant chariot, to his sovereign hap-


 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*

piness. Men are made miserable only by abusing it. Taking a false way to satisfy it, they pursue the wind: nay, labour in the very fire, and after all reap but vanity. Whereas, as God's love, which is the fountain of all, did cost us nothing: so were all other things prepared by it to satisfy our inclinations in the best of manners, freely, without any cost of ours. Seeing therefore all satisfactions are near at hand, by going further we do but leave them; and wearying ourselves in a long way round about, like a blind man, forsake them. They are immediately near to the very gates of our senses. It becometh the bounty of God to prepare them freely: to make them glorious, and their enjoyment easy. For because His love is free, so are His treasures. He therefore that will despise them because he hath them is marvellously irrational: the way to possess them is to esteem them. And the true way of reigning over them, is to break the world all into parts, to examine them asunder: And if we find them so excellent that better could not possibly be made, and so made they could not be more ours, to rejoice in all with pleasure answerable to the merit of their Goodness. We being then Kings over the whole world, when we restore the pieces to their proper places, being perfectly pleased with the whole composure. This shall give you a thorough grounded contentment, far beyond what troublesome wars or conquests can acquire.

24

Is it not a sweet thing to have all covetousness and ambition satisfied, suspicion and infidelity removed, courage and joy infused? Yet is all this in the fruition of the World attained. For thereby God is seen in all His wisdom, power, goodness, and glory.

25

Your enjoyment of the World is never right, till you so esteem it, that everything in it, is more your treasure than a King's exchequer full of Gold and Silver. And that exchequer yours also in its place and service. Can you take too much joy in your Father's works? He is Himself in everything. Some things are little on the outside, and rough and common, but I remember the time when the dust of the streets were as pleasing as Gold to my infant eyes, and now they are more precious to the eye of reason.

26

Theservices of things and their excellencies are spiritual: being objects not of the eye, but of the mind: and you more spiritual by how much more you esteem them. Pigs eat acorns, but neither consider the sun that gave them life, nor the influences of the heavens by which they were nourished, nor the very root of the tree from whence they came. This being the work of Angels, who in a wide and clear light see even the sea that gave them moisture: And feed upon that acorn spiritually while they know the ends for which it was created, and feast upon all these as upon a World of Joys within it: while to ignorant swine that eat the shell, it is an empty husk of no taste nor delightful savour.

27

You never enjoy the world aright, till you see how a sand exhibiteth the wisdom and power of God: And prize in everything the service which they do you, by manifesting His glory and goodness to your Soul, far more than the visible beauty on their surface,



BROAD-WINGED  
HAWK



*Thomas Traherne: Centuries of Meditations*

or the material services they can do your body. Wine by its moisture quencheth my thirst, whether I consider it or no: but to see it flowing from His love who gave it unto man, quencheth the thirst even of the Holy Angels. To consider it, is to drink it spiritually. To rejoice in its diffusion is to be of a public mind. And to take pleasure in all the benefits it doth to all is Heavenly, for so they do in Heaven. To do so, is to be divine and good, and to imitate our Infinite and Eternal Father.

28

Your enjoyment of the world is never right, till every morning you awake in Heaven; see yourself in your Father's Palace; and look upon the skies, the earth, and the air as Celestial Joys: having such a reverend esteem of all, as if you were among the Angels. The bride of a monarch, in her husband's chamber, hath too such causes of delight as you.

29

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in sceptres, you never enjoy the world.

30

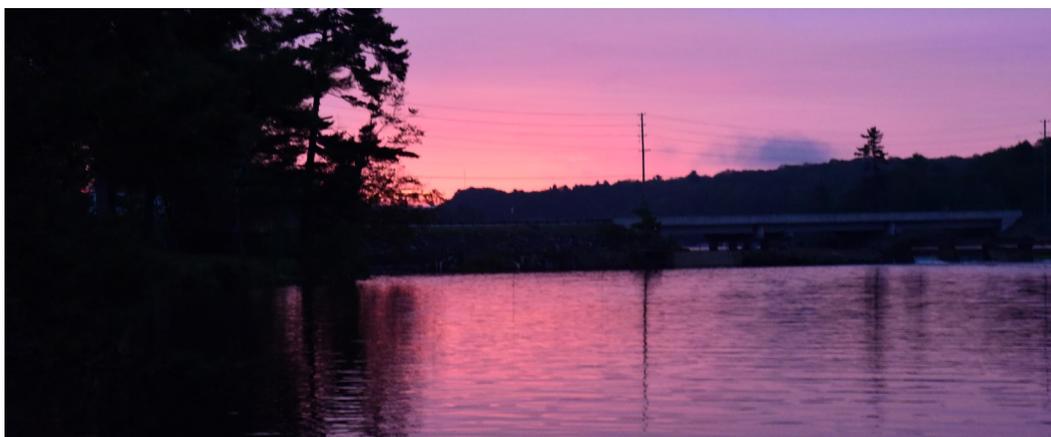
Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all Ages as with your walk and table: till you are intimately acquainted with that shady nothing out of which the world was made: till you love men so as to desire their happiness, with a thirst equal to the zeal of your own: till you delight in God for being good to all: you never enjoy the world. Till you more feel it than your private estate, and are more present in the hemisphere, considering the glories and the beauties there, than in your own house: Till you remember how lately you were made, and how wonderful it was when you came into it: and more rejoice in the palace of your glory, than if it had been made but to-day morning.

*Continued next month*



BROAD-WINGED

HAWK



## *St. Ignatius of Antioch: Epistle to the Ephesians*

*St. Ignatius of Antioch became Bishop of Antioch in AD 69. He was martyred at Rome sometime during the reign of Trajan (AD 8-117). St. Ignatius was one of the early Christian writers. Tradition has it that he was the child whom Jesus set among the disciples as recorded in S. Matthew XVIII.1-6)*

*There is a fascinating book about St. Ignatius called Bearing God: The Life and Words of St. Ignatius of Antioch The God Bearer. By Fr. Andrew Stephen Damick published in 2017 by Ancient Faith Press.*

### Greeting



ST. IGNATIUS OF ANTIOCH

Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fullness of God the Father, and predestinated before the ages of time, that it should be always for an enduring and unchangeable glory, being united and elected through the true passion by the will of the Father, and Jesus Christ, our God: Abundant happiness through Jesus Christ, and His undefiled grace.

### Chapter 1. Praise of the Ephesians

I have become acquainted with your name, much-beloved in God, which you have acquired by the habit of righteousness, according to the faith and love in Jesus Christ our Saviour. Being the followers of God, and stirring up yourselves by the blood of God, you have perfectly accomplished the work which was befitting to you. For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him who gave Himself for us, an offering and sacrifice to God, Ephesians 5:2 [you hastened to see me]. I received, therefore, your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop.

### Chapter 2. Congratulations and entreaties

As to my fellow-servant Burrhus, your deacon in regard to God and blessed in all things, I beg that he may continue longer, both for your honour and that of your bishop. And Crocus also, worthy both of God and you, whom I have received as the manifestation of your love, has in all things refreshed 1 Corinthians 16:18, etc. me, as the Father of our Lord Jesus Christ shall also refresh 1 Corinthians 16:18, etc. him; together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom, I have, as to love, beheld all of you. May I always have joy of you, if indeed I be worthy of it. It is therefore befitting that you should in every way glorify Jesus Christ, who has glorified you, that by a unanimous obedience you may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing, 1 Corinthians 1:10 and that, being subject to the bishop and the presbytery, you may in all respects be sanctified.

### Chapter 3. Exhortations to unity

I do not issue orders to you, as if I were some great person. For though I am bound for the name [of Christ], I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as fellow-disciples with me. For it was needful for me to have been stirred up

## *St. Ignatius of Antioch: Epistle to the Ephesians*

by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken upon me first to exhort you that you would all run together in accordance with the will of God. For even Jesus Christ, our inseparable life, is the [manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds [of the earth], are so by the will of Jesus Christ.

### Chapter 4. The same continued

Wherefore it is fitting that you should run together in accordance with the will of your bishop, which thing also you do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, you may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that you are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus you may always enjoy communion with God.

### Chapter 5. The praise of unity

For if I in this brief space of time, have enjoyed such fellowship with your bishop — I mean not of a mere human, but of a spiritual nature — how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses Matthew 18:19 such power, how much more that of the bishop and the whole Church! He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. For it is written, God resists the proud. Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

### Chapter 6. Have respect to the bishop as to Christ Himself

Now the more any one sees the bishop keeping silence, the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household, Matthew 24:45 as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that you all live according to the truth, and that no sect has any dwelling-place among you. Nor, indeed, do you hearken to any one rather than to Jesus Christ speaking in truth.

### Chapter 7. Beware of false teachers

For some are in the habit of carrying about the name [of Jesus Christ] in wicked guile, while yet they practise things unworthy of God, whom you must flee as you would wild beasts. For they are ravening dogs, who bite secretly, against whom you must be on your guard, inasmuch as they are men who can scarcely be cured. There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first passible and then impassible — even Jesus Christ our Lord.

### Chapter 8. Renewed praise of the Ephesians

Let not then any one deceive you, as indeed you are not deceived, inasmuch as you are wholly devoted to God. For since there is no strife raging among you which might distress you, you are certainly living in accordance with God's will. I am far inferior to you, and require to be



ST. IGNATIUS OF  
ANTIOCH

*St. Ignatius of Antioch: Epistle to the Ephesians*

sanctified by your Church of Ephesus, so renowned throughout the world. They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal; even as faith cannot do the works of unbelief, nor unbelief the works of faith. But even those things which you do according to the flesh are spiritual; for you do all things in Jesus Christ.

Chapter 9. You have given no heed to false teachers

Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom you did not allow to sow among you, but stopped your ears, that you might not receive those things which were sown by them, as being stones 1 Peter 2:5 of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross, John 12:32 making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. You, therefore, as well as all your fellow-travellers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse and rejoice with you, because with respect to your Christian life you love nothing but God only.



Chapter 10. Exhortations to prayer, humility, etc

And pray without ceasing on behalf of other men. For there is in them hope of repentance that they may attain to God. See, then, that they be instructed by your works, if in no other way. Be meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return your prayers; in contrast to their error, be steadfast Colossians 1:23 in the faith; and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord (who ever more unjustly treated, more destitute, more condemned?), that so no plant of the devil may be found in you, but you may remain in all holiness and sobriety in Jesus Christ, both with respect to the flesh and spirit.

*Continues next month*



A FRIEND FROM THE GARDEN

### *Fr. Robert's Remarks*

reading as he gets to read his daily reading or at least a verse or two from it at least three or more times—once directly from the Bible, once as he writes it down, and again each time he takes it out of his pocket and rereads it. His reading being in the early morning, he has the opportunity to carry the thought throughout the day and to let it work on him.

Last month I closed my column with the speculation 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?”

Recently—and this is what got me going on the topic of marking books and writing things down—I was looking for something totally unrelated but came across a rather profound statement that I had flagged as I was reading the book 17 years ago in February 2001. It was the posthumously published *The Journals of Fr. Alexander Schmemmann 1973-1983* (ISBN: 0-88141-200-7). Fr. Alexander wrote,

“Friday, October 12, 1973

There is no point in converting people to Christ if they do not convert their vision of the world, and of life, since Christ then becomes merely a symbol for all that we love and want already—without Him. This kind of Christianity is more terrifying than agnosticism or hedonism.”

This quote has caused me some pause for reflection and in the process of reflection I was reminded of several quotes that I had written by hand years ago. Gratefully, my handwriting was at least marginally better than it is today and I am still able to read it..

Back in late 1972, I bought a pocket edition of the New Testament and the Psalms. (KJV) In the front I had written a quote from Amy Carmichael and two from A.W. Tozer. As I write this column it is Holy Cross Day and so the Carmichael quote seems appropriate and the Tozer quote relates to the Schmemmann quote and to my comment last month.

Amy Carmichael (16 December 1867 – 18 January 1951) a missionary who served for over 50 years in India:



MICHAELMAS DAISIES



*Fr. Robert's Remarks*

If I enjoy a joke at the expense of another,

If I can in any way slight another in conversation or even in thought, then I know nothing of CALVARY LOVE.

If I belittle those whom I am called to serve, talk of their weak points in contrast to what I think are my strong points; if I adopts a superior attitude, forgetting 'Who made thee to differ? What hast thou that thou didst not receive?' then I know nothing of CALVARY LOVE..

If we can go to someone to correct them without a pang in our hearts, then we know nothing of CALVARY LOVE.

A.W. Tozer (April 21, 1897 – May 12, 1963) Pastor who served congregations of the Christian and Missionary Alliance:

Quote #1:

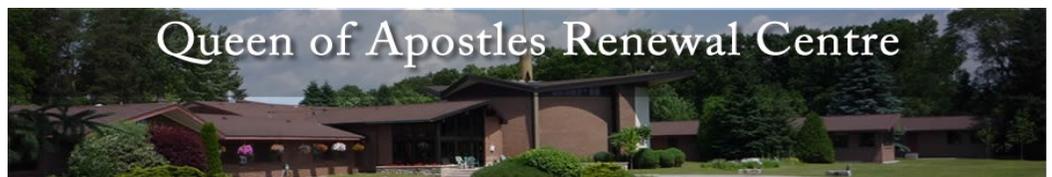
The Church at this moment needs men who feel themselves expendable in the warfare of the soul. Such men will be free from the compulsions that control weaker men, the lust of the eyes, the lust of the flesh, and the pride of life. They will not be forced to do things by the squeeze of circumstances. Their only compulsion will come from within and from above. This kind of freedom is necessary if we are going to have prophets in our pulpits again instead of mascots. These free men will serve God and men from motives too high to be understood by the rank and file who today shuffle in and out of the sanctuary. They will make not decision out of fear, they will take no cause out of a desire to please, accept no service for financial consideration. They will perform no religious act out of mere custom. Nor will they allow themselves to be influenced by the love of publicity, or by the desire for reputation.

Quote #2: “

The popular notion that the first obligation of the Church is to spread the Gospel to the uttermost parts of the earth is false. Her first obligation is to be spiritually worthy to spread it...To spread an effete, degenerative brand of Christianity to pagan lands is not to fulfill the commandments of the Lord.”

I have found these quotations challenging and have gone back to them many times over the years. I am not going to go into any commentary on these quotations; I shall

*(Continued on page 14)*



SITE OF SYNOD 2018. QUEEN OF APOSTLES RENEWAL CENTRE, MISSISSAUGA, ON

*From the Parishes*

**Parish of the Holy Trinity & St. Jude, Thunder Bay**



August 19, 2017 Fr. Frank Moore solemnised the marriage of Travis Brian Viscount and Jennifer Elizabeth Cooke at Holy Trinity & St. Jude Parish, Thunder Bay

Jennifer is the grand-daughter of Fr. Frank.



**Parish of the Resurrection, Walkerville**

Fr. Chantler shares: “We recently acquired a large number of prayer books and hymnals and we would gladly pass some on to any congregation who needed them.”

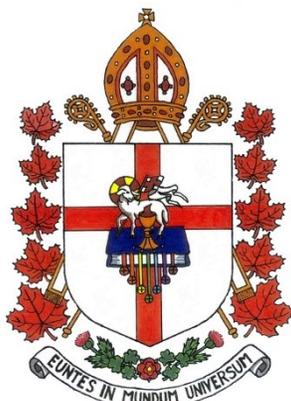
Please contact Fr. Chantler for further information.



## TRADITIONAL ANGLICAN CHURCH OF CANADA

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&  
We're on the web at  
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*EUNTES IN MUNDUM UNIVERSUM*  
GO YE INTO ALL THE WORLD

*The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.*

*The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand., & the Philippines.*

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613 256 8494

St. Athanasius  
Belleville/Roslin, ON  
613-477-3098

The Resurrection  
Walkerville (Windsor), ON  
519-255-1703

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705-746-9720

Mission of the Ascension  
Waterloo, ON  
705-746-9720

Holy Trinity & St. Jude  
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807-622-3931

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705-864-0909

St. Bride of Kildare  
Pitt Meadows, BC  
604-551-4660

St. Columba of Iona,  
Halfmoon Bay  
(Sunshine Coast), BC  
604-551-4660

### *Fr. Robert's Remarks*

just leave them with you and let you have your own dialogue with them.

Until next month; God bless!



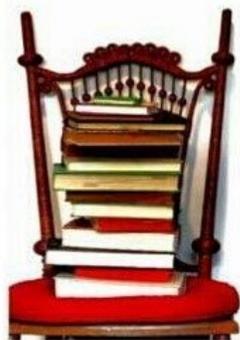
### SYNOD

#### **"GO YE THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS"**

Reminder for those attending Synod and for those praying for the Synod and those attending.

Synod October 22-25. We arrive on October 22. The Synod Sessions and Bill Marianes' presentations will be on October 23-24. Final details and departure are on October 25.

**Final Registration payments are due October 1.**



THERE IS NO SUCH  
THING AS  
TOO MANY  
BOOKS  
THERE IS ONLY  
NOT ENOUGH  
SHELVES

### Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

[Newsletter@TraditionalAnglican.ca](mailto:Newsletter@TraditionalAnglican.ca)

### The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
Maple Ridge, BC V2X 2N9

*Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.*

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Surrey BC V3R 0X7