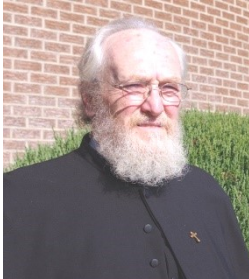


THE TRADITIONAL ANGLICAN NEWS

NOVEMBER 15, 2019

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

We had about 10 inches of snow the other night. As I got up that next morning, I looked out the kitchen window to see snow flying every which way from the top of the fence. A chipmunk surfaced out of the snow and sat on one of the fence posts for a moment or so and then it burrowed down into the snow and ran along the top rail of the fence, snow flying, to the next post and then repeat. It was fun and interesting to watch.

From the front of the house, as I took Barley out for his early morning walk, I looked across the road to the river and the dam. The levels in the upper part of the watershed are being dropped for the winter, so, there is a massive amount of water coming over the

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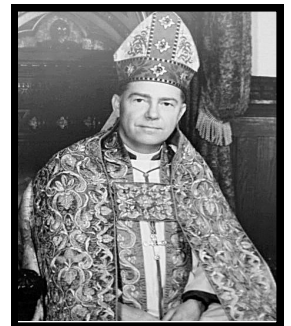
Fr. Charles Warner: Continuing to Build Upon a Firm Foundation: The American Coalescence



FR. CHARLES WARNER

As we have witnessed from our neighbours to the south, traditional Anglicans can work together even when past issues seemed insurmountable and kept them apart. Over a twelve year period (2005-2017) Continuing Anglican jurisdictions that can trace their episcopal lineage back to the 1978 Albert Chambers consecration worked diligently on the process of reunification. On October 6th, 2017 the Primates of the Anglican Catholic Church, the Anglican Province of America, the Anglican Church of America, and the Diocese of the Holy Cross successfully concluded the process by signing an agreement proclaiming '*full, institutional and organic union with each other*'.

Perhaps the old adage '*time heals all wounds*' applies here. But most likely these Churches simply took a sober look at their situations and came to a very logical conclusion that as a unified body they could achieve more for the sake of the mission of Jesus Christ. So with the Affirmation of St. Louis as their guide they came together as "The Group of Four" or G-4 (Name Pending). Additionally, traditional Anglicans in the United States are also working toward unity through The Union of Scranton with other 'Non-Papal Catholics' from around the world, such as the Polish National Catholic Church and the



The Right Reverend
Albert A. Chambers
(1905-1993)

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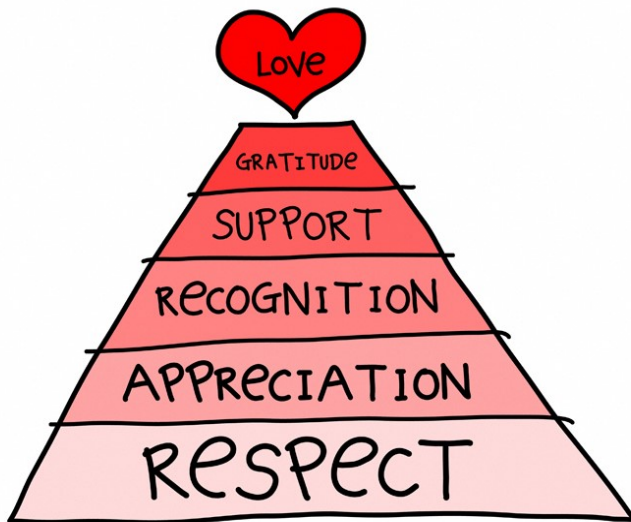
Fr. Charles Warner: Continuing to Build

Nordic Catholic Church. It seems that the Holy Spirit is truly leading our faith communities toward a Western Catholic-Orthodox Church in both piety and theology.

But what motivated these traditional Anglican Churches to come together? A good theory might be that a move towards creating a single American Continuing Anglican Church would allow all Churches to move forward and frankly put the past in the past. Doing so would free everyone up to a **creative** process; not re-creating something from the past, but *creating* something new for the future.

Brothers and Sisters, *creation* is an exciting thing and it opens us up to new possibilities. The creative process affects us and it also gives us an opportunity to be whole and complete both as individuals and as a Faith Community. Indeed we can begin to see opportunities to grow as faithful Anglicans. Any unrealized potential has at least a chance to carry out God's mission for us, which is to go out into the world to spread the good news of Jesus Christ. Through the creative process we become fulfilled.

A Lesson Learned: Moving Forward with Mutual Respect



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The first thing the American Churches did was to acknowledge each others very capable leadership and committed themselves to work together for the sake of the entire Church. They recognized each others giftedness and what they could offer each other. They agreed to utilize each others talents and treasures and *create* something bigger than what they had as individual faith communities. Each Traditional Anglican Church is recognized for what they are today. All G-4 members respect the integrity of the other in true Christian fellowship. Such Christian charity unites us with God.

The American Churches are willing to acknowledge, with respect, the autonomous nature of the other and I believe,

with confidence, that they have begun to put the past behind them and are now moving forward to advance the Kingdom of God. Such unity is a visible sign of the Holy Spirit at work and a true marriage of like-minded traditional Anglicans.

I believe that the American coalescence shows us that if we work hard enough and are determined enough, all “Affirmation of St. Louis” Sister Churches can develop that same kind of relationship. Visible evidence of this is the fact that there was already a first Joint Synod two years ago and a second joint Synod is coming up in February. Alleluia!

Fr. Charles Warner: Continuing to Build

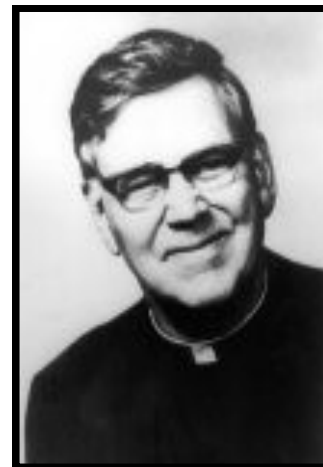
Where do we go from here?

In April of 1967, the Rev'd Dr. Carmino de Catanzaro organized the Council for the Faith. The goal of the Council for the Faith was to proclaim the Gospel based on the firm foundations of "*the Scriptures, the Book of Common Prayer and the historic Sacraments*." The Council for the Faith was the only medium Fr. de Catanzaro had at his disposal in Canada and through it he attempted to warn faithful Anglicans that their traditional faith was being gradually taken away from them. In the view of Father de Catanzaro, who became the first Continuing Anglican Bishop in Canada in 1980, Anglicans were moving from a "*traditional Catholic position into a chaotic do your own thing mode*," believing and teaching "that each person can have his own truth." The legacy of de Catanzaro is the foundational ethos for traditional Anglicanism in Canada and it goes back fifty-two years; twelve years prior to the establishment of the Anglican Catholic Church of Canada in 1979.

Our Church has been an enclave of devoted Catholic-minded Anglicans upholding its English Catholic heritage. Over this time we have remained true to the values of our founders. Even after the destructive consequences of the Roman Catholic Ordinariate process we have stayed the course and remained a devoted Faith community of traditional Anglicans.

Naturally, it is advisable to carry on with Bishop de Catanzaro's dream of being a Church that is guided with the help of the Holy Spirit through "*the Scriptures, the Book of Common Prayer and the historic Sacraments*." I believe that a new relationship for traditional Anglicans in Canada is possible, especially if it is based upon continuing our Anglican heritage.

So brothers and sisters, as we enter the third decade of this century I pray that we will become more creative as a Traditional Anglican Church and look seriously at the example of the American Coalescence as the template for the future. Perhaps the lesson learned for us up to this point is that if we seek an opportunity to create a constructive path, with other like-minded traditional Anglicans in Canada, it must be based upon mutual respect for each other as separate Churches. That is an imperative! Then, and perhaps only then, can movement toward a more dynamic and renewed Church be possible. Of course, this is simply your humble servant's opinion and nothing more.



*The Right Rev. Dr.
Carmino de
Catanzaro
1916-1983*



Bonnie's Reflections: The Man Who Was Six Thousand



MRS. BONNIE IVEY

Jesus has told us the kind of people he is looking for. "Those who hear the word of God and keep it." (Luke 11:28)

There is a story that has been told by three gospel writers; one that embarrasses some Christians. Certain modern-minded believers really do not like miracles, and dislike demon stories even more. They wish the Bible were not so old-fashioned. Matthew, Mark and Luke begin by telling how Jesus calmed a storm while sailing on the Sea of Galilee, causing his disciples to ask, "Who is this? Even wind and waves obey him!" Then comes the man with the demons.

This interaction happens in Gentile country, "The Decapolis", ten towns set around the southeast shore of the Sea of Galilee. Jesus defined himself as "sent" to the Jews with God's good news, but on several occasions when non-Jews approached him, he ministered to them.

Having made it through the storm, Jesus and the disciples beached their boats. They were in farm country, and swineherds watched over a herd of pigs feeding on a

nearby hillside. And there was a graveyard. As the land had thin soil, burials were commonly made in natural caves, or in tombs hewed out of the rocky hills. Tombs were considered unclean, that is, religiously defiling. Lurking in this lonely place full of decay was a naked, wretched man.

He had escaped from his family and neighbors. They had tried their best to help and protect this poor maniac, but his behaviour was dangerous to himself and others. They had kept him locked up, even chaining him, and having him watched constantly. The man was so strong in his frenzies that he broke his chains and fetters.

Now he wanders naked among the tombs, shouting and cutting himself with stones. When he sees Jesus from a distance, he rushes up to him, flings himself down on his knees before him and screams, "What have you to do with me, Jesus, Son of the Most High God? I beg you, don't torture me!" (Luke 8:28) For Jesus had already perceived the demonic element and commanded it to leave.

Here we see a strange confusion of persons: Jesus asks, "What is your name?" and the man answers, "Legion", which is a Roman army unit consisting of six thousand men. Some Bible teachers say Jesus was speaking to the demon; that knowing its name would give him power over it. This idea comes from the teaching of certain evangelical groups who say one must know a demon's identity in order to exorcise it. But Jesus, in his many encounters with demons portrayed in scripture, simply commands them in his own authority. He asks this man's name in order to speak with "the real person," for the man has lost his identity, referring to himself both as "I" and "we".

Using the man's voice, the demons begin to bargain. "Have you come to torture us before the appointed time?" (Matthew 8:29) They beg to be allowed to enter the herd of pigs. Permission is granted, and all the animals immediately stampede into the water



Bonnie's Reflections: The Man Who Was Six Thousand

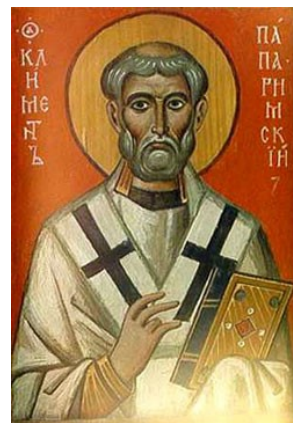
and drown. Jesus had described Satan as a thief whose intention is “to steal, kill, and destroy” (John 10:10) and here is a striking example. The dismayed swineherds rush back to town with the news.

When the townspeople arrive at the scene, they see their local madman fully dressed, sitting quietly at the feet of Jesus to receive his teaching. Are they happy? No, they are afraid. This is too much, it's unexplainable; the impossible has happened and all the pigs are gone. A fortune, gone. This stranger is somehow responsible, so they beg him to go away.

As Jesus and the disciples pack up, the man begs Jesus to allow him to come too. But Jesus refuses, telling him “Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.” The man does this. He “hears the word of God and keeps it.” in obedience, he tours the Decapolis, spreading news of his experience of God's mercy among his fellow Gentiles. Word got back to the disciples, and so his story became recorded in our scriptures.

Some Bible teachers deny the existence of evil spirits, saying that all the afflicted people healed by Jesus were suffering from natural illness, physical or mental. In that case, either Jesus was mistaken about the nature of reality, or he was “playing along” with his ignorant followers who believed in spirits. We must reject this. It portrays the Son of the Living God, who continually emphasized the importance of truth in his teachings, as being condescending or even false.

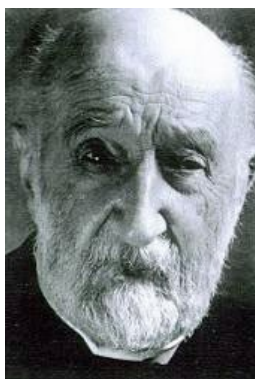
St. John, in his first epistle, chapter 3:8, writes “The son of God appeared to destroy the works of the devil.” Jesus accomplished this on the cross. He authorized his disciples to heal the sick and cast out demons, and to proclaim that the kingdom of God was at hand. They did this, and so did those who followed in their footsteps. Although we may not hear much about the ministry of deliverance, that of freeing people from oppression by evil spirits, there are priests and other trained counselors who continue to offer this aid.



ST. CLEMENT OF ROME

A.D. 35-99

St. Clement of Rome (A.D. 35-99) — November 23



REV. W.J.
SPARROW SIMPSON

This article about S. Clement of Rome is taken from The Minor Festivals of the Anglican Calendar by W.J. Sparrow Simpson, M.A. Vicar of S. Mark's, Regent's Park. (1901)

THE name of S. Clement does not stand out among the Bishops of Rome in virtue of recorded martyrdom or biographical detail, but for the sake of the letter written by him to the Church at Corinth. Clement's letter is one of the most precious relics of the Apostolic age; it was written after the death of S. Paul. but before the death of S. John.

S. Clement's letter to the Corinthians is an appeal in behalf of unity. It was, as we know, not the first appeal made to them on that subject. Their condition as a Church had called for earnest

St. Clement of Rome (A.D. 35-99) — November 23

rebuke in the days of S. Paul. Three, if not four, distinct parties existed then in the Church of Corinth, threatening its unity and hindering its spiritual advancement. The party cries of Corinth seem to set the Apostle's teeth on edge. "I am of Paul," cried some—that is, adherents to the original master-builder and founder of that Church. "I am of Apollos," cried others, fascinated by the eloquence and power of the gifted Alexandrian. "I am of Cephas," a third party exclaimed, clinging unduly to their Hebrew antecedents, and requiring fulfilment of Hebrew rules as a condition for one who would be truly a Christian. "I am of Christ," asserted others, apparently ignoring Apostolic authority.

"S. CLEMENT'S
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It is obvious that a Church in that condition was liable at any moment to advance from inward discord to outward separation. And just at this critical period S. Paul wrote them his appeal for unity. "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"¹ He marks here the three stages the development of schism: envy—the inner passion; strife—its outward expression; schism—its completed work. And he warns them, whatsoever stage of the process they might have reached, to arrest the further growth of the evil. I he asks them indignantly, "Is Christ divided? was Paul crucified for you?"

That was written before A.D. 60. Thirty-five years later discord was still prevailing. The form of the difficulty had changed, but the animating spirit was the same. Paul and Apollos and Cephas had long since passed away; but the temper which made their names a pretext for division was as active as ever. A few reckless, ambitious young men had revolted from the older clergy, withdrawn from their obedience, and apparently intruded themselves into an office which did not belong to them. This evil state of affairs was nothing new, and its effect upon the Church was paralyzing and ruinous. Such, then, was the lamentable disorder at Corinth about A.D. 95.²

It was the time when Domitian's persecution was adding in Rome many to the noble army of martyrs. The Church where S. Clement presided as bishop felt the full force of the storm, in virtue of their nearness to the imperial power.

During an interval of suspense, pale from prison an agony, and bereaved of some among her noblest sons, the Church in the Roman city turned its gaze to the envy and strife and division at Corinth, and wrote through its bishop the noble letter known as S. Clement's Epistle to the Corinthians. There is not the least shadow of doubt that S. Clement wrote it, although his name does not occur upon its pages, the salutation running, "The Church of God which dwells at Rome to the Church of God which dwells at Corinth." But the unanimous verdict of antiquity, without one solitary hesitation, fixes the authorship upon S. Clement as a thing of certainty. To doubt it would be to involve all early history in universal scepticism; for, as the greatest modern English authority upon it—Bishop Lightfoot—has said, "very few writings of classical or Christian antiquity are so well authenticated as this letter."³

So far as to the event which caused the letter. We come now to consider what does the letter contain?

S. Clement draws a touching contrast between the present disordered condition of Corinth and their state at the first. In their first glad enthusiastic reception of the Cross they had clung to their Lord and to one another with a strength of faith and tenacity of

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purpose which won for them the admiration of their brethren from afar. Each in his own order, bound by love and restrained by humility, had done his part to the edifying of the Body of Christ. They were inwardly filled with his doctrine, and His sufferings were before their eyes.⁴

But now all this was changed. Jeshurun had waxed fat, and kicked.⁵ The worthless had risen against the honoured, the obscure against the distinguished, the foolish against the wise, the young against the aged. They had abandoned the fear of God, become spiritually blind, rejected Divine ordinances. Brother rose against brother. Bitterness, self-will, envy, and strife made havoc of the Church's unity. Schism and disorder reigned supreme. Certain clergy of blameless life had been driven out of office, and the very unbelievers, gazing on the scandal of disunion, had scorned the Faith and blasphemed the holy Name.

The question of schism has haunted the Church all down the ages. Let us hear how a disciple of the Apostles, with their words still ringing in his ears and their actions still visible in immediate results before his eyes, dealt with this sore, heartrending difficulty.

I.

What, then, is S. Clement's teaching on the Unity of the Church of Christ?

1. S. Clement begins with the *analogies* of nature; they are three—the material world, social life, and the human frame.

First, then, he takes a broad and magnificent survey of the material world. What impression as to unity does God's work in nature make upon the mind? Certainly God is not the Author of confusion; He is the source of order, harmony, peace. The characteristic of order and subordination is imprinted on all His works. The heavens revolving under His directing influence move in peaceful submission to His will. Day and night perform their Divinely appointed course. They clash not one with another. Sun and moon and starry host sweep on in undeviating way, within the bounds His wisdom has assigned them. The fruitful earth, with unfailing regularity, brings its produce to the service of the living. The sea cannot pass beyond the limit imposed upon it ages ago—"hitherto shalt thou come, and no further ; and here shall thy proud waves be stayed."⁶

Order and subordination, then, are the notes of the material world.

And in the *social* world it is the same. Without submission to law, social life becomes impossible. The organization of the Roman army is its most perfect expression. All are not generals in the host; all are not in command of a thousand, nor of a hundred, nor of fifty men. The great cannot live without the small, nor the small without the great. And the differences of order are to mutual advantage.

So it is in the *human* frame. Every member of the body is subordinate, yet useful. The body cannot dispense with the members, nor the members with the body.⁷

These are Clement's three analogies from nature—material, military, physical. Upon every one of them is impressed the rule of order and submission. What is the inference?

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Obviously that order and subordination should be found in the spiritual sphere as well as in the natural. Clement leaves the disorderly Corinthians to reflect upon the inference that God, Who abhors confusion in nature, will certainly not approve it in religion.

2. From these analogies of nature Clement advances to *analogies in religion*. There is the Divinely ordered system of the Hebrew people. There, every one had his assigned position. The sacrifice must be offered by the proper persons (the priests), and at the proper place (upon the altar). Each order in that hierarchy had his separate functions, he was limited within bounds which he might not pass. High priest, priest, and Levite were all in their special place, and the layman also had his special place assigned him.⁸

Undoubtedly for that ordered system in religion there was some prevailing reason. And if we may ask why these spiritual functions were created, S. Clement will answer that it was done to maintain unbroken unity.

Unity was the object held in view. Care is taken to ensure for the Hebrew priesthood a perpetual undisturbed succession. After the schism of Korah, Moses determines for ever the vexed question of ministerial office. Twelve rods, each bearing the name of a tribe, were laid up in the Tabernacle before the Lord; and the decision was unmistakable when it was seen that Aaron's rod had budded.⁹

3. From Jewish analogies S. Clement advances to the facts about the Christian Church.

Order, and mission, and subordination are seen in the Church's origin. Christ Himself was sent from God. That was His mission. The Apostles were sent from Jesus Christ. Observe the subordination—God, Christ, the Apostles. Everything was orderly, and in harmony with the Divine Will. Commissioned by our Lord in Person, the Apostles in their turn commissioned others,¹⁰ and in doing this certainly acted in accordance with the Divine Mind. Traversing the earth from city to city, they selected suitable men from the firstfruits of their labours, and appointed them to be bishops and deacons. Just as Moses took precautions to secure an orderly and peaceful succession to the ministry, so did the Apostles.¹¹ The action was similar, the motive the same. "Our Apostles knew by our Lord Jesus Christ that contentions would arise concerning the ministry. And therefore, knowing this, they appointed men, as we have already said, and then set down a list of their successors,¹² so that when they should have fallen asleep, other chosen and approved men should succeed in their ministry."

From this statement of the facts about the Church as the Apostles ordered it, S. Clement passes to the obvious conclusion which he proceeds to enforce upon the Corinthian mind.

"Wherefore we cannot think that those may be justly ejected from their ministry who were appointed by them, or afterwards chosen by other eminent men with the consent of the whole Church, and who have in all lowliness and innocency ministered to the flock of Christ in peace, and without self-interest, and have been for a long time commended by all. For it would be no small sin in us to cast out of the ministry those who

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holily and without blame offer the oblation. . . . But we see how ye have ejected some who were well conducted from the ministry which they adorned by their innocence.”¹³

II.

Next to S. Clement's doctrine of Unity may be placed what he has to say on *the causes of division*.

To S. Clement's mind the causes of division are chiefly moral. “It is just and right, brethren, that we should obey God rather than follow men whom pride has made leaders in schism.”¹⁴

According to S. Clement, then, the cause of division is *pride*. The tendency to separation is born of exaggerated self-esteem. It was begun by a few “rash and self-confident persons.”¹⁵ He repeats the same two factors mentioned by S. Paul, “envy and strife,” and he declares that they “lead to death.”¹⁶ He implores them to lay aside all haughtiness, and pride, and foolishness, and angry feelings.¹⁷

He calls them to the cultivation of two peculiarly Christian virtues—the one is *humility*, the other *love*. Without the virtue of humility it is impossible to heal disunion, or, still more, to prevent it. Humility is the corrective of our ignorant self-regard. Humility is, after all, the true estimate of self, and that is what the Corinthians need.¹⁸ This virtue S. Clement urges by appeal to Bible precept, saintly examples, and, above all, the character of Jesus Christ.

Writing to a Church which we know to have been conspicuous for learning, energy, and spiritual gifts, he recalls the words, “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in the Lord.”¹⁹ Let them consider the great *examples* of humility—Job, when he abhorred himself in dust and ashes; David, when he sang the fifty-first psalm. Let them remember that humility is a characteristic whereby men who have received the Lord's benediction are invariably to be known. “Christ is theirs who are humble, not theirs who exalt themselves over His flock.”²⁰ And the Sacred Redeemer, though He were the very “sceptre of the majesty of God,” came not in glory and power, but in lowliness, humiliation, and contempt, the reproach of men, and the outcast of the people. That is the pattern life. “If the Lord were so humble-minded, what should we be, who are brought under the yoke of His grace?”²¹ Therefore let the Corinthian cultivate humility.

With humility there must also be *love*. Remember that S. Clement is writing to the Church for which S. Paul penned that most sublime twelfth chapter on love.

“Let him that hath love in Christ fulfil the commandments of Christ. Who can declare the bond of the love of God? Who is sufficient to tell the majesty of its beauty? The light whereunto love exalteth is unspeakable. Love joineth us unto God; love covereth all a multitude of sins; love endureth all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditious, love death all things in

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concord. In love were all the elect of God made perfect; without love nothing is well pleasing to God ; in love the Master took us unto Himself; for the love which He had towards us, Jesus Christ our Lord hath given His Blood for us by the will of God, His flesh for our flesh, and His life for our lives. Ye see, dearly beloved, how great and marvellous a thing is love, and there is no declining its perfection.”²²

Founded on these ruling thoughts, S. Clement’s letter abounds in most earnest exhortations to unity. He tells them that “it is just and right to obey God rather than follow men whom pride has made leaders in schism.”²³ To surrender to the will of men who promote strife and contention would be the gravest peril. In a beautiful and striking passage full of reminiscences of Scripture teaching the writer says—

“YE SEE, DEARLY
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PERFECTION.”

“Why should strife and anger, and division and schism be found among us? Have we not all one God and one Christ? Is not one spirit of grace poured out upon us all? Have we not one calling in Christ? Why, then, rend the members of Christ, and raise enmity against our own body, and ignore that we are members one of another? Remember the words of the Lord Jesus, for He said, ‘Woe to that man by whom offences come: it were better for him that he had never been born than that he should have offended one of Mine elect. It were better for him that a millstone were hanged about his neck, and he should be cast into the sea, than that he should offend one of My little ones.’ Your schism has perverted many, has discouraged many, thrown many into doubt, and all of us into grief, and yet it continues to prevail.”

The writer was obviously thinking of S. Paul’s words to the Ephesians.

Then S. Clement enforces his earliest pleading against disunion by appealing to the writings of one whom the Corinthians were practically bound to revere—even to him who had the right to say to this very Church, “Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.”²⁴ “Take up,” says S. Clement, “the Epistle of the blessed Paul the Apostle. What did he say to you in the beginning of his letter? Certainly he wrote to you by the Holy Ghost when he warned you not to make divisions about himself and Cephas and Apollos. For even then you had made parties and divisions among yourselves. ... It is shameful, beloved, it is very shameful, and beneath the dignity of your Christian profession, that it should be reported of the faithful and long-founded Church of Corinth, it has revolted against; its clergy. Yet this report has reached not us alone, but men who are against us. So that the Name of the Lord is blasphemed through your folly, and ye yourselves are brought into danger by it. Let us, therefore, with all haste take away this cause of offence.”²⁵

S. Clement further appeals to examples of men who sacrificed themselves for the sake of peace, for the good of a people, for the safety of a kingdom. He reminds the Corinthians that some have voluntarily endured exile rather than by remaining endanger their country’s peace. Some had placed upon themselves the chains of servitude in order to set others free. Women have sacrificed themselves as well as men. He bids them recall Judith and Holofernes, Esther and Haman. The same temper should animate Chris-

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tians also. They who live in love and fear will endure personal privations rather than see the Church's peace disturbed. A true leader like Moses will identify himself with the interests of his people. His noble nature refused to rise upon their ruin. His inspired petition was, Forgive them, or else let me share their punishment. Let this be an example for Christians when the Church's unity is imperilled.

“Who is there among you that is generous, who that is compassionate, who that is loving? Let him say, If this division and strife be on my account, I am ready to depart and go whithersoever you please; only let the flock of Christ be in peace with the priests who are set over it.”²⁶

It is a very curious example of precarious survival that the letter of S. Clement, although highly valued in the early Church, came to our own days in an imperfect form. It was known to be imperfect, a page having been torn away from the manuscript in which it survived. Quotations from the missing section were found in early writers, but not enough to piece together or to explain the character of the portion omitted. It was not until 1875 that the letter was found in its completeness. About a tenth part of the work was then restored.

The portion recovered consists almost entirely of prayer. The writer lays aside argument and entreaty, and calls upon the Corinthians as he would his own congregation at Rome, to approach the throne of God in prayer. Prayer was the most effective means of restoring them to the Christian temper. The causes of alienation would assume a different aspect when regarded in the light of adoring devotion before the Throne.

One most striking feature of Clement's prayers ought not to be passed by in silence. It is his pleading for the rulers of the nation. Bear in mind that the ruler at that moment on the imperial throne was the capricious and cruel Domitian. Quite recently Domitian had broken out furiously against the Christian Faith, put to death his own cousin, and banished the wife for their Christianity. Certainly the Roman Church had no cause to feel well-disposed to the secular power. Even the letter of Clement itself was probably written not after persecution had altogether ceased, but during a momentary suspense, while they knew not when or where or how the anger of this capricious tyrant might fall upon them. And yet what is the tone of Clement's prayer? In reference to Domitian, Clement says—

“Thou, Lord and Master, hast given them the power of sovereignty, that we, knowing the glory and honour Thou hast given them, may submit ourselves unto them, in nothing resisting Thy Will. Grant, therefore, unto them, O Lord, health and peace, concord and stability, that they may administer aright the government which Thou hast given them. Do Thou, O Lord, direct their counsel according to Thy Will, that, administering in peace and gentleness with godliness the power which Thou hast given them, they may obtain Thy favour.”²⁷

Now, reflecting upon the circumstances in which that prayer was written—the storm without, the character of the heathen secular power, and its attitude towards Jesus Christ and all who bore His Name and strove after his ideals—the prayer is indeed “truly sublime—sublime in its utterances, and still more sublime in its silence.”²⁸

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St. Clement of Rome (A.D. 35-99) — November 23

It has been well said that this great ecclesiastical prayer of the Roman Church, “involuntarily awakens admiration for the moral greatness and Christian fervour which are here expressed, and enables us to see that a power lay hidden here, against which even the power of the Roman Empire could do nothing.”²⁹

The personality of Clement shines out all through. He has none of the keen irony, the penetrating sarcasm of S. Paul—that weapon so deadly unless sanctified, as it was in the Apostle, by the highest spiritual grace—Clement has none of this, but he has the Pauline love. It is a personality distinguished for sweet reasonableness. He reminds you of the lines—

“THE PERSONALITY
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‘There are in this loud stunning tide
Of human are and crime,
With whom the melodies abide
Of th’ everlasting chime.”

“His characteristic is especially a soul full of harmony.”³⁰

The tone of Clement’s letter is altogether admirable. When it is remembered that the writer has only just issued from a fiery persecution, and that he is writing to fierce disputants, the calm and dimity of his letter, the entire absence of anything exaggerated or fanatical, is wonderful and beyond all praise. It breathes the pure apostolic spirit. It is humble yet authoritative, gentle yet strong. firm yet persuasive, and calculated to win—not likely, even in its severest utterances, reasonably to offend. It is the language of a peacemaker, a veritable eirenicon, a model of controversial writing.

The letter of S. Clement was received by the Corinthians in a manner appropriate to the spirit in which it was written. Its lofty ethical teaching largely contributed to allay their bitterness, and thereby to restore the Church to unity. Years afterwards it was still treasured among the most precious and honoured possessions of that city, and publicly read in church, together with the letters of S. Paul. It is found to this day in a manuscript of the New Testament. It was widely known and esteemed beyond the limits of the Church to which it was directed and the quarrel for which it was intended, and is frequently quoted by the leading teachers of the West.



Endnotes

- | | | |
|--|-------------------------------------|--|
| 1. 1 Cor. iii.3 | 10. Ibid., xliii. | 21. Ibid., xvi. |
| 2. Cf. Gore, “Church and Ministry,” p. 310 | 11. S. Clem. xliii. | 22. Ibid., xlix. |
| 3. Cf. Lightfoot, Ep. Clem. Vol. i. p.4. | 12. Ibid., xlv. | 23. Ch. xiv. |
| 4. Ibid., ch. ii. | 13. Ibid., xlv. | 24. 1 Cor. iv. 15. |
| 5. Ch. iii. Deut. Xxii. 15. | 14. S. Clem., xiv. | 25. S. Clem., xlvii. |
| 6. S. Clem., ch. xx. | 15. Ibid., i | 26. S. Clem., liv. |
| 7. Ibid., xxxvii. | 16. Ibid., ix | 27. S. Clem., lxi. Lightfoot, Appendix, p. 377 |
| 8. S. Clem., cxi | 17. Ibid., xiii. | 28. Ibid., p. 269 |
| 9. Numb. xvii. S. Clem., xlii | 18. Ibid., xvii. | 29. Luthardt, “Christian Ethics,” p. 120 |
| | 19. Jer. ix. 23; S. Clement, xliii. | 30. Dorner, “Person of Christ,” |
| | 20. S. Clem., xii. | |

St. Clement of Rome (A.D. 35-99) — November 23

The Collect for St. Clement

O Lord, who in every age dost write names in thy Book of Life, and dost lead the meek of the earth to be followers of the Lamb of God: Raise up to us teachers, who by their writings may instruct the Church without thought of self, and open unto us healing fountains of repentance, peace, and love; through Jesus Christ our Lord. Amen

From *Black Letter Saints' Days* by W.H. Frere, D.D.



Fr. Robert's Remarks

dam right now and in the cold of the morning there was an amazing mist overhanging the dam with the sun shining through.

There are two poems that I'd like to share. Both are written by Fr. Andrew, SDC. The idea for sharing the first came from the mist over the dam. It is *Silver Mist*. The second is a November poem in which the poet "went cloistered in the mist."

(Continued on page 16)

Silver Mist

THERE are silver mists in the morning
And silver mists at night ;
And the morning mist will sometimes melt
In lovely lavender light.

The mist of night may wrap you round
In a still cold cloak of fear :
'Twere well for you if you were found
By some friend following near.

And a silver mist may bring you peace,
As there walks beside you One
Whose voice is heard when others cease,
For we are not alone.

I know not if Emmaus road
Was draped with silver mist.
Where those two weary travellers strode
Who companied with Christ.

But oft methinks His blessed Face
Might shine through silver mist
And one might die of joy and peace
In the sweet Eucharist.

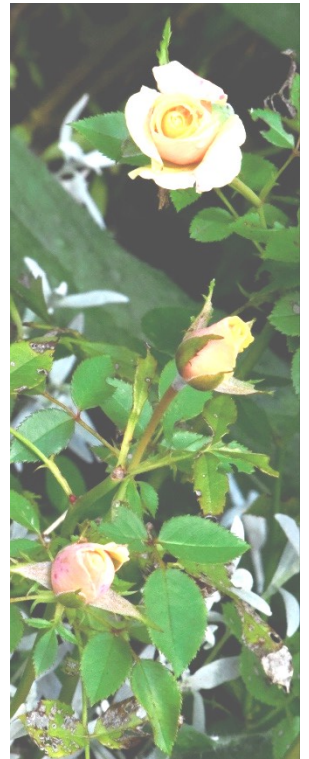


November Mysteries

INTO the grey November gloom I went
Bearing with me the Blessed Sacrament,
For it was my clear duty as a priest
To take to an old soul the Angels' Feast
And to a little lowly room to bring
In His most tender love creation's King.

Methought, as I went cloistered in the mist
With, on my heart, the Blessed Eucharist,
How though there may be shadows all around
Within the soul Christ's presence may be found,
And though in deepest darkness I may be
No need is there that darkness be in me.

Peace may be ours in the midst of strife
And in the midst of death eternal life,
Faith's richest offering be made in pain
And poverty the gold of heaven gain ;
And most unlikely things may somehow prove
To the obedient soul that God is Love



SOME LAST ROSES
OF SUMMER

The Church Mouse: When Jesus Was Lost

There I was, curled up asleep in my soft bed of chewed-up rags and paper. Then Thump! the church door had opened, and I heard the children coming in for story time with Fr. Palmer. I got up and ran from my mousehole to my best listening place under a chair.

“Today’s story,” said Fr. Palmer, “is about a time when Jesus was lost for three days. It happened when he was twelve years old. Jesus lived with Mary and Joseph in Nazareth, way up in the north of the country. His whole family; aunts, uncles, cousins, were planning their trip to Jerusalem, five days’ journey to the south. They were going to walk the whole way! Each night they were going to camp beside the road. They were going to an important festival in Jerusalem, the Feast of the Passover.

It was springtime. Birds sang in every tree. Lambs bounced around on their little legs in the pastures. And the road! As far as you could see there was a steady stream of people, carrying their bundles, some with walking sticks in their hands. Little children were carried, or rode on grownups’ shoulders. But the older children skipped around excitedly with their friends. They played games, and kicked up the dust of the road, and nibbled dried fruit from their pockets, and ran up and down visiting all their relatives, sometimes walking with their parents, sometimes with their cousins. Oh, it was all a glorious mixup.

Each night, as the sun was setting, tents were set up and fires lit. The evening meal was cooked, and the grownups would talk about the wonderful Temple in Jerusalem, made of snow white stones decorated with real gold. Listening to the hum of grown-up talk, tired children soon fell asleep. And after five days of this, they reached the wonderful city of Jerusalem, with its high wall all around, and its twelve gates, and streets full of excited people.

The feast of Passover in the Temple was a blur of color and sound. There were choirs singing, and trumpeters, people playing stringed instruments. There was the sacrifice placed on the high altar, with the smoke of the fire going up, and the rich smell of incense. Everywhere there were priests and Levites in beautiful robes going about their duties. The story was told, as always, of the miracles God did to rescue his people from slavery in Egypt and bring them to this wonderful land many years before.



Everyone was tired the next day as they set out to travel home. Perhaps that is why Mary and Joseph did not notice that Jesus was not in their family group. But that evening,

(Continued on page 15)



From the Parishes

Resurrection, Walkerville/Windsor, ON

Many thanks to all who participated in the 2019 LIFE CHAIN, and to those who prayed at home, for an end to abortion. Our parish mustered six participants this year; the turnout, overall, was good with nearly eighty persons of all ages in attendance. The public reaction to our witness was positive and the pro-life cause (at least when it comes to abortion) seems to be advancing.



The Church Mouse: When Jesus Was Lost

when it was time to sleep, they realized he was not with any of the aunts, uncles, and cousins. How upset they were! It was completely dark now, with no lights along the road. They must wait until morning to search for Jesus.

Another day on the road! Many dusty miles! At last they reached Jerusalem, but it was too late to look around the city. So Mary and Joseph found a place to sleep, or at least rest a little. How could they sleep when their boy was lost? As soon as the sun rose, they began to look in all the places they had been. Was Jesus at a shop that sold food? Was he resting beside a fountain? Could he be at the Temple? They searched all through the Temple courts and hallways, and then they found him. He was sitting in a little room where wise men, teachers of the scriptures, used to gather and study. He was right there among all those educated, important men, asking them questions about God. They were asking him questions too and were listening carefully to what he told them. It was all very strange and unexpected. When Mary asked Jesus, "Son, how could you do this? We have been looking for you, so very worried!" he gave a strange and unexpected answer. "Why were you searching? Didn't you know I must be in my Father's house?" So it seems Jesus had begun to know that God his heavenly Father had a special plan for his life. Mary thought about this for a long time afterward."



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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

The creation is a wonderful gift; but you know that and, regardless, I think I mentioned it at least once or twice last month as well.

I am told that there is enough snow down and packed that the cross country ski trails are becoming usable again for skiing and not just walking or biking. I might be obliged to try the trails soon—maybe with a camera at my side. This is all good.

Till next month; God Bless!



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