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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

"Discipleship means allegiance to the suffering Christ, and it is therefore not at all surprising that Christians should be called upon to suffer."

With these words from Dietrich Bonhoeffer, Glenn Penner began the preface to his book *In the Shadow of the Cross: A Biblical Theology of Persecution and Discipleship*. We were fortunate in being able to have Glenn, as spokesman for the Canadian office of *The Voice of the Martyrs*, address a meeting of the Great Lakes Deanery of the ACCC sometime in the late 90s or early years of the present century—my memory fails. He also spoke at the parish of the Annunciation in

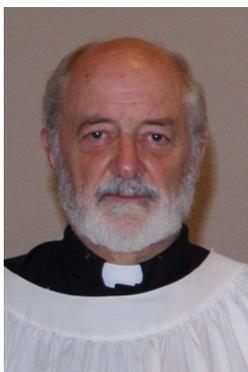
Ottawa, I believe.

Later in the same Preface he makes a point about his book and the study he did in preparation for it. He wrote:

This study has helped me to appreciate the grace of God to a far greater degree, as I have learned to confess that the God who upholds the persecuted is the same God who upholds

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The Rev. Peter Jardine: Are You Ready, Really Ready, to Receive?



THE REV PETER JARDINE

There is a section of the Holy Communion Service in the BCP which is rarely read or heard in church despite the edict on p.88, *This Exhortation shall always be said on a Sunday in Advent and a Sunday in Lent*. I recall Bishop Robert Mercer referring to the way this was ignored, and to the concern it gave him, in the years around my ordination in 2003. The gist of the instructions in the Exhortation is that we must receive the Precious Body and Blood of our Lord *with a true penitent heart and living faith*. Proper preparation is required and, *the danger is great, if we receive the same unworthily*. Then, *we eat and drink our own condemnation, not discerning the Lord's Body*.

Those are chilling words, especially if we are really concerned to live our next life in the eternal glory of our beloved Lord. It is no exaggeration to say that we cannot be over-prepared when we come to the altar to receive our Lord's Body and Blood in the only Christian worship He initiated for us. So how should we take care to receive Him worthily?

Let me begin by referring to a beautiful little book, *Holy Communion, Preparation and Companion*, written by that fine Lord

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The Rev. Peter Jardine: Are You Ready, Really Ready, to Receive?

Bishop of Wakefield, W. Walsham How in the Nineteenth Century. He opens the book with these words:

The best Preparation is a Holy Life.

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?

Bp. How points out that living a Holy life leads a person to come to Holy Communion frequently, which is all to the good. As he says, our Lord meant it to be a constant food for the souls of His people. No matter how Holy we think our lives are, the good Bishop points out that there remains the need for special preparation:

You would not like to go to a feast at some great man's house without taking care to be clean and well-dressed. But you are going now to meet One greater than the greatest on earth.

“HE WHO LIVES
A HOLY LIFE IS
ALWAYS READY
TO DEPART AND
TO BE WITH
JESUS. .”

Judge therefore yourselves, brethren, that ye be not judged of the Lord

The Exhortations were included in the 1549 edition of the BCP and, with some alterations, have remained part of the Book ever since. That is important, but what is perhaps more so is that the need to prepare was emphasised by the Church from the very beginning. In the Didache, for example, we find this, And on the Lord's own day gather yourselves together and give thanks, first confessing your transgressions that your sacrifice may be pure.

The Bible simply says, **Let a man examine himself**, (ICor.11:28) but does not tell us how to do it. We are left to work that out for ourselves, which most of us, if we are being honest, would find difficult. That should be where the Church comes in, but I must admit since I came back to regular church-going in the 1980's I have heard little or nothing said about this important matter. Yes, we may be told confession is available, but are we ever told of the critical importance it has in preparation for Holy Communion?

Bp. Walsham How suggests we should examine ourselves first in the context of the Ten Commandments. He gives as the reason they are read early in the Communion Service, It is plainly because by them we ought to examine ourselves before we come to the Lord's Holy Table. However, he was a wise man, fully aware that if we try to go too far most of us will fail. So he suggests that we identify two or three sins to which we are prone, and, at our evening prayers, confess any of them that we have given in to. He also suggests that if we are tempted but resist, we thank God for that. A little thought makes clear the wisdom in that approach.

The Rev. Peter Jardine: Are You Ready, Really Ready, to Receive?

This section is followed by a profound examination on the basis of the Baptismal Vow. I wish we all had access to a copy of that!

Then we come to Friday evening in Bp. How's little book. Here we meet the reality of the changes which have taken place in the Church since the Nineteenth Century. Bp. How details the preparation he encourages for Friday evening in fifteen and a half pages of his book. That is too much to repeat here, but as an example, here are the questions he suggests we ask ourselves every Friday with respect to the Third Commandment:

Have I always honoured God's Holy Name, speaking it with reverence, whether in conversation or in prayer?

Have I always honoured all that belongs to God, such as His word, His house, His ministers, His people?

Have I ever made, or repeated jokes about holy things, or upon words in the Bible?

The preparation continues on Saturday morning with two prayers he suggests we add to our morning prayers. He then suggests we follow our prayers by repeating verses 3,4 and 5 of Psalm 24.

On Saturday night it is suggested we recall our Friday evening confessions, to deepen in yourself the sense of sin. Bp. How also lays out more prayers, one of which includes these words, And as thou didst rise the third day from the dead, so grant that we also may rise evermore from the death of sin unto newness of life in Thee; that so we may to-morrow worthily draw nigh to Thy Holy Sacrament

For Sunday morning he offers two beautiful prayers to be added to our Morning Prayer. (Note the assumption that even before we go to Church we will take time to pray.) Then he says, Try as far as possible to keep your mind free from earthly thoughts and cares, and in a fit state for the holy service in which you are going to take part. Try to feel that you are going to meet your Saviour and your King.

There is much more I could and would love to add from this little book, but I cannot do so now. I must confess that reviewing what Bishop Walsham How wrote has created in me a serious nervousness about my own lack of thoroughness in preparing for Holy Communion. I pray that what you have read will give you encouragement to review how you prepare for Holy Communion. And I pray that we will hear those important Exhortations more frequently than we might have heard them up until now. We do need to be ready, *really ready*, to receive.

“TRY AS FAR AS
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Bonnie's Reflections: Sacra Conversazione



MRS. BONNIE IVEY

During the Italian Renaissance, artists liked to imagine a Sacra Conversazione, a Holy Conversation, between Christian saints who lived in different centuries. An artist would paint a tranquil garden or landscape; a place outside of regular time. In this imagined place the saints might marvel together at the beauty of the Virgin Mary and baby Jesus, or perhaps one saint might hold a book and point out a passage to others. Let us imagine ourselves in such a peaceful scene, with a few early stars dotting the evening sky. Apostles Peter, John, and Paul sit close by, ready to describe to us the necessary characteristics of a Christian life.

"THE
HARVEST IS
TRULY GREAT,
BUT THE
LABOURERS
ARE FEW."
(LUKE 10:12)

Peter speaks first. "The end of all things is at hand. Be serious, prayerful, and humble. Give the Lord all your anxieties, because he cares about you. Be vigilant, for Satan your enemy stalks you like a hungry lion. Resist him firmly, with faith! Remember, all your fellow Christians endure the same trials. Be courteous, not returning evil for evil. Don't curse, but bless. If you must suffer for doing good, you are fortunate. Don't be afraid of their terror, or be distressed, but worship Christ as Lord in your hearts." Silence falls, and we consider what he has said.

Next John leans forward, looks us in the eye, and begins. "A loveless person does not know God, for God is love. If a man says he loves God, but hates his brother, that man is a liar. Whoever has the good things of this world, and sees his brother in need, and heartlessly neglects to help, how can the love of God be in him?" Perhaps this time the silence lasts longer, as we remember an occasion when we chose not do some act of kindness.

Finally Paul begins. He points to each one of us in turn, saying "Like a body, the Church has many parts. We are one body in Christ; many interconnected parts, but with different functions. Our gifts differ according to what has been given us. Be diligent in using your gift. Support one another; serving the Lord joyfully, hopefully. Every one of us is given grace as the Lord chooses to distribute it, for the perfection of the saints, for the work of the ministry, for the building up of the body of Christ."

While we are still pondering Paul's words, we realise the scene is changing. We are no longer in that timeless place, but in our own familiar surroundings. We are not Saints, with a capital, but are called saints, warts and all. The saints referred to by Paul are not highly prized and faultless parishioners, but just ordinary people trying to follow in the footsteps of Jesus. We are weak, but Jesus has sent us the Holy Spirit, our Comforter. We must stop thinking of a comforter as a big puffy thing with which we insulate ourselves. Neither is he a little old uncle who gently pats our shoulder and says

Bonnie's Reflections: *Sacra Conversazione*

"There, there, now." The Holy Spirit says "I've buckled your armour. Here is your sword. You can do this."

We must go out and be witnesses for Jesus in word and deed. And our words and deeds has better match. The media are caricaturing Christians, and it might be enlightening to visit a coffee shop and ask strangers " What do you think Christians believe?" The answers would not likely be what we would wish.

If a person sincerely asked us what we believe about Jesus, would we have the courage, the obedience, to give a respectful but firm answer? Would we be afraid of giving offence, of getting the Scriptures mixed up, of doing it all wrong and putting that person off Jesus forever?

We need to remember that this is not the **only** opportunity for that person to learn about the living Christ. There will be many people, experiences, books, songs, and works of art that the Lord will set in that person's path through the years. There may be a tiny response in his or her spirit to each of those encounters. C.S. Lewis, in his book "Surprised by Joy", describes his long and reluctant path to the Lord as happening in such a way. If we make a mistake and are embarrassed, what of it? Who said we should never be embarrassed? Many of our fellow believers are being martyred. It is not our feelings that are important, but our love for the person to whom we speak, because we wish them to know the joy of being loved by Jesus.



The Rev. Vernon Staley: The Christian Way



The Rev. Vernon
Staley

The Ten Commandments.

Two of the greatest gifts with which man is endowed are Freewill and Conscience. By the use of Freewill we are able to choose good and to reject evil. Conscience directs us to make this right choice. In order to use Freewill and Conscience aright, we need Grace and Truth. By means of Truth, the Conscience is enlightened : by means of Grace, the Will is enabled to obey the Conscience. For the enlightenment of the Conscience, God has made known His law of right and wrong, which we know as the moral law. For the strengthening of the Will, He bestows His Grace in the Sacraments.

The moral law is contained in the Ten Commandments, which God gave in the Old Testament, and which Jesus Christ confirmed in the New. The Commandments teach us what we are to do, and what we are not to do. Our Lord summed up the

"ABOUT FIVE IN
THE AFTERNOON
HE WENT OUT AND
FOUND STILL
OTHERS
STANDING
AROUND. HE
ASKED THEM,
'WHY HAVE YOU
BEEN STANDING
HERE ALL DAY
LONG DOING
NOTHING?'"
(MATT 20:6)

The Rev. Vernon Staley: The Christian Way

Commandments in the words, " Thou shalt love the Lord Thy God with all thy heart, and thy neighbour as thyself." Thus, as St. Paul teaches, " Love is the fulfilling of the law."

Our Lord's explanation of the Old Law is given in the Sermon on the Mount (St. Matthew v, vi, and vii).

The Ten Commandments are divided into two tables : the first four commandments relate to God ; the last six relate to our neighbour. In the first table we are shown what we owe to God : in the second, what we owe to man.

THE TEN COMMANDMENTS,
as explained in the Church Catechism.

DUTY TOWARDS GOD.

“OUR LORD'S
EXPLANATION
OF THE OLD
LAW IS GIVEN
IN THE SERMON
ON THE MOUNT
“

1. Thou shalt have none other gods but Me.

My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord Thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

3. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh His Name in vain.

To honour His Holy Name and His Word.

4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

To serve Him truly all the days of my life.

The Rev. Vernon Staley: The Christian Way

DUTY TOWARDS MAN.

5. Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me : to love, honour, and succour my father and mother : to honour and obey the King, and all that are put in authority under him : to submit myself to all my governors, teachers, spiritual pastors and masters : to order myself lowly and reverently to all my betters.

6. Thou shalt do no murder.

To hurt nobody by word nor deed : to bear no malice nor hatred in my heart.

7. Thou shalt not commit adultery.

To keep my body in temperance, soberness, and chastity.

8. Thou shalt not steal.

To be true and just in all my dealing : to keep my hands from picking and stealing.

9. Thou shalt not bear false witness against thy neighbour.

To keep my tongue from evil speaking, lying, and slandering.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

SIN.

Sin is the worst thing in the world, and the only thing that really harms us. Sin is no part of man's nature as God meant him to be, but the disorder and corruption of his nature. There are two kinds of sin, namely, Original Sin and Actual Sin. Original Sin is inherited from Adam, and it is the sin in which all men are born : it shows itself in the fact that all men are inclined to evil in some form or other. Actual Sin is the sin which we commit of our own freewill. Original Sin is pardoned in Baptism ; Actual Sin is pardoned on our repentance.

"Sin is the transgression of the law ; " it is something desired, said, or done, contrary to the law of God. Sin is that thing which ought not to be. We may sin by

“SIN IS THAT
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BE. “

The Rev. Vernon Staley: The Christian Way

thought, by word, or by deed. We may sin by omitting to do what is right, as well as by doing what is wrong. All sin proceeds from the heart and will. No one is obliged to sin : when we do sin, it is our own fault. There is no sin in being tempted ; for sin only begins when we consent to temptation.

The Seven Capital Sins are Pride, Envy, Anger, Covetousness, Gluttony, Lust, and Sloth. They are called Capital Sins, because each of these sins is the root or source of other sins.

The Virtues opposed to the Seven Capital Sins are Humility, Generosity, Meekness, Liberality, Temperance, Chastity, and Diligence.

The Seven Capital Sins are known as Deadly Sins, because they kill the soul by robbing it of the Grace of God.

THE SEVEN
CAPITAL SINS
ARE PRIDE,
ENVY, ANGER,
COVETOUSNES
S, GLUTTONY,
LUST, AND
SLOTH.

1. **Pride** robs you of the love of God, and leaves you love of self, and makes you a Pharisee. Humility is the lock and key to keep you safe, and Pride cannot pick the lock.
2. **Envy** robs you of the love of your brethren, and leaves you malice, and makes you a Murderer. The lock which Envy cannot pick is generosity.
3. **Anger** robs you of reason, and leaves you passion, and makes you a Fool. Meekness is the lock which Anger cannot pick.
4. **Covetousness** robs you of your heavenly inheritance, and leaves you vanity and vexation, and makes you a Worldling. Liberality is the lock which Covetousness cannot pick.
5. **Gluttony** robs you of the Holy Spirit, and leaves you ruin of body and soul, and makes you God's Enemy. Temperance is the lock which Gluttony cannot pick.
6. **Lust** robs you of the robe of grace, and leaves you blind so that you cannot see God, and makes you lower than a Beast. Chastity is the lock which Lust cannot pick.
7. **Sloth** robs you of everything, and leaves you nothing, and makes you a Pauper. The lock which Sloth cannot pick is Diligence.

Sin is a poison which darkens the mind, pollutes the heart, weakens the will, and separates the soul from God. Separated from God, the soul must die. " Sin, when it is finished, bringeth forth death." Before sin can be pardoned, repentance is necessary. Repentance consists of Contrition, Confession, and Amendment. God, in His mercy, for Christ's sake, forgives all sinners who truly repent and believe in Him.

To be continued



Fr. Robert's Remarks

all of His children in their time of need. This, I believe, is appropriate application. We must not, however, lose sight of the original intent of the biblical text. The Bible (especially the New Testament) was written by persecuted believers to persecuted believers. This context cannot be ignored without it having profoundly negative implications for how we read and apply the Bible and how we follow Christ individually and corporately. (*In the Shadow of the Cross*, p. 9;)

This book is definitely worth the read. Penner draws extensively from the Old and the New Testaments; from the Gospels, the Epistles, and the Book of Revelation.

In the Shadow of the Cross is available from various sources in hard copy and it is also freely available online as a PDF at www.worldevangelicals.org/resources/rfiles/res3_82_link_1290636643.pdf) No doubt, Fr. Peter Jardine who is also of Voice of the Martyrs can help if necessary.

Given the present persecution and martyrdom of Christians in the Levant and elsewhere, as well as the many miraculous conversions to Jesus, it is, no doubt, worth reflecting on martyrs of the earlier church and of their impact for “The blood of the martyrs is the seed of the Church,” wrote Tertullian in Chapter 50 of his *Apologeticus*.

In the next couple of weeks we commemorate several martyrs—SS. Peter, Paul, and John Baptist are martyrs of the first century who write and/or who are written about in the New Testament. SS Irenaeus and Alban are second and third century martyrs, respectively.

Next week we commemorate the Nativity of St. John Baptist. Though he died—beheaded—before Jesus’ Crucifixion, Burial, Resurrection, Ascension, and the Coming of the Holy Ghost, undoubtedly witnessed to Jesus. I recall reading—sometime in the mid 1970s—a little book entitled *JESUS A Portrait of Love—A Meditation on Matthias Grünewald’s Isenheim Altarpiece* by Mother Martyria Madauss of the Evangelical Sisterhood of Mary. In the picture of Grünewald’s Isenheim Altarpiece to the right, St. John Baptist appears, somewhat anachronistically, at least from an



[HTTPS://WWW.KHANACADEMY.ORG/HUMANITIES/RENAISSANCE-REFORMATION/NORTHERN/ENGLAND-FRANCE-TYROL/A/GRNEWALD-ISENHEIM-ALTARPIECE](https://www.khanacademy.org/humanities/renaissance-reformation/northern/england-france-tyrol/a/grnewald-isenheim-altarpiece)

Fr. Robert's Remarks

earthly perspective, and is figured holding a scroll containing the words, 'he must increase but I must decrease' St. John points to the crucified Jesus. Is anyone of us called to less?

Next, I want to draw your attention to St. Alban the first recorded martyr in Britain whose feast is commemorated on June 22. He was martyred about the beginning of the fourth century probably under the persecutions of Diocletian at what is now called St. Alban's in Hertfordshire.

St. Paul warned Timothy:

This know also, that in the last days perilous times shall come. ²For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵having a form of godliness, but denying the power thereof: from such turn away. (2 Timothy 3. 1-5)

Saints, like Alban, are witnesses to the power of God in people of all ages. They are people who not only do have a form of godliness in their lives but who do not deny the power of it. They manifest the power of God in their lives in the way they accept their dying. They know the power of God in their lives. The Secret Collect from the English Missal for the feast of St. Alban reminds us that "in our veneration of blessed Alban thy Martyr, we do shew forth thy wonders." It is God's wonders worked out in St. Alban and others that we shew forth. Our knowledge of the Saints is inextricably bound up with their knowledge (and ours too) of God.

Bishop Alfred Woolcock, the second Anglican Catholic Bishop of Canada, received the name Alban at his profession as a Third Order member of the Greyfriars. Though not one of the good bishop's beloved Cornish saints, Alban was an early saint whose name the humble Bishop Alfred assumed proudly and happily.

In a separate column beginning on page 11 of this issue is a chapter from the venerable Bede's *Ecclesiastical History of the English People* about the Martyrdom of St. Alban supported by a lovely icon of St. Alban written by Aidan Hart.

Until next month. God Bless. May you have a wonderful summer!



SPOTTED ABOUT A MILE AWAY FROM THE GROUSE AND LITTLE ONES PICTURED BELOW



The Martyrdom of Alban

In Book 1.7 of his *Ecclesiastical History of the English People* Bede wrote:

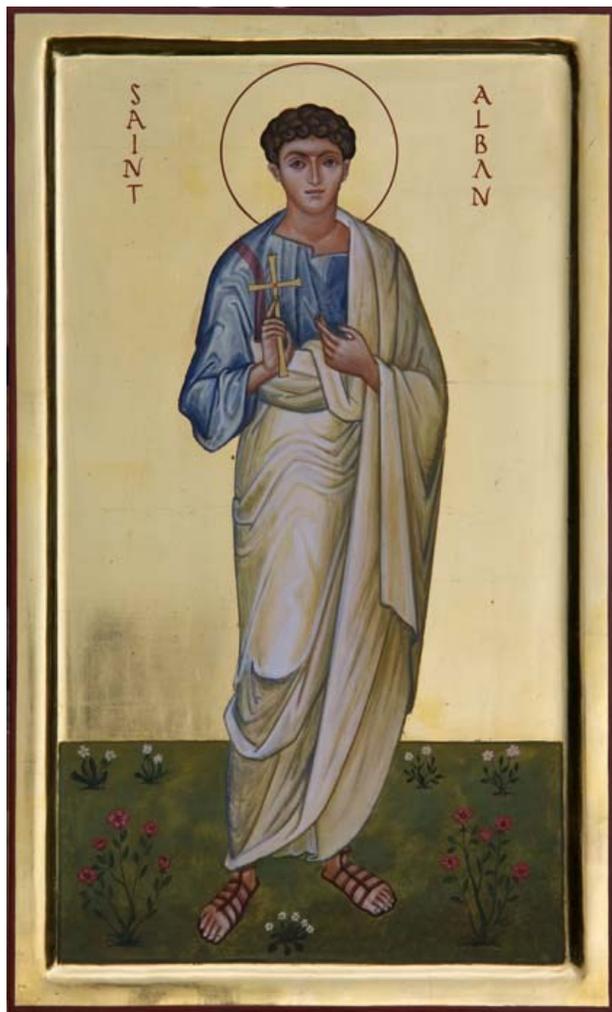
CHAP. VII. The Passion of St. Alban and his companions, who at that time shed their blood for our Lord.

At that time suffered St. Alban, of whom the priest Fortunatus, in the Praise of Virgins, where he makes mention of the blessed martyrs that came to the Lord from all parts of the world, says:

And fruitful Britain noble Alban rears.

This Alban, being- yet a pagan, at the time when at the bidding- of unbelieving rulers all manner of cruelty was practised against the Christians, gave entertainment in his house to a certain clerk, flying from his persecutors. This man he observed to be engaged in continual prayer and watching day and night; when on a sudden the Divine grace shining on him, he began to imitate the example of faith and piety which was set before him, and being gradually instructed by his wholesome admonitions, he cast off the darkness of idolatry, and became a Christian in all sincerity of heart. The aforesaid clerk having been some days entertained by him, it came to the ears of the impious prince, that a confessor of Christ, to whom a martyr's place had not yet been assigned, was concealed at Alban's house. Whereupon he sent some soldiers to make a strict search after him. When they came to the martyr's hut, St. Alban presently came forth to the soldiers, instead of his guest and master, in the habit or long coat which he wore, and was bound and led before the judge.

It happened that the judge, at the time when Alban was carried before him, was standing at the altar, and offering sacrifice to devils. When he saw Alban, being much enraged that he should thus, of his own accord, dare to put himself into the hands of the soldiers, and incur such danger on behalf of the guest whom he had harboured, he commanded him to be dragged to the images of the devils, before which he stood, saying, "Because you have chosen to conceal a rebellious and sacrilegious man, rather than to deliver him up to the soldiers, that his contempt of the gods might meet with the penalty due to such blasphemy, you shall undergo all the punishment that was due to him, if you seek to abandon the worship of our religion." But St. Alban, who had voluntarily declared himself a Christian to



<http://AIDANHARTICONS.COM/ST-ALBAN>

The Martyrdom of Alban

“HE, BEING MOST
CRUELLY
TORTURED, BORE
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FOR OUR LORD’S
SAKE. “

the persecutors of the faith, was not at all daunted by the prince’s threats, but putting on the armour of spiritual warfare, publicly declared that he would not obey his command. Then said the judge, “Of what family or race are you?” - “What does it concern you,” answered Alban, “of what stock I am? If you desire to hear the truth of my religion, be it known to you, that I am now a Christian, and free to fulfil Christian duties.” - “I ask your name,” said the judge; “tell me it immediately.” “I am called Alban by my parents,” replied he; “and I worship ever and adore the true and living God, Who created all things.” Then the judge, filled with anger, said, “If you would enjoy the happiness of eternal life, do not delay to offer sacrifice to the great gods.” Alban rejoined, “These sacrifices, which by you are offered to devils, neither can avail the worshippers, nor fulfil the desires and petitions of the suppliants. Rather, whosoever shall offer sacrifice to these images, shall receive the everlasting pains of hell for his reward.” The judge, hearing these words, and being much incensed, ordered this holy confessor of God to be scourged by the executioners, believing that he might by stripes shake that constancy of heart, on which he could not prevail by words. He, being most cruelly tortured, bore the same patiently, or rather joyfully, for our Lord’s sake. When the judge perceived that he was not to be overcome by tortures, or withdrawn from the exercise of the Christian religion, he ordered him to be put to death.

Being led to execution, he came to a river, which, with a most rapid course, ran between the wall of the town and the arena where he was to be executed. He there saw a great multitude of persons of both sexes, and of divers ages and conditions, who were doubtless assembled by Divine inspiration, to attend the blessed confessor and martyr, and had so filled the bridge over the river, that he could scarce pass over that evening. In truth, almost all had gone out, so that the judge remained in the city without attendance. St. Alban, therefore, urged by an ardent and devout wish to attain the sooner to martyrdom, drew near to the stream, and lifted up his eyes to heaven, whereupon the channel was immediately dried up, and he perceived that the water had given place and made way for him to pass. Among the rest, the executioner, who should have put him to death, observed this, and moved doubtless by Divine inspiration hastened to meet him at the appointed place of execution, and casting away the sword which he had carried ready drawn, fell at his feet, praying earnestly that he might rather be accounted worthy to suffer with the martyr, whom he was ordered to execute, or, if possible, instead of him. Whilst he was thus changed from a persecutor into a companion in the faith and truth, and the other executioners rightly

The Martyrdom of Alban

hesitated to take up the sword which was lying on the ground, the holy confessor, accompanied by the multitude, ascended a hill, about half a mile from the arena, beautiful, as was fitting, and of most pleasing appearance, adorned, or rather clothed, everywhere with flowers of many colours, nowhere steep or precipitous or of sheer descent, but with a long, smooth natural slope, like a plain, on its sides, a place altogether worthy from of old, by reason of its native beauty, to be consecrated by the blood of a blessed martyr.

On the top of this hill, St. Alban prayed that God would give him water, and immediately a living spring, confined in its channel, sprang up at his feet, so that all men acknowledged that even the stream had yielded its service to the martyr. For it was impossible that the martyr, who had left no water remaining in the river, should desire it on the top of the hill, unless he thought it fitting. The river then having done service and fulfilled the pious duty, returned to its natural course, leaving a testimony of its obedience. Here, therefore, the head of the undaunted martyr was struck off, and here he received the crown of life, which God has promised to them that love him. But he who laid impious hands on the holy man's neck was not permitted to rejoice over his dead body; for his eyes dropped upon the ground at the same moment as the blessed martyr's head fell. At the same time was also beheaded the soldier, who before, through the Divine admonition, refused to strike the holy confessor. Of whom it is apparent, that though he was not purified by the waters of baptism, yet he was cleansed by the washing of his own blood, and rendered worthy to enter the kingdom of heaven. Then the judge, astonished at the unwonted sight of so many heavenly miracles, ordered the persecution to cease immediately, and began to honour the death of the saints, by which he once thought that they might have been turned from their zeal for the Christian faith. The blessed Alban suffered death on the twenty-second day of June, near the city of Verulam, which is now by the English nation called Verlamacaestir, or Vaeclingacaestir, where afterwards, when peaceable Christian times were restored, a church of wonderful workmanship, and altogether worthy to commemorate his martyrdom, was erected. In which place the cure of sick persons and the frequent working of wonders cease not to this day.

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TRADITIONAL ANGLICAN CHURCH OF CANADA

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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From the Parishes

The Resurrection, Walkerville

The Church Of The Resurrection's 2016 Annual Yard Sale was held on Saturday June 4th and we raised \$335.50. The weather was fine until mid-afternoon when it began to rain. We passed on the best of our unsold items to The Teen Meeting-house: a Recreation Centre and Thrift Shop for Teens. Many thanks to our donors ; the crew who helped pick up contributions ; those who worked the sale ; and our Warden James J. Chantler who (once again) hosted the sale.



Prayer Chain

Requests for prayer may be sent by email to the TACC District Office at:

Prayer@traditionalanglican.ca

Please put "Prayer Request" in the subject line.

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Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

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The Africa Appeal

Donations are tax deductible and may be sent to :

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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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