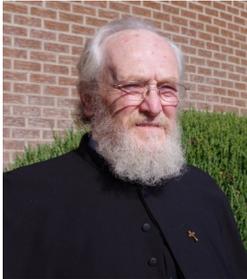


THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2015

VOLUME 3, ISSUE 4

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

The Lord is risen indeed! St. Luke 24. 34

Thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 57

Alleluia, Alleluia, Alleluia

Happy Easter! Alleluia!

I trust that your Easter has been a blessed one—one in which as a conclusion to the Lenten discipline you have come to know Jesus more closely. As I write that the prayer of the 12th century St. Richard of Chichester comes to mind:

Thanks be to you, our Lord Jesus Christ, for all the benefits which you have given us, for all the pains and insults which you have borne for us. Most merciful Redeemer, Friend and Brother, may we know you more clearly, love you more dearly, and follow you more nearly, day by day.

In the book, *War Songs of the Prince of Peace: A Devotional Commentary on the Psalter*, Fr. Richard Meux Benson, the Father Founder of the Society of St. John the Evangelist wrote:

Enter by faith into the blessedness of the buried life. The glorious resurrection will

(Continued on page 13)

Fr. Byron Woolcock: Seek Ye My Face...



FR. BYRON WOOLCOCK, TDC

You will immediately recognize this title from the beautiful Psalm 27, verse 8. I like the King James Version: “When Thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek”.

You may be saying (as I did), “What a large subject to write about!” Thus, before we go on, it is good to “balance our quest.” (How often, when speaking with atheists, “agnostics”, “secularists” and others, we conclude; “The God they are describing, as ‘the God they don’t believe in’, is certainly not the God we know, love and believe in either”!

Perhaps our first “balancing quotes” reflect the “real God”, Christ of the Gospels: (Emphasis mine throughout).

- “In Christ we have seen the face of God, and it is tearstained.”
- “I think our true Easter will not be until we look that first time on the beautiful welcome of His Easter Face.” (Both sources not recalled.)

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Fr. Byron Woolcock: Seek Ye My Face...

Another fact to remember is that as God is always the Initiator, we are not setting out on a sort of “Pelagian hide and seek”! (“We love Him because He first loved us.” John 4:19)

I always find Fr. Patrick Reardon bringing the best of Holy Tradition, as in his comment on our text in “Christ In The Psalms”; “This is the final grace of prayer, to gaze upon the face of God...for our Lord Jesus is the face of God...’the brightness of His glory and the express image of His Person’ (Heb. 1:3)...To seek the face of God, then, it is imperative to seek it where it is definitively revealed”.

Mosaic

“NO ONE IS
INDISPENSABLE,
FOR EVERYONE
EXISTS ONLY
ONCE, AND GOD
LOVES”

The face, or countenance of God is mentioned all through Holy Scripture and particularly in the familiar daily Psalms. In Genesis we experience the newly created human Persons as made “in God’s image”. In the Holy Mysteries we encounter Him; “here, O my Lord, I see thee face to face”. In Nature there are often glimpses too, “In the rustling grass I hear Him pass...” We see God in His Saints and Angels. St. Therese, “the little flower” took her name as a Carmelite “Therese of the Child Jesus and the Holy Face.” (Feast day Oct. 3, A.C.C., O.P.) Requiring a million books to tell the story we also see God’s Face in Blessed Mary, “how much He looks like His Mother”. She ever continues her vocation to thus “magnify the Lord”. This section never really “Closes” in its theme. Thus I seek to “close” it here with a quote from Romano Guardini which has a real “continued eternally” flavour for us. “No one is indispensable, for everyone exists only once, and God loves man so much that He wants to renew the mystery of the Incarnation in every one of us.”

Right Scene, Wrong Actors:

I had hoped, yet again to show the face of God in His Poor, Suffering, Homeless, Imprisoned and Hungry as in that latter half of Matthew’s 25th Chapter. That “Inasmuch” is still a “shock word” for me. “Inasmuch as ye have done it to one of these, the least of my brethren, ye have done it unto me.” (vs. 40) This seems to posit our external salvation on how we either serve, or neglect, Jesus in those He calls “the least of my brethren”. I have written many a sermon assuming with St. Francis and the leper, and with Mother Theresa, “each one of them is Jesus in disguise”. A short while ago I discovered, to my chagrin, that my many sermons, and a recent article requested by the good Brother Guardian of our little portion of the Franciscan Family, were not accurately based on that theme in Matt. 25! You may have known this already but a recent article came to enlighten me; “What You Probably Don’t Know About ‘The Least of These...’” (Christianity Today Newsletter),(!) Reading the article I finally recalled what our New Testament Professor almost shouted in every class; “Context, Context, Context!” As the Christianity Today article points out; “Caring for the (people mentioned in Matt. 25:35-36) is found nowhere else in Scripture as the measuring stick for salvation”.

Fr. Byron Woolcock: Seek Ye My Face...

(Ultimately a lonely “social gospel”.) But this “measuring stick” is also found in Matthew’s 10th chapter but refers to the Apostles as Christ’s “lesser brethren”! In verse 40 Jesus says (to the Apostles) “He who receives you receives me...” In verse 42, still speaking of the Apostles, their persons, mission and message Jesus says “And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward”. We know, from such as Matt. 12:49, that all Christ’s disciples are his “brothers, sisters, and mother”. (Those who “do the will of my Father in heaven”.) The Christianity Today Newsletter article points out parallel verses and concepts in Matthew’s 10th and 25th Chapters. As Christ describes the final essential criterion in the “sheep and goats” judgement of Chapter 25, so too in Chapter 10, salvation is hinged on true reception of Christ in his “least brethren”, the Apostles, their message and their persons. Scripture always points to a “Holistic Gospel”. Our Christianity Today Newsletter article properly summarizes the men and the message” (and a true response) regarding Christ’s “brethren” the Apostles (and disciples): “The criterion of judgement becomes not (mere) philanthropy (as I once assumed in Matt. 25) but people’s response to the Kingdom of Heaven as it is presented to them in the person of Jesus’ brethren...It is therefore...ultimately a question of their relationship to Jesus himself”. Note: (see especially Matthew 10:40-42 and Matthew 25:40 and 45.) On this theme of Apostolic Men, their Mission, their hardships and their (necessary) “hospitable reception” we recall also St. Paul on the perils and privations of his own Apostolic person and work (e.g. 1 Cor. 4:9-13, 2 Cor. 11:23-27).

“... NOT (MERE)
PHILANTHROPY ...”

For all Christ’s Disciples our response to our Apostolic Shepherds, Apostolic Message and Teachings is always, as the Creed of St. Athanasius states clearly (Repentance and) Faith In Jesus Christ; “Whosoever would be saved needeth before all things to hold fast the Catholic Faith...” (See also questions on the Church B.C.P., page 553)

Without ever losing sight of the billions of broken, poor and suffering, throughout the Scriptures and throughout the ages, our thoughts continue to follow our initial quest.

Catholic and Apostolic:

For now that “divine interruption” (and clarification) leaves me unable to illustrate the Face of God (in the way I then understood) in the “poor, hungry, naked, ill and imprisoned” of Matt. 25. (Perhaps, D.V., another day, another article!) In my bible, Matt. Ch. 10 is headed “The Twelve Apostles”. Although you and I can say a hearty “Yes” and “Amen” to the Christianity Today article, its call to conversion, and to a reception of Christ in His Apostles, and their message, we have to add a large “AND...”

Historically, Logically and Theologically our thoughts go on to those who followed after the Apostles, their Ministry, Mission and Teaching;

Fr. Byron Woolcock: Seek Ye My Face...

“His twelve apostles first he made
His ministers of grace;
And they their hands on others laid,
To fill in turn their place...” (Hymn 263 in the Canadian hymn book)

This tuneful fact is illustrated immediately following the Apostles time by such as St. Clement, c. 95 A.D., St. Cyprian, 248 A.D. and others, such as my own favorite, St. Ignatius of Antioch, c. 112 A.D., whose feast day is Dec. 17th in the B.C.P. Calendar;

“All of you follow the bishops as Jesus Christ followed the Father, and follow the presbytery as the Apostles and respect the deacons as the commandments of God... Wherever the bishop appears, there let the people be, just as, wherever Christ Jesus is there is the Catholic Church” (Documents of the Christian Church, H.Bettenson).

“THERE IS

NOTHING LIKE

PERSECUTION TO

BRING

CHRISTIAN’S

TOGETHER!”

BISHOP KEITH

ACKERMAN

Of Bishops and Episcopacy

Bishops are quoted often. I recall my Father often saying: “I never dreamed I’d live to see all these changes” (in the Church and in the World). In a recent interview Bishop Keith Ackerman said; “there is nothing like persecution to bring Christian’s together!”

In His grace and mercy our good God has given us our Apostolic Shepherds. I know all who are reading this will have experienced “the heights and depths” with (some) Bishops, although not of course, Episcopacy. I hasten to add that my (our) own Archbishop is certainly among the former of my underscored words here! Recently I have been reading again speeches of another “true Bishop”,

Bishop Frank Weston, S.S.C. of Zanzibar. His talks seem to echo then (1907-1924) the darknesses of today. Pray each day for all Bishops, prayers of Thanksgiving but also of Intercession, that they may have courage to show the Light of Christ in our own Dark Ages.

I hope, in my “zig-zagging logic” here, you have (continued to be) finding a “definitively revealed” glimpse of God’s face through the Apostolic Men, their mission, message and person and, especially now, their courage!

In the past I have, wrongly, been sometimes too hesitant to accentuate the Ministerial Priesthood. That may have been that I thought in the past, this emphasis may overshadow the Priestly nature of the whole Church (1 Peter 2:5, Rev. 5:10, etc.)

For all Christ’s disciples, for myself (that I may remember the “guaranteed balance of Catholicism”) and for all my brother priests, I close with two beautiful quotes. The first is fairly new to me, and the second I have treasured long. In both I have seen the Face of Christ and pray you will too.

Fr. Byron Woolcock: Seek Ye My Face...

“The priesthood reveals the humility, not the pride of the Church, for it reveals the complete dependence of the Church on Christ’s love – that is on His unique and perfect priesthood. It is not “priesthood” that the priest receives in his ordination, but the gift of Christ’s Love, that love which made Christ the only Priest and which fills with this unique priesthood the ministry of those He sends to His people”. (“For The Life of the World”, Fr. Alexander Schmemmann)

“There are not several priesthoods, there is only one, that of Christ: Others have had some participation of the priesthood: He has it in its entirety, or rather He does not so much have it as be it He is all the priesthood...Besides He is not a priest among other priests, greater than the others or holier. He is the unique Priest...He exhausts in Himself...all priesthood. There are not, therefore several kinds or degrees of priests, as if each one were a separate kind of priest. The priesthood cannot be invented, it is. It is not even, in a sense, something. It is someone: Christ.” (Priests Among Men”. Emmanuel Cardinal Suhard, Archbishop of Paris).

May the Lord lift up the light of his countenance upon you, and give you peace.



Frits Jacobsen” A Memorial



Frits Jacobsen

28/02/1933 — 27/02/2015

When the original Africa Appeal started in 2007, Mr. Frits Jacobsen took it on himself to take care of all the photocopying and mailing of the appeal to you, thus relieving the need for the parishes to assume this overhead cost, and assuring you that all the moneys you had given to these various projects were sent to and received by each country church with whom we had a signed agreement.

As many of you will know, Frits died on the 27th February this year. There are two projects which we propose to you as memorials in Frits’ name: the first is in Congo, the second in Cameroon.

In Congo, the parish of St. Paul Fizi did get a new church: but it lacks a roof: so in Frits’ memory, can we raise \$1500 so that the people of Fizi can raise the roof?

In Cameroon, the city of Edéa has given the church a building which can become a church and an office, but it will need about \$1500 to complete the work: could this be the Cameroon church memorial in Frits’ name?

If we can do this, there will be plaques installed in each in his memory, and with thanks to all benefactors who have generously contributed.

DRM+



“THE
PRIESTHOOD
REVEALS THE
HUMILITY, NOT
THE PRIDE OF
THE CHURCH,
FOR IT
REVEALS”

FR. ALEXANDER
SCHMEMANN

Bonnie's Reflections: **WITNESS**



MRS. BONNIE IVEY

In February 2015 the Islamic State released a video they called “A message signed with blood to the nation of the cross.” In this video 21 Coptic Christians, hands tied behind their backs, are marched to a sandy beach. Each has his shoulder gripped by an ISIS fighter, black-clad and masked. The images have been doctored to make the captors appear unnaturally tall, towering over the captives. The prisoners are made to kneel in a line before being decapitated.

Artist Tony Rezk, in his icon shown here, presents a meditation, a heaven’s-eye view of the event. The figures kneel against a backdrop of waves reddened with blood. The men gaze up at Jesus, who gestures toward angels bringing crowns for the martyrs. Almost all the kneeling figures have the same face, the face of Jesus, though two are beardless youths, and one is a black man. This shows that they have followed Christ even unto death, and are “changed into his likeness.”(2 Cor. 3:16) “They did not love their lives so much as to shrink from death.” (Rev. 12:11)

Due to their poverty in Egypt, these Coptic Christians had risked their lives in going to Libya to find work to support their families. ISIS targeted them in revenge for an alleged offence by the Coptic Church. They claimed a Coptic woman, who converted to Islam, was imprisoned by Copts in a church and mistreated. (The woman they named has denied this.) The captives were singled out by means of the small cross tattoo that Copts wear on their right wrist. Somehow a worker from Ghana was swept up with them. He



Bonnie's Reflections: **WITNESS**

witnessed their demeanor during captivity. At the end, on the beach, the Copts refused to renounce their faith in Jesus. The Ghanaian declared "Their God is my God!" and died with them.

Witness: (noun) a person who sees an event take place

Witness: (verb) to give evidence about an event; to testify

The word "martyr" means "witness". A martyr is "one who chooses to suffer death rather than renounce religious principles." The first Christian martyr was Stephen, "full of faith and the Holy Spirit...full of God's grace and power... he did great wonders and miraculous signs." (Acts 6:5-8) He preached to the Jewish authorities, accusing them of resisting God in their rejection of his prophets and Jesus. Furious, they seized him and rushed him out to be stoned to death. They stripped off their coats (so as not to soil them with Stephen's blood) and left them for safekeeping at the feet of Saul. Stephen died praying for forgiveness for his assailants. "Saul was there, giving approval at his death. On that day a great persecution broke out against the church." (Acts 8:1)

A hard-core enemy of the church, Saul hunted down and imprisoned men and women from several cities. Bearing the High Priest's letter of authority, Saul set out for Damascus, a five days' journey. But Jesus spoke to him on the road, from the midst of a light that blinded Saul. "Why are you persecuting me?" he asked Saul. (Acts 9:3) We see that Jesus identifies intimately with the church, his body on Earth.

Saul, blind and shocked, was led into Damascus. For three days he lay neither eating nor drinking. What was in his mind's eye during those days? His wretched prisoners? The face of Stephen? The book of Acts follows Saul through his transformation into the man we honour as St. Paul, his change of heart so deep that he required a new name. Christians reported "The man who formerly persecuted us is now preaching the faith he once tried to destroy." (Gal. 1:23)

Although ISIS meant their video to terrify, they may have inadvertently harmed their cause. Some Christians have taken courage from it. There is something arresting in the calm, resolute faces of the 21. There is dignity in their stillness as they accept their deaths, only minutes away. Their last words were "Jesus, my Lord." The uncle of one of them says "They were like lions." The brother of two other victims says "ISIS gave us more than we asked for when they didn't edit out the part where they declared their faith and called upon Jesus Christ. ISIS helped strengthened our faith." Let us pray that the perpetrators of this, and other, mass killings may be changed as Paul was changed. Let those who persecute the body of Christ on Earth become, as Paul did, servants of Christ. May those who witness the video be moved to seek this Jesus who gives his servants such grace and courage.

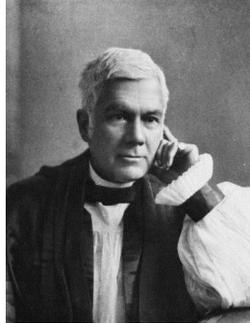
Artist Tony Rezk says "Martyrdom doesn't shake us. It helps us be *diligent* in our faith."

Diligent: painstaking, earnest, persevering, zealous, committed, untiring



"MARTYRDOM
DOESN'T SHAKE
US. IT HELPS US
BE DILIGENT IN
OUR FAITH."
TONY REZK

Bishop William Walsham How, D.D.: Holy Communion



W. WALSHAM HOW, DD
1823-1897

This column continues a serialization of at least part of Bishop Walsham How's little book *Holy Communion, Preparation and Companion*.

HOLY COMMUNION: PART I. PREPARATION *continues*

When you have finished your Self-examination, you should make a full and humble Confession to God, mentioning especially the sins you have discovered.

CONFESSIONS.

I.

O LORD, the God of mercy and compassion, I confess and bewail before Thee all the sins of thought, word, and deed, of wilfulness or weakness, of neglect or ignorance, by which I have provoked Thee to anger. Especially do I now confess that I have sinned against Thee by [*Here name the separate sins you have discovered in your Self-examination*]. Spare me, O merciful Father, spare Thy sinful child, who cries to Thee for pardon. Turn not Thy face away from me, but forgive me my sins, and cleanse me from all unrighteousness; for the sake of Thy dear Son Jesus Christ our Lord. Amen.

II.

PSALM 51.

HAVE mercy upon me, O God, after Thy great goodness, according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight, that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

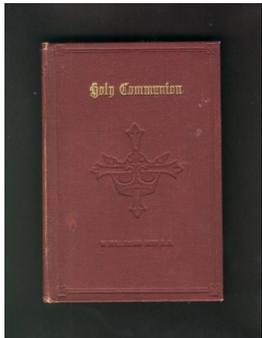
Thou shalt make me hear of joy and gladness, that the bones which Thou halt broken may rejoice.

Turn Thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence. and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again, and stablish me with Thy free Spirit.



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Then shall I teach Thy ways unto the wicked, and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health, and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew Thy praise.

For thou desirest no sacrifice, else would I give it Thee ; but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit ; a broken and contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion; build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations ; then shall they offer young bullocks upon Thine altar.

Glory be to the Father, etc.

III
PSALM 130.

OUT of the deep have I called unto Thee, O Lord ; Lord, hear my voice.

O let Thine ears consider well the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

For there is mercy with Thee; therefore shalt Thou be feared.

I look for the Lord ; my soul doth wait for Him : in His word is my trust.

My soul fleeth unto the Lord, before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all his sins.

Glory be to the Father, &c.

IV.

LORD, as I add day to day, so sin to sin., Yet with all my heart would I turn to Thee, O God of penitents and Saviour of sinners, My soul out of the deep crieth unto Thee. I have sinned, O Lord, against Thee, heavily against Thee. Alas! woe is me for my misery! I repent, I repent. Spare me, O Lord. I repent; oh, help Thou my impenitence! Lord, have mercy upon me; heal my soul, for I have sinned against Thee. "Have mercy upon me, O Lord, after Thy great goodness ; according to the multitude of Thy mercies do away mine offences." Pardon the guilt. Heal the wound. Blot out the stains. Rescue me from the tyranny of

FOR THERE IS
MERCY WITH
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SHALT THOU BE
FEARED.”.

Bishop William Walsham How, D.D.: Holy Communion

my sins. "Who can tell how oft he offendeth? Oh, cleanse Thou me from my secret faults. Keep Thy servant also from presumptuous sins, lest they get the dominion over me." Lay not my sins to my charge. Deal not with me after my sins, neither reward me according to my wicked-ness. And for the glory of Thy all-holy Name turn from me all those ills and miseries which by my sins I have most righteously deserved, Hear, O merciful God, my unworthy prayers, through Jesus Christ. Amen. (*From Bishop Andrewes.*)

If you have now confessed your sins with real penitence and real desire to amend, and have either made, or firmly resolved to make, restitution for any wrong you may have done any one, you may humbly trust that your sins are pardoned for Christ's sake, for you must not doubt God's promises, and He has promised that, if we confess our sins, He will pardon them.

Then you may say the " PRAYER OF HUMBLE APPROACH " from the Communion Service :—

I DO not presume to come to Thy Table, O merciful Lord, trusting in my own righteous-ness, but in Thy manifold and great mercies.

I am not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy. Grant me, therefore, gracious Lord, so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him, and He in me. Amen..

Also the following.

O HEAVENLY FATHER, I thank Thee that Thou hast so loved the world as to send Thy dearly beloved Son to die for us. Make me worthily to celebrate this memorial of His all-holy Sacrifice, that by it I may draw night unto Thee, and may be accepted in the Beloved.

O Jesu, Eternal Son of God, who didst take our flesh that Thou mightest offer it as a sacrifice for the sin of the world ; I thank Thee for this Thy wonderful love ; and beseech Thee to feed my soul with the precious food of Thy Body and Blood.

O Holy Ghost, who sheddest abroad the love of God in the hearts of His children, and leadest them into all truth, help my infirmities, and teach me how to pray, that I may worship the Father in. spirit and. in truth, and may be united with my dear Lord and Saviour in this Holy Sacrament by Thy mighty power, who livest and reignest with the Father and the Son, One God for ever-more. Amen.

O SAVIOUR of the world, who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord. Amen.

O SAVIOUR OF
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BY THY CROSS
AND PRECIOUS
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ME, I HUMBLY
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LORD. AMEN.

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HYMN I.

ROCK of ages, cleft for me,
 Let me hide myself in Thee ;
 Let the water and the blood,
 From Thy riven Side which flowed,
 Be of sin the double cure,
 Cleanse me from its guilt and power.

Not the labours of my hands
 Can fulfil Thy law's demands ;
 Could my zeal no respite know,
 Could my tears for ever flow, .
 All for sin could not atone ;
 Thou must save, and Thou alone.

Nothing in my hand I bring,
 Simply to Thy Cross I cling ;
 Naked, come to Thee for dress ;
 Helpless, look to Thee for grace ;
 Foul, I to the Fountain fly,—
 Wash me, Saviour, or I die.

While I draw. this fleeting breath,
 When my eyelids close in death,
 When I soar through tracts unknown,
 See Thee on Thy Judgment Throne,
 Rock of ages, cleft for me,
 Let me hide myself in Thee. Amen.

AUGUSTUS MONTAGUE TOPLADY

The following PRAYER ON THE PASSION may also be used during the preparation on Friday:—

O MOST loving Saviour, who wast " wounded for our transgressions," and " bruised for our iniquities," I adore and bless Thy infinite love and compassion, which brought Thee to such unutterable sufferings for me the chief of sinners. For me didst Thou suffer the agony in the garden, when Thy soul was exceeding sorrowful, even. unto death, and Thy sweat was as it were great drops of blood falling down to the ground. For me didst Thou bear the cruel kiss of the traitor, and the forsaking of Thy chosen disciples. For me wast Thou falsely accused, and unjustly condemned. For me wast Thou mocked, and struck, and spit upon. For me didst Thou wear the sharp crown of piercing thorns. For me was Thy sacred Flesh mangled with the scourge. For me didst Thou go forth bearing the Cross until Thou didst sink under the load. For me didst Thou, even. on. this day of the week, hang in mortal agony upon the Cross, the nails rending Thy holy Hands and Feet. For me didst Thou pray, "Father, forgive them ; " for I too have crucified Thee by my sins. For me didst Thou endure the terrible hiding of Thy Father's Face, and the awful death-struggle, and the parting asunder of soul and body. O infinite Love, kindle in my cold heart the flame of love to Thee ! Touch my dry stony heart with the rod of Thy power that the stream of love may flow forth ! And " by Thine Agony and bloody Sweat ; by Thy Cross and Passion ; by Thy precious Death and Burial ; Good Lord, deliver " me. Amen.

Or else this,

O MERCIFUL JESU, who didst bear Thy Cross for me, help me to take up my cross daily and follow Thee. Amen.

O MERCIFUL
 JESU, WHO DIDST
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 THEE. AMEN

Bishop William Walsham How, D.D.: Holy Communion

O Thou, who wast lifted up for me, draw me unto Thee, that I may love Thee better for Thy exceeding love to me. Lord, I love Thee, help Thou my want of love. Amen.

O heavenly Father, make me to bear in my body the marks of the Lord Jesus by a pure and holy self-denying life. Amen.

O Lamb of God, that takest away the sins of the world ; have mercy upon me.

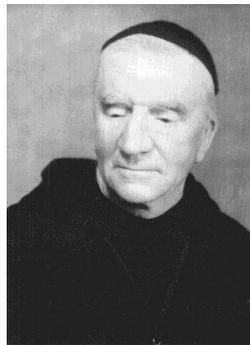
O Lamb of God, that takest away the sins of the world ; grant me Thy peace. Amen.

to be continued next month



THE HOLY
SPIRIT IS
PLEDGED TO
HELP US TO SEE
THINGS FROM
THE POINT OF
VIEW OF JESUS.

Fr. Andrew: A Meditation for Ascension Day



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

POINTS OF VIEW

'When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.'—S. JOHN xv. 26

WE want, as we think of the wonderful Ascension of our Lord, to remember the affectionate rebuke of the angel: 'Ye men of Galilee, why stand ye gazing up into heaven?' The august ritual with which our Lord ascended out of the sphere of sight and sound and touch was altogether appropriate to His passage hence, but all ritual is for the expression of reality, and the reality that this was meant to express was the giving to us of a great gift, that we, as the Collect says, may also ascend in heart and mind to where He has gone before. It is the supernatural point of view that we have to learn from this mystery.

The Holy Spirit is pledged to help us to see things from the point of view of Jesus. When in our life some bitter cup comes to us, we shall be able to see in that cup love's opportunity. If we yield ourselves in prayer to the Holy Spirit, things will begin to look quite different. As we see things from the supernatural point of view, we shall begin to meet them by supernatural methods. That is what conversion means. All our point of view is changed when we see in Jesus the love of God coming to save us, when we see in the Cross the wonderful revelation of that love going to the last length for our sakes, and when we think of ourselves as being the very children of God, loved by Him as Jesus was loved by Him, and taught to find in the various experiences of life the supernatural secret of spiritual ascension.



Fr. Robert's Remarks

follow. So in all periods of outward overthrow or retirement, in sickness, in want, we are to feel the reality of blessing. The triumph of Christ begins in such experiences. We have to feed upon the Paschal Lamb, not merely substantially by sacramental participation, but morally, by joyous surrender of ourselves to be dead to the world along with him that we may lie with him in the truth of his divine power.

Elsewhere he wrote:

Divine love towards Jesus is especially developed by fellowship in his risen life. Human affections towards Christ are stirred by the contemplation of his passion; but the calm adoring love which he requires can only be obtained by the experience of his life, holding us up along with himself in God. Hence arises the great importance of meditating constantly upon his life in glory from whence it has its origin.

Both Fr. Benson and St. Richard offer us much in few words.

Jesus did quite a bit on that first Easter Day and one of the first things that Jesus did once He rose from the dead was to conduct a small group Bible Study.

He met with Mary Magdalene early that day in the garden—you remember that she thought he was the gardener until He spoke her name. In the evening He met with the disciples who were hiding behind closed door “for fear of the Jews”.

In the afternoon, between these events, Jesus joined Himself to Cleopas and his companion as they were walking toward Emmaus—about 7 ½ from Jerusalem. He walked along with them. This narrative we read as the Gospel on Monday in Easter Week at the Eucharist (BCP p. 186; St. Luke 24.13-35) or the Second Lesson at Morning Prayer on Easter 1. At the end of the reading, it is written, “They [Cleopas and his companion] told what things were done in the way, and how he [Jesus] was known of them in the breaking of the bread.”

He [Jesus] was known of them in the breaking of bread” precisely because they had had a Bible Study beforehand. As He was walking with them, Cleopas and his companion “Jesus spoke to them and said, “Foolish ones, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory. And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.” Cleopas and his companion invited Jesus to stay with them and at the meal, “Jesus took bread, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.”

There is an intimacy hinted at in the notion of “knowing” with respect to persons that is so much more than revealing mere acquaintance with someone. At the end Cleopas and his companion really knew Jesus.



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Fr. Robert's Remarks

As we contemplate the Passion and the Glory and study the Scriptures, may we know him more clearly, love him more dearly, and follow him more nearly, day by day.

Fr. Benson concluded a Retreat Address in 1876 saying:

We shall know the glory of beholding God in our own selves; being like to God because we enshrine God, like to God because that depth of our being which now on earth sinks down into the abyss of darkness and apprehension will then be felt by us as opening out into the mysterious abyss of the divine glory. Oh, what a delight it will be, this marvel of beholding God in our own selves.

God Bless!

Till next month.



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