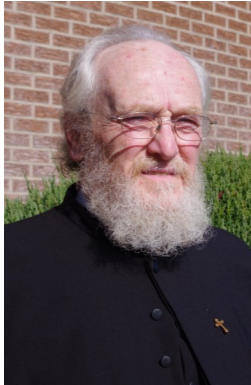


THE TRADITIONAL ANGLICAN NEWS

MAY 15, 2014

VOLUME 2, ISSUE 5

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Alleluia, Christ is Risen; Alleluia!

Greetings; the Lord be with you!

We continue our pilgrimage through Eastertide. One of the Collects—that for this coming Sunday, Easter IV—I always find to be a rather poignant reminder of a number of things. And I'd like to share a bit with you.

One thing that comes to mind when I read that Collect is the very first time that I preached on the propers for Easter IV. It was in 1988 at a liturgy celebrated by the late, beloved, Bishop Alfred Woolcock who just a few months previously had ordained me as a deacon.

On Easter IV, the little congregation of the Good Shepherd in Oshawa was bumped from the facility where it normally held the Sunday service. We were obliged to use a living room in the home of one of the parishioners. A side table served as an altar; the congregation sat on the couch and chairs; a few chairs were brought in from the kitchen. It was a simple ser-

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Deacon Steve Beyer: A Sermon for Whitsunday



DEACON N STEVE BEYER

It is at this time of the Christian year, that we are reminded of God's indwelling Spirit; the Holy Ghost, the third Person in the ever blessed Trinity; and the words of St. Paul as recorded in Chapter 19 verse 2 of the Acts of Apostle's come to mind "Have ye received the Holy Ghost since ye believed?"

St. Paul had travelled to Ephesus and there he found some disciples; he was now an old man, broken in body, and with a grating voice. But he had a strong spirit and an inner power which enabled him to face the whole world with dignity.

It was this power within him that moved him to ask those gathered around him "Have ye received the Holy Ghost since ye believed ?"

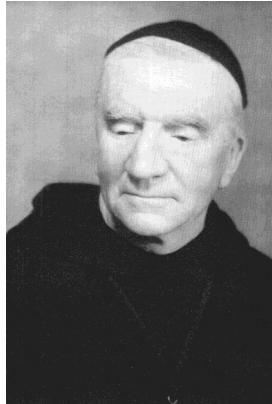
This was about the year 55 A.D. and yet Paul 's question has been asked every day since — the location has changed, the audience has changed, they have worn distinct apparel, communicated in various languages and the questioner is no longer the same - yet St. Paul's words still ring out through the Christian Church with the same powerful challenge: "Have ye received the Holy Ghost since ye believed ?" The most illuminating article of the Creed.

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Fr. Andrew: Four Rogationtide Meditations



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

ADORATION AND
THANKSGIVING
SHOULD BE THE
CHIEF PART OF
OUR PRAYER.

INTERCESSION

'Whatsoever ye shall ask the Father in My Name, He will give it you.'
—S. JOHN xvi. 23

THE real meaning of the prayer of intercession is that we seek in it to put the power of our own wills and the energies of our own affections at God's disposal as a means of blessing for His world. Putting ourselves at His disposal, we implore His efficacious grace for the conversion of souls, for the spread of the holy Faith throughout the world, or for the welfare of our country, our friends, our family—for He would have us come to Him as persons with the individual petition which is the secret of each separate soul. But this petition will never have the character of reminding or instructing Him, but will rather be the soul's confidence in His interest in the personal life, hopes, fears, and yearnings of each individual soul.

As every true act of satisfaction or reparation will always be in union with the everlasting Sacrifice of the Divine Son, so the prayer of petition will seek to unite itself with the intentions of the Sacred Heart, knowing that there is ever proceeding from Jesus our Lord the energy of a perpetual desire that all the human nature which He came to redeem may be wholly responsive to His Father's love and wholly receptive of His Father's blessing, and seeking to unite its own love, its own petition, with the stream of that desire.

ADORATION AND THANKSGIVING

'I will praise the Name of God with a song, and will magnify Him with thanksgiving.'
—PS. lxi. 30

ADORATION and thanksgiving should be the chief part of our prayer. Our relationship to God when we come to pray is the relationship of those who adore Him because He is what He is. As we are filled with joy when we look upon some exquisite scene, so we adore God because of His transcendent and unutterable beauty. We adore Him because He has loved us, because He is Love ; because He has revealed Himself to us in a human life of unspeakable beauty and tenderness ; because when we treated Him worst, He treated us best ; because when we rejected Him, He did not reject us ; because His Holy Spirit is ever healing, restoring, and following us with mercy. We adore His unutterable love and His awful holiness.

Then we add to our worship thanksgiving. We thank Him for what He is in Himself, for what He is always doing. We thank Him for the self-giving which He has revealed in the Incarnation ; for His utter trust in the way of love, re-

Fr. Andrew: Four Rogationtide Meditations

vealed by His death upon the Cross ; for the self-donation that goes on always in the mystery of the Blessed Sacrament. We thank Him for the love which is greater even than the sins of the world, the love which nothing can defeat and which must ultimately prevail. We thank Him that He has asked of us nothing but our love, and that, as we journey along the way He Himself has trodden, He not only leads us by His light but is Himself our companion. We thank Him that, being what He is and knowing what we are, He still loves us and longs to have us with Him for ever.

THE PRAYER OF REPARATION

'Overcome evil with good.'—*Rom. xii. 21*

ONE end of prayer is the end of satisfaction or reparation. If the Eternal Father was conscious in His supreme and infinite knowledge of anger, pride, and selfishness of all kinds in human nature, He was also conscious, when the Eternal Son became incarnate, of love, forgiveness, humility, unselfishness, and perfect beauty in that nature. The outrages hurled against the Creator, as human wills defied and insulted His majesty, were repaired by the perfection of obedience and beauty in the Sacred Humanity of His Son.

Even as our Lord Jesus Christ made one perfect, complete, and sufficient act of satisfaction for the sins of the whole world, so it is for the Church, which is the Body of Christ, and for every soul in the Church that makes up that Body, to be offering satisfaction and reparation ; against anger displaying forgiveness ; against self-indulgence, self-sacrifice; against hate, love ; against doubt, faith ; against fear, courage. This relationship of satisfaction and reparation is a very precious part of prayer. It will be well for us if we let it take the place of criticism ; if, when we hear of unbelief, we do not criticize the unbelief, but rather offer our own faith ; if, when we go to a church where the services are rendered in slovenly fashion, we do not talk about it but offer there our adoring worship, trying to give God our best where it seems to us He is receiving least ; offering Him satisfaction for sin, reparation for all the outrages and wounds of His love, and all that in union with the perfect satisfaction and reparation which is ever being offered to Him by the Sacred Humanity of His dear Son.

SANCTUARY

They serve Him day and night in His temple.'—*Rev.vii. Is*

THE Church of Christ would not have existed through all the ages if, in spite of the many failings of Popes and bishops and priests and people, there had not been certain genuine beauties which were always to be found by those who knocked at the Church's door. Just as in the days of old men could find sanctuary if they entered

OVERCOME EVIL

WITH GOOD.'—

ROM. XII. 21

Fr. Andrew: Four Rogationtide Mediations

the portals of a church, so through the ages the Church has supplied the need of the lonely, the troubled, and those seeking sanctity and vocation.

We have always to remember that the burning words we recite in the Psalter and the Liturgy, though they may sometimes seem almost a mockery on our lips when our vision has grown dim, are the words of the Body of Christ, the Catholic Church of God. It may be that our part of the battle is hard pressed and hard put to it to make any stand at all, yet on before are the songs of saints, and coming on behind are the shouts of the newly baptized. The language we use is the language of the Church ; the vision we follow is the vision that the Church has seen. We have, if we are penitent and do our best, communion with the Ascended Life of our Lord. Being a Catholic does not mean just being part of an ecclesiastical system. It means having communion with the Ascended Life, and belonging to a fellowship of those who have seen the vision and responded to it, and are possessed by the power of that Life, the beauty of which they have seen.

“BEING A CATHOLIC
DOES NOT MEAN
JUST ...”



Deacon Steve Beyer: A Sermon for Whitsunday

(Continued from page 1)

The question is relevant for all of us this Whitsuntide. "Have you experienced that new power of holiness, that tranquillity, happiness and love which the ascended Christ first gave at Pentecost and still freely gives to all believers who will receive it?" This is what St. Paul was really saying.

On his arrival at Ephesus, Paul discovered several people who claimed to have accepted Jesus Christ as their Lord and Saviour and to believe in Him. But he was not altogether convinced that they had been re-born through the power of their conversion.

All professing Christians should ask themselves the same question at this time of Pentecost when the Church would have us remember our Lord's fulfillment of His assurance that He would send the Holy Spirit into the world so that people may be strengthened and enriched by it. We must learn to distinguish between a mental acceptance of Jesus and a heart filled with the Holy Ghost. A person may be guided through the Bible to the teachings of Jesus and believe truly in His way, and yet not have His power as the controlling influence in his life.

When we learn of the early Apostles, there is no doubt that they were converted men, they believed in Jesus and His teachings and accepted the promise of eternal life. St. Peter voiced the mind of the collective company when he said, "*To whom shall we go but Thee, Thou hast the words of eternal life.*"

Christ had called them from their labours with the simple words, "Follow Me",

Deacon Steve Beyer: A Sermon for Whitsunday

and they had left all and followed Him. Yet they had failed to catch His Spirit and to be like Him.

They quarreled among themselves. Luke 9:46 An argument started among the disciples as to which of them would be the greatest.

They turned away needy people: St. Matthew 15:22-23 *A Canaanite woman from that vicinity came to him, crying out, Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession." Jesus did not answer a word. So his disciples came to him and urged him, Send her away, for she keeps crying out after us."*

Understandably the disciples were tired after their journey and were seeking a rest period; but they lacked the better qualities of humankind such as sensitivity and understanding and when their purposes were defeated, they would call down fire from heaven: Luke 9:51-56 *When the days drew near for him to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. But the people did not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?" But he turned and rebuked them.*

When the great trial came and their support would have been of tremendous assistance and solace to our Lord Jesus they forsook Him and fled.

Even after the Resurrection, like so many men of modern times who profess to believe, – often in Church but, for instance, seldom even asking grace at a restaurant – they all too readily consented to accompany St. Peter when he said, "I go fishing." They were disciples of course; but not disciples filled with the Holy Spirit. Therefore the Lord gave them a further promise when he said to them, *"I will pray the Father, and He shall give you another Comforter, that He may be with you for ever."*

It came to them at Pentecost and it truly took possession of them. They were altered men - the Holy Spirit changed their lack of courage into boldness and imbued them with confidence; it drove out selfishness and immoral acts and allowed for moral principles and positive emotions in their lives. It effaced from their memories their other interests and love for physical ease and the material things of life and sent them out as heralds to all the nations over the face of the earth, declaring testimony to their Risen and Ascended Lord and His good news of Redemption. No longer were they simple believers. They were faithful believers filled with the Holy Ghost, living and worshiping in harmony with the Divine Spirit.

We twenty first century disciples may well ask ourselves the question – "Have we really received the Holy Ghost?" Are our lives really influenced as they

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Deacon Steve Beyer: A Sermon for Whitsunday

ought to be by Him? The Holy Spirit is the Lord, the giver of life. It is through Him that we have life and have it more abundantly. We too must have faith in His power. 1 St. Peter 1:15 says, “Like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy, for I am holy.”

The boundless power of the Holy Spirit is able to transform the lives of men. “He maketh all things new,” if only we will abandon ourselves entirely to Him. Accepting Jesus Christ as our Saviour is not enough—when we surrender ourselves to Him then shall we receive the Holy Spirit which will enable us to live the new life in Jesus Christ.

My prayer is that people of all nations may be drawn to know Jesus Christ as their Lord and their Saviour, and that they shall be filled with the power of the Holy Ghost to do God's will. And if you have not yet, for whatever reason, received the gift of the Holy Spirit, I give you if I may, the old Hebrew Benediction: “The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.” And to those who have accepted the gift of Pentecost, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.”



Fr. Robert's Remarks

(Continued from page 1)

vice—a shortened Morning Prayer immediately followed by the Eucharist. A few well known hymns were sung *acapella*. The simple house service was something that by necessity, in different places, and with different people, I have done many times since.

One of Bishop Woolcock's regular comments was, “The Lord's service on the Lord's Day.” He was determined to read Morning Prayer and to offer Holy Eucharist regularly regardless of the circumstances. Perhaps this came from his experience as a wartime chaplain with the Royal Hampshire Regiment with which he saw action in North Africa, Sicily, Monte Cassino in Italy, and elsewhere; perhaps also from his work in Saskatchewan serving native congregations where facilities were limited at the time.

As I said, it was a simple service. As much as I do like and enjoy beautiful ecclesiastical architecture and all the trappings,—smells, bells, nods, and bobs, as they say—I was impressed by that very simplicity and also by the words of the Collect of that Day.

The Collect begins with the reminder and our admission that it is God alone who can make sense of and order “the unruly wills and affections of sinful men.” We pray that we “may love the thing thou commandest and desire that which thou dost promise.” We are to do that for a particular reason. The notion of God's commandments brings to my

“THE BOUNDLESS
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mind the long Psalm 119—long enough that we split it up over three days for the Daily Office.

From a paper on “the great and holy Sabbath” (Holy Saturday) by the late Fr. Alexander Schmemmann, I learned that the Orthodox tradition sees this psalm as

“the purest and fullest expression of love for the Law of God; i.e., for the Divine design of man and his life. The real life, the one man lost through sin, consists in keeping, in fulfilling the Divine Law, that life with God, in God, and for God, for which man was created. In the ways of Thy testimonies, I delight as much as in all riches. . . (v. 14)

I will delight in Thy statutes. . . (v. 16)

And since Christ is the image of the perfect fulfillment of this law, since His whole life had no other "content" but the fulfillment of His Father's will, the Church interprets this psalm as the words of Christ Himself, spoken to His Father from the grave.

Consider how I love Thy precepts! Give me life, according to Thy mercy. . . (v. 159)

The death of Christ is the ultimate proof of His love for the will of God, of His obedience to His Father. It is an act of pure obedience, of full trust in the Father's will; and for the Church it is precisely this obedience to the end, this perfect humility of the Son that constitutes the foundation, the beginning of His victory. The Father desires this death, the Son accepts it, revealing an unconditional faith in the perfection of the Father's will, in the necessity of this sacrifice of the Son by the Father. Psalm 119 is the psalm of that obedience, and therefore the announcement that in obedience the triumph has begun.”

Psalm 119 is a wonderful place to start mediating upon what God commands:

“Thy testimonies are wonderful; therefore doth my soul keep them. When thy word goeth forth, it giveth light and understanding unto the simple. I opened my mouth and drew in my breath; for my delight was in thy commandments. O look thou upon me, and be merciful unto me as thou art wont to do unto those that love thy Name.”
(vv 129-132)

The world around us is such that we are constantly experiencing many changes of all sorts. The prayer book has a number of prayers referring to or alluding to the “sundry and manifold changes of the world” (p. 194), “changes and chances of this

I WILL
DELIGHT IN
THY
STATUTES

Fr. Robert's Remarks

mortal life" (p. 87, 198) or this fleeting world (p. 727)

BE present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord. *Amen.*

A purpose for our coming to love what God commands and desire what he promises is that it helps us to focus on what is essential—that “our hearts may surely there be fixed, where true joys are to be found.”; where we “may repose upon [His] eternal changelessness.”

The experience of that liturgy with Bishop Woolcock and his people gathered before a makeshift altar over a quarter of a century ago was a reminder of that truth. For that moment we lost a beautiful ecclesiastical building in which to worship and still we found ourselves worshipping in a beautiful way, our hearts fixed on God where true joys may be found.

“... WE ‘MAY REPOSE
UPON [HIS]
ETERNAL
CHANGELESSNESS.’
”

The notion of our hearts being fixed can draw our attention to *The Second Collect, for Peace* at Evensong (p. 23) where the prayer is “that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness.” How often in our lives is it that fear that deprives us of rest and quietness? God speaks through the Psalmist: “Be still and know that I am God.”

Our present Collect uses the word “surely”. One dictionary defines “surely” as an archaic word meaning “without danger or risk of injury or loss” or as meaning “securely”. We could think also of the phrase in the Burial Office in the committal of the body to the ground: “in sure and certain hope of the Resurrection to eternal life.”

(An aside—or perhaps even a “mini-rant” on the word archaic. *Archaic* is a six letter word; it is not a four letter one. There are times when it is good to spend some time studying a word and meditating on its implications so as to understand the depth of the meaning behind it particularly if it is noted as *archaic*. The word *archaic* derives from the same Greek word that is translated in St. John 1.1 as *beginning*. An archaic word reflects an earlier usage. It often conveys a sense that we no longer use it for and when we try to translate some of these words into modern usage, we often do not pick up all of the nuances. Etymological dictionaries can be fascinating resources. Prayer Book and Bible commentaries from older generations can be helpful too.)

Let your hearts surely there be fixed where true joys are to be found. “Surely”—confidently, without care or worry. Fixed on God there is no need to fear any loss, danger, or injury. This is not to say that we shall never lose anything or experience danger, or whatever; it is to say that we are safe in the hands of God and that there is no need of

Fr. Robert's Remarks

fear.

This sense of safety and security is not unlike what the phrase in *The Second, Collect for Peace* (2nd Collect) in Morning Prayer (p.11), “surely trusting in thy defence” conveys—a confident, care-free, trust.

We have such a wonderful resource in our Bibles and Prayer Books! We can learn about God; we can learn so much about ourselves—what we are and what by God's grace we may become.

Claude Beaufort Moss in his dogmatic theology text, *The Christian Faith*, commented on “grace” saying, “Grace is the touch of the Holy Ghost, His power working in us.” (p. 325)

Perhaps we always need this reminder of the importance of our relationship not only with the Father and the Son, but also with the Holy Ghost. Most especially should we reflect on this as we approach Whitsuntide.



There are a couple of items I should like to mention in closing.

1.) By now each of our congregations will have received notice that, for its own reasons, St. Mark's parish, Victoria, BC has withdrawn from the Traditional Anglican Church of Canada and has requested admission as a full parish member into the Diocese of the Western States of the Anglican Province of Christ the King. The bishop of the Western States (APCK) is Archbishop James Provence. St. Mark's continues its relationship with Archbishop Provence.

While this seems sad to us, we do wish St. Mark's Parish well. Please continue to pray for St. Mark's, its clergy and people. I trust that they will do the same for us.

2.) As you know, Fr. David Marriott, SSC of the two congregations on the lower BC mainland has been the Director of the *Africa Appeal*. He has done this faithfully for many years and I commend him and his parishes for this faithful work.

It is expected that Fr. David will be attending the upcoming early June Synod of the Diocese of the Holy Trinity in California where Bishop Stephen Scarlett serves as Diocesan Bishop. Bishop Scarlett is also the Director of the Missionary Society of St. Paul which is a US partner in mission. Fr. David's attendance will increase our friendly relations and enable him to discuss deeply issues of mission with our US counterparts. No doubt he will have a report for us in the next month or so.

3.) Registration materials for our October Synod will be sent out on May 30.



‘...WE ARE SAFE
IN THE HANDS OF
GOD AND THAT
THERE IS NO
NEED OF FEAR.

Bonnie's Reflections: The Garment



Mrs. Bonnie Ivey

PRAISE HAS
BEEN CALLED
THE GATE
THROUGH WHICH
THE LORD CAN
ENTER OUR
LIVES.

In Isaiah 61 we read that the Lord will provide comfort for his suffering people:

....”To comfort all who mourn, and to provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a **garment of praise instead of a spirit of despair.**”

This spirit of despair (sometimes translated “heaviness”) represents qualities of anxiety, foreboding, desperation, and fear.

It often brings sleeplessness in those solemn hours between midnight and dawn. In Psalm 77 the writer, possibly King David, writes a lament, in honest language. There is no “keep it together” or “stiff upper lip” in the psalms, just unvarnished human feelings.

The psalmist tells us he cannot close his eyes. He is so anxious he cannot put his troubles into words. “When I think on God, I am in heaviness.” As he looks back on life it seems that things are growing progressively worse. Question after question bursts forth from him: “Will the Lord cast us off forever? And will he be no more entreated? Is his mercy clean gone forever? And is his promise come utterly to an end for evermore? Has he forgotten to be gracious, and has he shut up his loving-kindness in displeasure?”

This sounds suspiciously like the kind of questioning that comes from Satan, as he tries to convince Adam and Eve that God is withholding good things from them. Similarly he tries to bring doubts into the mind of Jesus, in the wilderness. Our spiritual enemy might make use of a sleepless night to attempt to weaken the faith of any one of us.

The psalmist suddenly pulls himself together. He rejects this despairing line of thought. “It is my own infirmity,” he concludes, “but I will remember the years of the right hand of the Most High.” At this point the psalmist wraps himself in the garment of praise.

Praise has been called the gate through which the Lord can enter our lives. We might think of it this way: the faithful servant puts on a garment, a uniform, perhaps, decorated with his master’s coat of arms. He goes to the gate, and swings it open to receive his master, who enters the estate. Praise is something we can do deliberately, like putting on work clothes. There is no waiting for a joyful feeling in order to praise our God. We make a decision, and we follow through, like the psalmist. We can sing, even under our breath, “making melody in our heart”. If we cannot sing, we can recite, or read out loud, words of praise from the scriptures. If we have in our memory a stock of facts about the goodness of God, the Holy Spirit will bring them to the surface of our mind. (“He shall teach you all things,” said Jesus,” and bring all things to your remembrance.”)

“I will remember the works of the Lord,” says the psalmist. “I will think also of all thy works, and meditate upon thy doings. Thy way, O God, is Holy; who is so great a god as our God? Thou art the God that doest wonders.”





From The Parishes



Resurrection, Walker-ville (Windsor) ON

Recently, the Parish of the Resurrection Walkerville, ON donated a set of candlesticks and an altar crucifix to the Traditional Anglican Church of Canada to serve as part of a travelling kit. The crucifix is 21 inches in height.



Some Easter photos from Resurrection parish

Below are some photographs from Resurrection as they celebrated the Glorious Mystery of the Resurrection of our Lord for which the parish is named.

*FROM THE
PARISHES*



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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.

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From the Parishes



**The shrine
just outside the chapel.**



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.

Requests may be left at 705-746-7378

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The Africa Appeal

Donations are tax deductible and may be sent to :

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

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

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