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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Please rejoice with me and pray for me on Tuesday next, June 23, the Vigil of St. John Baptist, as I shall, God willing, celebrate the silver anniversary of my ordination to the priesthood.

Some days, it seems very hard to believe that a quarter of a century has passed since Carl Reid and I presented ourselves before Bishop Robert Mercer at the Cathedral of the Annunciation in Ottawa that day in 1990 and I am reminded of a quote from one of our local physicians. He was known for the rejoinder that “Time flies when you are having fun; a sign of old age is that time flies even if you are not having fun.” That crosses my mind from time to time as a reminder that it has been a joy to serve God in His holy Church even if everything has not always been “fun” from an earthly perspective.

I was honoured to be able to celebrate my first Mass at the Annunciation the next day with Fr. Mel McLeneghan as assisting priest and with family and friends present.

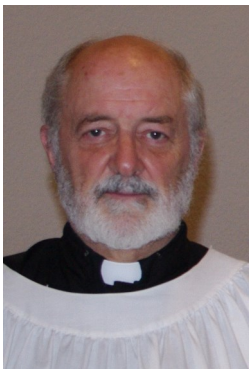
I should like to share a few thoughts with you but, first, ...

There is a Collect on page 210 of the BCP (Canada) 1962—the Ember Collect—that I should ask you to use on June 23rd, if you would be so kind. I know that it is one with which you are quite familiar.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast

(Continued on page 7)

The Rev. Peter Jardine: OH! That Slippery Slope!



THE REV. PETER JARDINE

I grew up in the Church of England, in which my mother and father were faithful attendees. We did not belong to one parish, because my father was in the Royal Air Force and, in the period after WWII, he was posted around bases with great frequency. As a result, I have only vague memories of particular churches. However, I do remember that in the times of my childhood Christianity was treated with respect and dignity. Prayers were said in schools. In most of the schools I attended, every day began with an “assembly”, during which hymns were sung, the Bible was read and prayers were offered.

Then it all began to change, small changes at first which all too many people either missed or thought were too tiny to matter. It is so easy to forget how subtle Satan can be in achieving his objectives. If

INSIDE THIS ISSUE

<i>Letter to the Editor</i>	4
<i>Fr. Andrew: Nativity of S. John Baptist</i>	5
<i>Bonnie's Reflections</i>	5
<i>From the Parishes</i>	12

(Continued on page 2)

The Rev. Peter Jardine: OH! That Slippery Slope

the evil one did not originate post WWII liberalism, he certainly used it to further his own ends. He well knew how slippery that slope is.

That era of change led to the abandonment of the Book of Common Prayer and, increasingly, to the dismissal of Biblical teachings. The first trend was ill considered and foolish. It remains so, but it also was and remains extremely dangerous. So much of the BCP is the Bible set to prayer; it is a very treasure house of our core Christian beliefs.

The second trend, the dismissal of Biblical teachings, is surely the very end of that slippery slope, nothing less than the pit of destruction. It fills me with dismay, horror and fear. What prompted me to write this article was a headline on the front page of the National Post of June 1st, which read, **God may be female: Church of England**. I will return to that in a moment, but first – the BCP.

I have had the privilege of leading several groups to Medjugorje in Bosnia, where the Virgin Mary began appearing to a small group of young children on June 24th 1981. The appearances continue with most of the group to this day. After being “tested” by the Franciscans who ministered the area, we were offered the use of any and all of their altars. That was cause enough to dance for joy, but what arose from it was even more so.

On one visit, our first day began with a Eucharist at 7am, that being the only time slot available in the chapel attached to the nuns’ facility. The chapel was large, but not so intimidating for me as the main church. There were eight of us from Ottawa, and we were joined at the service by three or four women from a group of Korean pilgrims and one man who knelt on a prayer mat at the back of the chapel. He came to me afterwards and told me he had lived in Medjugorje for two years and had never experienced a service of such reverence. I told him that it was the Book of Common Prayer to thank for that. The man, who was German, never missed a service during our visit and brought others along.

Within a few days, the Korean group had grown to at least twenty; many others from Ireland, Italy and other countries came, and the chapel was packed. From the altar I could not even count them, so I had no idea how much bread and wine to offer for consecration and I had no way of knowing how many would come forward to receive. Most of the groups had a priest with them and had their own masses. I left the counting up to God, and I remember being short on only one occasion. At other services I had to consume what was left because a nun would station herself at the back to make sure I did not add the consecrated hosts to those in the aumbry. She knew I was not Roman Catholic, so I could not be doing things correctly, could I? I was not about to remind her that it is God who does the consecrating. As it was, consuming was never overwhelming because there was never too much precious Body and Blood remaining.

Those packed services demonstrated the value of our BCP, and that was brought home to me one morning in a most beautiful way. I finished the service and returned to the



The Rev. Peter Jardine: OH! That Slippery Slope

vestry. When I opened the door which led to the vestry there were two women standing in the short passage. One was in her late teens or early twenties; the other was her mother. The young woman had tears streaming down her face. She took my hand and all she would say, over and over again, was, “Gracia Padre, Gracia Padre”. Her mother, whose eyes were also filled with tears did not speak, but simply stood there crying and smiling. They had apparently not understood the language, but they most certainly were deeply touched by the reverence of the service.

The Book of Common Prayer is an absolute treasure, and it is a simple fact that God expresses Himself through it in more ways than we can imagine. My Medjugorje experiences proved to me that God the Holy Spirit works through the BCP with great power, and I give thanks to God for this divine gift.

The Bible, of course, is even more important. It is the very workshop manual for our lives. It is God revealed, and God reaching out to us in Love, in wisdom and with Divine authority. We have no reason to change it, no basis for changing it and not one vestige of a right to change it. But such change is the increasingly murky water into which people who proclaim themselves to be Christians are plunging.

We have already witnessed too much turning away from Biblical truth. The steady destruction of Christian marriage is, perhaps, the most prominent example. Bishop Charles Gore warned against this in the period between the two World Wars, but the liberals found ways around his warning, and the Church of England is paying for that in ever greater ways. The bedrock of society is crumbling.

Another example was the ordination of women. When I was called to serve God as a priest I had to leave the Anglican Church of Canada because they insisted I sign a paper to say that I agreed with the ordination of women. To this day no one has been able to point me to any Biblical origins of such a change. God showed us how very important it is to honour women – the Virgin Mary proves that, as does the fact that our Risen Lord first appeared to Mary Magdalene.

It was inevitable that priestesses would lead to women bishops. During my studies for the priesthood I was made aware of how important the church considers Apostolic Succession to be. Not any more!

So it goes on, one eye after another becoming blinded; error piled on error, arriving finally at what can only be considered an insult to God. To quote from John Bingham in the National Post, *Support is growing within the Church of England to rewrite its official liturgies to refer to God as a female following the selection of the first women bishops.* The angle of that slope, and the slipperiness of its surface, makes it almost impossible to climb back up to the top.

Let us never forget, please, the teachings of the Bible on this matter. Malachi 2:10, for example, asks, **Have we not all one father? Hath not one God created us?** In Jeremiah 31:9, God says, **For I am a father to Israel.** John, in his Second Epistle

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The Rev. Peter Jardine: OH! That Slippery Slope

writes, **Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father.**

This is not just a question of understanding. This is language spoken by God directly or through His servants. Then there are the sayings of Jesus Himself, far too numerous to list here, in which He refers to the Father. The first is in The Sermon on The Mount, Ch.5 v.16, **...glorify your Father, which is in heaven.** The last is in Acts 1:7, **...which the Father hath put in his own power.** And, of course, there is that unique prayer Jesus teaches us, which begins, **Our Father.**

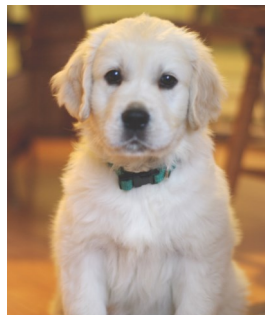
Jesus never once made a mistake. His references to His Father are very frequent. If people turn against His teachings in any way, they are asking for trouble. When they become as brazen as this new direction signifies, I can only assume they have forgotten that Hell is a very real place.

I never thought I would see a reason to believe the Church of England would disappear, but now they are providing one. What they are doing is nothing less than calling Jesus a liar. That is surely way over the edge, and I simply cannot imagine God allowing a denomination which does such a thing to continue.

I give God my heartfelt thanks for the Traditional Anglican Church, and I pray that He will hear us when we offer Him the words of the beautiful prayer on p.14 of the BCP, *More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth....*



A Letter to the Editor



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

In response to my introduction of Barley, last month, a letter to the editor arrived fairly promptly.

Good morning Father:

Glad you now have help from Barley. Possibly he will also contribute some essays 😊 . I suggest the first one be : “ My Life in the Vicarage.”

God bless,

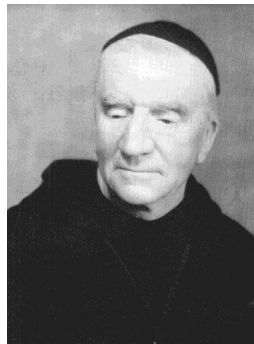
Graham +

Oh, dear; while this is an interesting proposal, I suspect that Barley would more likely chew the pencil and eat the paper than write an article. Some interesting things have happened on the computer monitor when he has jumped up and put two paws on the keyboard. (How do you make an emoticon for “mixed feelings”? — Editor.



IF PEOPLE TURN
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Fr. Andrew: A Meditations for Nativity of S. John the Baptist



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

INTEGRITY

'Thou shalt go before the face of the Lord to prepare His ways.'

S. LUKE 1. 76

S. JOHN the Baptist stands out pre-eminent for the complete integrity of his character. He was ready to decrease in order that Christ might increase, to sacrifice himself wholly for the cause. Many people are ready to fight for a good cause, provided they themselves are in the front rank, but when for the good of the cause it would be better for them to give place to another, they go out of the battle altogether. S. John was completely ready to take a lower place, and to see his own disciples leave him and follow Jesus. Again, he was ready to say the same thing in any company. He preached the same doctrine in the royal chapel as in the market-place, and, if he taught the publicans that they must give up their sins, he also denounced the crime of Herod, who was living with his brother's wife. He gave our Lord that purest devotion, that he was ready to leave Jesus for Jesus' sake, to go from the manifest presence in the home of Nazareth to labour in the wilderness for the coming of the kingdom.

It is part of the training of our character that we should recognize that there is much we cannot do ; all we can do is to make ourselves instruments in God's hands, to use or lay aside. Our part may be to sow that others may reap, and we must be ready to stand aside for the good of the cause. We must try to get that integrity of character which will make us perfect servants in the cause of the kingdom. There is often a vocation to follow S. John the Baptist in leaving conditions where we have spiritual luxury, to labour in self-effacing ways that in some wilderness the Faith may be born.

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Bonnie's Reflections: On Being Salt



MRS. BONNIE IVEY

In 1944 my father-in-law served in the R.C.A.F. in Newfoundland. He was attracted to a lively young woman. As their affection deepened, she invited him to meet her family. He took a gift, juicy steaks purloined from the Air Force base kitchen. His sweetheart unwrapped the T-bones, exclaimed over them, and plopped them into a large pot of cold water. Hearing his astonished protest, she replied, "They have to be soaked! How else can we get the salt out of them?" Raised in a remote village, where refrigeration was unknown, she had never seen fresh meat, only salt pork, salt beef, salt cod.

In most of the world, for most of history, salt has been a necessity of life. **Salt prevents decay.** This is what Jesus meant when he told his disciples "You are the salt of the earth." (Matt.5:13ff) If the church becomes too much like "the

Bonnie's Reflections: On Being Salt

world" (i.e. society which ignores or rejects God) it will have lost its "saltness", this vital capacity to preserve. It will be "thrown out and trampled by men."

Christian writers online, of a variety of denominations, have been discussing the relationship between the church and the world. They suggest two options for Christians to attempt: the Benedict Option and the Jeremiah Option.

In the early 500s, Saint Benedict founded a network of monastic communities which flourished and contributed to Europe's recovery from the collapse of the Roman Empire. So much had been destroyed by waves of invaders. Roads became impassible, abandoned farmlands reverted to forest, viaducts crumbled, the imperial mail and courier systems failed. Whole cities were burnt-out ruins. Technology was lost and not rediscovered for a thousand years.

The monasteries were set apart from society, yet were a stabilizing force. The monks farmed and laboured, studied and wrote. They reached out to surrounding villages and cities with medical care and education. They developed improved farming methods that speeded the agricultural re-birth of Europe. Monasteries became a focal point of communal worship and prayer for the people living around them. Similarly, the Benedict Option proposes the idea of a community living apart from society, perhaps in a rural setting, in order to maintain its own integrity and Christian culture, yet still influencing individuals in mainstream culture by example and service.

There are a number of present-day examples of communities that have formed to help people maintain a life of faith, which involve laypeople. One is the L'Arche movement, founded by Canadian Jean Vanier. These are faith-based homes in which people of different physical and intellectual abilities live together. Another is Madonna House, founded by Catherine Doherty at Combermere, Ontario. This is a community for laypeople both celibate and in families, as well as clergy. Their outreach is to the poor, both in material and spiritual terms. They offer retreats, and support Christian writers, artists and craftsmen. Both these groups have been in existence for decades, and have opened communities in other locations. Both have a Christian culture of practical work, mutual support, and group worship and prayer.

The Jeremiah Option is drawn from the 29th chapter of Jeremiah. Here the prophet speaks the word of God to those who have been carried away to exile in Babylon. God ordains that they live there seventy years, but they are not to separate themselves from their surroundings. They are to settle in, build and plant, raise families. They are to seek the peace and prosperity of the city. "Pray to the Lord for it, for if it prospers, you too will prosper." (Jeremiah 29:7) So this model of Christian life meets the hostile culture face to face, something that would require a Christian culture that is strong and stable.

An example of the latter Option is a Canadian family who have challenged the world's disinformation about Christianity. Ted Byfield, journalist and editor, his wife, and adult children, developed and published a series of attractive high quality books. The twelve-volume set covers 2000 years of Christian history. Next they started **The Christians**, an online news journal. (theChristians.com) Ted Byfield says "Christianity is under increasing pressure to abandon any role in what is called 'the public square'." Young Christians usually do not consider serving God by working in communications arts, he says, "leaving these largely to secularists hostile to the church." In response to this, a team of veteran writers and editors have assembled to teach a

“... TWO OPTIONS
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Bonnie's Reflections: On Being Salt

course grounded in history, and designed to sharpen Christian students' writing skills to professional level.

The church must develop ways to live “**for** the world, **in** the world, but not **of** the world.”

This is the world that hated Jesus, and he promised it would hate us too. (John 15: 18,19)

This is the world that Jesus loves. He came to die in order to redeem it. (John 3:16)



Fr. Robert's Remarks

appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and to the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

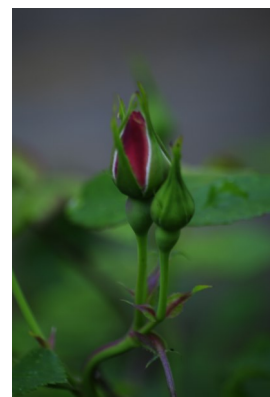
Frequently, as I offer the Eucharist I am reminded of this particular prayer as we share the exchange, known as *Orate Fratres*: “Pray, Brethren, that this my sacrifice and yours may be acceptable to God the Father almighty”; the people respond with, “The Lord receive this sacrifice at thy hand, to the praise and glory of his Name, both to our benefit and that of all his holy Church”

The prayer is a constant reminder of my need for the “truth of thy doctrine”—what the doctrine is trying to convey to us and not just the intellectual expression of the doctrine but the very reality in life; for “innocency of life”—conformity to the life of Christ in me; and that I “may faithfully serve” before God—in the sense of full of faith, not merely out of loyalty or without missing some liturgical minutiae.

I am reminded of the quip, “Do you want a better priest?” Well, then, “Pray for the one you have!”; so, it is to your advantage that I ask; please pray for me and with me that all may be done to the “glory of [his] great Name; and to the benefit of [his] holy Church”—which is you and me!

Fathers' Day comes up this Sunday, June 21 so there are two commemorations of fatherhood close together. One of the things that I had to get used to when I was ordained was being referred to as *Father*.

There was a tension that went along with that for there were and are those who support the use of that term and also those who conscientiously refuse to use that term. The latter have helped me not to take myself too seriously; the former have helped me to appreciate my calling and my relationship to the people I serve.



Fr. Robert's Remarks

Personally, while I have always found the use of the word Father meaningful, one always hopes that the title is more than just an honorific and is a description of the relationship that the priest has with his people; but, regardless, one is always conscious of the fact that honours and honorifics can go to one's head and be destructive both to the priest and to his people.

Fathers' Day and my ordination anniversary falling quite close together, both commemorations remind me of joys through my life as a parent and as a priest and both remind me of how much I have "missed the mark" throughout my life.

On the lighter side, when I am taking myself and my life too seriously, I am always reminded of one of my favourite childhood mentors—Bugs Bunny—who warned me, "Don't take life too seriously. You'll never get out alive." Thankfully, he was just referring to "this life". Much more thankfully (eucharistically), I note that Jesus and the Holy Scriptures tell us that we can get out of that life and have new life, eternal life. This new life has much to do with relationships.

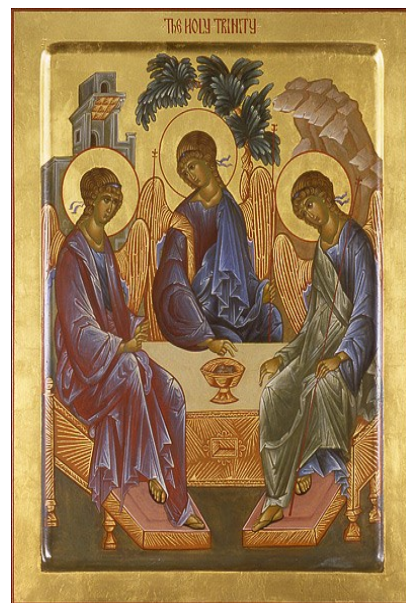
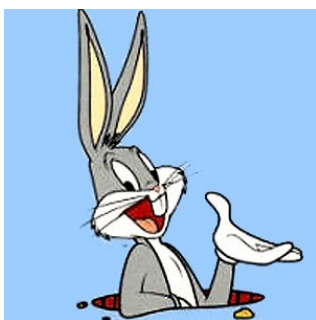
Some of you will remember Fr. Ernest Skublics as a priest of the Anglican Catholic Church of Canada (All Saints, Renfrew, Calgary, AB) and now a member of the Personal Ordinariate of the Chair of Saint Peter. Fr. Skublics developed a textbook on ecclesiology which he used at St. Bede's College. In 2013, he was able to arrange the publication of a textbook—currently available on Amazon—which it had been hoped that the Convent Society would have had printed. It is entitled, *Aspects and Implications of Communion Ecclesiology: Church becoming Communion People becoming Persons Things Becoming A Web of Relation-ships.*¹

The cover image is of Andrei Rublev's powerful 15th century icon of the Trinity.²

I could go on about Fr. Skublics' book but my point is well enough made with reference to the icon and the title. We are in a process of becoming: Communion, Persons, Relationships.

This notion of becoming makes me think of the words in the Preface to the BCP (Canada) 1962; words which I never tire of commending. "this Book of Common Prayer is offered to the Church, with the hope that those who use it may become more truly what they already are: the People of God, that New Creation in Christ which finds its joy in adoration of the Creator and Redeemer of all."

"DON'T TAKE LIFE
TOO SERIOUSLY.
YOU'LL NEVER GET
OUT ALIVE"
BUGS BUNNY



Cover image on Fr. Skublics' book by Mark Czarnecki based on Andrei Rublev's 15th century icon of the Trinity showing Communion, Persons, Relationship.

Fr. Robert's Remarks

In 1986—the same year that I, with my family, joined the Anglican Catholic Church, Scott Hahn joined the Roman Catholic Church. He had been a Presbyterian minister—of a very conservative stripe—in the USA. His wife Kimberley had been working on a Master's degree at Gordon-Conwell University. Her thesis was on artificial contraception. During her research Scott and Kimberley became convinced of the wrongness of artificial contraception. As Scott noted, from the time that conviction took hold, it was not very long before a very human conception took place. Scott struggled with the notion of fatherhood as he prepared to become a father for the first time. In the process of the struggle, he became aware of the fact that the Holy Scriptures form a book about family and relationships much more than about legality or any forensic notions. He became a Catholic.²

It was the notion of family that took him on that pilgrimage which, ultimately, he describes as “Home to Rome.”

We ask, in the Supplemental Instruction in the Catechism, the Question, “What is the Church?” The response is, “The family of God, the body of Christ, and the temple of the Holy Spirit.” The notion of family is there.

As an Anglican, I note that the notion of the Bishop as “Father in God” is entrenched in our Prayer Book, anyway. The opening words of the Order of Confirmation are: “Reverend Father in God”, said by the priest to the Bishop. In the first experience that the confirmand has of the Bishop, he is described in this familial term. There is nothing of the corporatist here; there is nothing of a secular, business, model of the Church. This is of particular significance in our Churchly life because we can easily get caught up in those things. Bishop Alfred Woolcock presided over the ACCC Synod in June 1986 in Edmonton demonstrating a wonderful example of a *Father in God* whose care was for the *family*

Much opposition to the use of the term Father, whether for bishops or priests is based on Jesus devastating criticism of the Pharisees in Matthew 23, particularly the words in verse 9, “call no *man* your father upon the earth: for one is your Father, which is in heaven.” If it were those words alone in the Scriptures, it would be easy to stop there. I have often wondered why we have never had any problems with the notion of referring to those who teach as *Teachers* or *Masters* (as in *Schoolmasters* or *Masters of Arts* or whatever.) Of interest is the fact that Jesus, in John 3 referred to Nicodemus as a “teacher of Israel” using a title that he had ostensibly forbidden. Since the writing of the Gospels, we seem to have forgotten that it is very easy to develop titles for people—some might refer to clergy or others as *brother*, others might be referred to as prophets or evangelists, preachers, Mister, or whatever and those titles can become as toxic to the people of God as the term *Father*.

Jesus told the story (Luke 16) of Dives and Lazarus, in which he placed the word *Father* on the lips of Dives, the rich man, as he spoke to “Father Abraham.” Notably,



AMERICAN
BITTERN AT THE
ROAD SIDE

Fr. Robert's Remarks

Father Abraham did not rebuke him for that but accepted the title and returned the answer saying, "Son, remember that thou in thy lifetime receivedst thy good things, ..."

There are instances elsewhere in the Scriptures where the Holy Spirit has allowed the description of a fatherly relationship. One notable instance is in 1 Corinthians 4 where St. Paul writes,

"I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me."

In effect, St. Paul claimed the title of Father—or at least the relationship.

Fr. J. Richard Ballew, an evangelical who converted to Orthodoxy in the 1980s, wrote a very helpful little booklet entitled *Call No Man Father*. In it he wrote,

"[I]n saying we should call no one 'father' and 'teacher,' except God the Father and Christ Himself, the Lord Jesus appears not to be taking issue with the use of these particular titles in and of themselves. The context of the passage gives us the interpretive key we are looking for.

"In this 'call no man father' passage, our Lord is contending with certain rabbis of His day who were using these specific titles to accomplish their own ends."

Fr. Ballew continues,

"To what ends, therefore, were the rabbis using the titles father and rabbi? The answer revolves around at least two critical areas of leadership.

"Consider first, the teaching of these particular rabbis. They had begun their teaching at the right place, the Law of Moses. Said Jesus, 'The scribes and Pharisees sit in Moses seat.' [Matt 23:13] Moses Law was the true tradition. God had given it to Israel through Moses. The rabbi's responsibility was to preserve that tradition and faithfully to pass it on to the next generation.

"All too often, however, a rabbi would add his own grain of wisdom to the true tradition, thereby clouding it. Instead of passing down the sacred deposit along with true interpretations of that deposit, he would add his own private interpretation. In turn, his disciples, like their teacher, would, after becoming rabbis, also do the same thing. (Some things never change, do they!)

"The final outcome of all this was a tradition of men that made the true Mosaic tradition of no effect. To these very rabbis Jesus said, 'For laying aside the commandment of God, you hold the tradition of me' [Matt 23:8]



BEAVER WITH A
BRANCH

Fr. Robert's Remarks

and again, 'All too well you reject the commandment of God, that you may keep your own tradition...making the word of God of no effect through your tradition which you have handed down.' [Matt 23:13] The summation of their private interpretations did in fact 'shut up the kingdom of heaven against men. [Matt 23.13]'"

Those of us in any form of leadership need to examine ourselves by Jesus' standard. Do we uphold the Apostles' doctrine? The Patristic doctrine? The Councils? Is that the faith we share with the world? Perhaps we need to review the advice to earthly fathers given by SS Paul and John.

Fr. Ballew reminds us that Jesus identified a spirit of self-exaltation in the Pharisees. This manifested itself in hypocrisy—"For they say and do not." [Matt 23.3] They would pray publicly but their behaviour did not match their prayers. They neglected "justice, mercy, and faith." [Matt 23.23] He identified them as self-serving. And full of self-love.

The bottom line was that they were not leading their people into the love of God and neighbour as we have it summarised in the Summary of the Law, read frequently at Mass and this was the issue. Abraham was an honourable father; the rabbis, scribes, and Pharisees, were not.

Fr. Ballew concludes his little booklet:

Just as in our family units there is one who with love is called father, so in God's household we have and will continue to honour those who have brought us to the new birth through our Lord Jesus Christ. Indeed, what better term for them than father?

Jesus warned against calling me "father" or "teacher" in order that the leadership of His holy nation would remain pure. Whether they be bishop, priest, deacon, pastor, we all must remain faithful to the true doctrine of Christ and manifest a personal character befitting godly humility, a humility that leads the Church into the love of God the Holy Trinity and one's neighbor.

May the Lord have mercy on all who lead the flock, regardless of the title we are given."

Scott Hahn, like many others, made the point that the mark of a good teacher is the success of his students. Similarly, the mark of a good father is his children.

When our children were in high school where they did well, an acquaintance said to me, "You used to be known for yourself; now you are known for your kids."

As Vicar General and as Fr. Robert, it is infinitely more important to me that if I am known at all, that I be known for my relationship with the Holy Trinity and with each of you who "love the Lord your God with thy heart, and with all your soul, and with all your



SAIL BOAT IS READY
TO GO!

Fr. Robert's Remarks

mind, and with all your strength.," and "who love thy neighbour as thyself."

Thank you all for your help and your prayers and for your support over these years.



¹ *Aspects and Implications of Communion Ecclesiology: Church becoming Communion People becoming Persons Things Becoming A Web of Relationships.* Ernest Skublics, 2013, ISBN-13: 978-1490558813

² There is a description of Rublev's icon of the Holy Trinity at http://www.holy-transfiguration.org/library_en/lord_trinity_rublev.html . Having described the icon, the brief article concludes: "Thus Andrei Rublev's icon, while being an unsurpassed work of iconography, is first and foremost a "theology in color," which instructs us in all that concerns the revelation of the triune God and the three Persons of the Holy Trinity.

³ Of possible interest: Before he became a Roman Catholic, Scott Hahn looked at the Episcopal Church and also was aware of and considered, very briefly, the Continuing Anglican Churches. He had come from the Presbyterians which he referred to as the "split Ps" because of the fissiparous nature of Presbyterianism in the USA and he commented something to the same effect about the Anglican Continuum as it appeared to him at the time.



TOM THOMSON

CAMPFIRE

ROSE

JUNE 18 2015

From the Parishes

The Church of the Resurrection, Walkerville has a long standing tradition on Whitsunday. After Mass the congregation gathers outside for a brief address by the Parish Priest in which he describes the wondrous events that occurred on The Day Of Pentecost. Red and white balloons filled with helium are given to the Sunday School children and youth of the Parish and on the count of three they are released with everyone exclaiming : Holy Ghost fill our hearts - Happy Whitsunday ! The red balloons symbolize the cloven tongues, like as of fire , which rested upon the faithful gathered at Jerusalem. The white balloons symbolize the baptismal garments worn by the many people who, after a stirring address by St.Peter, were converted and baptized on The Day Of Pentecost. The balloons floating out of view represent the Church going forth from Jerusalem. She had been small and static and localized but now was growing : animated by the Spirit and endowed with the gifts of the Spirit in order that she could embark on her sacred mission of teaching and publishing throughout the whole world that Jesus Christ is the Lord and Saviour of all mankind.



From the Parishes

Photos provided by
Fr. Chantler &
Resurrection Parish



Fr. James Chantler with members of the congregation



Balloons aloft



Whitsunday Altar



At the Lady Altar

TRADITIONAL ANGLICAN CHURCH OF CANADA

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From the Parishes



Resurrection Parish's youngest member Natalie Alexandra Gignac with her great grandmother and Sunday school teacher Mrs. Mary Chantler prepare to release their balloons after Whitsunday Mass

Newsletters 4 U

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