

THE TRADITIONAL ANGLICAN NEWS

JULY 15, 2015

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

This last while, I seem to be doing trips down memory lane—perhaps I am getting old.

Fr. James Chantler of Resurrection Parish in Walkerville, ON was kind enough to loan me a copy of the June 1986 *Trinitarian* so that I could reprint the article and photograph which referred to Mrs. Margaret Lefebvre in *News from the Parishes* (see p. 13).

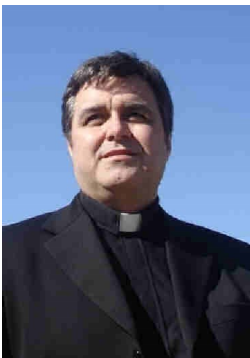
This issue brought back a rush of memories. When this issue came out we had been members of the Anglican Catholic Church for barely 5 months.

The mailing label on the newspaper was addressed to “The Ven. Joseph P. Deyman.”

The first priest who served St. John’s, Parry Sound—Fr. Murray Bradford, was a friend of Fr. Deyman and as we were forming our parish, was actually visiting him in Indianapolis. Fr. Deyman

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Fr. Charles Warner: The Transfiguration (August 6th)



FR. CHARLES WARNER

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

*While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.** And when the disciples*

*heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, **Arise, and be not afraid.** And as they came*

*down from the mountain, Jesus charged them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.** (Matthew 17:1-9)*

The Transfiguration is one of the five major milestones in the gospel narrative of the life of Jesus, with the others being the Baptism, Crucifixion, Resurrection, and Ascension. We may recall that the Transfiguration of Jesus is an event on a mountain in which Jesus is transfigured or turned into a being that is radiant in glory. The story of the transfiguration also appears in three of the synoptic Gospels:

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Fr. Charles Warner: The Transfiguration (August 6th)

Matthew 17 1-9, Mark 9:2-8 and Luke 9:28-36), as well as in 2 Peter 1:16-18.

In all of these accounts, we read that Jesus and his selected Apostles, Peter, James and John, go up to the Mount of Transfiguration and witness Jesus taking on a new appearance. He immediately begins to shine through incredibly bright rays of light. His face and clothing become brilliantly lit up.

The prophets Moses and Elijah appear next to Jesus and they speak to one another. After which, through a cloud, a voice from heaven resonates for all to hear “*This is my Son, my Chosen; listen to him!*” It is understood that the one speaking is God the Father, proclaiming as He also did during Jesus’ baptism, that Jesus is not only his son, but His ‘*Chosen Son*’. The new reality is that Jesus is the divinely declared ‘*Christ*’ or ‘*anointed one*’. Jesus recognizing the absolute shock and fear that came over his witnesses physically touched them and provided them with a sense of calm about the matter.

It was through the Transfiguration that Jesus let the Apostles know what was going to happen, and gave them permission to share the news of this event after it occurred in Jerusalem. They were to remain silent until then. Once He had risen again, they could relay to others the experience they just had. One could only imagine that it must have been a truly a transformative experience for all who witnessed the Transfiguration.

Revealing the Son of the Living God

The Transfiguration is unique because it involves Jesus himself. St. Thomas Aquinas considered the Transfiguration, “*the greatest miracle*” in the sense that it added to the significance of just who Jesus was and it encapsulated a moment where the divine and perfect interacted with the worldly. The Transfiguration is truly a watershed moment. It is also a moment of reality in which human nature encounters God, in its Christian context. The mountain is the place in which the temporal world and the eternal world interact with Jesus himself as the conduit, the literal bridge between heaven and earth. The Transfiguration echoes the appearance of God to Moses on Mount Sinai. Peter James and John form an inner circle of disciples who have been chosen to witness the transformed Jesus, whose future Glory is revealed.

We also see Moses and Elijah communicate with Jesus. One can interpret this as the prophets representing the old law or Covenant. But what has now transpired is the transitioning of the old law, through the transfigured Jesus, into a new Covenant.

It was a common belief that God only existed in the world of the dead (Matthew 22:32). The Transfiguration, however, counters this idea in that we witness God as not just ‘*the God of the dead, but the God of the living*’. Even though Moses had died and Elijah had been taken up to heaven (2 Kings 2:11), they both now live in the presence of Jesus, the Son of God; and this Grace applies to all who face eventual death, as long as they have faith. As the early Church Father Origen points out, the Transfiguration and the Resurrection are a glorified state demonstrating God’s action in the world through



Raphael, c. 1520

Fr. Charles Warner: The Transfiguration (August 6th)

the death and Resurrection of His Son Jesus Christ.

From the moment that the Apostle Peter had declared that Jesus was indeed “*the Christ*”, the Son of the living God; there began a process whereby Jesus revealed himself as the one who must make his way to Jerusalem and suffer many things — even to the point of death, only to be bodily raised on the third day. One may recall that originally Peter derided Jesus' predictions, whilst the others simply could not understand it any better than he. They would all, nevertheless, fully understand the meaning of Jesus' journey once He had risen from the dead.



Jesus is Divine

The disciples, with Peter speaking for them, had confessed that Jesus was the Messiah but they had a somewhat confused idea of what that really meant, and the additional matter of Jesus speaking of his own death had confused them even further. The Transfiguration, though, served to confirm Peter's confession that Jesus was indeed the Messiah and it also showed the witnesses that Jesus was no ordinary man or even a great prophet for that matter. It demonstrated for them that he was without question no less than the Son of God, the Messiah of Israel.

The episode on the mountain had confirmed for them that the identity of Jesus was divinely conceived and that God had told them so. From that moment on, Jesus had the imprint, or the identity that intimately connected him to the Creator, God the Father.

Jesus speaks with Authority

After the Transfiguration, Peter came to better understand that Jesus spoke with authority. In 2 Peter 1:16-21, he acknowledged that Jesus' word is both deep-rooted and undisputable and that we must always follow it. The Transfiguration, of which he was a witness, carried this much weight; both then and now. We are given a demonstration that Jesus alone has authority over all men. Moses and Elijah had only limited authority to speak (cf. Rom. 3:21) but in Jesus full authority is revealed. To some degree this can be seen as a movement away from the Law and Prophets and a movement toward the early Church (cf. Acts 15, Galatians, etc.).

The kingdom of Jesus the Messiah is characterized by Glory

Because of the Transfiguration, the witnesses were given the opportunity to experience a portion of the ‘glory and victory’ of Jesus. The victory would be made even clearer after Jesus' Resurrection where the disciples would then fully understand the magnitude

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of just who Jesus was and the significance of His ministry. One can look at the Transfiguration as a way to demonstrate to the disciples (and all Christians who would follow) that their mission would be to carry on after the Messiah had finished His mission, speaking with authority about the Good News of Jesus Christ, the Glorified Son of God.

The Cross and Jesus' commitment to it

We learn in Luke's version of the Transfiguration that Jesus spoke with Moses and Elijah about his approaching death in Jerusalem (Luke 9:31). This is an important piece of information, because it shows us the proper context in which to view this scene. Also, the order of events in Matthew's story demonstrates very clearly that the Transfiguration was meant to be interpreted in light of Jesus' death and Resurrection. References to His death frame the Transfiguration story as well (Matt.16:21; 17:12, 22ff), and Jesus told his disciples not to discuss what they had seen until after the Resurrection (Matt. 17:9). Undoubtedly, Jesus wanted them to view the Transfiguration in this way. Jesus wanted his disciples to know that he would be glorified. But it would not be the kind of Glory most people were expecting; that being a worldly kind of supremacy; nor would He gain that Glory in the way that most people thought he would, that being by physical war with Rome.

Our Path to Glory

The Glory that lay in store for Jesus, which the disciples previewed in the Transfiguration, would come through His death and Resurrection. The Transfiguration was meant to be a lesson on the Cross. One of its purposes was to show us that it is necessary to face death and its consequences. But on the other side of the Cross there is life again. This is why Jesus was fully committed to the Cross; as it was the path to Glory (cf. John 12:24).

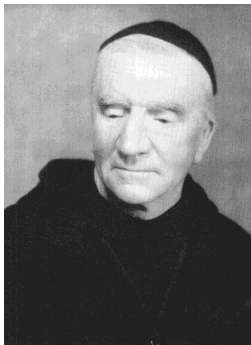
It should be understood that the Transfiguration was not an accidental event. Rather, it was a perfectly timed-out and executed manifestation of God's Glory that served as a lesson for the disciples into the meaning and purpose of Jesus' Messianic ministry. It was also a way for them to understand the power, the glory and the greatness of Jesus and how through Him, this Glory can be attained for us.

The Collect

O GOD, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son wonderfully transfigured: Mercifully grant unto us such a vision of his divine majesty, that we, being purified and strengthened by thy grace, may he transformed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord. Amen.



**Basilica of the
Transfiguration
(Mt. Tabor, Israel)**

Fr. Andrew SDC: A Poem

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

Transfiguration

THEY climbed the hill with Thee,
 Those friends of Thine,
 Till Thou hadst come apart
 To the place of Thine heart,
 The height divine,
 Thy chosen oratory.

There all night Thou wouldst pray
 In ecstasy
 On that high holy hill,
 That Thy Father's blest will
 Might be shown Thee,
 Thy Father's will and way.

And this was shown Thee there
 As Thou didst pray,
 The hill of Calvary :
 Thou chocest that for me,
 That price wouldst pay—
 Such was Thine answered prayer.

All is transfigured now ;
 All thought of God ;
 Yea, mine own thought of me—
 Precious my soul must be,
 Bought by the blood
 Of such a God as Thou ;

Transfigured peace and pain,
 And common days ;
 Yea, all life's tanglement ;
 Even disfigurement
 Can turn to praise
 Of the dark Garden's gain ;

Yea, and our latest breath
 Transfigured—even death !



ICON OF THE TRANSFIGURATION



Bonnie's Reflections: Think



MRS. BONNIE IVEY

Western educational methods sometimes seem to involve pouring facts, as though through a funnel, into the empty heads of passive pupils. The rabbis in Jesus' times, however, engaged their pupils' curiosity and powers of deduction. Their instruction took the form of questions and parables. This was the approach Jesus used.

Several books on the market discuss the questions asked by Jesus. Often Jesus answers one question with another. He wants to make people think, look within themselves, and let go of a limited, worldly viewpoint. We would do well to apply his questions to ourselves, as we meet with him in reflection and prayer.

“WHAT
DO
YOU
WANT?”

(JOHN 1:37)

Rabbis would acquire disciples, who lived with them and literally “sat at their feet” to hear their teachings. Two disciples of John the Baptist heard their teacher identify Jesus as “the Lamb of God”. Leaving their master, they followed Jesus. Sensing their presence, Jesus turned and asked them a question that applies to all of us: **“What do you want?”** (John 1:37) They were looking for the Messiah, the hope of Israel, the one who would teach them to experience God in their lives. They learned things they never anticipated, saw things they had never imagined.

Jesus spoke “with authority”, not merely reviewing quotations from other teachers. First dozens, then hundreds, thousands, were attracted to him. At the centre of his followers was his chosen core of twelve, and of that twelve, Peter, James and John were closest to him. They were sometimes witnesses to miracles the others did not see. (Mark 5:37, Matt 17:1). The twelve went with Jesus on his travels, seeing countless healings, and Jesus' mastery over nature. Yet they were disappointingly blind to the extent of his authority and power. Often they lacked that vital trust in him for which he hoped.

During a lake crossing Jesus warns them to watch out for “the leaven of the Pharisees”, by which he means false teachings and hypocrisy. The twelve conclude that Jesus is upset because they forgot to pack bread for the journey. He tells them they have missed the point, and that concerning the lack of bread, they have recently witnessed the miraculous feeding of crowds of thousands. He fires questions at them. **“Do you still not see or understand? Are your hearts hardened? Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?”** (Mark 8:17) One can sense his frustration.

Fear was often a problem for the twelve. When a deadly squall threatens to capsize their boat, the disciples find Jesus is asleep in the stern. Shaking him awake, they ask whether he cares that they are in such peril. **“Why are you afraid? Do you still have no faith?”** is his response. (Mark 4:40) When he commands the wind and waves to be still, there comes a complete calm.

Bonnie's Reflections: Think

Many who came for healing expressed their trust in Jesus, and some he told "Your faith has saved you." Some he asked **"Do you believe I can do this?"** (Matt 9:28) His popularity drew gossip and opposition. Rumors abounded. He asked the twelve what people were saying about him, and they reported some of the current theories. **"Who do you say I am?"** he asked, calling forth Peter's statement of faith: "You are the Christ, the Son of the living God." (Matt 16:16)

Jesus' claims cost him many disciples. Religious and political leaders began to plot to kill him. Relentlessly Jesus continued to challenge. He prophesied the downfall of Jerusalem, and pronounced seven "Woes" against the Pharisees and scribes, asking **"How will you escape being condemned to hell?"** (Matt 23:33) When he described himself as the true bread from Heaven, adding that whoever ate of this bread would live forever, many disciples retreated, grumbling. Jesus asked **"Does this offend you?...Do you also want to go?"** Peter replied, speaking for the twelve: "Lord, to whom shall we go? You have the words of eternal life." (John 6:61, 67, 70)

We can meditate upon Jesus' questions to people, imagining ourselves in the scene. How will we respond to him?

"Why do you entertain evil thoughts in your hearts?"

"Why do you call me 'Lord, Lord' and do not do what I say?"

"Don't you know me, even after I have been among you such a long time?"

"Do you understand what I have done for you?"

"Do you love me?"



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6:61, 67, 70)

Fr. Andrew, SDC: A Poem for St. Mary Magdalene — July 22

MORNING CALM

When Mary Magdalene once knelt
In the first Easter dawn
Close to an empty tomb, and felt
Forsaken and forlorn,
She could not know how very near
Bent over her His presence dear
Who makes the light of morn.

But so it was; all silently
Her soul's sweet Shepherd came,
And in the dawn—light tenderly
He called His sheep by name—
Each morn He comes to you and me
In sacramental mystery,
The same, the very same.



Bishop Woolcock's Charge To Synod V Of The ACCC 1986



THE RT. REV. ALFRED
WOOLCOCK
2ND BISHOP OF THE ACCC

My dear friends in Christ Jesus Our Lord:

It is a special privilege and joy to welcome you. We sincerely trust that this experience will be a blessed one for us all and, at the conclusion, we may be able to affirm with the members of that first Synod recorded in Acts Chapter 15, "It seemed good to the Holy Ghost and to us . . .," as we ponder and discuss the essential matters pertaining to shared ministry in Our Lord's Name.

Before we launch into such necessary matters I wish to say at the outset how indebted we are to the Rector, Father Colin Grant and the parishioners of the Parish of the Resurrection, Edmonton, for all the preparations made for this Synod in assuring us that all may be well

with us here.

May I also say that I do hope there will be adequate time allowed for meeting one another, and, if you do not know anyone, please introduce yourself. Having come from so many distant parts of our vast land, we realise that opportunity to meet socially is very rare so make the best of the opportunity, please. It is, also, my personal request that, some time or times be arranged for me to meet with anyone privately who wishes to talk with me. I know there are a number who would so welcome the opportunity.

Because time is of the essence and we must deal with various matters in a satisfactory manner, we have considered this and trust that we keep this particular provision in mind.

I shall endeavour to set an example in the stewardship of time, and realise that I have no reason to comment upon the necessity of our unity in believing all the articles of the Christian Faith because we are one in the Faith once delivered to the saints. Neither will I speculate upon heretical views concerning the physical resurrection of Our Lord as being a kind of trick involving a bag of bones. We are here because we are one family in Christ, and we hold the fullness of the Catholic Faith.

However, I could not let this opportunity go by without sharing with you a few facts pertaining to the Faith, because we must be clear in the use of certain terms and expressions. Otherwise, we do not think as one family.

First: Concerning our identity: Who are we? We are Christians, i.e., because we are members of the family of God, the Body of Christ, and the temple of the Holy Spirit. Thus our identity is clearly stated in the church catechism. More remains to be said, but I echo the words of Pacian (379-392) Bishop of Barcelona: "Christian is my name and Catholic my surname."

Jesus, the Head of the Church, comes first of course, then we think about our identity in the Faith—the Apostolic Faith. Given by our Lord, by Him and through His own life, death, resurrection and perpetual presence with us until the end of the ages when He shall come again with glory to judge both the quick and the dead.

It was because of their personal experience of Jesus, the Lord, that they went forth to proclaim the Good News, the Evangel. We are Evangelicals: people who preach by word and example

"CHRISTIAN IS
MY NAME
AND CATHOLIC
MY SURNAME."

PACIAN OF BARCELONA



Bishop Woolcock's Charge To Synod V Of The ACCC 1986

the Good News of Christ. The Christian or Catholic Gospel had been preached in Britain long before St. Augustine came to England. All Christians were Catholics. When St. Patrick preached to others there were no Roman Catholics or Protestants. It would be a mistake for us to give up using this word Catholic, because we are thereby reminded of our historical and doctrinal links and succession with the Christians of the early Church and throughout the centuries.

We are Bible loving Christians. Indeed, what other kind of Christian could there be! We cannot submit to any doctrine which is of agnostic nature and not in keeping with the doctrinal basis of the Church of England as set forth in Canon A5. "The doctrine of the Church of England is grounded in Holy Scriptures and in such teaching of the early Fathers and Councils of the Church as are agreeable with the said Scriptures. In particular, such doctrine is to be found in the thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal."

We are Christians, Catholics, Evangelicals.

To say thank you to our working priests is quite inadequate. On behalf of all of us I say: praise God!

We are most grateful to the lay-readers for their devoted ministry week by week. In some parishes, due to the lack of clergy at present, congregations are faithful as they look forward to a priest visiting them for a monthly celebration of the Holy Eucharist. May the time soon come when we can provide a more regular and settled ministry.

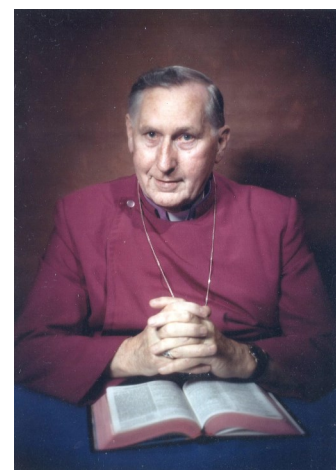
We are not a 'mainline church in terms of membership and finance, or in the statistical sense, but we are a mainline church in the Biblical and Catholic sense.

Evangelism. Recently, at a meeting of the Ottawa-Montreal Deanery, there was a motion to the effect that, the bishop be requested to appoint a committee on Evangelism. I shall be glad to do so. We must see that information with regards to the church is made known in as many ways as possible. Of course, as my seminary professor once said: "There is no substitute for preaching the Gospel and knocking on doors."

A layman recently wrote to me concerning evangelism here is how he stated the matter: "My goal as a member of the ACC-Canada is to promote the faith of Jesus Christ to believer and unbeliever alike. Our mission is to reach out to the world around us and to build up our church to its full potential in Jesus Christ."

The consecration of the Very Rev. Robert Cecil Crawley as Suffragan Bishop of the Diocese on Saturday, June 14th, 1986. We believe that, in due time, with God's continual blessing upon us in accordance with our own faithfulness and commitment, the need for another bishop will become apparent. We rejoice in that Archbishop Falk and Bishop Mote are with us to help make this important event in our on-going witness possible.

Vocations. I have always endeavoured to foster the spirit of vocation to serve God in the ministry of His Church. I appeal to all of you to regard this likewise as a part of your ministry by encouraging those in your parishes who sense the call of God in their lives to serve Him in this way.



+ALFRED

WOOLCOCK

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Bishop Woolcock's Charge To Synod V Of The ACCC 1986

The unity of the church. We must always pray for that peace and unity which is agreeable to God's will. We love and respect all who profess and call themselves Christians. Our particular concern, of course, is that we may see mutual agreement among those who are of the Anglian Tradition. Bishop deCatanzaro dealt with this matter by listing three or four basic requirements and his last word was: "In all these matters, essentials of the Faith and Order must be mutually safeguarded." Gregory Dix once wrote: "The opposite of faith is not doubt, which is merely a disease which attacks us, but opinion which exalts itself over and against the givenness of faith." Canon Gordon Cox of the Church of England has stated: "Opinions outside the mainstream of Catholic Faith cannot be recognized as Catholic in any objective and historical sense at all."



We as continuing Anglicans are not speaking outside the mainstream of the Catholic Faith, any more than the framers of the Solemn Declaration of 1893.

Having had the opportunity on several occasions to talk with our late beloved dean, the Very Rev. Father Palmer SSJE, DD, especially just before his critical illness, I discussed with him many things pertaining to the church. He said: "I have always been an Anglican and always will be ; there is no other choice for me but to remain so; indeed, for you and for me, there is nowhere else to go." Surely, all of us share in this confession by one who will forever remain in our hearts and through the years as a saint indeed.

BISHOP WOOLCOCK
WITH A PAINTING OF
FR. ROLAND F.
PALMER , SSJE BY
MISCHA GERMAN
VAN ECK IN THE
BACKGROUND

Many friends, sympathisers and critics are looking upon us always. May we give no offense in anything that is not for the benefit of God's holy name and His people.

During my curacy in England under the late beloved priest Father Percival Scott Warren, S.S.M. we met together on Monday mornings for prayer and discussion. In the old parish church, we offered together the Southwell Litany. The first invocation (as you know) asks God that we may see ourselves not as others see us but as Thou (God) seeest us. May those words be in our hearts at all times, through good report and evil report.

Pro life. We are anti-abortion and wish to make this known to all those who are of the same conviction: to all who honour and reverence unborn life.

A personal note: I have endeavoured to fulfill the office of bishop to the best of my ability seeking divine help in making a right judgment in all things, realising that a bishop is the symbol of

Bishop Woolcock's Charge To Synod V Of The ACCC 1986

unity and the veins through which the sacramental life of our Lord is distributed throughout the Body of Christ. To be in communion with the bishop is to be in communion with the Catholic Church."

I thank God for the blessings granted to me. My wife Eleanor and I have travelled to many places and met so many wonderful people both here in Canada and in the U.S.A. We thank you for all your loving kindness and friendship. May God's blessing be upon you and all this Synod.



Fr. Robert's Remarks

cottaged about an hour and a quarter away from Parry Sound and celebrated Mass and preached for us here at St. John's just before he was consecrated as Bishop. He maintained a long time friendship with Bishop Alfred Woolcock until Bishop Deyman's death in May 2000.

There is a significant amount of material in the June '86 issue of the Trinitarian about Canada—reporting on the Synod in the previous month. Bishops James Mote and Archbishop Falk were present and with Bishop Woolcock consecrated Bishop Robert Crawley. The centrespread was a collage of photographs from the ACCC Synod in which yours truly figured in a very minor role as part of "The congregation at the consecration of Bishop Crawley"; a photo of Fr. Ings when he was still a couple of years younger than I am today; Fr. Reg Inshaw and his wife Mae; Fr. Benedict (Bruce) Tobin, OSA, Fr. Raphael (Roger) Gelinas), OSA, Audrey Mahaffey, Vernon Orr, Ted Byfield; a nice picture of Bishop Alfred and Eleanor Woolcock with Bishop Robert Crawley and his wife Bobbie.

All these 29 years later, words from Archbishop Falk's sermon (reprinted as *The Metropolitan's Message*) at the consecration of Bishop Robert Crawley have stuck in my head. He was commenting on Jesus statement, "Behold, I send you out as sheep in the midst of wolves; and then on the words, "Therefore," said Jesus, "Be as prudent as serpents, and as artless as doves." (Matthew 10.16)

Of particular significance to us is, I think, Bishop Woolcock's charge to that 1986 Synod held at the Sisters of Providence's beautiful Provincial Motherhouse in Edmonton and hosted by Resurrection Parish (now Our Lady and St. Michael, ACCC). Several of the ACCC Synods were held there. You will find Bishop Woolcock's Charge on page 7 of this issue.

In his brief Charge, Bishop Alfred touched on our identity as Christians, as Catholics, as Evangelicals—not multiple choice, but all three. He spoke of Evangelism, of vocations, of Christian unity, of issues of life. These are all things that still affect us today. Take the latter issue, for example. Even if we were not already committed to



NAVIGATOR?

Fr. Robert's Remarks

protecting life from conception to natural death, our commitment to the Affirmation of St. Louis would make it an important issue for us.

Bishop Woolcock described to me how, after he had retired—the first time—he was an honorary assistant at a church. In about 1974ish, he asked his Rector if he could preach on the Pro-Life Sunday. The Rector's reply was to the effect that Fr. Woolcock could preach but he did not want anything controversial that might rock the boat, so to speak and that he wanted to review the sermon before it was preached. Needless to say, that sermon did not get preached. (Today, that parish is strongly modern and an "Affirming Catholic" sort of parish—stronger on the affirming side and less on the Catholic, I understand.)

I commend the Charge to you for your reading. Bishop Woolcock was never one caught up in highly technical theological writing. Always simply presented, his was straight from the heart and pastoral.

Til next month.



From the Parishes



You do realise, of course, that your parish pictures and articles could have been here, eh? Actually more space would have been provided if necessary.

But since they're not, here is a triptych of some of the inner waters of beautiful Georgian Bay which some call the Sixth Great Lake. R+



BARLEY
SUPERVISING



From the Parishes

The Resurrection, Walkerville

On **Saturday June 6** The Church of The Resurrection/Walkerville held a yard sale at the home of Norma and James Chantler. The weather was ideal, our hosts were gracious and even fed us and the parish was able to raise \$504.00. Many thanks to our hosts; our donors ; and all who volunteered with picking up donations and working the day of the yard sale.

On **Sunday June 7** (The First Sunday After Trinity) Resurrection Parish was treated to an after Mass luncheon at a local restaurant by the Lucier family in thanks for the love and kindness the congregation had shown Mrs. Lucier's mother—Margaret Lefebvre. Mrs. Lefebvre (photo upper right) was a life long and dedicated 'hand-maiden of the Lord' who served His Church in many capacities throughout her long life and she was loved by all of her Church family. It was the parish's intention to have the luncheon as close as possible to the anniversary of Margaret's *natalitia*, her birth into the eternal life, which she entered on June 24 2014 (the feast of The Nativity Of St. John Baptist).



(As a member of St. Boniface's, Windsor, Mrs. Lefebvre attended the 1986 Pilgrimage to the Shrine of Our Lady of Walsingham at St. James, ACC Church in Cleveland. St. Boniface's was an early ACCC parish supported by Holy Trinity ACC, Detroit. St. Boniface's eventually closed. Some years later the present parish of the Resurrection was re-established a presence in the area. Ed.)

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St. James Rejoices In Biggest Pilgrimage Ever



Top left, the Very Rev. Frank C. Irvin, Rector, St. James, Cleveland, OH, greets guests at the parish's annual Walsingham Pilgrimage, June, 1986. To the right, Margaret Lefebvre, St. Boniface, Windsor, Ontario, holds model of statue of Our Lady of Walsingham, won by St. Boniface for having the largest percentage of parishioners attending the pilgrimage. Below, the Rev. Kenneth Vinsel, the Rt. Rev. William O. Lewis, the Rev. Kenneth Grover and the Rev. Rommie Starks, in procession.

by Helen Majni
Cleveland, OH – DMW – St. James Pro-Cathedral, Cleveland, OH, held its twenty-second Pilgrimage to the Shrine of Our Lady of Walsingham on Saturday, June 7. Since this event has now become a diocesan, rather than a parochial event, it was most gratifying to welcome visitors from many other parishes within the diocese. Celebrant at the Mass was the Rt. Rev. William O. Lewis, with the Rev. Kenneth Vinsel serving as deacon and the Rev. Kenneth Grover of Holy Trinity, Detroit, MI, as Subdeacon.

Following the luncheon in St. James Hall, the Ven. Joseph P. Deyman, Archdeacon of the Diocese and Rector of the Church of St. Edward the Confessor, Indianapolis, IN, gave the address for the day. New members were received into the Society of Our Lady of Walsingham, and then all pilgrims were given the blessing with the waters from the Shrine. The day's activities concluded with Benediction of the Blessed Sacrament with the very Rev. Frank C. Irvin, Dean and Rector, officiating.



FROM THE
SHRINE OF OUR
LADY OF
WALSINGHAM AT
ST. JAMES ACC
CHURCH IN
CLEVELAND, OH
WHERE AN
ANNUAL
PRILGRIMAGE
TAKES PLACE.

TRADITIONAL ANGLICAN CHURCH OF CANADA

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GO YE INTO ALL THE WORLD

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St. Richard of Chichester: A Prayer

Thanks be to Thee,
my Lord Jesus Christ
For all the benefits
Thou hast given me,
For all the pains and insults
Thou hast borne for me.
O most merciful Redeemer,
friend and brother,
May I know Thee more clearly,
Love Thee more dearly,
Follow Thee more nearly, day by day.

St. Richard of Chichester
13th century

*This prayer with the quote from the 4th century St. Pa-
cian of Barcelona referred to by Bp Alfred in his
charge to Synod were found in a copy of the BCP
(1962) Canada owned and used by Bishop Woolcock.*

This prayer was subtitled "to end a meeting"



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The Africa Appeal



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