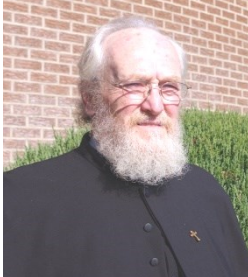


THE TRADITIONAL ANGLICAN NEWS

JUNE 15, 2022

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD,
SSC

“In quietness and in confidence shall be your strength.” Isaiah 30. 15.

Greetings! The Lord be with you!

The verse from Isaiah above appears on the title page of *The Christian Year* by the 19th century priest, Rev. John Keble, a couple of whose poems can be found on page 8 of this issue—one for The First Sunday After Trinity; the other for St. John Baptist..

As I was reading it, there were two thoughts that came to mind. “Acquire the Spirit of Peace and a thousand souls around you will be saved” was one; the other was that the title for this Sunday coming is “The Second Sunday After Pentecost commonly called The First Sunday After Trinity.”

“Acquire the Spirit of Peace and a thousand souls around you will be saved” is a quotation from St. Seraphim of Sarov, a Russian hermit saint who lived from 1759-1833. As I under-

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Fr. David Marriott, SSC: Some Thoughts on Bill C-261



Do you have any knowledge about ‘Bill C-261’? It had its first reading in the House of Commons in Ottawa on March 28th, 2022.

This is the ‘summary of the bill: This enactment amends the *Criminal Code* to create a recognizance to keep the peace relating to hate propaganda and hate crimes and to define “hatred” for the purposes of two hate propaganda offences. It also makes related amendments to the *Youth Criminal Justice Act*.

In addition, it amends the *Canadian Human Rights Act* to provide that it is a discriminatory practice to communicate or cause to be communicated hate speech by means of the Internet or other means of telecommunication in a context in which the hate speech is likely to foment detestation or vilification of an individual or group of individuals on the basis of a prohibited ground of discrimination. It authorizes the Canadian Human Rights Commission to accept complaints alleging this discriminatory practice and authorizes the Canadian Human Rights Tribunal to adjudicate complaints and order remedies. (<https://www.parl.ca/DocumentViewer/en/44-1/bill/C-261/first-reading>)

To understand better how this could potentially affect how we celebrate our Anglican Catholic faith, consider what happened to my former neighbour, who was a long-time teacher in a high

Fr. David Marriott, SSC: Some Thoughts . . .

school here in Surrey, BC. (He is now long retired.) He was teaching a grade 12 law class, which has this ‘Curricular Competence’: ‘Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze legal concepts, issues, and procedures; and communicate findings and decisions’ (<https://www.curriculum.gov.bc.ca/curriculum/social-studies/12/law-studies>).

During a debate, there was a discussion concerning the changing roles of women in society. The teacher made a comment that there had been those who ‘thought that a woman’s place was in the kitchen, taking care of the children’.

Unknown to him, one or more of the students made a complaint to the administration that the teacher’s remark had caused distress. The teacher was called to speak with the vice-principal. A meeting was called to investigate, involving the vice principal, the teacher, the teacher’s union representative and others. But when they requested the name of the complainant, this was withheld on the basis of privacy.

In this case, the teacher had to ‘mend his ways’, ‘do better’, but this had a major effect on his work

Bill-261 is of a different order: for how can you define ‘hate speech’? The problem has already been used to have a drastic effect on a variety of faith-based organisations, to protect against perceived offences from those who strongly disagree with the accepted teaching of the church: indeed, the ACC made certain amendments to the Canons of the Church in Title XV – OF THE CHRISTIAN FAMILY, MARRIAGE, AND THE SANCTITY OF HUMAN LIFE:

‘§15.3.01 Indissolubility, Nature, and Purposes of Holy Matrimony (a) Marriage as part of God’s created order (i) Rejection of choice to alter natural sexual identity (ii) Rejection of alteration of sexual preference or orientation from sex at conception (b) Marriage of biological men and women as a part of natural law (c) Attempts to alter natural law by civil marriage are nullities (d) Natural law marriage as a sacrament and covenanted channel of Grace (e) An essence of Christian Marriage is that of a natural biological man with a natural biological woman.’ (<https://www.anglican catholic.org/mt-content/uploads/2020/10/the-canons-of-the-acc.pdf>)

Unfortunately, Bill C-261 attempts to circumvent these attempts, in that ‘It authorizes the Canadian Human Rights Commission to accept complaints alleging this discriminatory practice and authorizes the Canadian Human Rights Tribunal to adjudicate complaints and order remedies.’ Wikipedia states, ‘The act applies throughout Canada, but only to federally regulated activities; each province and territory has its own anti-discrimination law that applies to activities that are not federally regulated.

The *Canadian Human Rights Act* created the Canadian Human Rights Commission that investigates claims of discrimination as well as the Canadian Human



Fr. David Marriott, SSC: Some Thoughts . . .

Rights Tribunal to judge the cases.

Before a case can be brought to the Tribunal it must go through several stages of investigation and remediation by the Commission. After this process has been completed, if the parties are not satisfied, the case will go to the tribunal.

If a complainant can show a valid case of discrimination the defendant can rebuke it by showing that their practice was for a justified reason. The process is generally known as the “Meiorin test” which is similar to the Oakes test justification in a Charter challenge.’ (https://en.wikipedia.org/wiki/Canadian_Human_Rights_Act)

The ‘Meiorin test’ is here: ‘Tawney Meiorin was employed as a firefighter by the British Columbia Ministry of Forests. Three years after being hired, the government adopted a series of fitness tests that all employees were required to pass. She passed all the tests except for one that required her to run 2.5 km in 11 minutes. After four attempts, her best time was 49.4 seconds over the maximum allowed. As a result, she was fired.

Reasoning of the Court:

Though the fitness tests had a valid purpose of ensuring safety, the court found that the research that the tests were based on was incomplete and “impressionistic” and did not take into account the differences between men and women in establishing a standard.

To reach this conclusion, the court examined the previous methods of analyzing Human Rights violations, noting where they were deficient, and then proposed a new “Meiorin Test” to which the current facts are applied.

McLachlin J (as she then was) noted that the greatest deficiency in having two different approaches is that one afforded a greater amount of remedy than the other which provoked parties to abuse this distinction. There was the further problem that it had the overall effect of legitimizing systemic discrimination. As well, it created a dissonance between Human Rights analysis and *Charter* analysis.’ ([https://en.wikipedia.org/wiki/British_Columbia_\(Public_Service_Employee_Relations_Commission\)_v_British_Columbia_Government_Service_Employees%27_Union#Meiorin_test](https://en.wikipedia.org/wiki/British_Columbia_(Public_Service_Employee_Relations_Commission)_v_British_Columbia_Government_Service_Employees%27_Union#Meiorin_test))

The problem with all of this process, is that it can be initiated by a simple complaint, which can then start a long and complicated process, with a clear risk of substantial penalties, all of which diverts our attentions and efforts away from what we have committed to do as clergy and laity of the church, when confronted by an authority which has a very different concept of moral and ethical values from those held by the church.

This is not to say that we should become hesitant to proclaim what we believe: but it does give us advice that we can be prepared with the justification of the opinions expressed, should any such complaint be made under the auspices of this act of parliament. We must ‘Be Prepared’!



Bonnie's Reflections: The Lawyer Who Reinvented Himself



BONNIE IVEY (& LAD)



Aurelius Clemens Prudentius, was born in what is now northern Spain in 348 A.D. He was a clever boy, excellent at writing and musically gifted. He played the lyre, a stringed instrument that could be plucked or played with a bow. It seems he was a wilful child, as he later recalled the sting of whippings

during his school years. He was trained in rhetoric, and his skill in debating served him well when he practised as a lawyer. The Emperor Theodosius I noticed him and called him to his court. Prudentius' talents earned him positions of trust. He served as governor for two different cities, then was raised to a position of military command.

At the age of fifty Prudentius felt weary of his work, dissatisfied with himself. He used his writing to focus his thoughts on where he went wrong in his life. He admitted his desire to win - in every way - had led him to using deceit in the courtroom. Instead of building a home and family, he had spent his life sleeping around with many women. He felt soiled. His hair was grey, but it had been that way for many years already. Life was slipping away. But what joy had it brought? He decided to make a complete change. He would join a religious community and learn how to repent. He would have mentors as he rebuilt his life. Would the practice of fasting help him master his temptation to self-indulgence? Would the new path be harder than defeating an opponent in court or governing a city?

He succeeded in his life change, finding refreshment and new creativity beginning to grow up in him. He picked up his lyre once more. He began to write poems and songs. His brilliant mind, so fond of debate, discovered a new target. A heretic named Arius had caused much division in the Church by teaching that Jesus was *not eternal, like God, nor born, but had been created* by Him, just as the heavens and earth were created. This false doctrine was widespread, and Arian bishops, Arian cathedrals, were to be found in many cities. Ordinary people were confused by the opposition of two "truths" side by side. Even today traces of this heresy live on in the teachings of the Mormons and Jehovah's Witnesses.

Prudentius' love of verbal battle now had a focus. He began to write books to promote orthodox belief, not just for the highly educated, but for ordinary readers. His style was to write in rhyme, using powerful imagery, which makes his work memorable. Some were written to be aids to meditation for Christians in their personal prayer life. "The Spiritual Battle" for example por-

Bonnie's Reflections: The Lawyer Who Reinvented Himself

trays vices and their opposing virtues as living characters who fight it out, like superheroes and super villains. Other works were useful to the church in combatting the falsehood of Arianism, which was so powerful that not one, but two Great Synods were held to reaffirm the truth.

Some of his poetry lives on as hymns we use in worship. In the mid-nineteenth century, both John Mason Neale and Henry W. Baker succeeded in translating his Latin into English, managing to maintain the power and freshness of the original. These hymns are often sung using plainchant, an ancient form of church music. As the melody soars upward and downward with easy grace, some of the images remain in one's mind to be carried around in thought; truth and beauty crystallized, like a bright jewel. Here are two verses about Jesus as an example:

Of the Father's love begotten ere the world began to be,
He is Alpha and Omega, He the Source, the Ending he,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore.

At his word the worlds were framed;
He commanded; it was done:
Heaven and Earth and depths of ocean
In their threefold order one;
All that grows beneath the shining
Of the moon and burning sun,
Evermore and evermore.

A recording of this hymn can be heard and info for purchase is available at
https://www.youtube.com/watch?v=7mkUAk94ThI&ab_channel=revkangas



For Corpus Christi: A Few Thoughts

An excerpt from a little book *Partakers of the Divine Nature* by Archimandrite Christoforos Stavropolous (translated by Fr. Stanley Harakas. The scripture ‘text’ for the book is 2 Peter 1:4: . . . Become partakers of the divine nature.

“The Mystery of the Eucharist, in accordance with St. Cyril, is the continuation of the mystery of the incarnation of the Word. And, just as in the first case the human nature of Christ was made divine because it was united with the God-Word and became a source of life, so in the case of the Holy Eucharist, the person who communes is united with Christ, is made divine, is invisibly fed and concurrently receives the seed of immortality and the resurrection from the dead. St. John of Damascus speaks with these beautiful words regarding this union and divinization:

Let us approach Him with burning desire, and placing the palms of our hands in a crosswise fashion, let us receive the crucified one; and touching eyes and lips and forehead, let us receive the divine ember so that the fire of desire within us, taking on the white hot heat of that coal, may burn away our sins and enlighten our hearts; and in the participation of the divine fire, may we be consumed by it and divinized (*Concerning the Blessed Mysteries*, P.G. 94. 1149AB).

But the one who spoke most deeply both theologically and with holy feeling concerning the divine union and Theosis in this Mystery is St. Symeon the New Theologian.

St. Symeon the New Theologian
Saviour, I wonder at your boundless mercy!
How did you make me worthy to become one of your members?
So unclean, prodigal and prostituted?
How did you clothe me so regally
In the bright richness of immortality
Transforming my body's members into light?
For your divine and blessed Body
Flashes with the fire of your divinity.
And this, O my God, you have given me
To be indescribably bound and joined with.
This filthy and mortal vessel
Having been united with thine all-holy Body
And my blood having been commingled with yours,
I know I have been joined with your divinity
And I have become your most pure Body,
A shining member, a truly holy member,



For Corpus Christi: A Few Thoughts

A member translucent, clear and bright.
 I see the beauty. I observe the rays of light.
 I reflect the light of your grace!
 And I am overcome by Your indescribable magnificence
 And I am astonished, comprehending myself, from what
 To what I Have become. O miracle!
 And I fear you reverently, and I fear for myself
 And as I honor and respect you, I do myself.
 And I wonder, completely embarrassed,
 As to where I should sit, and what I should approach
 And where I should put your members down.
 What things shall I do, for what deed
 Shall I use the awesome and the divine?

(Apanta., Part 2, Logos 28, p.41, Ekdosis Spanou & Nika)

Thus, the Eucharistic Union which makes real our role as members of Christ is praised. It introduces to the depths of our nature “the fire of divinity” inseparable from the Body and Blood of Christ.

Both rejoicing and shuddering as I commune the fire,
 For I am grass, yet by strange miracle
 I am indescribably refreshed
 Just as the bush of old, which though burning,
 Remained unconsumed.

Thus it is that in the Church and through this Mystery, our human nature is united with the divine nature in the person of the Son, who is the head of the Mystical Body. Our human nature is made into the same nature as the human nature of Christ, which was divinized in the person of Christ, and remains always united with Him. But because we have not realized our perfect humanity. Symeon feels himself full of fear and shame in his own eye, not knowing what to do with his “awesome and divine” members.

Finally, the Holy Eucharist contains a very deep eschatological meaning. St. Gregory Palamas develops this idea especially.

When a person receives the holy Sacrament, he receives concurrently the promise of an indescribable communion with Christ in the age to come. Thus, the believers, even though they live both on earth and in the present age, at the same time share in the new life as citizens of the age to come. The Kingdom of God, as a communion of Christ with human beings in the Holy Spirit is already realized in this life through the mystery of the Eucharist. The Kingdom of the age to come will be the complete and perfect form of the communion which already exists between Christ and the faithful.”



John Keble: A Couple of Poems

From *The Christian Year: Thoughts In Verse For The Sundays And Holydays Throughout The Year* by The Rev. John Keble. On the title page there is the verse as a gentle reminder: "In quietness and in confidence shall be your strength." Isaiah 30. 15.

FIRST SUNDAY AFTER TRINITY

So Joshua smote all the country, . . . and all their kings; he left none remaining.
Joshua x. 40.



Where is the land with milk and honey flowing,
The promise of our God, our fancy's theme?
Here over shattered walls dank weeds are growing,
And blood and fire have run in mingled stream;
Like oaks and cedars all around
The giant corpses strew the ground,
And haughty Jericho's cloud-piercing wall
Lies where it sank at Joshua's trumpet call.

These are not scenes for pastoral dance at even,
For moonlight roving in the fragrant glades,
Soft slumbers in the open eye of Heaven,
And all the listless joy of summer shades.
We in the midst of ruins live,
Which every hour dread warning give,
Nor may our household vine or fig-tree hide
The broken arches of old Canaan's pride.

Where is the sweet repose of hearts repenting,
The deep calm sky, the sunshine of the soul,
Now Heaven and earth are to our bliss consenting,
And all the Godhead joins to make us whole.
The triple crown of mercy now
Is ready for the suppliant's brow,
By the Almighty Three for ever planned,
And from behind the cloud held out by Jesus' hand.

"Now, Christians, hold your own—the land before ye
Is open—win your way, and take your rest."
So sounds our war-note; but our path of glory
By many a cloud is darkened and unblest:
And daily as we downward glide,
Life's ebbing stream on either side
Shows at each turn some mouldering hope or joy,
The Man seems following still the funeral of the Boy.

John Keble: A Couple of Poems

Open our eyes, Thou Sun of life and gladness,
 That we may see that glorious world of Thine!
 It shines for us in vain, while drooping sadness
 Enfolds us here like mist: come Power benign,
 Touch our chilled hearts with vernal smile,
 Our wintry course do Thou beguile,
 Nor by the wayside ruins let us mourn,
 Who have th' eternal towers for our appointed bourne.

ST. JOHN BAPTIST'S DAY

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. Malachi iv. 5, 6.

Twice in her season of decay
 The fallen Church hath felt Elijah's eye
 Dart from the wild its piercing ray:
 Not keener burns, in the chill morning sky,
 The herald star,
 Whose torch afar
 Shadows and boding night-birds fly.

Methinks we need him once again,
 That favoured seer—but where shall he be found?
 By Cherith's side we seek in vain,
 In vain on Carmel's green and lonely mound:
 Angels no more
 From Sinai soar,
 On his celestial errands bound.

But wafted to her glorious place
 By harmless fire, among the ethereal thrones,
 His spirit with a dear embrace
 Thee the loved harbinger of Jesus owns,
 Well-pleased to view
 Her likeness true,
 And trace, in thine, her own deep tones.

Deathless himself, he joys with thee
 To commune how a faithful martyr dies,
 And in the blest could envy be,
 He would behold thy wounds with envious eyes,
 Star of our morn,
 Who yet unborn



John Keble: A Couple of Poems

Didst guide our hope, where Christ should rise.

Now resting from your jealous care
For sinners, such as Eden cannot know,
 Ye pour for us your mingled prayer,
No anxious fear to damp Affection's glow,
 Love draws a cloud
 From you to shroud
Rebellion's mystery here below.

And since we see, and not afar,
The twilight of the great and dreadful day,
 Why linger, till Elijah's car
Stoop from the clouds? Why sheep ye? Rise and pray,
 Ye heralds sealed
 In camp or field
Your Saviour's banner to display.

Where is the lore the Baptist taught,
The soul unswerving and the fearless tongue?
 The much-enduring wisdom, sought
By lonely prayer the haunted rocks among?
 Who counts it gain
 His light should wane,
So the whole world to Jesus throng?

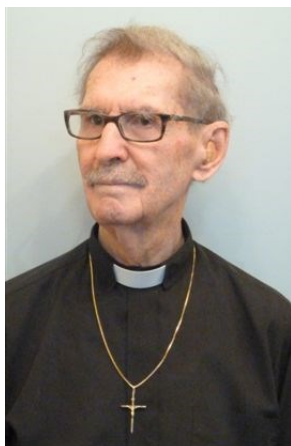
Thou Spirit, who the Church didst lend
Her eagle wings, to shelter in the wild,
 We pray Thee, ere the Judge descend,
With flames like these, all bright and undefiled,
 Her watch-fires light,
 To guide aright
Our weary souls by earth beguiled.

So glorious let thy Pastors shine,
That by their speaking lives the world may learn
 First filial duty, then divine,
That sons to parents, all to Thee may turn;
 And ready prove
 In fires of love,
At sight of Thee, for aye to burn.



From The Parishes

Requiescat in Pace:



The Rev. Fr. Graham James Stiff

Born: January 29, 1932, Toronto, ON

Died: May 21, 2022, Hamilton, ON

Burial Office and Requiem at Smith's Funeral Home, Burlington, ON: May 31, 2022. Officiant/Celebrant: Fr. Robert Mansfield, SSC

Interment of Ashes at Greenwood Cemetery, Burlington, ON

Fr. Graham leaves his widow, Nora, and their daughter Charlene, her husband Ric, and their son.

Fr. Graham was ordained Deacon and Priest in the Anglican Catholic Church of Canada in 1991 and assisted in the Parish of St. Edmund King and Martyr in Kitchener/Waterloo, ON. From 2010, he served as a priest of the Anglican Province of Christ the King, serving in the parish of St. Mark, Victoria, BC, and without relinquishing that licence, Fr. Graham asked to be licenced among us and from March 2018 he served as an assisting priest in St. John's parish., Parry Sound, ON

May he rest in peace!



Fr. Robert's Remarks

stand the quotation, the emphasis is on acquiring, being filled with, and remaining filled with the Holy Spirit.

"The Second Sunday After Pentecost commonly called The First Sunday After Trinity" is the title of this coming Sunday. It would seem that while the notion of Sunday after Trinity is certainly common from slightly before the Reformation, the focus of the Church, generally, had, throughout the season following Pentecost, been on the Holy Spirit. Who came at Pentecost.

In the additional Collect for Pentecost, we pray, "Grant that we who celebrate before thee the Feast of Pentecost may continue thine for ever, and daily increase in thy Holy Spirit, until we come to thine eternal kingdom". Similarly, at Confirmation, the Bishop prays, "Defend, O Lord, this thy servant with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit, more and more, until *he* come unto thy everlasting kingdom."

That we are to "daily increase in thy Holy Spirit" is considered by the Prayer Book tradition to be normative.



The Mouse: The Golden Rule

Six of the children had arrived for Bible Class, and they were seated at the table having their after-school snack. I was underneath the table, having their leftover crumbs. Fr. Palmer was sipping a cup of tea.

"Lily is rather late," he said. "I think we should start our lesson now and maybe she will"

BANG! The front door slammed, and angry footsteps were heard, STOMP STOMP STOMP as Lily came in, all red in the face. She threw her school bag on the floor and flopped into a chair, frowning. The children stared at her.

"Have a cookie," said Fr. Palmer calmly, passing her the plate. Lily chomped on it, not looking at anyone. She didn't say "Thank you." When she had finished it, Fr. Palmer asked, "Did something happen that you didn't like, Lily?"

"Yes! I got in trouble at school, but it wasn't my fault! That dumb guy Ben! We were in art class and he spilled paint water all over my finished picture! He ruined it! So I was yelling at him and the teacher came and told me to be quiet, and to stay after class for a few minutes. So I was late coming here! Stupid teacher!"

"So you stayed," replied Fr. Palmer. "Did your teacher have something to say to you? Maybe some advice?"

"She just told me I should think about the Golden Rule. So I said I would and ran here. And I never even heard of any Golden Rule. What is it, anyway? Is that from the Bible?"

"Not those exact words," answered Fr. Palmer. "It's a name people made up to describe what Jesus told people about the right way to treat one another. 'Do unto others as would have them do unto you.' He meant treat other people the way you want them to treat you. Perhaps your teacher believed you were treating Ben in a way you yourself would not like."

"I still don't get it," said Lily. Fr. Palmer reached for a sheet of paper and a pencil, and put them in front of Lily. "Can you



The Mouse: The Golden Rule

write down exactly what you said to him?” Lily nodded and wrote busily for a few minutes. Then she handed to paper back to him. He read it silently.

“How loudly did you speak to Ben? And did you do anything while you said this?”

“I banged on the table. I was yelling.”

“Now, let’s change places. I will be you, and you pretend to be Ben. We will pretend this paper is the spoiled painting,” he said as he poured some tea on it. Then he began pounding on the table with his fist and shouted at Lily using her own words. “Look what you’ve done, Stupid! You’re so clumsy! Now it’s ruined and it’s all your fault! I’m really mad at you, because you wrecked my work!” Lily sat there staring with her mouth open. The rest of the children didn’t know what to say. Fr. Palmer sat down again and asked the children one by one how they felt about seeing and hearing all this. They hadn’t liked it, not one bit. One was scared by the angry words, another was embarrassed that her friend Lily had said such things. They all said they felt sorry for Ben, to have someone so angry with him about something that happened by accident. They all looked at Lily.

“I feel awful,” she said. “I should never have done that. I never thought about how it would feel to have someone yell at me in front of others. Poor Ben! Fr. Palmer, what should I do?”

“Whenever we have done wrong to someone, we should tell them we are sorry and ask them to forgive us. We should also pray and ask God’s forgiveness for having done the wrong thing. Then we ask him to help us treat others the way we like to be treated, That is called the Golden Rule; Golden because gold is very valuable. This rule about how to treat others is a very important and valuable lesson.”



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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.

The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.

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Fr. Robert's Remarks

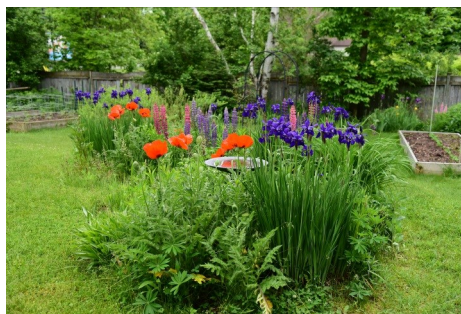
At confirmation the prayer just before the laying on of hands by the Bishop delineates the sevenfold gifts of the Holy Spirit — wisdom and understanding, counsel and might, knowledge and true godliness, and holy fear. (See Isaiah 11.2)

As we daily acquire these gifts, we shall surely have peace because we shall have the Holy Spirit of Peace and “In quietness and in confidence shall be your strength.”

As we acquire and daily increase in the Holy Spirit, thousands around us will be saved—i.e., they will have received a deep healing from being with those who have acquired the Spirit of Peace.

May God bless you and keep you!

More next month.

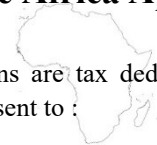


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