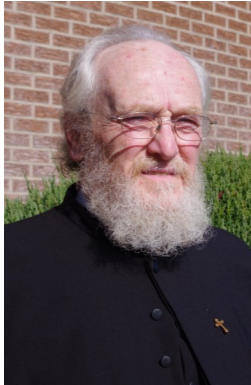


THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2014

VOLUME 2, ISSUE 8

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

The Introit for the Falling Asleep of the Blessed Virgin Mary

A great wonder appeared in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (Rev. 12 1)

O sing unto the Lord a new song: for he hath done marvellous things. (Ps. 98.1.) Glory be. etc.

To-day, August 15th is the annual commemoration of the Falling Asleep of the Blessed Virgin Mary—commonly known as the Assumption. Like the feast of the Transfiguration of our Lord about which Fr. Gibbons speaks in this issue, this feast of the Assumption lies hidden away in our summer season.

It is one of the five festivals of the Blessed Virgin Mary listed in our Prayer Book Calendar. The others are The Purification of Saint Mary the Virgin. (February 2), The Annunciation (March 25), the Nativity of the Blessed Virgin Mary (September 8), and the Conception of the Blessed Virgin Mary (December 8).. Now, lest anyone check me

(Continued on page 9)

Fr. James Gibbons: The Transfiguration of Our Lord



FR. JAMES GIBBONS

And his face did shine as the sun, and his raiment was white as the light. Matt 17:2

The Feast of The Transfiguration of Our Lord has a special meaning to me for it is my birthday. Transfiguration is recorded in three Gospel's, Matthew, Mark and Luke. In it Our Lord takes three Apostles, Peter, James and John. It is interesting that John does not record this event though, he was an eye witness. Though he alludes to it in the first chapter of his gospel.

John 1:4-5

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness

comprehended it not.

These verses talk about Jesus being the light of men and that this light shineth in the darkness. Everything in God's creation pales to the glory of God Almighty, the Father, the Son and the Holy Ghost.

John 1:14

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

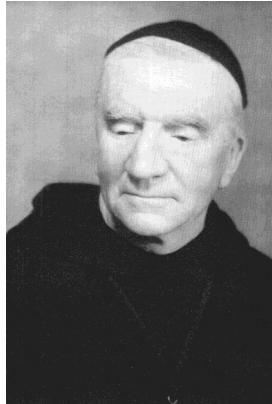
I believe that this verse is John's recollection of being an eye witness to Our Lord's transfiguration, when he believed that he is the Son of God.

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Fr. Andrew: Three Meditations



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

THE ASSUMPTION OF OUR LADY

“There appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”—Rev. xii. 1

AUGUST 15th is the Festival of the Falling Asleep of the Blessed Mother. It is our human way to have many names for, as we have many minds about, facts, so that it is variously called the Assumption or the Falling Asleep or the Repose of the Blessed Virgin. It certainly is a strange thing that no relic of the Blessed Mother has ever been produced. Tradition tells us that her grave was found empty and fragrant with lilies, and all we can say is that that is a very sweet tradition.

“...EVERYTHING
THAT HAS BEEN
ACCOMPLISHED
IN THE HEAD OF
THE CHURCH
SHALL ALSO BE
ACCOMPLISHED
IN HIS
MEMBERS.”

This, however, we can say with bed-rock certainty. Besides her own inherent dignity as the Mother of our Lord, Mary stands for the Church of faithful people. She is the representative of faithful souls. She shines before us as the one who brought her will to a perfect loyalty to the will of God through the union of her will with the will of her Divine Son. We are taught to believe that everything that has been accomplished in the Head of the Church shall also be accomplished in His members. He will come again, and we are told His saints will come again. He has overcome and is seated upon His Father's throne, and also ‘to him that overcometh’ is it granted to sit upon a throne (*Rev. iii. 21*). It is this ultimate triumph of the elect soul that we celebrate as we keep the Festival of the Assumption. Through the grace of God we can really win a real victory. Mary suffered with Him; we should be very faithless if we doubted that she is glorified with Him, and praying for us that we also may know the final fruits of faithfulness.

WEDNESDAY AFTER TRINITY X

THE TREASURE OF THE HEART

“Where your treasure is, there will your heart be also.” S. MATT. Vi. 21

WE should probably have put this saying the other way round, and said that where a man's heart is, there will his treasure be. But the heart is easy to deceive. We may persuade ourselves that our heart is devoted to somebody or something, and then, when certain things are touched, it will be proved that *they* are the real treasure and our heart is *there*. If people give up their religion because some one forgets them or slights them, it is shown that their real treasure is in being thought of and considered, and not in Jesus only.

We have before us the example of One Whose treasure was proved to be in His Fa-

Fr. Andrew: Three Meditations

ther's will. Every earthly treasure was taken from Him, and it was manifest that He counted as His supreme treasure His union with the Father's will. Thus it was proved that that was where His heart was always. This thought is a great help, for it teaches us that the place where our heart is is not shown by feelings of comfort but by that which we would wish to be our treasure, and which we strive, with whatever difficulty, to keep inviolate.

If Jesus is our real treasure, nothing can touch our treasure, and all the sorrow and suffering of life will only prove more truly where our real treasure is, and the great world of reality, which we call heaven, will reveal to us that, whatever life may have robbed us of it never touched the true riches.

S. BARTHOLOMEW'S DAY *

THE MYSTERY OF SUFFERING

'Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the Lord said unto Satan, Behold, he is in thine hand.'—Job ii. 4-6

AT the time when the author of the Book of Job lived, there was an idea that to suffer was to be in God's bad books. This thinker and poet, inspired by the Holy Spirit, wrote a drama in which he represented Job meeting every kind of trial and tribulation and in them all glorifying God. All the suffering of Job becomes a revelation of the steadfastness of faith, proved and justified.

The story of S. Bartholomew is that after the Lord's Ascension he travelled far in the East. S. Gregory of Tours tells us that a certain saint was preaching in India, expecting to find only heathen, but he found Christians there who had a copy of S. Matthew's Gospel, and he was able to trace the teaching of the Gospel to S. Bartholomew, who had been in those parts. In the end the wanderings of the apostle took him to Armenia, where the people were very barbarous, and there he was condemned to be flayed alive. So he answered literally the Satanic challenge of the Book of Job—'skin for skin.' The story of Bartholomew, like the story of Job, tells us that through the fire of pain and suffering a man may still give glory to God.

Suffering is a great mystery, but there are things we could never know without it. If we consider how the apostles preached the Faith, it is not that they were eloquent but that they were utterly sincere men. One of the things necessary to prove their sincerity was their suffering, and so they took suffering to their hearts. Even as the Cross of Christ revealed the love of God in the beauty of suffering, so the suffering of Bartholomew revealed to the heathen the Cross of Christ.

“SUFFERING IS A
GREAT MYSTERY,
BUT THERE ARE
THINGS WE
COULD NEVER
KNOW WITHOUT
IT.”

*August 24th



Fr. James Gibbons: The Transfiguration of Our Lord

The words of Our Lord:

Matthew 5:17-18

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The event recorded in today's Gospel is the fulfilment of this passage of Scripture. In this account we have Moses and Elijah. These two men represent two different offices. Moses the giver of the law, which contained the commandments, the offerings and the sacrifices, some of which look forward to Our Lords death on the cross. Elijah represented the prophets, which foretold of the things which were to come concerning the Nation of Israel and our Lords earthly ministry. Both these men were mighty warriors for the Lord, and were given of God, power over all the elements. Moses against the Egyptians during the exodus, and Elijah over the prophets of Baal, during the reign of Queen Jezebel.

The first lesson for Morning Prayer from Exodus Chapter 34, has some similarities with the Transfiguration. It says that after Moses had been in the presence of the Lord, his face did shine and the people were afraid of him, so he had to cover his face with a vale.

When Moses was reaffirming the law to the people just before his death he prophesied about Our Lords coming.

Deuteronomy 18:15-18

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. and the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

This great fire which brought fear unto the hearts of the Israelites is called the Shekinah glory. This is Hebrew word for the dwelling or the presence of God. It is a symbol of Gods glorious presence seen as a cloud by day and a pillar of fire by night. It filled the tabernacle at its dedication, and the scriptures often refer to God dwelling between the Cherubim of the Ark of the Covenant. This glory also filled Solomon's temple and remained there until its destruction. In today's Gospel, we have this Shekinah Glory, we have the cloud and Our Lord Jesus Christ shining forth as the sun. This Shekinah Glory which he shared with the Father before the creation of the world was overflowing and spilling into his creation. I like the way Charles Wesley puts it in

“...AFTER MOSES
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TO COVER HIS
FACE WITH A
VALE.. “

Fr. James Gibbons: The Transfiguration of Our Lord

the Carol we sing at Christmas “Hark the Herald Angels Sing.” It says, “Veiled in flesh the Godhead see! Hail, the Incarnate Deity!” Both in this prophecy from Moses and in today’s Gospel, God tells us that we are to listen, to what Jesus has to say to us, a prophet of God, as to his human ancestry, a descendant of Abraham, of Isaac and of Jacob, of the tribe of Judah, and of the house of David, Our Lord and Saviour of the whole world. From Moses “Unto him ye shall harken” God the Father from the cloud “Hear ye him.”

Another point that can be made, is that under the law of Moses all sacrifices were to be without blemish. That is to say no flaws, it had to be perfect. Jesus had to be perfect, without blemish, that is to say, without sin. The scriptures bare witness of our Lords sinless nature such as in:

Hebrews 4:15

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

By our Lord’s perfect obedience, he had obtained the goal, which the first man Adam failed.

To redeem man back to God, he had to be equal to the first man Adam before the fall. This is why the Apostle Paul calls Jesus the last Adam and is to become for us a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. Now Christ’s work could not end with him being declared sinless at the transfiguration, for he had to freely offer himself on the cross for our redemption. The Prophet Isaiah speaks of Christ’s crucifixion for our sins this way.

Isaiah 53:6

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

In Luke’s account of the transfiguration, he says, after Jesus and the three Apostles that were with him came down from the mountain that he set his face towards Jerusalem. Jesus from this point on, started his final journey to Jerusalem, knowing that his death upon the cross and his glorious resurrection from the dead, awaited him there.

At this point I would like to shift for a moment to Peter and his statement that he would like to build three tabernacles. One for Our Lord, the other two for Moses and Elijah. Where would we be without Peter, one thing you always know about him is what he is thinking because, it just comes out of his mouth. The problem with building tabernacles at this point in our Lords ministry, is that the transfiguration would have by passed the cross. Jesus would have been declared Lord but not the Saviour.

“VEILED IN
FLESH THE
GODHEAD
SEE! HAIL, THE
INCARNATE
DEITY!”

Fr. James Gibbons: The Transfiguration of Our Lord

Hebrew 9:22

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Faith in Christ's shed blood on the Cross is pinnacle to our salvation it is a gift of God that we have to receive by faith.

Another interesting point is that Moses and Elijah represent two different conditions of the Saints. Moses those who have died and Elijah who did not die, those who are living at Our Lords second advent. Our Lord spoke of this distinction when he raised Lazarus from the dead.

John 11:25-26

I am the resurrection, and the life: he that believeth in me, Though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

THAT WE, BEING
PURIFIED AND
STRENGTHENED
BY THY GRACE,
MAY BE
TRANSFORMED
INTO HIS
LIKENESS FROM
GLORY TO
GLORY; THROUGH
THE SAME THY
SON JESUS
CHRIST OUR
LORD. AMEN.

Here we have the two, those who have died in Christ and those who are living at his return. The Apostle Paul call this a mystery in his first Epistle to the Corinthians Chapter 15. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. This change that is spoken of in this passage is what the transfiguration represents for us Christians on the individual level. As Christ was transfigured, and His appearance changed before his Apostles, so will we all be changed at His second advent whether we are alive to see it or not. When Our Lord ascended into Heaven he went into a cloud, you could say the cloud represents the Shekinah Glory. The Apostles were told by two men dressed in white that Our Lord would return in the same manner. In Matthew 24 Our Lord speaks about his second advent, that he would return in the clouds of heaven with power and great glory. And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

So in closing, the transfiguration shows us that Jesus Christ is God, Lord, King, Prophet, Priest and perfect sacrifice. In reflecting on other Holy Days in the Christian year you can see little bits of the transfiguration in them. At Christmas, the Incarnation, God with us. In the Easter season, Good Friday, the perfect sacrifice, Easter, the glorious resurrection, ascension, Christ ascending into the cloud, Pentecost, as the Shekinah glory descended upon the Apostles as tongues of fire, and Advent, as we look for his glorious coming again. As Christians we have the hope of eternal life and the resurrection of the dead, when this mortal body shall be transformed into an immortal spiritual body. That the words from today's collect shall be fulfilled. That we, being purified and strengthened by thy grace, may be transformed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord. Amen. \



Fr. David Marriott, SSC: A Mission Update



FR. DAVID MARRIOTT, SSC

Our current Africa Appeal dealt with the successful Episcopal visit by Bishop Steven Ayule-Milenge to the Anglican Catholic Church in Cameroon, where the church has grown from one parish and one priest some 4 years ago to now a total of seven parishes with eleven priests and three deacons. This includes the seven new priests and two new deacons ordained by Bishop Steven Ayule-Milenge during his Episcopal visit last June.

On his return home to Congo, Bishop Steven had some good news of his own. He has been studying for his

Doctoral degree with the Atlantic Coast College of the Bible and Theological Seminary, Daytona Beach, Florida, USA., and has now been notified that his “Thesis is accepted as required for the conferring of the PhD degree in Theology”: please join me and many others in congratulating Bishop Steven who, whilst living in a city which has been almost on a war footing for many years, dealing with danger each and every day, has succeeded in achieving his goal in his Doctorate.



THE RT. REV. DOCTOR STEVEN
AYULE-MILENGE

Note that the Fizi and Sebele church building projects still have needs for the completion of these churches, as does Fr. Alphonse in Cameroon, where the Cathedral, in Nsimalen, currently stands about 4 concrete blocks high: so there is a long way to go, and much money to find!

At the same time life can prove risky in Cameroon, especially when travelling: On August 2nd, two priests, Fr Alexandre Toussaint Daikreo & Fr Georges Fabrice Ngono were travelling to Yaoundé on a motorbike, when a large truck traveling round a corner caused them to lose control of the motorbike. The two priests were admitted to hospital, where the charges for X ray and scans mounted steadily. After the costs of the Episcopal visit, many cupboards –including our own, were bare: but the difference in Africa is that you will not be allowed to leave the hospital until your bill has been paid. (Of course, the family still have to arrange to bring you food as they try and raise the money! We have been able to pay some on account, and Fr. Ngono has now been released from hospital: Fr. Daikreo, who was left comatose, is now well on the way to recovery.

Bishop Garang is working hard with the establishment of solid roots in the Diocese of Aweil: the cathedral project being central to that: many have been extremely generous in their support for the Diocese – we in the TACC are looking forward to being numbered amongst their number.



CONGRATULATIONS
DR. STEVEN
ON YOUR DEGREE!

“...LIFE CAN PROVE
RISKY IN
CAMEROON.,
ESPECIALLY WHEN
TRAVELLING”

“BISHOP GARANG IS
WORKING HARD ... “

Bonnie's Reflections: R.S.V.P.



Mrs. Bonnie Ivey

Perhaps you received an invitation to a wedding this summer, with its little pre-stamped R.S.V.P. card to be returned with your acceptance. Or refusal.

The gospels contain many parables told by Jesus. As commonly used by Jewish rabbis, parables are stories told to make a point. Stories hold people's attention, and make them think. Jesus also sometimes fired questions at his audience. In Matthew 22:1 he starts with a common experience, a wedding, but adds unusual details.

“The kingdom of heaven is like a king who prepared a wedding banquet for his son.”

“WE LIKEWISE
WILL BE
CONSOLED BY
GOD, WHO
WILL WIPE
EVERY TEAR
FROM OUR
EYES.”

As in other wedding parables he told, the king's invitation mean little to those he invites. Business affairs take precedence. The king's servants, sent to announce the feast is now ready, are murdered. The king destroys the perpetrators and their city. Here, Jesus is warning the Jewish leaders of the near approach of judgment upon those who continually reject God's sovereignty and love. Hear his frustration in Luke 13:34.35. “Oh Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together as a hen gathers her chicks under her wings, but you were not willing! Look, your house is left to you desolate...”

The parable continues: servants scouring the streets to round up everyone they can find, “both good and bad”, to provide guests for the banquet. They fill the hall. This may be interpreted as God's favour passing from the Jews to the Gentiles. It might also be thought of as contrasting the hollow religion of the self-righteous to the openness of the unchurched. These are the “good” who have never before discovered the One who formed their consciences. These are the “bad” who discover that repentance and forgiveness are keys to open the door of the banqueting hall.

Now comes a surprise. There is a gate-crasher, a man without a wedding garment. Questioned by his host, who addresses him as “Friend”, he gives no answer. He is shut out in a place of punishment and regret. This unprepared intruder has shown disrespect toward the son of the king. He can be seen as representing those who expect to be accepted by God on their own terms. Complacent, self-reliant, disobedient, they see no need to repent and be clothed in God's grace. Jesus is clear in his expectation of us. “If you love me, you will keep my commandments.” (John 14:15)

A wedding party is a wonderful symbol for heaven. The hall is crowded with family and friends, some of whom we have long missed. There are joyful reunions, introductions, stories exchanged. One sees the resemblance, the heritage, that has passed though generations in families. There is consolation for old sorrows. There was an example of such a wedding feast recently in our small town. The marriage united an older couple, each of whom had previously lost a spouse to cancer. The community that had shared in the grief of two families, now was gathered in joy. We likewise will be consoled by God, who will wipe every tear from our eyes. (Rev. 7:17)

“Then the angel said to me “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’” And he added “These are the true words of God.” (Rev. 19:9)



Fr. Robert's Remarks

up on this, I would point out that I am aware that Mary's Purification shares the same feast as The Presentation of the Lord and The Annunciation of the Blessed Virgin Mary is also the feast of the Incarnation. Both have a Christological connection. For a Christian this should make perfect sense. Nothing that we do as Christians is done independently of God.

There are a couple of beautiful Anglican hymns that touch on this feast. They are fully Anglican in the sense that they were written by Anglicans and they are fully Anglican in the sense that the hymn writers of different centuries speak with the same loving and joyful freedom of our holy Mother Mary.

The first of the hymns that I would mention is "Her Virgin eyes saw God incarnate born" the third verse of which Archbishop Haverland posted to his social media site this morning. It can be found as #217 in the English Hymnal (the green hymn book).

Bishop Ken wrote:

Heaven with transcendent joys her entrance graced,
next to his throne her Son his Mother placed;
and here below, now she's of heaven possessed,
all generations are to call her blessed.

Bishop Ken, the great non-juror bishop of the 17th century, wrote this hymn along with many others. Familiar to most of us are "Awake my soul and with the sun" (Book of Common Praise—Blue Hymn Book—#2) and "Glory to thee, my God, this night (#20). Bishop Ken was a man for whom his relationship with God and His saints, especially Mary, was far more important than worldly or ecclesiastical preferment.

The second of the hymns is "Sing of Mary, pure and lowly" by Fr. Roland F. Palmer, SSJE who was well known to some of us. I think specifically of Bonnie Ivey of Chapleau who with her late husband, Fr. William, hosted Fr. Palmer in their home in Chapleau in the mid 1970s when Fr. Palmer was Canon Missioner of the Diocese of Algoma and in that capacity mentored young clergy and also made sure that their wives were handling the stresses of the rectory life. Fr. Palmer was one of the principal figures in the revision of our 1962 Prayer Book and later was at the Congress of St. Louis and became one of the early members of the Anglican Catholic Church of Canada. His ashes are interred under the altar of St. John the Evangelist Church in Victoria. St. Bartholomew's Day, August 24th is the twenty-ninth anniversary of Fr. Palmer's death.

Fr. Palmer wrote the five verses of "Sing of Mary" for the 1938 Book of Common Praise where it is number 807. It is modelled, in part, on the Rosary and was written because there was nothing suitable nor long enough to serve as a processional hymn on the Marian festivals.

"... AND HERE

BELOW, NOW

SHE'S OF HEAVEN

POSSESSED,

ALL GENERATIONS

ARE TO CALL HER

BLESSED."

Fr. Robert's Remark's

Particularly relevant to today are the words of the third and fourth verses.

Fr. Palmer like Bishop Ken did not always have an easy time of things. From anything of his that I have read or anecdotes I have heard, he, like Bishop Ken, appears to have been a man for whom his relationship with God and His saints, especially Mary, was far more important than worldly or ecclesiastical preferment.

Today as we commemorate the Falling asleep of the Blessed Virgin Mary, I think also of the words of Symeon to Mary in St. Luke 2, 34-35 when she and Joseph presented Jesus at the Temple:

“SHE SHINES
BEFORE US AS
THE ONE WHO
BROUGHT HER
WILL TO A
PERFECT
LOYALTY TO THE
WILL OF GOD
THROUGH THE
UNION OF HER
WILL WITH THE
WILL OF HER
DIVINE SON.”

“And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Even now Mary, the Queen Mother, no doubt, still remembers vividly the piercing of her soul. The “Glorious Mother, now rewarded”—to use Fr. Palmer’s words—suffered with Jesus.

3 Sing of Mary, sing of JESUS,
Holy Mother's holier son.
From his throne in heaven he sees us,
Thither calls us every one,
Where he welcomes home his Mother
To a place at his right hand,
There his faithful servants gather,
There the crowned victors stand.

4 Joyful Mother, full of gladness,
In thine arms thy LORD was borne.
Mournful Mother, full of sadness,
All thy heart with pain was torn.
Glorious Mother, now rewarded
With a crown at JESUS' hand,
Age to age thy name recorded
Shall be blest in every land.

Some of us use the *Angelus*—the memorial of the Incarnation of Jesus; some the Rosary—the meditation on the life of Jesus. In both is the prayer “Holy Mary, Mother of God; pray for us sinners now and at the hour of our death.”

I would have no doubt that in her “place at his right hand” she does pray for us to her “holier son.”

In preparing this issue of the newsletter, I was struck by a line in the brief Assumption tide meditation by Fr. Andrew (p. 2). Fr. Andrew wrote, “She shines before us as the one who brought her will to a perfect loyalty to the will of God through the union of her will with the will of her Divine Son. We are taught to believe that everything that has been accomplished in the Head of the Church shall also be accomplished in His members.” What was accomplished in the Head? Suffering

I don’t know about you, but this seems more than a little ominous to me in light of happenings in the news over this year so far—Ukraine, Egypt, Syria, Gaza, Iraq, just to

Fr. Robert's Remark's

mention a few places.

Thomas Kempis tells us in his *Imitation of Christ* (Book 2, Ch 1, §5): “Suffer with Christ and for Christ if thou desire to reign with Christ.” Kempis drew this wisdom, no doubt from his own experience, but also from 2 Timothy 2 which includes the verse: “Suffer with Christ and for Christ if thou wouldest reign with Christ.”

More than once, we have heard from Fr. Peter Jardine about the *Voice of the Martyrs* and the Persecuted Church. Words that I have quoted before and cannot shake from my consciousness are the words Fr. Peter shared with us of a young, burned, India woman from Orissa who spoke to this effect, “Do not pray for us that the persecution will end, pray for us that we have the strength to go through it; and we shall pray that you undergo some persecution.”

Generally speaking, we are inclined to think ourselves fortunate that we are not undergoing overt persecution. Are we deceiving ourselves? Shall we avoid suffering for Christ? Thomas Kempis and St. Paul seem to think it inevitable that we must.

One watches in awe as Canon Andrew White, the Vicar of Baghdad and his people live out their lives. St. George's parish—the only Anglican parish in Baghdad was a parish of over 4000 people of whom 1400 have been killed in recent times. Adults have been martyred for their faith. Children have been slaughtered for their faith. They chose Christ over conversion to a different god which would have been apostasy. They chose Christ over submission to the state of dhimmitude.

Fr. Andrew has been in Baghdad for about 11 years. His people are dying—people to whom he has ministered; people he prepared for marriage; children he baptised and prepared for Confirmation.

These people appear to be exercising what might be said to be “heroic virtue.” Are we? It would seem to me that what is happening in the Middle East should be taken as a clarion call for us to work on our own personal conversion, to work at our relationship with God and to be prepared to give a defence for our faith. When our time is up, shall we be described as blessed Mary was by Fr. Andrew, SDC: “She shines before us as the one who brought her will to a perfect loyalty to the will of God through the union of her will with the will of her Divine Son.” It is a challenge to us.

We frequently pray the Lord's Prayer. Each time we do, we pray “Hallowed be thy Name.” It is worth remembering that objectively speaking, God's Name cannot be hallowed (made holy) any more than it already is. The implication is that we must hallow God's Name in our own lives “for it is written: ‘Be holy, because I am holy’” 1 Peter 1.16. Similarly, we shall not receive forgiveness if we do not forgive.

*GLOBAL DAY OF
PRAYER FOR
IRAQ:
SUNDAY AUGUST
17TH.*

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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.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization #84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.

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604-551-4660
St. Columba of Iona,
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(Sunshine Coast), BC.
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Fr. Robert's Remark's

There is a rising call for a Global Day of Prayer for Iraq this Sunday, August 17, Trinity IX. I commend this to you. Our persecuted brethren deserve no less.

By the time that some of you will have seen this, Sunday will have passed. This is, however, no reason not to pray for Iraq when you are able.

No too far from Iraq is Armenia. Armenia is where St. Bartholomew was martyred. (Bishop Robert Mercer mentioned that he had a woolen prayer rope which had been placed on St. Bartholomew's tomb in Armenia.)

Armenia is a country that has had some bad times. Perhaps, St. Bartholomew's Day, August 24th would also be a good time to pray for the whole of the Middle East and the Balkan area.

'Til next month. God Bless!



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

Newsletters 4 U

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

Newsletter@TraditionalAnglican.ca

The Africa Appeal

Donations are tax deductible and may be sent to :

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