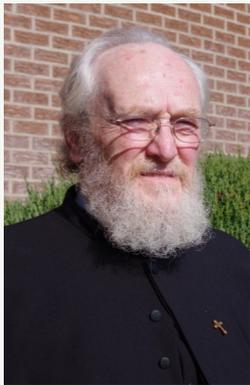


# THE TRADITIONAL ANGLICAN NEWS

JULY 15, 2013

VOLUME 1, ISSUE 5

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

During this past month there have been some notable events happen in various parts of Canada—I think of extensive flooding in

Alberta, Saskatchewan, and Manitoba; more recently flooding in Toronto following a huge rainfall; and then the massive, devastating, and fatal, railway explosions and fires at Lac-Mégantic, Québec.

Surrounding all of the events hang legitimate questions. Questions are being and will continue to be asked about how these things could have been avoided and how communities could have

been protected, or, at the least, prepared.

In the last of these disasters there was significant loss of life.

How does one prepare? In the Prayer Book Litany we are confronted with a variety of petitions including one for deliverance from “sudden death”—that is, from a death so sudden that one has no time to prepare. Sadly, I would speculate that some in Lac

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### Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox?—Just email a request to the TACC Office at [robert@zeuter.com](mailto:robert@zeuter.com)

## Fr. James Gibbons: A Sermon for Trinity Sunday



FR. JAMES GIBBONS

“Whosoever would be saved / needeth before all things to hold fast the Catholic Faith. Which Faith except a man keep whole and undefiled, / without doubt he will perish eternally. Now the Catholic Faith is this, / that we worship one God in Trinity, and the

Trinity in Unity;”

Trinity Sunday is the day set aside to celebrate the Holy Trinity. The statement that I just read is from the creed of St. Athanasius which is attributed to a fourth century bishop from Alexandria, who incidentally is our patron. Though he did not write this creed it is attributed to him because of the work he did defending Orthodox Christianity at the council of Nicaea. So what is the trinity, and what do we mean by it. It is the belief in

one God in three persons, the Father, the Son and the Holy Ghost. The Creed of St. Athanasius spells it out better than any other document that I have seen. It says :

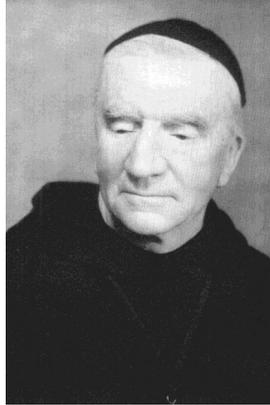
“So the Father is God, the Son God, / the Holy Ghost God; And yet there are not three Gods, / but one God. So the Father is Lord, the Son Lord, / the Holy Ghost Lord; And yet there are not three Lords, / but one Lord. For like as we are compelled by the Christian verity / to confess each Person by

himself to be both God and Lord;”

The Trinity is sometimes very difficult for man to conceive exactly what it means. The word does not appear in the Bible yet it is one of the earliest doctrines as set up by the Church. It is also one of the doctrines that is under attack more than any other today, with some churches calling it outright heresy. It is my hope that in this message I will be able to explain what

*(Continued on page 3)*

## A Meditation for S. Peter's Day



FR. ANDREW, SDC  
PICTURE 1935, BY JOAN BERTWISTLE  
FRONTISPICE: THE LIFE AND LETTERS  
OF FATHER ANDREW SDC

“BUT WHEN WE  
HAVE MADE THAT  
PERSONAL  
ACCEPTANCE OF  
OUR LORD,  
THEN ...”

### THE ROCK MAN

St. Peter's Day —June 29th

*“Thou art Peter, and upon this  
rock I will build My Church.”*

S. MATT. xvi, 18

As our Lord built the house of His life upon the foundation of faith in the Divine Love, so He could only build the house of His Church on the foundation of faith in Himself. When Peter by

the inspiration of the Holy Ghost cried, ‘Thou art the Christ, the Son of the living God,’ our Lord felt that He had found the rock faith on which He could begin to build.

If we consider the three typical names by which our Lord called His apostle—Simon, Peter, and Satan—Simon may stand for the natural man, Peter for the redeemed man, and Satan for the rebellious man. All of us are in our first natural beginning Simon, born into this world with natural desires and the power of choice. But right at our birth the Church of Christ meets us and puts us into the supernatural order by baptism; and as our minds develop and our wills become more definitely our own, there is

presented to us more and more clearly the Gospel and the Person of Christ, that we may make our personal choice. All of us who have felt the spell of His beauty have cried out at some time, ‘Thou art the Christ!’ and so passed from the state of Simon to the state of Peter. Each one of us has to make that confession of faith. But when we have made that personal acceptance of our Lord, then we have to learn the lesson of the Cross, and to accept Him as the crucified, suffering Messiah, taking up our cross for His sake, that we may not fall into condemnation and merit the rebuke of the name of Satan, the Adversary.



### Fr. Robert's Remarks

(Continued from page 1)

Mégantic did not have any time to prepare.

What ought we to do?

Recently, I opened the little book *Holy Communion* by the 19th century Bishop and hymn writer, W. Walsham How. (The book is available easily and inexpensively through on-line used and antiquarian dealers—\$3-\$7 plus shipping)

His opening words are quite *à propos* since, it seems to me, the only way to be assured of time to prepare for death is to be prepared always.

Bishop How wrote:

“The best Preparation is a HOLY LIFE.

“So live as to be always ready to meet the Lord.

“He who lives a holy life is always ready to *depart* and to be with Jesus. Must

he not be always ready to *stay* and to be with Jesus in His blessed Sacrament?

“The Life of faith is a life full of the presence of God...”

Think about it; if you are always prepared to meet Jesus in the blessed Sacrament, you will be ready to meet Jesus whatever happens.

(Bishop How wrote 18 of

(Continued on page 11)

## Fr. James Gibbons: *A Sermon for Trinity Sunday*

(Continued from page 1)

the Trinity really is satisfactorily. Let us begin with a few verses from scripture

St. Mark 1:9-11

“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”

In this passage we have the three person of the trinity. We have Jesus being baptized in the Jordan. We have the Holy Ghost descending upon him as a dove and the Father from heaven speaking Thou are my beloved Son. Clearly, in the passage of scripture the Father, the Son and the Holy Ghost are present as separate persons. There are other scriptures that help support the teaching of the trinity.

Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

One name, (singular) and three persons.

Many other verses of Scripture we have read in the past few weeks con-

cerning the Holy Spirit also support the Trinity.

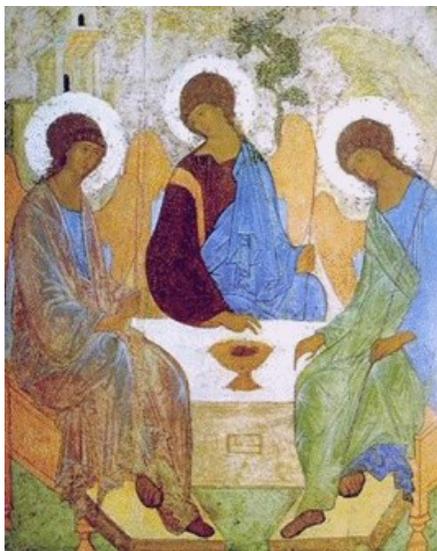
One of my favorite verses that helps in understanding the Trinity, how there can be three persons, yet one God is found in Romans 1:20

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

In this passage it says the invisible things and the eternal power of the Godhead can be clearly seen in God’s creation. That is to say nature shows us God’s triune nature. Let’s take some things out of God’s creation that show us the Trinity. First, this universe that we live in has three states of matter, solid, liquid and gas.

This world we live in is made up of all three as we sing in hymn #1 from the Hymn Book “All thy works shall praise thy name, in earth and sky and sea. Every living creature on the earth lives in one of these realms. Second, water: water is one of the three witness in earth as recorded in 1John 5:7-8

“For there are three that bear record in heaven, the



Father, the Word, and the Holy Ghost: and these three are one. <sup>8</sup>And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”

Let’s take a gallon of water, it is able to be found in the three states of matter solid, liquid or gas. This same amount of water can be ice, water or steam. So this one amount of water can be three different states, as one God, three persons.

Blood also has three parts, red cells, white cells and plasma.

The Spirit proceedeth from the Father and the Son as seen in Acts 2:33

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

(Continued on page 4)

“FOR THERE ARE  
THREE THAT BEAR  
RECORD IN  
HEAVEN, THE  
FATHER, THE  
WORD, AND THE  
HOLY GHOST:  
AND THESE  
THREE ARE ONE.”

## *Fr. James Gibbons: A Sermon*

*(Continued from page 3)*

The Holy Ghost comes into the world as representative of the Father and the Son to bring mankind back to God the Father and to get the bride of Christ or the Church for the Son.

Third, let's look at light. The scriptures tell us that Jesus is the light that came into the world. If you take light that comes from the sun you have two bands of invisible light and one band of visible light.

Ultra violet and inferred are invisible to man's eyes but white light can be seen. If you take the white light and put it through a prism it will divide into three primary colours, red, yellow and blue.

From the combination of these three colours in various forms you can make every colour known to man. In white light you have three primary colours in one ray of white light. Again, you can see one God, three persons. The unity of the Trinity can be seen in the secondary colours of green, orange and purple. You cannot separate yellow from green without getting blue, yellow from orange without getting red and red from purple without getting blue. In this way we can see the Unity of the Trinity. Fourth, let's look at the building block of every-

thing in the universe, which is the atom. Each atom has three equal parts comprised of electrons, protons and neutrons. Again, one atom, three parts. One God, three persons. Fifth, time, God is beyond time. If you go back in time to infinity God is there. If you go into the future to infinity, God is there and all places in between.

Hebrews 13:8

“Jesus Christ the same yesterday, and to day, and for ever.”

In that we worship One God, in three persons there is no time that Jesus has not existed or the Holy Ghost, all exist in the unity of the Father. At any point in time there are three distinct parts. There is a past, a present and a future. We express this every time we say Gloria Patra. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Finally let us look at man. Man is God's crowning achievement of His creation. No other creature in this universe can make the claim that he or she is made in the image of God. Though man today, in his so called intelligence claims that man has descended from monkeys, how sad. My ancestors are

not monkeys, I am sorry to hear about theirs. Each man or woman has a body, a soul and a spirit. In Genesis the scriptures tell us that God said, (singular) let us, (plural) make man, (singular) in our, (plural) image and likeness. The conclusion is that if man is a trinity and man is made in the image of God, then God must be a Trinity. It is my hope and prayer that these pictures that I have shown you from different things from God's creation will help you to understand the teaching of the Trinity. There are only two conclusions that can be made from Romans 1:20 that either God is a Trinity or a trickster. If he is not a Trinity of persons in One God than he has deliberately deceived us in making so many things in his creation with a triune nature.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that this holy faith may evermore be our defence against all adversities; who livest and reignest, one God, world without end. Amen.



*“JESUS CHRIST  
THE SAME  
YESTERDAY, AND  
TO DAY, AND FOR  
EVER.”*

## Bonnie's Reflections: Fruits



MRS BONNIE IVEY

If you made a survey of people around you, asking "What is the purpose of fruit?" you might get answers like "To put on cereal" or "It's part of a healthy diet".

If you study seed catalogues (and who doesn't while longing for spring?) you will find blurbs about many varieties of fruit. This one has exceptional flavour, that one freezes well, another is perfect for preserves.

A gardener might answer your question this way: "A fruit contains seeds so the plant can reproduce itself." This is a principle we have forgotten in our supermarket society, so divorced from the earth. God made living things to "bring forth fruit after their

kind".

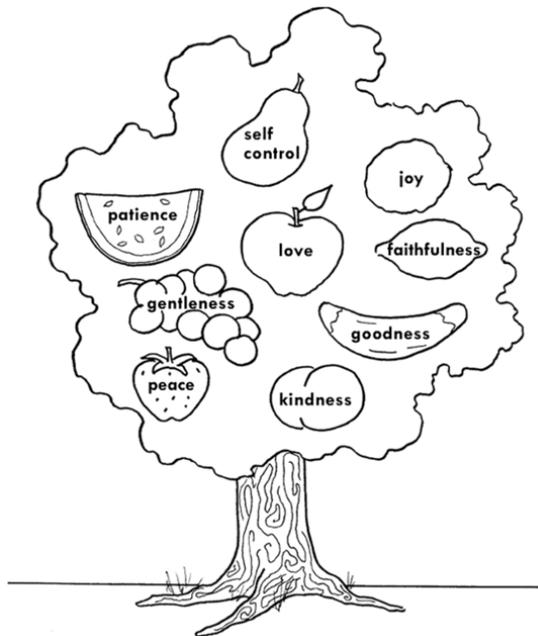
The bible is full of references to fruitfulness. Our Father is a fruit inspector, looking for good things to be produced by his people. He rebukes Israel in a metaphor, saying that he planted the finest of vines, protected it, and all that it produced is sour grapes. Jesus acts out the inspector's role when he pronounces sentence on a fig tree, a tree associated with God's blessing on Israel. Though it isn't yet the season for figs, there should be signs of tiny new fruit among the leaves. There is nothing but leaves. "Let no-one ever

God? No. Declaring it a den of thieves, he drives the merchants out with a whip.

At another time Jesus warned about false teachers, saying they will be known by their fruits. One cannot gather figs from thistles. The principle is this: in producing fruit, a living thing brings forth life like itself. A person may have children or not, but will inevitably have an influence on friends, neighbours, students or co-workers around him or her. This is a kind of bringing forth new life. What kind of life are we bringing forth as Christians? Our aim should be to bring forth "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control". These are the Fruits of the Spirit.

Too often we allow ourselves to become disconnected from our roots, that is, from Jesus. His life is supposed to be flowing in us so

that we may produce fruit "that will endure".



eat fruit from you again," he says. The next thing he does is inspect the Temple. Does he find it filled with reverence and praise of

*"HIS LIFE IS  
SUPPOSED TO BE  
FLOWING IN US  
SO THAT WE MAY  
PRODUCE FRUIT  
"THAT WILL  
ENDURE"*

## *Pax et Bonum: My Franciscan Pilgrimage*



FR. BYRON WOOLCOCK, TDC

God's peace be with you.

On a very cold day in February, 1979, in the aptly named parish of Happy Valley in Labrador, I made my Vows as a Franciscan in the Third Order, taking the name of Brother Paul. The parish priest was named Francis and he later became Archdeacon of that vast cold land. He witnessed my vows, supported my Priestly and Franciscan ministry at Churchill Falls and remained a good friend over the years I served Newfoundland and Labrador parishes.

I still look back over the years and realize the St. Francis I once knew has grown and the story, values and the way he lived still very much motivates the way I choose to live each day. From my parents first, then from a multitude of others, mostly "whom we love but see no longer", I have learned so many facets of this Saint who has been called "the most delightful person the world has known since Jesus".

As those who have preached are often wont to do, I particularly see *three* aspects, of Life, Personhood and Community as things attracting me to our Father Francis and his Gospel Way.

### Life:

Blessed Catherine Doherty, herself a Third Order Franciscan, prayed, "Give me the heart of a child, and the awesome courage to live it out..." St. Francis was *always* a true Child. When we lose our sense of wonder, we lose Life. (Fr. Robert's Remark's on the last page of our June Newsletter echo this, in the context of the Sacred Heart, a popular Franciscan devotion.) As mentioned above, my parents initiated in me a deep sense of wonder for all things "visible and invisible". For me now one of the most moving parts of the Francis story is his embracing of the Leper. This speaks to me of my Baptismal and Franciscan vocation expressed in the eighth chapter of Romans, especially in the 18<sup>th</sup> to 23<sup>rd</sup> verses. The knitting together of the new creation in the Risen Saviour is supremely shown forth in the Holy Eucharist the foundation of our Christian and Franciscan living. Further to the renewal of a groaning and travailing creation in Christ our Saint also heard the call from the San

Damiano cross to help mend the Church on earth. Francis learned this did not mean only church buildings or, for our day, more political denominational negotiations. On the latter theme I am very happy our Vicar General, with Archbishop Mark, Bishop Brian Marsh and others have reminded us again of the real depths of the John 17 Unity, "that they all may be one..." (17:21) being an intimate glimpse for us in the Life of the Blessed Trinity and our own welcoming into it.

Brother Cuthbert (Fr. Richard Mowry) who always resented "a too simplistic view of a St. Francis surrounded by birds" would appreciate that I *close* this section with another quote from Catherine, writing to city folks who long to escape the "rat race" for the country.

*"Yet, before one can really implement this desire, one must begin a pilgrimage of opening one's eyes and unplugging one's ears."*

*This pilgrimage begins with prayer to Christ who made the blind man see and opened the ears of a deaf man. Before you can find peace outside yourself, you must have silence and quiet in your heart and in your mind.*

*Then, when your eyes are opened and your ears are unplugged, you will see the*

*"BEFORE YOU  
 CAN FIND PEACE  
 OUTSIDE  
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 MUST HAVE  
 SILENCE AND  
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 HEART AND IN  
 YOUR MIND..."*

## *Pax et Bonum: My Franciscan Pilgrimage*

(Continued from page 6)

*birds that come to perch on your windowsills or on the tiny handkerchief lawn that is in front of your house.*

*Then you will notice the lonely lilac bush that blooms in the yard next door or in the park. Like St. Francis of Assisi, you will find many little animals and birds to talk to, right where you live.*

*What is more important, you might even learn to listen to them. If you do, I guarantee they will tell you many secrets of God and many secrets about people.”* (adapted from “Welcome Pilgrim” – now out of print)

This lovely facet Catherine expresses has blessed my whole life, long before I was “officially” Franciscan. It also carries us back to our (physical) childhood of first wonder expressed in hymns like #600 (This is my Father’s World) or #399 (All Creatures of our God and King) etc., etc. If you have just sung, whistled or hummed even one verse the purpose of this whole article is complete!

### **Personhood:**

As I have mentioned, so many wonderful people have interpreted more clearly for me Life, St. Francis and his Gospel Way. Perhaps, if you have read this far, you may be wondering what is so dif-

ferent about the Franciscan way of life! From St. Francis too I have learned there are no “rigid” ways to God. Indeed I meet Franciscans each day! (each person gloriously unique). Before Francis’ conversion he made a pilgrimage to St. Peter’s tomb in Rome. He encountered beggars there and, exchanging clothing with one of them, he spends the day begging. At the end of the day, returning to Assisi, he prays to Jesus to show him the way. Having identified with outcasts of society he sees the world through their eyes discovering his own littleness and brokenness. He tells no one his secret but turns again to God, his never failing guide. For me the secret (sacred) prayer of St. Francis has helped me to understand his reverence for personhood.

In my own pilgrimage I have encountered many, no doubt sincere, efforts of some groups of Christians in “community building”. Thus the following words from yet another mentor, Fr. Murray Bodo, O.F.M., have also become mine...

*“In spite of lip service to personal freedom in our day, there can occur, in the name of freedom, a surrender of freedom, a subtle subjection to the group, a conformity to “community” which is antithetical to authentic freedom. Once again it is Francis who strikes the balance for*

*that precious autonomy that lies at the heart of true community”.* (“The Way of St. Francis, The Challenge of Franciscan Spirituality for Everyone”)

Thus, in family, in parish, in the Third Order and in life, each day I have been blessed with the opportunity to see the absolute necessity of reverencing and fostering the treasure each unique person is.

My first Franciscan mentor Brother Christian, often told me “we are never to imitate Christ but to follow in the footsteps of Christ, thus ensuring the uniqueness of our own following”.

### **Community:**

Brother Joseph lived in a retirement community east of Toronto. Most of his day was spent in his wheelchair writing to Franciscans all over North America. He would say “if they are Franciscans they are my brothers and sisters”. Being Franciscan he did not, of course, limit his contacts in any way communicating with Communities of Religious in faraway California or nearby Oshawa. Although I have found among our Brothers and Sisters of Penance guidance and support in prayer and discipline, mission and accountability, all has been within the fellowship of a community respecting my unique

*“I HAVE BEEN  
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PERSON IS.”*

(Continued on page 8)

## *Pax et Bonum: My Franciscan Pilgrimage*

*(Continued from page 7)*

personhood, gifts and weaknesses. This latter, with the changes and chances of the mortal life, provide a God-given opportunity daily for the encouragement and support I have experienced and hopefully provided, in the life of the Third Order. A few years ago, my son-in-law Peter, led a class tour to Italy. I asked him to buy me a simple rosary in Assisi. Peter however, in an act of faith and love, also had the rosary lowered to touch the tomb of St Francis.

Mary is indeed the Queen of the whole Franciscan Order and, for me, also a Sister and gentle guide on my pilgrimage. The Mother of God Incarnate personifies the perfect disciple, those “who hear the Word of God and keep it”. She has led me constantly into the Life of her Son, ever repeating to me her instruction at Cana, “whatsoever he saith unto you, do it” (Wise Men still find Jesus with Mary His Mother).

All who read this will know of the turmoil of the death throes of the once gracefully Catholic Church, called Anglican here and Episcopal in the U.S. Then came the Continuance of the Church and, stuck between these two events, I had attempted to

continue to fulfil the immediate needs of my little family. After finally being dismissed from work in the former ecclesiastical body I found prayerful support as I was then “led down paths I would once never dreamed possible”. That latter statement is from a letter to all my Brothers and Sisters in the Greyfriars Order. Thus I remember with deep gratitude the support of Br. Thomas out in British Columbia, Br. Anthony+ in Kentucky, Br. Christian+ in Ohio and, of course my Father, +Br. Alban in Ontario. Others God sent were Fr. Robert Mansfield and Joyce and former parishioners in many parts of Canada.

In my advancing years I have often had to turn to the admonition of Is. 43:18-19 as well as its promise. “Forget the former things! Do not dwell on the past! See I am doing a new thing! Now it springs up! Do you not perceive it? I am making a way in the desert and streams in the wasteland.”

My contacts with the good folks mentioned served to keep me balanced and anchored to the reality of Christ in His Church.

Soon after the completion of this article I will be exchanging my Greyfriars grey scapular for the brown of the Franciscan Order of the Divine Compassion

where, by God’s good grace and the warm welcome from the Brother Guardian and other members, I will continue my Franciscan vocation. This joyful ceremony of transfer is to be blessed by our own Vicar General. I thank him for this and for inviting me to write this little article. There is so very much more to say about the Way of Christ with St. Francis (but I remember the reverence for your personhood our dear Saint personified)! Thus I have attached some book recommendations as well as sites for more information of the Franciscan Order of the Divine Compassion of the Anglican Catholic Church.

I ask your prayers that our members in the F.O.D.C. may continue to grow in their pilgrimage and that others will be called to this Order seeking too the gentle guidance of such a Saintly hand, pierced with Christ’s sacred stigmata of love.

Like you I love hymns, as “sung prayers” as well as poetry. Thus my prayer for you is the words of the poet Vachel Lindsay:

Would I might Wake Saint Francis in you all,

Brother of birds and trees,  
God’s Troubadour,

Blinded and weeping for the sad and the poor:

THE MOTHER OF  
GOD INCARNATE  
PERSONIFIES THE  
PERFECT  
DISCIPLE, THOSE  
“WHO HEAR THE  
WORD OF GOD  
AND KEEP IT”..

*(Continued on page 9)*



## *Pax et Bonum: My Franciscan Pilgrimage*

(Continued from page 8)

Our wealth undone, all strict  
Franciscan men,

Come, let us chant the canticle  
again

Of mother earth and the enduring  
sun.

God make each soul

The lowly leper's slave:

God make us saints, and  
brave."

I wish you love, joy and  
peace In Christ.

Fr. Byron Woolcock, TDC

### Franciscan References:

#### Books:

*The Perfect Joy of St. Francis* by Felix Timmermans was my first book on our Saint and is still a joy to read. Recent editions carry the commendation of Benedict Groeschel a Franciscan writer himself.

*St. Francis of Assisi* by the incomparable G.K. Chesterton is a clear picture of Francis, written with honesty and bringing out facets other authors might delete.

A book with similar title is by Bp. J.H. Moorman who was also a wonderful historian of the Order in England.

*The Little Flowers of St. Francis* is delightful reading. Also the writings of St. Francis himself are essential, e.g. *St. Francis in His Own Words: The Essential Writings* by Jon M. Sweeney.

#### Websites and Contacts:

The Guardian of our Tertiaries and the Companions is Brother Nicholas Lawrence who can be contacted at: [thirdorderfodc@gmail.com](mailto:thirdorderfodc@gmail.com)

Basic information about the F.O.D.C. is at the site mentioned in the Trinitarian: [FODC@anglican catholic.org](mailto:FODC@anglican catholic.org)

(Happily our Archbishop Haverland is also Protector for F.O.D.C.)

For a tour of the Basilica of St. Francis in Assisi enable your internet connection and click

[www.sacreddestinations.com/italy/assisi-san-francesco](http://www.sacreddestinations.com/italy/assisi-san-francesco)

Because I have seemed to have ignored St. Clare the pure soul mate and kindred spirit of St. Francis I include a site here.

In 1240 Saint Clare put to flight an army of infidels with the Blessed Sacrament. Thomas of Celano's account is at:

[www.traditioninaction.org/religious/h060rp.St.Clare.html](http://www.traditioninaction.org/religious/h060rp.St.Clare.html)

With thanks to our Brother Guardian for these sites. (There is no ceremony for those of us barely entering Postulancy in Computerism!)



"GOD MAKE US  
SAINTS, AND  
BRAVE."



Br. Paul (Fr. Byron Woolcock , TDC) with Vicar General, Fr. Robert Mansfield, SSC following Reception on July 7

## *Roslyn & Mark Mellish: A Review*



A Review:  
Discovering the Book of  
 Common Prayer  
 By Sue Careless

Although we were raised Anglican/Episcopalian, participated in Sunday school and sang in the church choir, we realized several years ago that we only understood the basics of Christianity. We had learned the history of Christianity at school, as well as learning the history of Anglicanism and about the Catechism through our confirmation classes. We eventually came to the conclusion that we lacked knowledge about the deeper nature of some of Christianity's major themes. We began reading books on the subject of Christianity in an effort to learn and understand more about being Anglicans and Christians.

Our initial search revealed books called *Discovering the Book of Common Prayer*, volumes I, II and III, by Sue Careless. The first volume was published by the Prayer Book Society of Canada, in 2003. We obtained the first two volumes through The Anglican Book Cen-

tre. The Anglican Book Centre has since been absorbed by The Augsburg Fortress, which is a Lutheran organization. All three volumes are now available from St. Peter Publications website at <http://www.stpeter.org/>. The first volume has the subtitle of "Daily Prayer", the second volume is subtitled "Our life in the Church" and the third volume is subtitled "Special Occasions". They are all described as a "hands-on-approach" and were commissioned by the Prayer Book Society of Canada. P.D. James, the mystery writer, wrote the introduction in volume one, as a patroness of the Prayer Book Society of England. She expressed the hope that these volumes would help worshippers rediscover the riches of the *Book of Common Prayer*. Since Sue Careless is a freelance journalist this book is written in an easy to understand style, but she is very thorough in exploring the depths of the BCP. The author's research included consulting with priests and professors. The volumes have also been reviewed by a committee of the Prayer Book Society of Canada for "historical accuracy and theological soundness".

The first volume introduces the reader to the concept of daily devotions and guides one through the use of the *Book of Common*

*Prayer* throughout the day. There is a large section entitled "Exploring Prayer in General" which covers attitudes and methods of prayer, including how to locate special prayers in the BCP. The author also has a section on the Christian Year, the Litany, family devotions, the monthly psalm cycle and daily Bible readings as outlined in the BCP. Another chapter offers a guided tour of Morning and Evening Prayer. The Appendix covers the history of the BCP and discusses the "Middle Way" of Anglicanism.

Having enjoyed the first volume of *Discovering the Book of Common Prayer*, we happily bought the second volume, subtitled "Our life in the Church" when it was published in 2006. The first chapter discusses the reasons for attending Church, the Church Visible and Invisible and the nature of sacraments. Chapter two covers Holy Baptism, both infant and adult, the liturgies used and the history of Baptism in the early church. The next chapter discusses Catechism and Confirmation, explaining it, exploring the history and liturgy of Confirmation and closing with a section on the Trinity. The following three chapters endeavour to explain the nature of Holy Communion, the liturgy

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## Roslyn & Mark Mellish: *A Review*

(Continued from page 10)

before Holy Communion and the liturgy of the Communion Proper.

Volume III: Special Occasions was published in 2009. It covers the special services of Holy Matrimony, the Ministry to the Sick, the Burial of the Dead, Ordination, Consecration of Sacred Places. There is also a section on the shorter services of Thanksgiving after Childbirth, Penitential Services, Harvest Thanksgiving, An Order of Service for Young People and Forms of Prayer to be Used at Sea. The author's discussion of ordination includes a short passage on the ordination of women in the Anglican Church of Canada. It is merely a brief, neutral explanation of the history of this development without any further comment.

Chapter Eight, the conclusion, explores the history of the Calendar at the beginning of the BCP and how to use it to commemorate special days assigned to saints and other holy persons of the church throughout the year. The appendix relates the history of the Creed of St. Athanasius and discusses its use and theology.

The author includes in these three volumes, historical notes, comparisons of lines from the BCP to actual scripture and definitions of words no longer in common use, such as "propitiation". She also gives explanations of the meanings of Latin phrases that are used. There are clear discussions of theology and of practice that would interest those with a traditional Anglican viewpoint. While these books are easily understood, they

are packed full of information. The books would be especially useful for young people studying for confirmation or those coming from another tradition. They are worthy of careful study since they contain a wealth of knowledge about the forms and meanings of our Anglican faith. They also offer inspirational thoughts to aid us in our lives as Christians. We have found them to be a great resource for us as continuing Anglicans.

These paperbound books can be ordered by phoning or faxing St. Peter Publications at 902-368-8442 or you may send emails to: [office@stpeter.org](mailto:office@stpeter.org) The staff informed me that as of June 2013, all the volumes are available. At this time there is no electronic version available.

Roslyn and Mark Mellish

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## Fr. Robert's Remarks

(Continued from page 2)

our hymns in the Canadian *Book of Common Praise*.)

What got me on to Bishop How this week? Blame it on St. Francis of Assisi and his love of God and His creation. Because of the next item that I shall mention, I was reading some of the "God in Nature" hymns in our hymn book. One of those was by Bishop How. Hymn 599—

"Summer suns are glowing."

In the last verse are these words:

We will never doubt thee,  
Though thou veil thy light:  
Life is dark without thee;  
Death with thee is bright.  
Light of Light! Shine o'er us  
On our pilgrim way,  
Go thou still before us  
To the endless day.

Reading this verse made

me think of his little book. Some would say that that is a bit of a leap; however, that is the way it is.

On July 7th, at the request of Br. Nicholas Lawrence, the Guardian of The Third Order of The Franciscan Order of the Divine Compassion (FODC) I received Br. Paul, T.D.C. (Fr. Byron Woolcock) into the FODC—an Order founded by Bishop John-Charles

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## TRADITIONAL ANGLICAN CHURCH OF CANADA

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EUNTES IN MUNDUM UNIVERSUM  
GO YE INTO ALL THE WORLD

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

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

*The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.*

*One of our Congregations—St. Mark's, Victoria—has a very close relationship to Archbishop James Provenca of the APCK and, with Archbishop Haverland's approval, is strongly supported by him.*

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Victoria, BC  
250-384-3268

### Fr. Robert's Remark's

*(Continued from page 11)*

Vockler who was Archbishop Haverland's predecessor and who lives in retirement in his Australian homeland.

Fr. Byron has been a Third Order Franciscan for many years. His article *Pax et Bonum—My Franciscan Pilgrimage* tells us a bit about that life.

Since January, I have been travelling to Kitchener for a house Mass with a tiny group of people who were formerly members of St. Edmund's parish of the ACCC who did not avail themselves of the Roman offer of *Anglicanorum coetibus*.

At one of those visits held on July 14th, I had the honour and joy of receiving our latest grandchild, Rebecca Audrey Mansfield in Holy Baptism as "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

We were hosted for the house Mass and Baptism by

Rebecca's 3 year old sister Hannah Joy and their parents, Geoff and Karen Mansfield of Elmira. Hannah greeted me at the door, "Hi Grandpa, Rebecca's going to get Baptised and she'll get wet." Following the Services, we were treated to a backyard BBQ.

You will remember that last month's issue had a major article about the Africa Appeal. What you will not know—because I neglected to tell you (*mea culpa*)—is that more than half a continent to the east in Ottawa are Willa Rea and Allan Higdon who enthusiastically applied themselves to a major editorial effort to produce that article with a basic article by Fr. David Marriott and more information from Fr. David and Bishop Steven. Our sincere thanks to them for this.

For more on the Africa Appeal and Bishop Steven Ayule-Milenge's Diocese of Congo, check out the current issue of *The Trini-*

*tarian* which is or could be *en route* to a parish near you.

With your help more news and pictures next month

### The Africa Appeal

Donations are tax deductible and may be sent to :

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

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

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