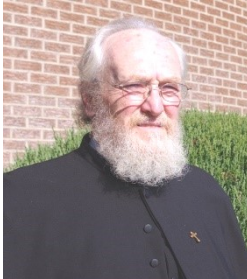


THE TRADITIONAL ANGLICAN NEWS

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

On Monday this week we celebrated the Feast of the Exaltation of the Holy Cross.

Holy Cross Day is certainly of significance to those who belong to the Society of the Holy Cross, an Anglican Society of priests founded in 1855. It has also been considered important by the Church in general. Anglicans identify the Autumn Ember Days—"Days of Solemn Prayer" as related to the feast, "being the Wednesday, Friday, and Saturday after . . . Holy Cross Day (September 14)" (see p. xiii, BCP Canada 1962)

September 14 was the day on which the Basilica of the Holy Sepulchre built by Constantine in the 4th century on the site of the tomb in which Jesus was laid was dedicated. The story of the finding of the Holy Cross during the excavations is easily found. An impressive detail in its history involves the 7th-century emperor, Heraclius. In 614, the Persians carried off the Holy Cross. Fifteen years later, Heraclius recovered it. He was determined to carry the Cross back into Jerusalem himself. It is told by a Franciscan source that he found himself quite unable to move until he removed his imperial garb and became a barefoot pilgrim. As a humble, barefoot, pilgrim he was able to carry the Holy Cross into Jerusalem. With this picture of the humbled Heraclius in our minds we can look at the lovely Collect for Holy Cross Day (p. 321) in which we pray for grace to take up the cross and follow Jesus.

(Continued on page 13)

Fr. David Marriott, SSC Trinity XIV



FR. DAVID MARRIOTT,
SSC

During my recent stay in France, I was able, once again, to drive a short distance to this Chapel of St. Sylvester amongst the vineyards of Languedoc, where I could say my evening office sitting under the trees. The chapel was built in the 12th Century – a time when the growth of farming – vineyards and olive groves – and the number of staff that were needed for the work – meant that it was too far for people to walk to the nearest church. Over the years, the building has been expanded, but now, with farm mechanisation, the church has become part of the 'Patrimony of France', but at the same time, retaining in itself, and the olive grove which surrounds it, an essential spirituality: it is a holy place.

As we are all in this time of great uncertainty due to the current pandemic, it was important to understand that for those who had worshipped in this place, life was indeed uncertain, often shortened by disease and injury where the only solace to be had was in their faith in Jesus Christ, and the fervent hope in the promise of eternal salvation once this earthly life is at an end. This fervent desire is still what drives many in our time to look towards that very same promise, especially when we read messages like this, on September 4th from Bishop Wilson Garang in South Sudan: 'We pray that the Lord will help the population who are

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Fr. David Marriott:, SSC Trinity XIV

starving and dying from treatable diseases. I am sorry to report that Aweil Diocese has been experiencing very heavy rains since August and the rains will continue until end of October. The whole area is heavily flooded and crops, homes, property have been destroyed and many people are still displaced from their homes. Most of the residents have been forced to live in makeshift structures on the roadsides.' Or this, on August 30th, from Bishop Ndutiye: 'Bandits have violently visited us last night at 1.00 am. There were five of them, armed with machetes: they wanted to steal important materials in our compound. It is too difficult for us last night. The good news: we chased them away because there were a number of us: when we whistled, the neighbours came to help. The bandits fled.'



Even in living memory, in the west, our parents and grandparents had to accept that life could prove difficult and often tragic, where this same promise of our faith underpinned their ability to cope with war, disease, corruption and peril. But in this current age, we are faced with a situation where many amongst us have come to reject the faith expressed in Psalm 30:

‘Hear, O LORD, and have mercy upon me; / LORD, be thou my helper.’ THOU hast turned my heaviness into joy; / thou hast put off my sackcloth, and girded me with gladness; That my soul may sing of thy praise without ceasing. / O LORD my God, I will give thanks unto thee for ever.’ (Psalm 30.11-13).

Instead, they have taken the pathway of the ‘world, the flesh and the devil’, denying the existence of sin and the moral and ethical code which has been central to the teachings of Christ as we repeat at each Eucharist the two great commandments. St. Peter writes: ‘The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.’ (2 Peter 2.9-10). This has divided not just the faithful from those who reject the faith, but has also divided the church itself, into those who have adopted a re-interpretation of the Bible from those who accept the teachings as written.

Article 6 of the thirty-nine articles of faith states:

‘VI. Of the Sufficiency of the holy Scriptures for salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.’

However, there are many who have accepted different interpretations of these words, allowing certain jurisdictions accept lifestyles and policies which would have proven

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anathema to those of an earlier age, as well as for many amongst our ranks. These ‘many’ need our prayers that they may see the error of their ways, and repent.

It is that we have to adapt to our times and that can mean that we have to come to an acceptance of the risks posed to our society today, beset by coronavirus, extreme heat in some places (as I write this, California is expected to reach 50 degrees Celsius today), together with fires and flood, hurricanes and tornadoes: much as Bishop Garang has to come to terms with the starvation of his people, and Bishop Ndutiye with malaria, endemic corruption and violence. And the way in which we can best achieve this is to remain firm in our belief, faithful to Jesus Christ, from whom cometh our help. In 1 Peter, chapter 4, St. Peter writes: ‘Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part, he is glorified.’ (1 Peter 4.11-14)



Bonnie's Reflections: Under the Spout



BONNIE IVEY (& LAD)

In the Church season of Trinity we find Collects that are made to help us start accessing the power of the Holy Spirit in our lives. Pentecost, or Whitsunday, celebrates the Spirit's coming to the first disciples. We, like the first converts, need instruction and reminders. The Church in her wisdom includes the Collects in the liturgy. These are the prayers

we all make together for things we all need.

Collects follow a formula. Each one starts by reminding us of an aspect of God's character. In the Collects for Trinity season, God is described as almighty, everlasting, merciful: the one who has prepared for those who love him such things as pass our understanding.

Next, each Collect asks something we need him to give us; something we cannot get by our own efforts. In this season we see petitions for things like protection, a fitting love for God, reverence, the ability to turn away from things harmful to our lives as Christians. There are prayers for the ability to discern and do the right thing.

If we sit down and read the Collects for Trinity one after another, we find a theme of progressing, of a walk through life. That walk is not a matter of trying to earn or deserve God's blessings, but of maintaining a relationship which will put us in a position

Bonnie's Reflections: Under the Spout

to receive them. On the subject of answered prayer, one Collect asks that in order that we receive our petitions, we would ask such things as please God. For example, the prayer, "Lord, make that annoying person at work get fired," reflects a selfish concern for one's own comfort. "Lord, give me wisdom to deal with that challenging person, who is also loved by you," is a prayer made by a person who is beginning to resemble the Father in terms of compassion.

The subject of promises frequently shows up in the Trinity Collects. You can buy whole books on this subject of God's promises in the scriptures. "I will never leave you or forsake you." "He who comes to me I will in no wise cast out." "Come to me, all you who are weary and heavy laden, and I will refresh you." "I go to prepare a place for you." The promises of God are not prizes for good behaviour, but things to be received by someone who is in the right relationship to God. To get to that point we might have to deal with the fact we are not, at the moment, in a right relationship with him. In the pithy expression of a certain preacher, **"We need to get under the spout where the Glory comes out."**

"WE NEED TO GET
UNDER THE SPOUT
WHERE THE GLORY
COMES OUT."

"We have left undone the things we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." This is the moment of revelation that came to the Prodigal Son. He himself had chosen to break the relationship with his father. He had chosen to throw away all the valuables he had been given by his father. He had to humble himself, and go home, and ask his father's forgiveness. He was only hoping to be allowed shelter and food, as a servant. He found himself clasped in his father's arms. That is the place we need to be.

"Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to obtain thy heavenly promises; through the merits of Jesus Christ, our Lord."



Frances Ridley Havergal: Kept For The Master's Use

Chapter III.

Our Hands Kept for Jesus.

'Keep my hands, that they may move
At the impulse of Thy love.'

When the Lord has said to us, 'Is thine heart right, as My heart is with thy heart?' the next word seems to be, 'If it be, give Me thine hand.'

What a call to confidence, and love, and free, loyal, happy service is this! and how different will the result of its acceptance be from the old lamentation: 'We labour and have no rest; we have given the hand to the Egyptians and to the Assyrians.' In the service of these 'other lords,' under whatever shape they have presented themselves, we shall have known something of the meaning of having 'both the hands full with travail

Frances Ridley Havergal: Kept For The Master's Use

and vexation of spirit.' How many a thing have we 'taken in hand,' as we say, which we expected to find an agreeable task, an interest in life, a something towards filling up that unconfessed 'aching void' which is often most real when least acknowledged; and after a while we have found it change under our hands into irksome travail, involving perpetual vexation of spirit! The thing may have been of the earth and for the world, and then no wonder it failed to satisfy even the instinct of work, which comes natural to many of us. Or it may have been right enough in itself, something for the good of others so far as we understood their good, and unselfish in all but unravelled motive, and yet we found it full of tangled vexations, because the hands that held it were not simply consecrated to God. Well, if so, let us bring these soiled and tangle-making hands to the Lord, 'Let us lift up our heart with our hands' to Him, asking Him to clear and cleanse them.

If He says, 'What is that in thine hand?' let us examine honestly whether it is something which He can use for His glory or not. If not, do not let us hesitate an instant about dropping it. It may be something we do not like to part with; but the Lord is able to give thee much more than this, and the first glimpse of the excellency of the knowledge of Christ Jesus your Lord will enable us to count those things loss which were gain to us.

But if it is something which He can use, He will make us do ever so much more with it than before. Moses little thought what the Lord was going to make him do with that 'rod in his hand'! The first thing he had to do with it was to 'cast it on the ground,' and see it pass through a startling change. After this he was commanded to take it up again, hard and terrifying as it was to do so. But when it became again a rod in his hand, it was no longer what it was before, the simple rod of a wandering desert shepherd. Henceforth it was 'the rod of God in his hand' (Ex. iv. 20), wherewith he should do signs, and by which God Himself would do 'marvellous things' (Ps. lxxviii. 12).

If we look at any Old Testament text about consecration, we shall see that the marginal reading of the word is, 'fill the hand' (e. g. Ex. xxviii. 41; 1 Chron. xxix. 5). Now, if our hands are full of 'other things,' they cannot be filled with 'the things that are Jesus Christ's'; there must be emptying before there can be any true filling. So if we are sorrowfully seeing that our hands have not been kept for Jesus, let us humbly begin at the beginning, and ask Him to empty them thoroughly, that He may fill them completely.

For they must be emptied. Either we come to our Lord willingly about it, letting Him unclasp their hold, and gladly dropping the glittering weights they have been carrying, or, in very love, He will have to force them open, and wrench from the reluctant grasp the 'earthly things' which are so occupying them that He cannot have His rightful use of them. There is only one other alternative, a terrible one,—to be let alone till the day comes when not a gentle Master, but the relentless king of terrors shall empty the trembling hands as our feet follow him out of the busy world into the dark valley, for 'it is certain we can carry nothing out.'

Yet the emptying and the filling are not all that has to be considered. Before the hands of the priests could be filled with the emblems of consecration, they had to be laid

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upon the emblem of atonement (Lev. viii. 14, etc.). That came first. 'Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.' So the transference of guilt to our Substitute, typified by that act, must precede the dedication of ourselves to God.

'My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.'

LISTEN AGAIN:
'FILL YOUR HANDS
TO-DAY TO THE
LORD, THAT HE
MAY BESTOW UPON
YOU A BLESSING
THIS DAY.' NOT A
LONG TIME HENCE,
NOT EVEN TO-
MORROW, BUT
'THIS DAY.

The blood of that Holy Substitute was shed 'to make reconciliation upon the altar.' Without that reconciliation we cannot offer and present ourselves to God; but this being made, Christ Himself presents us. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unprovable in His sight.

Then Moses 'brought the ram for the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram, and Moses burnt the whole ram upon the altar; it was a burnt-offering for a sweet savour, and an offering made by fire unto the Lord.' Thus Christ's offering was indeed a whole one, body, soul, and spirit, each and all suffering even unto death. These atoning sufferings, accepted by God for us, are, by our own free act, accepted by us as the ground of our acceptance.

Then, reconciled and accepted, we are ready for consecration; for then 'he brought the other ram; the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram.' Here we see Christ, 'who is consecrated for evermore.' We enter by faith into union with Him who said, 'For their sakes I sanctify Myself, that they also might be sanctified through the truth.'

After all this, their hands were filled with 'consecrations for a sweet savour,' so, after laying the hand of our faith upon Christ, suffering and dying for us, we are to lay that very same hand of faith, and in the very same way, upon Him as consecrated for us, to be the source and life and power of our consecration. And then our hands shall be filled with 'consecrations,' filled with Christ, and filled with all that is a sweet savour to God in Him.

'And who then is willing to fill his hand this day unto the Lord?' Do you want an added motive? Listen again: 'Fill your hands to-day to the Lord, that He may bestow upon you a blessing this day.' Not a long time hence, not even to-morrow, but 'this day.' Do you not want a blessing? Is not your answer to your Father's 'What wilt thou?' the same as Achsah's, 'Give me a blessing!' Here is His promise of just what you so want; will you not gladly fulfil His condition? A blessing shall immediately follow. He does not specify what it shall be; He waits to reveal it. You will find it such a blessing as you had not supposed could be for you—a blessing that shall verily make you rich, with no sorrow added—a blessing this day.

All that has been said about consecration applies to our literal members. Stay a minute, and look at your hand, the hand that holds this little book as you read it. See



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how wonderfully it is made; how perfectly fitted for what it has to do; how ingeniously connected with the brain, so as to yield that instantaneous and instinctive obedience without which its beautiful mechanism would be very little good to us! Your hand, do you say? Whether it is soft and fair with an easy life, or rough and strong with a working one, or white and weak with illness, it is the Lord Jesus Christ's. It is not your own at all; it belongs to Him. He made it, for without Him was not anything made that was made, not even your hand. And He has the added right of purchase—He has bought it that it might be one of His own instruments. We know this very well, but have we realized it? Have we really let Him have the use of these hands of ours? and have we ever simply and sincerely asked Him to keep them for His own use?

Does this mean that we are always to be doing some definitely 'religious' work, as it is called? No, but that all that we do is to be always definitely done for Him. There is a great difference. If the hands are indeed moving 'at the impulse of His love,' the simplest little duties and acts are transfigured into holy service to the Lord.

'A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine.'

George Herbert.

A Christian school-girl loves Jesus; she wants to please Him all day long, and so she practices her scales carefully and conscientiously. It is at the impulse of His love that her fingers move so steadily through the otherwise tiresome exercises. Some day her Master will find a use for her music; but meanwhile it may be just as really done unto Him as if it were Mr. Sankey at his organ, swaying the hearts of thousands. The hand of a Christian lad traces his Latin verses, or his figures, or his copying. He is doing his best, because a banner has been given him that it may be displayed, not so much by talk as by continuance in well-doing. And so, for Jesus' sake, his hand moves accurately and perseveringly.

A busy wife, or daughter, or servant has a number of little manual duties to perform. If these are done slowly and leisurely, they may be got through, but there will not be time left for some little service to the poor, or some little kindness to a suffering or troubled neighbour, or for a little quiet time alone with God and His word. And so the hands move quickly, impelled by the loving desire for service or communion, kept in busy motion for Jesus' sake. Or it may be that the special aim is to give no occasion of reproach to some who are watching, but so to adorn the doctrine that those may be won by the life who will not be won by the word. Then the hands will have their share to do; they will move carefully, neatly, perhaps even elegantly, making every thing around as nice as possible, letting their intelligent touch be seen in the details of the home, and even of the dress, doing or arranging all the little things decently and in order for Jesus' sake. And so on with every duty in every position.

It may seem an odd idea, but a simple glance at one's hand, with the recollection, 'This hand is not mine; it has been given to Jesus, and it must be kept for Jesus,'

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may sometimes turn the scale in a doubtful matter, and be a safeguard from certain temptations. With that thought fresh in your mind as you look at your hand, can you let it take up things which, to say the very least, are not 'for Jesus'? things which evidently cannot be used, as they most certainly are not used, either for Him or by Him? Cards, for instance! Can you deliberately hold in it books of a kind which you know perfectly well, by sadly repeated experience, lead you farther from instead of nearer to Him? books which must and do fill your mind with those 'other things' which, entering in, choke the word? books which you would not care to read at all, if your heart were burning within you at the coming of His feet to bless you? Next time any temptation of this sort approaches, just look at your hand!

It was of a literal hand that our Lord Jesus spoke when He said, 'Behold, the hand of him that betrayeth Me is with Me on the table;' and, 'He that dippeth his hand with Me in the dish, the same shall betray Me.' A hand so near to Jesus, with Him on the table, touching His own hand in the dish at that hour of sweetest, and closest, and most solemn intercourse, and yet betraying Him! That same hand taking the thirty pieces of silver! What a tremendous lesson of the need of keeping for our hands! Oh that every hand that is with Him at His sacramental table, and that takes the memorial bread, may be kept from any faithless and loveless motion! And again, it was by literal 'wicked hands' that our Lord Jesus was crucified and slain. Does not the thought that human hands have been so treacherous and cruel to our beloved Lord make us wish the more fervently that our hands may be totally faithful and devoted to Him?

Danger and temptation to let the hands move at other impulses is every bit as great to those who have nothing else to do but to render direct service, and who think they are doing nothing else. Take one practical instance—our letter-writing. Have we not been tempted (and fallen before the temptation), according to our various dispositions, to let the hand that holds the pen move at the impulse to write an unkind thought of another; or to say a clever and sarcastic thing, or a slightly coloured and exaggerated thing, which will make our point more telling; or to let out a grumble or a suspicion; or to let the pen run away with us into flippant and trifling words, unworthy of our high and holy calling? Have we not drifted away from the golden reminder, 'Should he reason with unprofitable talk, and with speeches wherewith he can do no good?' Why has this been, perhaps again and again? Is it not for want of putting our hands into our dear Master's hand, and asking and trusting Him to keep them? He could have kept; He would have kept!

Whatever our work or our special temptations may be, the principle remains the same, only let us apply it for ourselves.

Perhaps one hardly needs to say that the kept hands will be very gentle hands. Quick, angry motions of the heart will sometimes force themselves into expression by the hand, though the tongue may be restrained. The very way in which we close a door or lay down a book may be a victory or a defeat, a witness to Christ's keeping or a witness that we are not truly being kept. How can we expect that God will use this member as an instrument of righteousness unto Him, if we yield it thus as an instrument of un-

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righteousness unto sin? Therefore let us see to it, that it is at once yielded to Him whose right it is; and let our sorrow that it should have been even for an instant desecrated to Satan's use, lead us to entrust it henceforth to our Lord, to be kept by the power of God through faith 'for the Master's use.'

For when the gentleness of Christ dwells in us, He can use the merest touch of a finger. Have we not heard of one gentle touch on a wayward shoulder being the turning-point of a life? I have known a case in which the Master made use of less than that—only the quiver of a little finger being made the means of touching a wayward heart.

What must the touch of the Master's own hand have been! One imagines it very gentle, though so full of power. Can He not communicate both the power and the gentleness? When He touched the hand of Peter's wife's mother, she arose and ministered unto them. Do you not think the hand which Jesus had just touched must have ministered very excellently? As we ask Him to 'touch our lips with living fire,' so that they may speak effectively for Him, may we not ask Him to touch our hands, that they may minister effectively, and excel in all that they find to do for Him? Then our hands shall be made strong by the hands of the Mighty God of Jacob.

It is very pleasant to feel that if our hands are indeed our Lord's, we may ask Him to guide them, and strengthen them, and teach them. I do not mean figuratively, but quite literally. In everything they do for Him (and that should be everything we ever undertake) we want to do it well—better and better. 'Seek that ye may excel.' We are too apt to think that He has given us certain natural gifts, but has nothing practically to do with the improvement of them, and leaves us to ourselves for that. Why not ask him to make these hands of ours more handy for His service, more skilful in what is indicated as the 'next thyng' they are to do? The 'kept' hands need not be clumsy hands. If the Lord taught David's hands to war and his fingers to fight, will He not teach our hands, and fingers too, to do what He would have them do?

The Spirit of God must have taught Bezaleel's hands as well as his head, for he was filled with it not only that he might devise cunning works, but also in cutting of stones and carving of timber. And when all the women that were wise-hearted did spin with their hands, the hands must have been made skilful as well as the hearts made wise to prepare the beautiful garments and curtains.

There is a very remarkable instance of the hand of the Lord, which I suppose signifies in that case the power of His Spirit, being upon the hand of a man. In 1 Chron. xxviii. 19, we read: 'All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern.' This cannot well mean that the Lord gave David a miraculously written scroll, because, a few verses before, it says that he had it all by the Spirit. So what else can it mean but that as David wrote, the hand of the Lord was upon his hand, impelling him to trace, letter by letter, the right words of description for all the details of the temple that Solomon should build, with its courts and chambers, its treasures and vessels? Have we not sometimes sat down to write, feeling perplexed and ignorant, and wishing some one were there to tell us what to say? At such a moment, whether it were a mere note for post, or a sheet for press, it is a great comfort

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TER'S USE.'

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to recollect this mighty laying of a Divine hand upon a human one, and ask for the same help from the same Lord. It is sure to be given!

And now, dear friend, what about your own hands? Are they consecrated to the Lord who loves you? And if they are, are you trusting Him to keep them, and enjoying all that is involved in that keeping? Do let this be settled with your Master before you go on to the next chapter.

After all, this question will hinge on another, Do you love Him? If you really do, there can surely be neither hesitation about yielding them to Him, nor about entrusting them to Him to be kept. Does He love you? That is the truer way of putting it; for it is not our love to Christ, but the love of Christ to us which constraineth us. And this is the impulse of the motion and the mode of the keeping. The steam-engine does not move when the fire is not kindled, nor when it is gone out; no matter how complete the machinery and abundant the fuel, cold coals will neither set it going nor keep it working. Let us ask Him so to shed abroad His love in our hearts by the Holy Ghost which is given unto us, that it may be the perpetual and only impulse of every action of our daily life.



G.A. Studdert-Kennedy ("Woodbine Willie):

The Suffering God

IF HE could speak, that victim torn and bleeding,
Caught in His pain and nailed upon the Cross,
Has He to give the comfort souls are needing?
Could He destroy the bitterness of loss ?

Once and for all men say He came and bore it,
Once and for all set up His throne on high,
Conquered the world and set His standard o'er it,
Dying that once, that men might never die.

Yet men are dying, dying soul and body,
Cursing the God who gave to them their birth,
Sick of the world with all its sham and shoddy,
Sick of the lies that darken all the earth.

Peace we were pledged, yet blood is ever flowing,
Where on the earth has Peace been ever found?
Men do but reap the harvest of their sowing,
Sadly the songs of human reapers sound.
Sad as the winds that sweep across the ocean,

Telling to earth the sorrow of the sea.
Vain is my strife, just empty idle motion,
All that has been is all there is to be.

So on the earth the time waves beat in thunder,
Bearing wrecked hopes upon their heaving breasts,
Bits of dead dreams, and true hearts torn asunder,
Flecked with red foam upon their crimson crests.

How can it be that God can reign in glory,
Calmly content with what His Love has done,
Reading unmoved the piteous shameful story,
All the vile deeds men do beneath the sun?

Are there no tears in the heart of the Eternal?
Is there no pain to pierce the soul of God?
Then must He be a fiend of Hell infernal,
Beating the earth to pieces with His rod.

Or is it just that there is nought behind it,
Nothing but forces purposeless and blind?

G.A. Studdert-Kennedy ("Woodbine Willie")

Is the last thing, if mortal man could find it,
 Only a power wandering as the wind?
 Father, if He, the Christ, were Thy Revealer,
 Truly the First Begotten of the Lord,
 Then must Thou be a Sufferer and a Healer,
 Pierced to the heart by the sorrow of the sword.
 Then must it mean, not only that Thy sorrow
 Smote Thee that once upon the lonely tree,
 But that to-day, to-night, and on the morrow,
 Still it will come, O Gallant God, to Thee.
 Swift to its birth in spite of human scorning
 Hastens the day, the storm-clouds roll apart;
 Rings o'er the earth the message of the morning,
 Still on the Cross the Saviour bares His heart.
 Passionately fierce the voice of God is pleading,
 Pleading with men to arm them for the fight;
 See how those hands, majestically bleeding,
 Call us to rout the armies of the night.
 Not to the work of sordid selfish saving
 Of our own souls to dwell with Him on high,
 But to the soldier's splendid selfless braving,
 Eager to fight for Righteousness and die.
 Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears;
 Peace is the power that comes to souls arriving
 Up to the light where God Himself appears.
 Joy is the wine that God is ever pouring
 Into the hearts of those who strive with Him,
 Light'ning their eyes to vision and adoring,
 Strength'ning their arms to warfare glad and
 grim.
 So would I live and not in idle resting,
 Stupid as swine that wallow in the mire;
 Fain would I fight, and be for ever breasting
 Danger and death for ever under fire.
 Bread of Thy Body give me for my fighting,
 Give me to drink Thy Sacred Blood for wine,
 While there are wrongs that need me for the
 righting,
 While there is warfare splendid and divine.
 Give me, for light, the sunshine of Thy sorrow,
 Give me, for shelter, shadow of Thy Cross;
 Give me to share the glory of Thy morrow,
 Gone from my heart the bitterness of Loss.

G.A. Studdert Kennedy (1883-1929)
 from *The Unutterable Beauty*

Isaac Watts: Crucifixion to the World by the Death of Christ

1 When I survey the wondrous cross
 on which the Prince of glory died,
 my richest gain I count but loss,
 and pour contempt on all my pride.
 2 Forbid it, Lord, that I should boast
 save in the death of Christ, my God!
 All the vain things that charm me most,
 I sacrifice them through his blood.
 3 See, from his head, his hands, his feet,
 sorrow and love flow mingled down.
 Did e'er such love and sorrow meet,
 or thorns compose so rich a crown?

4. His dying crimson like a robe,
 Spreads o'er his body on the tree;
 Then am I dead to all the globe,
 And all the globe is dead to me.
 5 Were the whole realm of nature mine,
 that were a present far too small.
 Love so amazing, so divine,
 demands my soul, my life, my all.

Isaac Watts (1674-1748)
 Hymn # 593 (Canadian "Blue Hymn Book")
 with thanks to Dr. Erik Routley 's *Hymns And The Faith* for verse four
 and for his commentary on the hymn.



The Church Mouse: Pray EveryDay

The floor was rumbling! It woke me up! Was that thunder? No, it was organ music. I shuffled out of my cozy nest under the radiator and peeked into the front of the church. There were all the children gathered around the organ, watching Fr. Palmer make music. I ran up the aisle and climbed onto a pew to watch and listen.

“How did you ever learn to play so well?” asked Mona.

“First I had to learn to read music,” said Fr. Palmer. “Then I had to practice playing the written notes. And I did a lot of five finger exercises.”

“Five finger exercises?” said Mona. “What is that?”

“It’s a series of notes. You use all five fingers to play it. You start on a low note, like this, and repeat the notes over and over while going up to the high notes. You do each hand, so all five fingers on each hand are strong and flexible.” He played an exercise right through. “Now who remembers our “Five Finger Exercise For Playing The Harp In Heaven?” Some older children put their hands up and grinned.

“Those exercises use our five fingers to help us remember five rules we Christians can follow to have a happy life on earth and be happy in heaven forever. Hold up your hand like this. You see your thumb is closest to you. The first finger. It reminds us to PRAY EVERY DAY. Now when I went to college, there was a church nearby whose bells rang out a tune every hour, a Westminster chime it was called. I used that tune for this exercise. Think of those bells, now:

“Pray ev-ry day, Bong Bong Bong Bong.”

The children were laughing as they swung their hands, thumb up, back and forth like a swinging church bell. “What is the next finger?” they asked.

“Ah! We’ll get to that next time. Let’s see if we can practice this part of the exercise, AND really pray. Every day!”



Fr. Robert's Remarks

O Blessed Saviour, who by thy cross and passion hast given life unto the world: Grant that we thy servants may be given grace to take up the cross and follow thee through life and death; whom with the Father and the Holy Spirit we worship and glorify, one God, for ever and ever.
Amen.

I remember from years ago when I was young, a sketch done by the comedian Bill Cosbie.

It was bedtime. He rattled off the children's prayer

Now I lay me down to sleep, I pray the Lord my soul to keep; if I should die before I wake..."

"Die", he expostulated; there's no way I'm going to sleep to-night.

Regardless of what Bill Cosbie decided to do, we have prayed that we would "be given grace to take up the cross and follow [Jesus] through life and death."

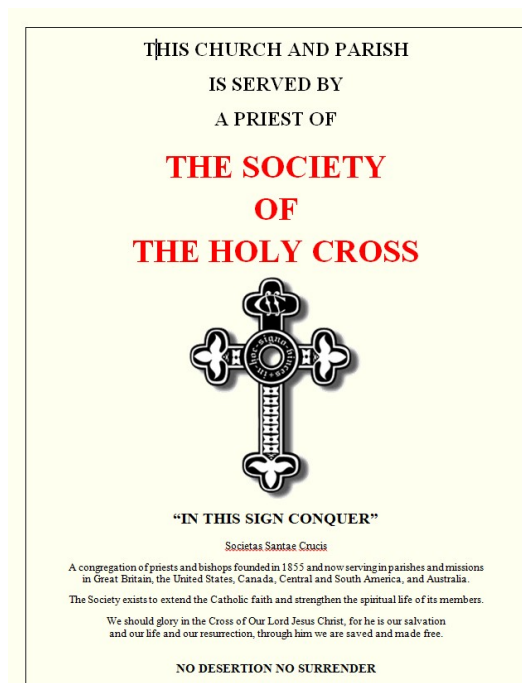
On Tuesday, we have the example of Jesus' Mother—and ours. You will no doubt remember the prophecy of Simeon when she and St. Joseph took Jesus to present him at the temple. After Simeon had taken Jesus and "blessed God, and said, 'Lord, now lettest thou thy servant depart in peace, etc. the canticle we call *Nunc dimittis*, Simeon proceeded to bless Mary and Joseph.

And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ³⁵ (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

A question for all of us, faced with the Holy Cross of Jesus and the image of Mary at the foot of the Cross—what are your thoughts which shall be revealed?

Pope John Paul II wrote a book called *A Sign of Contradiction*. One who could be referred to as a sign of contradiction would be one who would be holy enough to be spoken against in the manner that Jesus was. We see the pattern in his apostles following Pentecost. It is that to which we are called.

Of Mary, her feast on the day following Holy Cross Day—often called the Seven Sorrows of Mary—reminds of her sword pierced soul. The Seven Sorrows are Simeon's Prophecy, the flight into Egypt, the three days loss in the temple, meeting Jesus with His cross, the crucifixion, taking Jesus down from the cross, and the burial of Jesus. We follow Mary in her sorrows and perhaps learn better how to handle our own.



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Fr. Robert's Remarks

We are called to imitation in the deepest and most profound sense and that is why we pray in the collect above "that we may be given grace to take up the cross and follow thee through life and death" Grace—"the touch of the Holy Ghost, His power working in us." (C.B. Moss, *The Christian Faith*, p.25)

One last feast to mention this week. Thursday is the Impression of the Holy Stigmata of St. Francis. It was St. Francis' life to imitate Jesus and His Holy Cross. He had a deep devotion to the Blessed Virgin Mary. He was honoured with the stigmata—the wounds of Jesus impressed on him.

Francis' devotion to Jesus and the Holy Cross is evident. Stations of the Cross attributed to him begin with the 'Adoration' "We adore Thee, O Christ, and we praise Thee, because by Thy holy cross, Thou hast redeemed the world."

Like St. Paul writing to the Galatians, St. Francis can say,

God forbid that I should glory, save in the Cross of our Lord Jesus Christ: by whom the world is crucified unto me and I unto the world. . . . From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Till next month; God Bless!

R+



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