

THE TRADITIONAL ANGLICAN NEWS

MAY 15, 2013

VOLUME 1, ISSUE 3

Habemus titulum novum



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Habemus titulum novum—We have a new title!

However, more on this

in a moment.

Alleluia. God hath sent forth the Spirit of his Son: / O come, let us worship. Alleluia.

As you receive this issue of the newsletter we shall be approaching Whitsunday—the 50th day after Easter—which we celebrate on May 19.

This month we are most grateful to the Rev. Peter Jardine of St. Matthew the Apostle parish in Ottawa for

his timely contribution: *Reflections on God the Holy Spirit.*

On Whitsunday, we shall pray the Collect for the day:

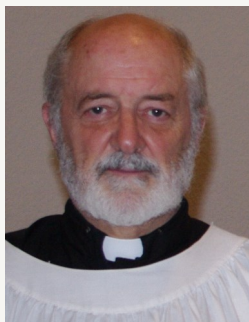
God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things; and evermore to

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REFLECTIONS ON GOD THE HOLY SPIRIT



THE REV PETER JARDINE

I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever. John XIV.16

One of the truly wonderful things about Christianity is the

knowledge that we have a triune God, and that each person in the Holy Trinity is equally concerned with our spiritual wellbeing and our ultimate destination. If we doubt these things, just a few moments of contemplation on those words of our Lord from the Gospel according to St. John will clear away the doubts.

Jesus tells us that He ***will pray the Father.*** God the Father created us, not just as abstract

beings but, we are told in Genesis, in His own image. It is impossible to believe that God would want anything but ultimate unity with beings created by Him in His own image.

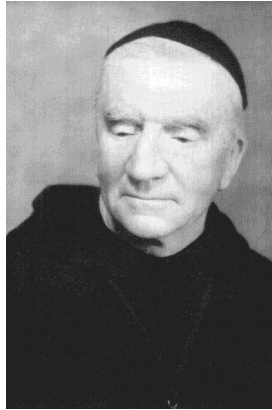
Jesus, God the Son, in full harmony with the will of the Father, offered Himself upon the Cross for our Redemption, and through His Resurrection conquered death, showing us the promise of our own resurrection and eternal life.

God the Holy Spirit, in fulfilment of our Lord's gracious promises, works tirelessly to guide us, sustain us and give us strength to follow the straight and narrow way. **For ever.**

God wants us to join Him in His heavenly home and the three Persons of The Holy Trinity are united in making that possible. It is perhaps one of the most glorious mysteries of the Christian faith that the majesty of God should want us poor, blighted creatures to spend

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A MEDITATION FOR WHITSUNDAY



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

“WE KNOW HOW
 HARD IT IS TO
 WITNESS FOR
 CHRIST. S. PETER
 BROKE DOWN
 BEFORE THAT TEST.
 IT IS NOT STRANGE
 IF WE FIND IT VERY
 HARD.”

THE HOLY GHOST THE COMFORTER

*‘I will pray the Father, and
 He shall give you another
 Comforter, that He may
 abide with you for ever.’*

—S. JOHN XIV. 16

GOD the Holy Trinity has
 had three great dealings
 with the world : God the
 Father in creating it, God
 the Son in redeeming it,
 God the Holy Spirit in

bringing to fruition the
 work of redemption.

We are living under the
 dispensation of God the
 Holy Ghost. He is the
 power within us that fights
 against sin. The yearning
 after God in prayer, all the
 soul's travail as it searches
 after God, is His secret.
 Through Him we feel con-
 trition, and triumph over
 the temptation to despair.
 Through His grace we
 make good confessions. It
 needs a good deal of pa-
 tience to be a true penitent.
 We get so tired of falling.
 It often seems as if we
 were going back instead of
 forward, as though it would
 have been much better if we
 had never started. But the
 Holy Spirit gives the
 strength of true penitence,
 which will not stay in that
 state of acquiescence with
 sin, and helps us to get up
 again, however many times

we fall.

We know how hard it is
 to witness for Christ. S.
 Peter broke down before
 that test. It is not strange if
 we find it very hard. Yet if
 we do witness to Him how
 happy we feel, and that
 happiness is the joy of
 the Holy Ghost. The su-
 preme witness is that of the
 martyr. Often in life we are
 faced with a choice. Shall
 we spare ourselves and
 live quietly, keeping our-
 selves free of troubles and
 toil, or shall we deliberate-
 ly choose to do that which
 we know will in the end
 wear us out and shorten our
 life ? Since the Holy Ghost
 came at Pentecost the same
 power is with us that ena-
 bled our Lord to set His
 face as a flint and go up to
 Jerusalem.

Excerpted from *Meditations for
 Every Day* by Fr. Andrew, SDC

Habemus titulum

(Continued from page 1)

rejoice in his holy com-
 fort; through the merits
 of Christ Jesus our Sav-
 iour, who liveth and
 reigneth with thee, in
 the unity of the same
 Spirit, one God, world
 without end. *Amen.*
 (BCP)

We address God who “as
 at this time”—right now—
 just as he has in the past
 works with people who
 have faith.

There is some wonderful
 teaching in this Collect—
 about God, and about us
 the (one hopes) faithful
 people. It is a great start for
 a personal meditation.

*Receive the Holy Ghost
 for the office and work
 of a Priest in the
 Church of God, now
 committed unto thee by
 the imposition of our
 hands. Whose sins thou
 dost forgive, they are
 forgiven; whose sins
 thou dost retain, they*

*are retained. And be
 thou a faithful dis-
 penser of the Word of
 God, and of his holy
 Sacraments; in the
 Name of the Father,
 and of the Son, and of
 the Holy Ghost. Amen*

These words will be said
 said over Deacon George
 Betsos of St. Mark's, Vic-
 toria by Archbishop Pro-
 vidence on June 1—Trinity I.

Please keep Fr. George
 (Continued on page 6)



REFLECTIONS ON GOD THE HOLY SPIRIT continued

(Continued from page 1)

an eternity in His company. A mystery, yet a clear reality. The Cross tells us that.

But today is the special day of the Holy Spirit, the day of Pentecost, commonly called Whitsunday, as our beloved Book of Common Prayer describes it. So let us devote our time and attention now to the Third Person of The Trinity.

In the Litany in the Book of Common Prayer, the third sentence is: ***O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.*** There we see encapsulated the work of the Holy Spirit – sanctifying the faithful, or, as Fr. Andrew in his beautiful book of meditations says, “bringing the work of redemption to fruition.” The starting point for this is to acknowledge our need for God’s help, which we do through the Grace of humility, also expressed in that sentence from the Litany by the plea, ***have mercy upon us.***

We are, Fr. Andrew says, “living under the dispensation of God the Holy Ghost” and through the

Spirit’s actions we can fight against sin and search, with great hopes of success, for God. On the subject of sin, we can all acknowledge particular, or besetting sins; those temptations which strike us again and again, often when our guard is down. Some of us are inclined to tell lies; others to lust after attractive members of the opposite sex; some to gluttony; some to slothfulness. The list goes on, but there is no temptation which is beyond the power of the Spirit to help us overcome, and if we think about it, we can all remember the joy which follows each victory, no matter how small that victory may seem to be. That joy is also the work of The Holy Spirit, rewarding us and encouraging us to continue the fight against the evil one.

We may fall again, perhaps after one drink too many when our guard is down; perhaps in a momentary flash of anger. The devil has many weapons in his armoury, but God has by far the greater power. True penitence involves a determination not to commit the same sin again, for which

we need the help of the Holy Spirit. It is discouraging to fail again and again, but the Holy Spirit has infinite patience and as long as we desire His help, He will never give up on us. His patience becomes our patience; His perseverance our perseverance; His strength our strength. The Lord told St. Paul, ***My strength is made perfect in weakness.*** 2 Cor. 12:9. St. Paul follows the words of The Lord with this, *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.* What wonderfully inspired words those are! How they cut away the ground from under the fear of failure and fill us with confidence in the help of The Comforter. The Love of God, boundless to the point of being another beautiful mystery, radiates from the Cross of Jesus Christ and is made abundantly present in our daily lives through the grace of the Holy Spirit. We can have full confidence in our Lord’s words, ***...that He may abide with you forever.***

“GOD THE HOLY
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REFLECTIONS ON GOD THE HOLY SPIRIT

(Continued from page 3)

“... THE HOLY
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Holy Scripture is full of examples like that of St. Paul. In the Old Testament, there is no doubt that the Holy Spirit was intimately involved in the lives of the saints from righteous Abel onwards. No human being could live as those saints lived, or do what they did, without divine help. Then we have the wonderful example of John the Baptist, so filled with the Holy Spirit that even in his mother’s womb he recognized the presence of his Lord when Mary, newly blessed with the Holy babe in her womb, visited Elizabeth.

But it is after the Ascension of our Lord that we see what is, for faithful Christians, perhaps the most encouraging manifestation of the Holy Spirit. In fact, it occurred on the Day of Pentecost.

It is laid out for us in Acts, Chapter 2. *And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind,*

and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance.

Here we see a most powerful demonstration of our Lord’s promises being kept, and I use the word “demonstration” carefully. God knows our weakness and He is well aware of the need to make His presence, His Love for us, and His work among us abundantly clear. We should not expect the same things to happen in our own lives – few of us, for example, will ever speak in tongues, but from this chapter of the Acts of The Holy Apostles, we can learn what we need to learn.

The Holy Spirit is real. The Holy Spirit can and does fill the very beings of the faithful. The Holy Spirit gives us the strength, the knowledge, the complete ability to accept our responsibilities as Chris-

tians and obey the commands and wishes of God.

Read on in Acts 2, and you will find a great multitude gathering around the Apostles, amazed to hear them speak in so many tongues. *Parthians and Medes, and Elamites, and the dwellers in Mesopotamia*, and oh so many others heard *the wonderful works of God* laid out before them in their own language. They were so amazed that some, *mocking said, These men are full of new wine.* Isn’t that such a human response? I always thought that too much alcohol makes a man less comprehensible, not more!

But the story in Acts becomes yet more interesting. Up stands St. Peter, the very one who denied Jesus three times when his Lord needed him, the man who was afraid to witness for Christ even to a humble servant girl. Now, changed beyond belief by the power of the Holy Spirit, the uneducated fisherman stands up before the multitude and delivers his first, and quite amazing sermon. Jesus says, *Go ye therefore, and*

(Continued on page 5)



REFLECTIONS ON GOD THE HOLY SPIRIT

(Continued from page 4)

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and St. Peter, on the day of Pentecost, fully empowered and inspired by the Holy Spirit, accepts that responsibility and begins that work.

Repent, he says (v.38), ***and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.***

The results were immediate and dramatic. Three thousand souls were added to the faithful. The question for each of us, if we really believe we are faithful Christians, is how many souls have we brought to the Lord? We will likely

not know the answer until we stand before our Risen, Ascended, Living Lord. And we do not need to know, we need rather to join the Holy Spirit in prayer to seek God's help to do His will; to be made temples fit for the indwelling of God Himself; to live our daily lives as practising Christians, examples to all who meet us. In the prayer of Saint Chrysostom, found on page 15 in the Book of Common Prayer, the Saint says, *Almighty God, who hast given us grace at this time with one accord.* That is a request that the Holy Spirit will guide us to seek those things which God will grant us, always for our own benefit; but also for the benefit of those who see us living by following the way of the Lord. We do not have to preach the Gos-

pel to spread it, but we can never spread the Gospel by living in contradiction to it.

As we kneel before Him in prayer, let us do so in the greatly comforting knowledge that God The Holy Spirit is with us to guide us in praying for those things which unite us to God. As we submit our weakness to His power, let us rejoice in the work of the Holy Spirit among us and see it for what it is – a truly beautiful, powerful and constant expression of the Love of God, opening for us the doors of heaven until our Lord comes again.

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.



“WE DO NOT HAVE
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FR. GILBERT SHAW: ON PRAYER

The purpose of living is not to learn to make prayer but to become prayer; to live in and for God according to the divine call, wholly surrendered to the Spirit's activity in the soul for the glory of God.

From *Prayer: extracts from the teaching of Fr. Gilbert Shaw.*
Fairacres Publications 8

Habemus titulum novum continued

(Continued from page 2)

in your prayers as he approaches his ordination and begins a new ministry as a Priest in the *Church of God*. Fr. George will celebrate his first Mass on June 9th.

There will be a Confirmation at St. Marks on June 2nd. Later that day, Fr. Stan Sinclair will be receiving an award from the Lieutenant Governor of British Columbia.

(I am sure that our American readers will appreciate that the correct pronunciation of "Lieutenant" is "Lēftenant.")

John Omwake, the editor of *The Trinitarian* picked up on a couple of notices in the first issue of our newsletter and has arranged for two articles with pictures in the May-June issue of *The Trinitarian*.

On the front page is Fr. Steve Beyer's article from Holy Trinity & St. Jude parish in Thunder Bay about the spring flooding last year and the repairs to the basement of their Church; at the centrespread is Fr. George Betsos' article about St. Mark's, Victoria and its growth.

Please note that articles, news items, and photographs from our all of parishes are welcomed and solicited.



Finally, we now have a new title for our newsletter—***The Traditional Anglican News***.

Thank you to everyone who participated! In the contest

There were 12 suggestions received in the contest to choose a new name for our newsletter. I submitted these names to an independent judge to choose on our behalf. And the result as you can see at the top of the first page is *The Traditional Anglican News*. The first prize is a Prayer Desk version of our Canadian 1962 Prayer Book is being sent to St. Mark's, Victoria. Congratulations St. Mark's.

A second place prize was awarded to the Parish of the Resurrection, Walkerville, ON.

Bonnie Ivey's column includes a photograph of a painting that she did some years ago of Martha and

Mary of Bethany with Jesus. This painting is one of a series of pictures that Bonnie painted on biblical themes. She has exhibited them in a number of places and many people have been challenged by the paintings—especially this one of SS Martha and Mary with Jesus.

In Rogationtide, Joyce and I drove to Chapleau for a pastoral visit to St. Mary's Parish.

Our trip took us through some beautiful countryside. We travelled along the north shore of Georgian Bay and Lake Huron and then north through some wild and rugged country with rivers and streams. There were dark green



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BONNIE'S RELECTIONS: "Martha, Martha"



MRS BONNIE IVEY

The features of Martha take shape as my water-colour painting nears completion. In the background, Mary sits before Jesus, intent on his words. In the foreground Martha scowls at them. Her table is burdened with food, painstakingly arranged. The kitchen's heat has lit fire in her cheeks, melting her hairdo into damp locks. She thumps a dish of lentils into place, resentful words ripe. I put down my brush, stepping back to critique my work. Martha is wearing my face. There am I, ready to rebuke Jesus.

Did some dribble of self-knowledge leak from my subconscious? No, this message of truth came from the God who searches minds and hearts.

Several weeks later the painting was framed, joining twenty other gospel illustrations in a travelling exhibition. In each city, viewers were drawn to one

or another of the pictures. Many chose to hover near Martha, waiting to ask me "Why is she so angry?"

There was a time when I was all on Martha's side. Shame on Mary, lounging there while Martha labors! Even Jesus takes his hostess for granted. Life isn't fair.

The account of that dinner at Bethany must draw us into meditation. It isn't about chores. Neither is it a portrait of two personality types, worker and contemplative, both valued in the Church. It concerns flesh and spirit, those two opposing sources of attitudes and

mind stays fixed on the question "How am I doing?" If we suspect we are not doing well, we easily feel resentment toward others. "Is it nothing to you, Lord, that I must do all this while my sister does nothing?" We may, like Martha, tell Jesus how to deal with those others. Worse, spiritual jealousy can be part of the sting. Does someone seem to have a sweeter, richer, easier relationship with Jesus?

Mary chooses to sit at Jesus' feet and listen to him. This isn't chitchat. She is not merely on a footstool before his chair. She takes her position as



actions.

Martha is distracted by much serving. But this hostess has forgotten the guest. In the flesh-mode of "serving," all emphasis is upon the self. The hands fly here and there, but the

his disciple, who drinks in the wisdom of the teacher, conforming her life to his words. The Messiah whom thousands have been following is here, in the house, spending precious

"JESUS SEES THE
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THE BURDEN OF
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SHE HAS BOUND
ON HER OWN BACK.
'IT'S ALL UP TO ME,'
SHE HAS TOLD
HERSELF."

(Continued on page 9)

BASIL THE GREAT: The Works of the Holy Spirit



“THE SPIRIT IS THE
SOURCE OF
HOLINESS, A
SPIRITUAL LIGHT,
AND HE OFFERS HIS
OWN LIGHT TO
EVERY MIND....”

The titles given to the Holy Spirit must surely stir the soul of anyone who hears them, and make him realise that they speak of nothing less than the supreme Being. Is he not called the Spirit of God, the Spirit of truth who proceeds from the Father, the steadfast Spirit, the guiding Spirit? But his principal and most personal title is the Holy Spirit.

To the Spirit all creatures turn in their need for sanctification; all living things seek him according to their ability. His breath empowers each to achieve its own natural end.

The Spirit is the source of holiness, a spiritual light, and he offers his own

light to every mind to help it in its search for truth. By nature the Spirit is beyond the reach of our mind, but we can know him by his goodness. The power of the Spirit fills the whole universe, but he gives himself only to those who are worthy, acting in each according to the measure of his faith.

Simple in himself, the Spirit is manifold in his mighty works. The whole of his being is present to each individual; the whole of his being is present everywhere. Though shared in by many, he remains unchanged; his self giving is no loss to himself. Like the sunshine, which permeates all the atmosphere, spreading over land and sea, and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth his grace in full measure, sufficient for all, and yet is present as though exclusively to everyone who can receive him. To all creatures that share in him he gives a delight limited only by their own nature, not by his ability to give.

The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress. He enlightens those who have been cleansed from every stain of sin and makes them spiritual by communion with himself.

As clear, transparent substances become very bright when sunlight falls on them and shine with a new radiance, so also souls in whom the Spirit, become spiritual themselves and a source of grace for others.

From the Spirit comes foreknowledge of the future, understanding of the mysteries of faith, insight into the hidden meaning of Scripture, and other special gifts. Through the Spirit we become citizens of heaven, we enter into eternal happiness, and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations - we become God.



BONNIE'S RELECTIONS: "Martha, Martha"

(Continued from page 7)

time to reveal his thoughts, give all his attention, to the sisters. Who would not sit still to hear?

"Martha, Martha, you are anxious about many things, but only one is needful." Jesus sees the restless striving for perfection, the insecurity, the burden of responsibility she has bound on her own back.



"It's all up to *me*," she has told herself. It's easy to stew in the pot of self-pity when we operate according to the flesh. The one necessary thing is listening to Jesus, who through his Spirit speaks in our hearts. He reveals what is in us that must be changed. He tells us what we must do this day.

"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." In this intimate setting, we must set aside our lists: our chores, wishes, accom-



plishments; fold our hands, and listen.

I received many comments from viewers who thought deeply about the Martha picture. One was from a pastor. "I have recently retired. I used to be Martha, but now I am Mary."



"THE ONE
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Habemus titulum novum

(Continued from page 6)

spruce trees covering rocky hills and valleys and interspersed were birches and poplars just starting to leaf out. From a distance these light green leaves looked like a minty froth floating among the spruces. Seeing the spruce trees and some animals — bear, moose, groundhog, sandhill cranes, etc brought back a memory of my ordination day.

Joyce and I with our children drove Highway 60 through beautiful Algonquin Park. The Iveys, O'Shaughnessey's, Broomheads, & Swansons made the 12 hour drive from Chapleau to Ottawa via the north side of the Park to be

present for my ordination on June 23, 1990. The people of St. Mary's parish—old friends—gave me a gift and a card. The gift was an oil stock for the *Oleum Infirmorum*—*Oil of the Sick*. This gift has been one of my companions in priestly ministry. The card which I still keep at my desk was a water-colour painted by Bonnie. It too has been a companion over these 20 plus years. Its ministry is simply to sit there and challenge me quietly with the words from the prophet Jeremiah, "I will give you shepherds after my own heart, who will feed you with knowledge and understanding". In 1990, June 22 was

the Feast of the Sacred Heart and the preordination quiet day talks were focused on the Sacred Heart of Jesus and the Heart of the Father. Chosen with no collusion with the Bishop who was presenting the talks, were the words, "I will give you shepherds after my own heart, who will feed you with knowledge and understanding"—quite a challenge to live up to those words however inadequately. St. Mary's, Chapleau, thank you for the gift and the memory.



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&

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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 Provence of the APCK and, with Archbishop Haverland's approval, is strongly supported by him.

PARISHES

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Ottawa, ON
613-829-7271

St. Athanasius
Belleville/Roslin, ON.
613-477-3098

The Resurrection
Walkerville (Windsor), ON
519-255-1703

St. John's,
Parry Sound, ON
705-746-9720

Holy Trinity & St. Jude,
Thunder Bay, ON
807-622-3931

St. Mary's,
Chapleau, ON.
705-864-0909

St. Bride of Kildare
Pitt Meadows, BC.
604-551-4660

St. Columba of Iona,
Halfmoon Bay
(Sunshine Coast), BC.
604-551-4660

St. Mark's
Victoria, BC
250-384-3268

Fr. Robert's Resources

Just recently, I received the gift of a book—*The Orthodox Pastor: A Guide to Pastoral Theology* written by Archbishop John Shahovskoy of San Francisco and sometime Dean of St. Vladimir's Seminary.

When it was published in 1966, Fr. Alexander Schmemmann wrote in the *Foreword* that the Archbishop's writings were needed "For they contain that which we need more than anything else in our confused era: the testimony of a spiritual experience rooted in spiritual reality." I would hazard the guess that not much has changed in that regard during the intervening almost half century.

In the *Foreword* to this new and current edition, Fr. Paul Lazor points out that this book was not selected

for publication "because it was new or 'cutting edge'" but "because it distilled the wisdom and insights of one of the finest pastors and spiritual writers of the Russian emigration."

Archbishop John introduces his topic with three brief chapters—all of the book are brief, for that matter—discussing pastorship—that of the Shepherd. And also evil and good pastorship.

This book is not a complex set of theological writings. It is simple, straightforward, and from the heart of a pastor.

The book is only 117 pages and has 29 chapters meaning an average of 4 pages per chapter—perhaps

a good book for reading at prayer time with some extra time for a reflection.

While this little book was written, unquestionably, for a Russian Orthodox (OCA) readership, theologically, we do share much with the Orthodox so there is, *mutatis mutandis*, much of value for us who retain the Anglican Patrimony. It is worth noting that "us" is not just the clergy. Unquestionably the clergy will find much of value for themselves; others will too and they may receive insights into how they might support their clergy; how they might pray for themselves and for their clergy.

I commend it to you.

The Orthodox Pastor: A Guide to Pastoral Theology; 2nd edition, Archbishop John Shahovskoy; © 2008 St. Vladimir's Seminary Press, Crestwood, NY; pp117; ISBN 978-0-913836-03-3; \$16.00

