

# THE TRADITIONAL ANGLICAN NEWS

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## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

*Alleluia. Christ hath ascended into heaven: O come, let us worship, Alleluia.*

Ascensiontide Invitatory Antiphon for the Venite

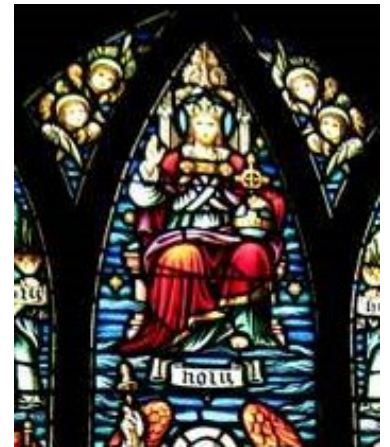
*Alleluia. God hath sent forth the Spirit of His Son: O come, let us worship. Alleluia*

Whitsuntide Invitatory Antiphon for the Venite

Today we celebrate the Ascension of our Lord Jesus Christ into heaven.

When I was a teenager I attended an Anglican Church whose name was The Ascension. I sang in the choir and had many occasions to look at the window over the altar. There is a detail from that stained glass is on the right. Jesus is seated, enthroned with a orb in his left hand and his right hand raised in blessing. I have always found it a comfort to know, reflecting on that image, that our Lord is in charge of things and that he blesses us continually.

We have the Feast of Christ the King at the end of October. I re-



(Continued on page 13)

## Fr. Clem Ings: Corpus Christi

For a better understanding of what the Eucharist should mean to the faithful, I wish to present some thoughts on the subject divided into 3 sections:

1. The Eucharist as a link joining the Old Covenant to the New Covenant.
2. The Eucharist as fulfilment of the word (in its Greek form) "anamnesis" used by Christ as He instituted the Eucharist at the 'Last Supper'.
3. What the Eucharist should mean to the faithful.

### SECTION 1.

In St. Matthew 5:17 Jesus is quoted as saying "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them." RSV

The sacrificial system in Our Lord's day was consolidated in what we call the Intertestamental Period, and consisted of the daily morning and evening sacrifices offered by the Priesthood of the Temple and the ordinary animal sacrifices, of which there were four types, offered mostly by laymen (women had no part in the system) who were in good standing with the community and had the money to purchase the sacrificial victim, if not owned by the offeror.

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## *Fr. Clem Ings: Corpus Christi*

Regular sacrifices:

Peace Offering - Expression of fellowship with God;

Burnt Offering - expression of self-surrender and self-dedication;

Trespass or Guilt Offering - expression of recompense for wrongdoing;

Sin Offering - expression of atonement for sin;

There were also 2 corporate offerings - Passover - a take-off on the Peace Offering, and the Day of Atonement, a take-off on the Sin Offering.

It had been the custom in latter Judaism that sheep and goats be examined at birth and those few found to be without blemish, were set apart to be raised separately for the purpose of sacrifice by the owner or bought for sacrifice by an offeror.

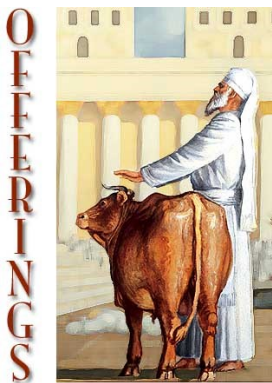
Each of the 4 types of sacrifice had 5 actions, the first 3 of which were the same in all 4 types:-

Action

1. Presentation of a sacrificial animal without blemish by the offeror at the Temple's killing ground;
2. the offeror identifies himself with the victim by the laying on of hands as a sign that the victim is actually a substitute for himself;
3. The offeror holds the animal with one arm with his hand holding up the head, while with the other hand he cuts its throat over a bowl in which he collects its blood. The Jews were firm in the belief that what was filling the bowl was actually the life of the animal because the blood was its life and the bowl of 'life' was a substitute for the offeror's own life;
4. At this stage a Priest from the group called in Greek "ieri" comes on the scene, collects the bowl of blood "life" and takes it to the Temple to be offered on the altar appropriate to the type of sacrifice being offered. Depending on that type, the blood could be rubbed on the horns of the altar, or the blood could be sprinkled on the altar, or some blood poured on the altar and the rest thrown against its base, or all of the blood could be dashed against the base of the altar.
5. distribution of the carcass:

In the Peace Offering the "rack of lamb" was waved toward heaven and if God did not take it, then it went to the Priest with one hind quarter. The rest of the animal went to the offeror for a meal of thanksgiving for him, his family, and friends, and if really devout, he invited a few of the homeless or beggars to the meal.

For the burnt offering the carcass was cut up into small pieces and burnt on the



## *Fr. Clem Ings: Corpus Christi*

outdoor altar containing the perpetual fire.

For a trespass or sin offering, the carcass went to the Priests.

Looked at from the perspective of the sacrificial system in the Law of God, the Sacrifice of Jesus can be compared as follows:

His leaving the Upper Room and walking to the garden is the beginning of His journey to the killing ground.

His agony in the garden identifies Himself as sacrificial victim.

His trials end in His being taken by Roman Soldiers to their killing ground outside the walls of Jerusalem where non-Roman citizens suffered the usual death by crucifixion. You will remember that in the martyrdom of SS Peter and Paul—Peter the non-citizen was crucified and Paul, the citizen, was beheaded.

In Hebrews 13 the sacrifice of the Day of Atonement is applied to the Sacrifice of Jesus. Heb. 13:11 “For the bodies of those animals whose blood is brought into the sanctuary by the High Priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood.”

Hopefully you have reached the conclusion that never, ever, was the sacrificial victim slain on the altar. The Sacrifice of Jesus represents completion of the purposes of the sacrificial system in the Old Covenant.

### SECTION 2.

On the third day Jesus rose from the dead and spent the time until His Ascension preparing the way for the establishment of His Body on earth, the Church.

The New Covenant is not a reversal, but a fulfilment of the Old Covenant. There is a true line of continuity between the two Covenants, and the same truth presented perfectly and fully in the New Covenant, is already present, or at least foreshadowed in the Old Covenant. And indeed, the Christian fulfilment takes us back to the crude original starting point in that God himself on our behalf, gives His Only-Begotten Son in human flesh to the horrors of a violent form of physical death of the victim in a sacrifice, and the man, Jesus Christ, setting forth the perfect pattern of sacrifice, offered not another life, but Himself. Self-sacrifice is the only perfect sacrifice.

Hebrews 9:11 - "But when Christ appeared as a high priest of the good things to come, then through the greater and more perfect tent, (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats or calves but His own blood, thus securing an eternal redemption."

The means whereby we join ourselves to the Sacrifice of Jesus were instituted at the Last Supper when Jesus issued the instructions "do this in memory of me", or

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in the Greek version "anamnesis". And that word may be theologically defined as the ceremonial re-presentation of a salutary event of the past, in order that the event may lay hold on the situation of the celebrant.

SECTION 3

Baptism makes us members of the Body of Christ and Baptism is the foundation of the Christian life. Baptism is what the Prayer Book calls a new birth, and birth is only the beginning of life in the world. Baptism is the entryway into the supernatural in Christ whose consummation is the Beatific Vision.

Incorporation into Christ is the basis of the Christian Church, where, as St. Paul writes we are collectively His Body. "We who are many are one body in Christ, and severally members one of another." Rom:12.5

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St. Cyril who became Bishop of Jerusalem in 350 AD taught that our Eucharistic union with Christ renders us (κοινωνοὶ /koinōnoi) community, i.e. communioned in and with God, and he called the communioned Christian 'christopheros' christophers, ones who bear Christ our God—God-bearers.

In the worship of both east and west there is a certain sense of timelessness and in the view of the early Church the reason for existing of both the Church and the Eucharist not being an expression of the Church's unity, but its cause.

The Eucharistic presence of Christ is sacramentally a sign of a different type from His presence on earth or from His presence in heaven, but entirely real. He is present under the forms of His death, His Body broken, His Blood poured out, but it is the living Christ who comes to us in the Sacrament.

Anglicans seem to tend toward parochialism, but in the Eucharist there is one and only one offering to be made by the people of God. It is an eternal offering and when we gather as the Body of Christ with what St. Peter calls the Royal Priesthood (the Greek word is "ieri" which was featured in Part 1) we become one with all Christians on earth who are offering the Sacrifice of the Mass together with its eternal offering in heaven, as stated in Hebrews.



Acknowledgements

- ◆ S.C. Gaybord - commentary on Leviticus and Hebrews in Bishop Gore's 1924 Bible Commentary.
- ◆ Dom Gregory Dix, OSB – an Anglican Benedictine
- ◆ Dr. Eric L. Mascall - my favorite Anglican theologian of the 20th century.
- ◆ And with fond memories of Blessed Sacrament Processions both in Church and in the Streets in NYC, Montreal, London, Eng. and Walsingham.



## *Fr. David Marriott, SSC: A Backgrounder for the Africa Appeal*



**Fr. David Marriott, SSC**  
**Director: Africa Appeal**

This past week or so, we had a visitor from South Africa at the parish, and at lunch, he spoke to us of the xenophobia which has broken out amongst some of his countrymen, directed against others who have arrived more recently. This week, another parishioner returned from that country after a 2 or 3 week stay, with news of increased security and regular power blackouts. And all of this happens as we watch the Italian coastguard and others saving the lives of those who make an attempt to cross what can be very rough seas, sailing in inadequate vessels from which so many drown.

So is Africa a 'lost cause'? Why are so many trying to flee? Where do they come from?

If we look at the situation from an African perspective, there are major differences between the governance of each nation: and these differences are themselves transitory: the bad become good, and the good become bad! As an example, where in colonial times, what is now Zimbabwe was the wealthier of the two 'Rhodesias', and its neighbour, now known as Zambia, was the poor relative. But we can see that after independence in 1964, the country spent time as a single party socialist state, with poor economic results, whilst Zimbabwe, having declared unilateral independence, suffered isolation and sanctions through to 1979, when the government of Robert Mugabe took power: which remains to this day. In this period, the colonial economic advantage enjoyed by the south, Zimbabwe, was dissipated, and as the regime of Mugabe took hold, the decline accelerated. Once the experiment with socialism was ended in Zambia, and new governance took over, there was a resurgence of the economy in Zambia, which has been a far more stable country with extensive mining investments from overseas, thus providing a secure environment for the citizens, and for the overseas investor.

The problem is that to the north of Zambia is Congo (DRC): the east of Congo has been, in many areas, under the control of illegal militia armies, especially in those regions bordering Zambia. And to the south, in Zimbabwe, there has been economic chaos. So if you have no work and no hope in Zimbabwe, what might you try to do? Or if you have been driven from your village in Congo by the militias, the 'Iterahamwe', what might you try to do? And so you get the seeds sown of xenophobia, which in recent weeks has taken strong hold in South Africa.

Our visitor described it like this: 'People were trying to escape terrible situations in their homeland: Nigerians fleeing Islamic terror, Malians fleeing the same, Eritreans fleeing forced conscription in the army, Congolese & Somalis fleeing continual violence. When they arrive, many of these people have a strong work ethic, and a drive to make this move succeed for their families. Often their way forward means that they might open a

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little shop, perhaps in the front room of the house, selling everyday essentials such as flour or sugar or tea in small quantities which the people around them can afford. But as these little ‘micro-businesses’ prosper, the success breeds jealousy amongst those who have not seen the opportunity before them: the folk who have lived in the neighbourhood all their lives. And that jealousy can be whipped up by a nationalistic fervour so that it becomes a ‘good idea’ to ‘cleanse’ your neighbourhood of this ‘pollution’!

The victims of abuse in their homelands become victims again: but where can they go? In the regions further north, the journey to Libya and the Mediterranean looks a bit shorter, so for a fee paid to people smugglers, you are given a route to follow and contacts to make: but perhaps you didn’t know that you might be held captive, well away from any prying eyes, until your family wherever manages to pay the fees demanded for your onward journey! What happens to those where the fee isn’t paid? What happens to those where the fee is paid might involve being placed in the locked hold of a small fishing boat, unable to see outside or know what is happening, praying perhaps that the Italian coastguard will be there in time, before you sink to the depths of the sea....

That is the situation in many parts of the continent: a country could be an ‘exporter’ of refugees, or an ‘importer’ and in a few cases, a country can be both, especially where the very boundaries of the country were established by European rulers, without regard for historic alliances and treaties, as the local inhabitants were not consulted!

It is through such consultation that we can ascertain the way ahead: a consultation between equals, both of whom have the same goals: the improvement of life and governance for the people of the place under consideration. And, due to the lack of capital available to each nation, it is often that the consultations must be accompanied by financial support, to enable the local partner to ‘kick-start’ projects in education and health, so that the children of each village, town and city might see the potential for their own place, with no need for them to leave, because their own place is, after all, home!

Our ‘partner’ in Congo (DRC) is Bishop Steven Ayule-Milenge. Toward the end of the Mobutu government in what was then known as Zaire, the then Fr. Steven, studying in Kampala, Uganda, was given information that he was going to be arrested by the secret police. So he had to flee: and it was in South Africa that he was received into the church by Bishop Rhodes (TAC), and started a new parish amongst the many Congolese who had left their homeland. As the situation improved with a change of government, Fr. Steven returned to Congo where he dedicates his efforts to making sure that his flock is able to live well and prosper in safety in their own part of the world: and to me, that is a good reason for me to support his work, as well as that being carried out by Bishop Wilson Garang in South Sudan and Fr. Alphonse Ndutiye in Cameroon, as well as the ACC churches in Rwanda, Kenya and South Africa.



## Bonnie's Reflections: *The Promise of the Father*



MRS. BONNIE IVEY

My grandmother spent weeks in Minneapolis caring for her widowed sister Jean in her final illness. After clearing up the estate and emptying the house, she came home. She shook her head in amazement as she told me what she had found in Jean's basement. "Their wedding presents had been there on a shelf more than forty years, *untouched*, still in their boxes. Beautiful things! Linens, china, silver... Jean thought they were too good to be used. She and Archie never had any joy from those lovely gifts."

How would the givers of those gifts feel if they knew that their presents, chosen with care and given with love, were put on a shelf and forgotten? In this season of Pentecost, let us ask ourselves this: are we guilty of leaving the Holy Spirit on the shelf?

Jesus told his disciples he would not leave them as orphans when he ascended to heaven. He would send to them "**the promise of the Father**", another Counselor, who would remind them of all he had taught. They were to wait in Jerusalem until they were baptized with the Holy Spirit. "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8) Acts chapter 2 describes the coming of the Spirit, and the remarkable effects on those who received him. Peter for example, who lied to save his skin, denying he knew Jesus after his master's arrest, now stands and addresses a crowd of thousands. "'God has made this Jesus, whom you crucified, both Lord and Christ.' When the people heard this, they were cut to the heart..." (Acts 2:36, 37) Three thousand people repented and were baptized that day. Many wonderful signs (miracles of healing) were done by the disciples in the following days. Above all, they had become bold in their willingness to tell people about the Kingdom of God. Their lives showed they had been changed by the Holy Spirit's power.

The word used in these scriptures for "power" is the Greek word **dunamis**, denoting both *strength and ability* to do something. We derive our words dynamic and dynamite from it. The epistles are instruction manuals for putting this power to work in our lives. It is the intention of both the Father and Son that we **receive** the Holy Spirit. When we receive someone, we welcome them and bring them into our home. When we receive a gift, we should open it and use it, with thanks. At Confirmation we ask for the gift of the Holy Spirit. Did we experience a change in our lives after Confirmation? Did we find it easier to pray and understand the Bible, or to keep our words and thoughts under control? Did we become more aware of God's love and leading in our lives?

Perhaps not. Perhaps our Confirmation was, to us, a mere ceremony, soon forgotten. We may have had poor teaching about the role of the Holy Spirit, and our need for him, and so expected nothing. Or we may have barred his way into our life, locking our heart's door with envy, anger, resentment or unforgiveness. We might have been

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### *Bonnie's Reflections: The Promise of the Father*

afraid of giving up control over our lives. We might even have received him, but let our selves be led away by other interests, banishing the Holy Spirit to the basement like a shabby old Christmas decoration. But it is never too late to begin again to call upon the Spirit of God.

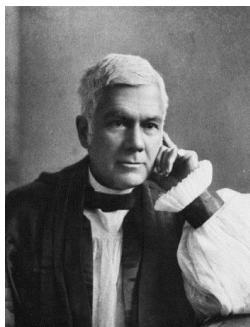
These are hard days for the Church, and will inevitably become harder. We need the power of the Holy Spirit more than ever. In the Collect for Christmas Day we pray that we would "daily be renewed by thy Holy Spirit." At Confirmation the prayer made for us was that we would "ever daily increase in thy Holy Spirit, more and more". Our encounter with the Holy Spirit is not meant to be a singular event, but a process, and a relationship.

**"The promise is for you and your children, and for all who are far off – for all whom the Lord our God shall call." (Acts 2:39)**



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



W. WALSHAM HOW, DD  
1823-1897

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

#### SATURDAY MORNING.

It will suffice to add to your Morning Prayer one or both of the following Prayers :—

O Lord, our God, the Bread of heaven, and the Life of the world, I have sinned against heaven and before Thee, and am not worthy to share in the heavenly Food of Thy most holy Feast. But do

Thou, of Thy Divine goodness, grant me so to eat Thy Flesh and to drink Thy Blood that I may obtain remission of sins and eternal life ; through Thine own perfect merits, who with the Father and the Holy Spirit art One God for ever and ever. Amen.

O LORD GOD, behold I am about to draw nigh to Thy Divine and heavenly Sacrament. Cast me not out, though I be defiled by a multitude of sins. I lift up my voice to Thee, not as being worthy to approach Thee, but looking only to Thy great goodness. O God, be merciful to me a sinner ! I have sinned against heaven and before Thee, and am not worthy to look upon Thy holy and spiritual Table where Thine only-begotten Son Jesus Christ is, in a figure, set forth as a Sacrifice for me, a sinner stained with every defilement. O God, help me to draw near with faith, that I may receive all the benefits of that holy Sacrifice ; through the same Thy Son Jesus Christ our Lord. Amen.

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

After your Morning Prayer say these three verses from the 24th Psalm, and try to think of them sometimes during the day :—

"Who shall ascend into the hill of the Lord or who shall rise up in His holy place ?

"Even he that hath clean hands, and a pure heart, and that hath not lift up his mind into vanity, nor sworn to deceive his neighbour.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

SATURDAY NIGHT.

It is well to recall once again the remembrance of the sins you have already confessed, and to use to-night one of the Confessions given for Friday on pages 17 and 18, not as doubting God's forgiveness, but to deepen in yourself the sense of sin.

You may then add to your Evening Prayer one or both of the following Prayers :—

O LORD JESU CHRIST, who wast " crucified, dead, and buried," for us, teach us continually to crucify the flesh with the affections and lusts thereof, that we may die unto sin, and that all our corrupt affections may be buried in Thy grave. 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, and rejoice in the presence of Thee our risen Lord, who with the Father and the Holy Spirit art One God for evermore. Amen.

O LORD, I desire and long for the Bread of God, which is the Flesh of Christ. I desire and long for the Wine of heaven, which is His precious Blood. Oh, give me a deeper longing for this heavenly Food, and satisfy my soul with Thy goodness ; through the same my Saviour Jesus Christ. Amen.

PSALM 116. 11, 12, 14-16.

What reward shall I give unto the Lord for all the benefits that He hath done unto me

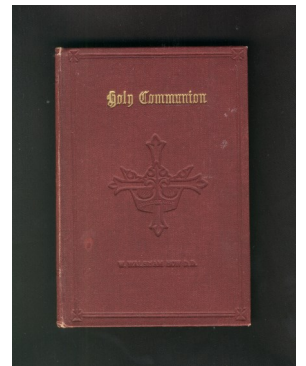
I will receive the cup of salvation, and call upon the Name of the Lord.

Behold, O Lord, how that I am Thy servant ; I am Thy servant, and the son of Thine handmaid ; Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all His people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, etc.



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

HYMN II.

JESU, Thou joy of loving hearts !  
Thou Fount of life, Thou Light of men!  
From the best bliss that earth imparts  
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;  
Thou savest those that on Thee call;  
To them that seek Thee Thou art good;  
To them that find Thee, all in all !

We taste Thee, O Thou living Bread,  
And long to feast upon Thee still ;  
We drink of Thee, the Fountain-head,  
And thirst our souls from Thee to fill.  
Our restless spirits yearn for Thee,  
Where'er our changeful lot is cast;  
Glad when Thy gracious smile we see,  
Blest when our faith can hold Thee fast.

O Jesu, ever with us stay ;  
Make all our moments calm and bright;  
Chase the dark night of sin away ;  
Shed o'er the world Thy holy light. Amen.

Ray Palmer.

SUNDAY MORNING.

The following may be added to your Morning Prayer :-

O LORD, our God, the Bread of heaven and the Life of the world, I have sinned against heaven and before Thee, and am not worthy to share in the heavenly Food of Thy most holy Feast. But do Thou, of Thy Divine goodness, grant me so to eat Thy Flesh and to drink Thy Blood that I may obtain remission of sins and eternal life ; through Thine own perfect merits, who with the Father and the Holy Spirit art One God for ever and ever. Amen.

O HEAVENLY FATHER, I am about to draw near this day to the most Holy Sacrament of the Body and Blood of Thy dear Son. Have mercy upon me ; have mercy upon me, for I am most unworthy. I deserve only to be cast out of Thy sight as unclean. But, O my God, look not upon my sin, but look upon the Face of Thine Anointed. Thy dear Son hath died that we may have access with boldness unto Thee. Therefore I come. Oh, may

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

I so eat and drink that I may be partaker of the Body and Blood of Christ to the strengthening and refreshing of my soul, and may be one with Him through the power of the Holy Spirit. Hear me, and accept me, O most merciful Father, for the sake of the same my crucified Saviour. Amen

"Create in me a clean heart, O God ; and renew a right spirit within me." *Ps. li. 10.*

"Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. Mysoul is athirst for God, yea, even for the living God! When shall I come to appear before the presence of God " *Ps. xlii. 1, 2.*

O Lord, I desire and long for the Bread of God, which is the Flesh of Christ. I desire and long for the Wine of heaven, which is His precious Blood. O give me a deeper longing for this heavenly Food, and satisfy my soul with Thy goodness; through the same my Saviour Jesus Christ. Amen.

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. Offer up little mental prayers from time to time before you reach the Church, such as these :—

"Thou art my succour : haste Thee to help me."

"Lord, I am not worthy that Thou shouldest come under my roof."

"Thy face, Lord, will I seek."

"I will wash my hands in innocency, and so will I go unto Thine altar."

"Jesu, my Lord, I Thee adore ;

Oh, make me love Thee more and more."

In order to come with a heart free from distractions, it is helpful, when possible, to attend an early Communion. This was the custom with Christians from very early times. We know that, quite at the beginning, there were some very sad scandals at the feasts at which the Lord's Supper was celebrated (see 1 Cor. xi. 17-22), and it is probable that, in consequence of this, it was found wise to order that the Sacrament should always be celebrated in the morning. Neither the Bible, nor the Church, lays down any rule about receiving the Holy Communion fasting, but whatever helps us to be reverent and devout in receiving it is good. We all like to say our private prayers the first thing, before all the little cares and distractions of the day come in and claim our thoughts and attention. So too we should be thankful that this most blessed and holy Service should be, when possible, the first great act of the opening day, and that the first food of the opening day should be that of this Sacred Feast. Yet no one's conscience should be troubled, if it be found needful to take some sustenance first. We cannot do better than quote the words of Samuel Wilberforce, Bishop of Winchester, in his last charge :—

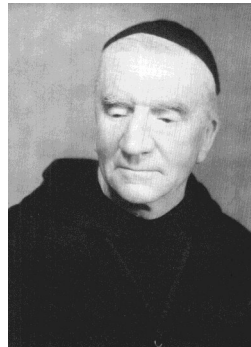
O GIVE ME A DEEPER  
LONGING FOR THIS  
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## *Bishop William Walsham How, D.D.: Holy Communion*

"Come to early Communion as giving the first of the day, the freshness of the spirit, the unbrokenness of the heart, to that great Service. But if you cannot come in the early morning, have no scruple about taking ordinary food before you communicate."



## *Fr. Andrew: A Meditations for Trinity Sunday*



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

"They rest not day and night, saying, Holy, holy, holy, Lord God Almighty"—Rev. iv. 8

Our Lord said, "I am the Way." He did not say, I am the End.' He came not primarily to draw us to Himself, but first to offer to the Father the oblation of a perfectly loyal will, and then through His own oblation of Himself to make a way for us to come to the Father too. To that end He founded His Church. Our devotion is not to be a unitarian devotion to God the Son. Our devotion is to the Blessed Trinity. The Holy Spirit reveals the Son, the Son reveals the Father.

A great deal of weakness in our spiritual life is due to an unconscious Unitarianism. There are three kinds of Unitarians.

There is the definite Unitarian, who believes in a God Who is not a unity but a unit, One Person in One God. It is difficult to see how, if God had no relationships in Himself, He could have become conscious of His own existence. If He had no relationships within Him and was prior to all things, it is hard to think how He could love if He had no person to love, how He could be really holy if He had no kind of contact to express His holiness. Then there are unconscious Unitarians, who worship gentle Jesus' only and have lost sight of the Father and the Holy Spirit. Again, there is a kind of Quaker Unitarian, to whom God is a spiritual force, and who has lost sight of the Father and the Son. We want to be delivered from believing in a distant Deity, or a sweet sentimental man, or a vague Force. We want to believe in the majesty of the all-holy Trinity—Father, Son, and Holy Spirit, three Persons in one God.



Have I told you about our new Golden Retriever pup, yet? His name is "Barley". In this picture he is nine weeks old. He joined us on May 1 at 8 weeks old. Hmmm; there is a possibly a chance that I might be inclined to mention him again from time to time. —RSHM+

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## Fr. Robert's Remarks

member being told by a priest back then that, strictly speaking, we did not need that feast because we already had the Feast of the Ascension commemorating the Ascension and Enthronement of Jesus as King. He made a good point; however, our high School motto was "Any excuse for a party will do," so as a good alumnus considering the guidance given by his alma mater, I must continue to believe that if St. John can have a feast in Christmas and again in Eastertide; the Holy Cross in September and Eastertide, the Exaltation and Enthronement of Jesus can certainly should be looked at more than once in the year. It really is imperative that we do so.

Think of what St. Paul\* wrote in his sermon or Epistle *To the Hebrews*—

“<sup>14</sup>Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup>For we have not an high priest which cannot be touched with feeling of our infirmities; but was in all points tempted like as we are, yet without sin. <sup>16</sup>Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.” (Hebrews 4.14-16.)

The first and last of these three verses serve as the Sentence at the beginning of the Daily Offices during Ascensiontide. Is it not wonderful to know that when we come to Jesus feeling down, weary, heavy laden, we are not going to be beaten up but we will receive mercy—God’s “stedfast love”—and find grace to help in time of need.

In his book *The Christian Faith*, Claude Beaufort Moss, the Anglican dogmatic theologian, drew attention to the fact that grace “is not a substance, and we ought not to think or speak of it as one,” and he continued by saying that, “Grace is a touch of the Holy Ghost, His power working in us.” (p. 325)

As we move through the seasons from Ascension and then to Whitsunday, we can continue to reflect on the Sentences for, if we come to God to receive mercy and grace, we shall have been touched by the Holy Ghost and his power shall be at work in us.

Take the two Sentences for Whitsunday:

The love of God hath been shed abroad in our hearts by the Holy Spirit which hath been given unto us. (Romans 5.5.)

and:

Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in

“LET US COME  
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---

\* I do realise that there is a majority who would not identify St. Paul as the writer of Hebrews; however, personally, I find it absolutely deadly to have to refer to the author of the Epistle to the Hebrews as “the writer to the Hebrews” when there is a tradition considering it either Pauline or at least influenced by him—besides, my Cambridge KJV with Apocrypha refers to the writing as “The Epistle of St. Paul the Apostle to the Hebrews,” and that is how I should feel obliged to introduce a reading from Hebrews. ☺

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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GO YE INTO ALL THE WORLD

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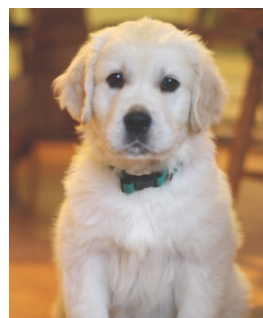
### *Fr. Robert's Remarks*

Samaria, and unto the uttermost  
part of the earth. (Acts 1.8.)

The Prayer Book uses the Sentences from the Scriptures, as an encouragement to our repentance in such a way that if, as the form of Absolution in the Office (see p. 5) reminds us, we "truly repent and unfeignedly believe his holy Gospel" we shall receive these words as promises and we shall experience what they promise.

The effect of that is that we shall live lives worthy of our calling and then our lives will be, perhaps, the greatest evangelistic asset that we have.

Now, have I mentioned  
my new "assistant" Bar-  
ley to you before? ☺



SILMARIL'S GOLDEN BARLEY  
V.G.'S NEW ASSISTANT

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