

# THE TRADITIONAL ANGLICAN NEWS

JULY 15, 2016

VOLUME 4, ISSUE 7

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings; the Lord be with you!

Have you enjoyed reading the news lately? I cannot say that I have, particularly.

A five year old girl and her mother killed in Calgary; 84 people dead at the time of this writing in Nice, France with 50 more people seriously enough injured that some of them might die yet; dead bodies (some estimate a 1000) stacked in Juba, South Sudan; and on and on it goes—and that is just a cursory glance at today's paper. Oh, and an attempted coup by some of the Turkish military.

There are so many people suffering! So much pain and sorrow! There is so much need for us to respond in prayer "for all men" as The Intercession (BCP p. 75)

has it.

In 1967, Fr. Gilbert Shaw, the sometime Warden of the Sisters of the Love of God at Fairacres and one of the Founders of the Community of the Servants of the Will of God, wrote a Foreword to his little book *SITIO, I Thirst: Prayers of Intercession* a collection of prayers written between 1960 and 1964.

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## *Fr. Charles Warner: A Sermon for Trinity Seven*



FR. CHARLES WARNER

Gospel: Mark 8:1-9

The Second multiplication of the Loaves and Fish: Among the Gentiles

Before we discuss our Gospel reading today it is important to understand that there are many scholars who believe that Mark's gospel has two differing stories on the same feeding and that the two stories were actually one story told differently; one group being a Jewish crowd and the other a Gentile crowd. Those who feel the feedings are an integrated story cite the two expulsions of the buyers and sellers from the Temple at the beginning and end of Jesus' ministry. However, it can also be claimed that in Mark's account of the feedings, Jesus points to the feedings as two distinct miracles.

The feedings, both on the eastern side of the lake, were different. The time was different. Events, before and after the feedings, were different. The fasting of the people was different – in one case the fasting did not last a full day and in the other case it lasted for three days. The number fed was different – five thousand in one case and in the other case four thousand. The number of loaves was different – five in one case and the other seven. The number of fish in one case, as stated by the four evangelists, is two. In the other cases just simply stated, "a few small fishes." In one case the multitude were commanded to sit down "upon the green grass," and in the other case, "on the ground." The baskets in one story are filled with fragments

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numbering twelve, while in the other case it's seven. With these facts laid out in the story of the feedings, how can one believe that this is a single miracle with two interpretations? Even Jesus expressly distinguished the two stories from one another.

***8 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,***

***2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:***

***3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.***

***4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?***

***5 And he asked them, How many loaves have ye? And they said, Seven.***

***6 And he commanded the people to sit down on the ground: and he took the seven loaves,***

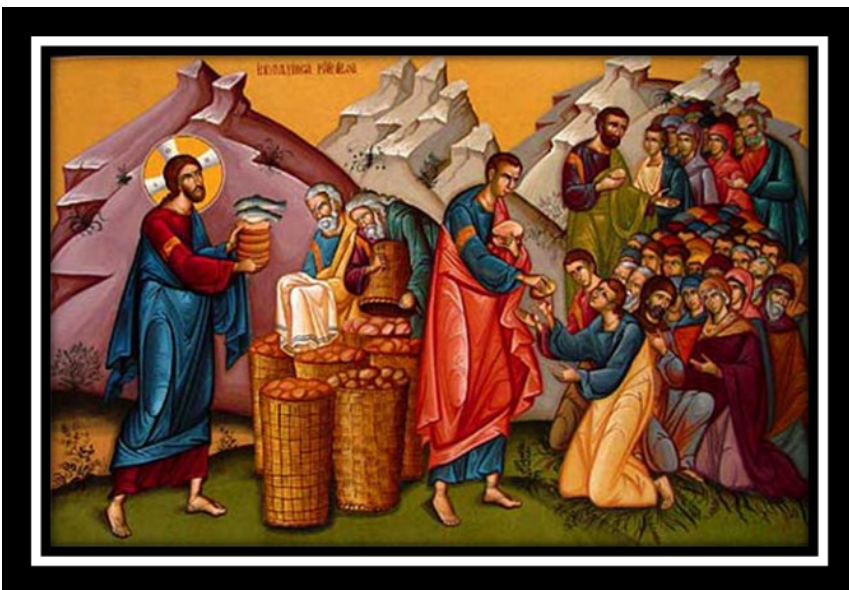
***and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.***

***7 And they had a few small fishes: and he blessed, and commanded to set them also before them.***

***8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.***

***9 And they that had eaten were about four thousand: and he sent them away.***

As we begin to study the feeding of the four thousand, St. Mark reminds us that we are witnessing Jesus' ministry at its zenith. He has now begun to speak before large crowds. He is courageous in his ministry. Most notable in this regard is when Jesus crossed purity boundaries and social barriers after he crossed the Sea of Galilee. It was forbidden for Jews to associate with Gentiles and the Jewish purificatory customs made this a prohibitive action. Jesus, however, dismissed these concerns (7:1-23).



An example of this is when Jesus healed the daughter of the Syrophenician woman and the deaf and dumb man in the Gentile land (7:24-37). This proved that the door was open to the possibility that Gentiles might also be fed without it necessarily being against Jewish Law. The healings were performed in front of large crowds resulting in people following Jesus throughout the holy

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land (6:45; 7:14, 17, 33). Jesus offers his compassion to the Gentile multitude. He explains that his compassion is based upon the knowledge that this crowd had been following him for the three days (7:24-37).

What Jesus saw before him was a large gathering of people who had not eaten for three days and who were physically exhausted from all the travel they endured. So there they were, in a barren desert far from home, and Jesus could see that they were weak. Indeed they could faint if He sent them away. What else could He do? Jesus' compassion for the multitude comes from the heart. He could only have a deep sense of kind-heartedness for a people who would flock to see Him, willing to go hungry for up to three days, and without making as much as a single complaint.

Jesus' compassion for the Jewish crowd was akin to recognizing them as sheep that had no shepherd (Psalm 23 and Ezek. 34). With the Gentile crowd, however, Jesus is more concerned about the personal well-being of these followers. He's genuinely worried about them because they've come a very long way. In their eagerness the disciples seem not to have thought of the needs of provisions for such a length of time; but the Lord thought of it. Thus at this point we begin to recognize a change in Jesus's ministry. He becomes both the Shepherd of Israel teaching a troubled people and the One who both physically and spiritually nourishes all who will follow Him.

Much like the first feeding the location of the event is an arid dry place. The disciples had misgivings about Jesus solving the logistic nightmare of feeding such a large number of people. The problem of locating a place to get so much food was the concern (8.4). The disciples were absolutely convinced that they couldn't feed so many people. Certainly logic would tell them this.

Jesus asks, "How many loaves do we have?" In both feedings He asks them this question (6:38; 8:5). The disciples concern reveals their arrested development. They seem to understand the significance of the first miracle feeding of five thousand in a deserted place, but this does not stop them from asking Jesus, "*but where in this remote place can anyone get enough bread to feed them?*" (8:4)

The disciples are slow on the uptake and grope around for answers. Jesus patiently has the disciples go through their inventory of provisions. Finally they ask. *Where in a place like this can we get enough food?* The answer to their question is obvious: from Jesus. In both incidents, Jesus blesses the meager supply of food they possess (6:41; 8:6).

As in the earlier feeding (6:41), the Eucharistic practice of the early church is recalled (8.6). Jesus blessed, broke, and gave the bread to the disciples to distribute. However, only the bread is mentioned, amplifying the suggestion of a Eucharistic event. References to Jewish elements are noticeably absent. There is no talk of an Exodus people or Psalm 23. The reader in chapter 8 can see that this is indeed an event involving

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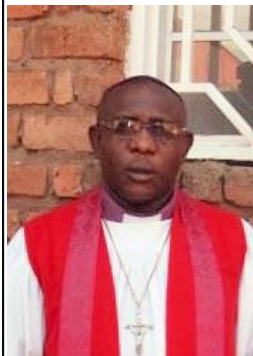
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Gentile people. It seems clear that Mark 8:1-9 was most likely written to reflect the words used in the Eucharistic celebrations of the Greek speaking, Gentile world.

In our Gospel we learn that everyone eats and is satisfied. Miraculously there is so much food provided that the disciples were able to collect a large quantity of leftovers (6:42; 8:8). We learn that despite strong opposition from the Pharisees and scribes (7:1-13) Jesus, as Shepherd, without the full understanding of his disciples, fed the children of Israel (6:31-44). Jesus, for the first time begins to be perceived as a messianic figure as announced by Isa 35:5-6 (7:24-37; see v.37). The most astounding thing is that in the feeding of the Gentile crowd Jesus has accepted the idea, as articulated by the Syrophenician woman, that “*even the dogs under the table eat the children's crumbs*” (see 7:28).



What we have in Mark's Gospel is the message that Jesus is now offering to a non-Jewish crowd the same opportunity to be fed by His teaching and by His miraculous power. The miracle of the feeding of four thousand suggests to the reader that Jesus is not just “*a redeemer, a Messiah like Moses and David*”, but is, in reality, *the Redeemer*, offering redemption to both Jew and Gentile alike.

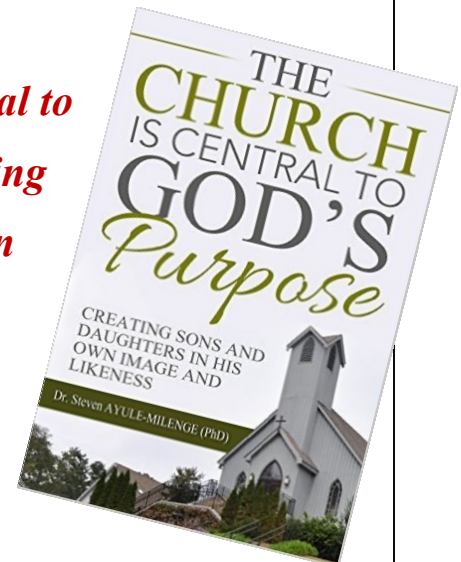


The Rt. Rev. Dr. Steven Ayule-Milenge, Bishop of the ACC Diocese of Congo, announces the publication of a book entitled:

***“The Church is Central to God's Purpose: Creating Sons and Daughters in***

***His own Image and Likeness”***

Bishop Steven's book will be available in September through bookstores and Amazon and Amazon Canada.



## Bonnie's Reflections: STERN DISCIPLES



MRS. BONNIE IVEY

*When mothers of Salem their children brought to Jesus  
The stern disciples drove them back, and bade them depart:  
But Jesus saw them ere they fled, and sweetly smiled and kindly said,  
'Suffer little children to come unto me.'*

*From a hymn by W. M Hatchings*

This event is described by Matthew, Mark, and Luke. When “people” (not just mothers) “*kept on bringing*” children to be touched and blessed by Jesus, his disciples rebuked them. **Rebuke: to express sharp disapproval or criticism.** Why? Were they interrupting something profound and dignified? Was holding babies a waste of time? Were the children too noisy?

Jesus' reaction to his disciples' behavior was not “sweet”, as the hymn writer imagined it. The Greek word used in scripture portrays Jesus as **indignant: extremely angry and aggrieved because of something unjust or unworthy.** Luke adds more detail. Jesus said “I tell you the truth; anyone who will not receive the kingdom of God like a little child will never enter it.” (Luke 18:17) The children are brought to Jesus, not by their own strength, intellectual understanding, or efforts. They can only receive the kingdom as a gift, as simply as they receive the touch of his hand.

Some churches are guilty of driving away the families of children with disabilities. This can happen when a congregation does not realize that these families are a mission field.

Members may simply resent having anything disturb the dignity and repose of worship. A very large part of Jesus' earthly ministry was to people with disabilities. One such man was lowered on a mattress, through the roof, while Jesus preached to the crowd in a house. Now *there* is a disturbance! But it manifested the glory of God. (Mark 2:1-12)

An internet search on “special needs ministries” yields much information. Many people give examples of needs unmet, insensitivity and unhelpfulness, when they attempted church attendance. Some were told bluntly their child, or intellectually and physically disabled adult son in a wheelchair, would be “a turnoff for new members.” Others found their child left in a room to watch movies, excluded from a Sunday school class. “But who are we” asks one mother, “to judge which person can or cannot be reached by the Holy Spirit?”

Special needs parents must fill their calendars with appointments: pediatricians, specialists, diagnostic tests, therapy sessions, meetings with educators, and more. They may be seen by pastors or church members as failing in their church participation. Said a mother after a pastor's visit, “All he did was come up with one suggestion after another about how I could really have time for devotions and daily bible reading if I just *tried*. I

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can make time, but I can't make myself any less tired. The expectations of others – I should have quieter children, I should do more for the church – are just a constant message that *I am not enough.*”

What if several church members visited that woman, one to amuse the children, while others did bible study and prayed with the mother? What if her husband could meet and pray with other dads who must give extra effort to care for their special needs children? These are only two examples of ministry in churches that help such families be part of the body of Christ.

What if a person using a wheelchair wants to come to my church? Is there a ramp? If a mother needs to change a diaper for a five-year-old, is there a place she can use? Is there a Buddy system that pairs an adult with a special needs child during a service to help him follow in worship, leaving both parents free to concentrate on the sermon and hymns?

Can a child with a disability be given a job in church, such a handing out books? Will someone tell her of God's love, show it to her, in a way she can understand?

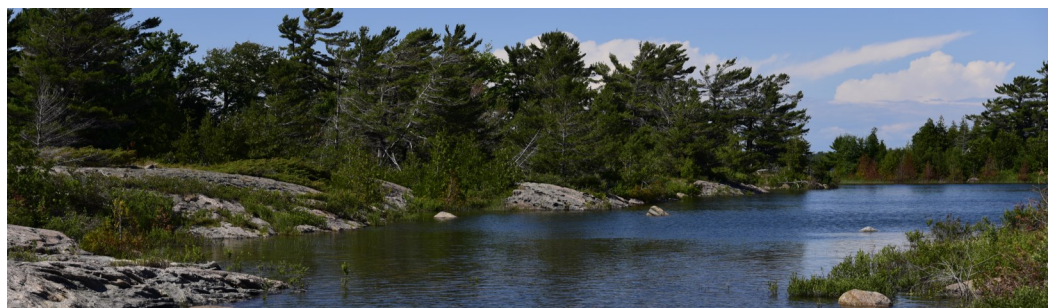
Churches that have a special needs ministry go beyond Sunday, helping families in practical ways. They deliver meals, or drop in for friendly visits. They will sit with parents while a child is in hospital for tests or treatment. They will find professional help for them if needed. Their church will have a lending library of resource material for parents. When the children take part in a special event at school, their church friends will be there with support and praise. This kind of ministry is not “one offering in a missions envelope” but a long-term commitment of loving service.

A mother, after attending a welcoming church, said “The comments after church were exactly the kind of things I need to hear – that we are welcome, the children are not a disturbance; that people enjoy having them there.”

We must remember that while we see the outside of a person, God sees the heart, the true essence of who that person is, aside from any limitations imposed by his or her physical frame. Inside that person is a soul created and called by God. Will we help or hinder that person in receiving the touch of the Lord's hand?



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*The Rev. Vernon Staley: The Christian Way*

The Rev. Vernon  
Staley

**The Sacraments.**

THE Sacraments are the chief means by which God imparts to us, one by one, the saving work of our Lord Jesus Christ. By our birth into the world, we are members of the first Adam, and inherit his fallen nature. By our new birth into the Church, we become members of Jesus Christ, the Second Adam, the Head of the redeemed race, by Whom grace and truth came to mankind. For as in Adam all died, even so in Christ shall all be made alive." Our descent from the first Adam introduces us into a sinful state : our new relation to Christ, the Second Adam, places us in a state of grace. Grace is that thing which by nature we cannot have, which makes us pleasing to God, and so fits us for eternal glory in the life to come. We are changed from a state of sin to a state of grace by means of the Sacraments. The Sacraments are the means or channels of grace, and they put us and keep us in a right relation to God.

The Sacraments generally necessary to salvation are Holy Baptism and Holy Communion. They are known as Sacraments of the Gospel, because their outward and visible signs were ordained of Christ in the Gospel. When we say that they are "generally necessary to salvation," we mean that they are necessary for the spiritual health and safety of all men, where they can be had; for our Lord has said so. In Baptism we receive the New Birth, in Communion we partake of the Bread of Life.

Besides these two Greater Sacraments, there are five other means of grace, known as the Lesser Sacraments, namely, Confirmation, Penance, Order, Matrimony, and Unction.

**I. HOLY BAPTISM.**

The Sacrament of Holy Baptism was instituted by our Lord Jesus Christ, in His words to the Apostles, "Go ye therefore, and teach all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost." Our Lord had previously spoken of the necessity of Baptism in the words, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Baptism is our entrance into the Church of Christ ; and, for this reason, the font is usually placed near the door of our churches. Our Lord bids us regard Holy Baptism as the New Birth; for it is by this Sacrament that we are changed from a natural state to a state of grace. The Church describes this change in the words, "for being by nature born in sin, and the children of wrath, we are by Baptism made the children of grace." Holy Baptism is administered by dipping the person in water, or by pouring water upon the person, in the Name of the Father, and of the Son, and of the Holy Ghost. By Baptism all sin, original and actual, is washed away, and the recipient is made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. Baptism places us in a state of salvation.

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It is the rule of the Church, that the persons who receive Baptism should make certain vows. The baptismal vows are—*First*, that we should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. *Secondly*, that we should believe all the articles of the Christian faith. And *thirdly*, that we should keep God's holy will and commandments, and walk in the same all the days of our life. These vows form our part in the baptismal covenant or agreement. Thus, by our Baptism, we are required to avoid evil, to believe the truth, and to do right. In fact these are the conditions of salvation.

It is right to baptize infants, because they are capable of entering into covenant with God, and of receiving grace; and they cannot too soon be made members of Christ, children of God, and inheritors of the kingdom of heaven.

“THE CHURCH  
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II. THE HOLY COMMUNION

i. *The Institution.*

The Holy Communion was instituted by our Lord Jesus Christ at the close of the Jewish Passover, which He observed for the last time with His Apostles in an upper room at Jerusalem, in the evening of the day before He was crucified. It was thus a parting gift of Jesus Christ to His Church. The Passover was the annual memory of the deliverance of God's people from Egypt. It carried the mind back to that awful night in which the destroying angel slew the first-born in every house in Egypt, which was not marked by the blood of the Passover-lamb. It was this visitation which induced the Egyptian king to set the chosen people free. The service was a solemn and thankful memorial before God of a great national deliverance by means of the blood of the paschal lamb, which prefigured the Precious Blood of Christ, the Lamb of God, to be shed upon the cross for the sins of the world.

At the Passover, it was the custom for each Jewish household to eat a lamb with unleavened cakes, and to sip a cup of wine mixed with water. At the close of the feast, which Jesus was keeping with His Apostles, He took one of the Passover cakes into His hands, and He blessed and gave thanks: then, breaking it, He gave it to His disciples, saying, “Take, eat : this is My Body.” Then, after like manner, blessing the cup, He gave it to them, saying, “Drink ye all of it : for this is My Blood of the new testament, which is shed for many for the remission of sins.” Our Lord added, “Do this in remembrance of Me.”

Thus, Jesus Christ ordained the Holy Sacrament of His Body and Blood, commanding the ministers of His Church to consecrate by His Holy Spirit bread and wine to be His Flesh and Blood, and to make a continual memorial of His Life and Death before the Eternal Father, until His second coming at the end of the world. The Church never ceases to do as Jesus commanded.



*The Rev. Vernon Staley: The Christian Way*

ii. *The Sacrifice.*

The Holy Communion is a Feast upon a Sacrifice. The Body and Blood of Christ are first offered to the Eternal Father, and then partaken of by the priest and the communicants. This action is described by St. Paul, as “shewing the Lord's Death till He come.” In instituting the Holy Communion, our Lord used the words, “Do this in remembrance of Me,” which signify, “Do this action for My memorial.”

In answer to the question, Why was the Sacrament of the Lord's Supper ordained? the Church teaches that the Holy Communion was ordained or intended “for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.” This unceasing memory of our Lord's Sacrifice is made before God and man by the Church on earth. In the Communion Service we remind God of the Life and Death of Christ our Saviour: we plead His Sacrifice in the Church on earth, just as He ever pleads His Sacrifice in heaven. Thus the earthly offering and the heavenly offering are one and the same Sacrifice. In the Holy Communion we do here below what Jesus Christ does above. This pleading of our Lord's Life and Death in the Holy Communion Service is known as the Eucharistic Sacrifice. The word ‘Eucharist’ means ‘Thanksgiving.’ The Holy Communion is the Church's Sacrifice of Praise and Thanksgiving.

The Eucharistic Service is the supreme act of Christian worship. As the great memorial of our Saviour, the Eucharist is offered for four ends,-

1. For the worship of Almighty God.
2. In thanksgiving for His mercies.
3. For pardon of our sins.
4. For obtaining all necessary graces and blessings for the whole Church, both on earth and in paradise.

iii. *The Feast.*

Our Lord ordained the Sacrament of the Holy Communion, not only that we may plead His Sacrifice before God, but also that we may feed upon His Body and Blood. To this end, He has given to His Church authority to consecrate, by the power of His Holy Spirit, bread and wine to become His Body and Blood. When we receive the bread and the wine thus consecrated, we verily and indeed receive His sacred Flesh and Blood. The Church, in the Catechism, teaches that in the Holy Communion, the inward part of the Sacrament is the Body and Blood of Christ. Thus our Lord is present to be our Food. Our Lord's Presence in the Holy Communion is real but spiritual. He is present after the manner of a spirit. Jesus Christ is present in the Holy Communion under the outward sign or form of bread and wine, in a manner which is beyond our understanding. As truly as we see with the eye of sense

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the consecrated bread and wine, so truly do we behold with the eye of faith Jesus Christ present in our midst to feed us with His Body and Blood. His Presence in the Holy Communion is sacramental; and it is a holy mystery, to be received by faith. We believe that He is present, because of His word.

The Body and Blood of Christ are given, taken, and eaten, in the Holy Communion, after an heavenly and spiritual manner. That is to say, they are not received sensibly, nor perceived by our natural senses, as earthly food is. Christ is received by the soul—that part of us which has communion with spiritual and heavenly things.

The reception of the Holy Communion is necessary to salvation; because our Lord has said, “Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you.” No one can wilfully neglect to receive the Holy Communion, without being in extreme danger of the death of the soul; for our Lord has so taught us, and quite plainly. Jesus Christ is the Life: we receive Him in the Holy Communion. The benefits which we gain by partaking of the Holy Communion are, the strengthening and refreshing of our souls by the Body and Blood of Christ. Can we possibly desire greater benefits than these ?

*Whilst the Two Greater Sacraments, Baptism and Communion, are necessary for all men in general ; the Lesser Sacraments are needful for particular persons and states of life. The Lesser Sacraments are visible signs of invisible grace, and they form part of the Divine plan for our safety and perfection, according to our needs and conditions in life.*

*Continued next month*



*Fr. Robert's Remarks*

Fr. Gilbert wrote:

“As the soul is in the body, so are Christians in the world, to give it life and keep it in life.

Epistle to Diognetus

The Christian cannot stand apart from his world, God does not stand apart from his world. By, with and in Christ he has established the final reconciliation of his world and given in Christ to each and to every member of his Body the ministry of reconciliation.

To pray with understanding is to recognise our own infidelities and those of the world of which we are part. . . .

Today men's hearts are troubled because of the things which are happening and which may happen. It is an age of change and un-

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certainty, but God is changeless and his kingdom is eternal. To pray for its coming into the present time and for the future demands an objective and dispassionate view of the present that we may hold it to the loving mercy of God.

We bring the present to the judgment of God that through our use of the present and our prayer for it the Church may be strengthened and the world's distress healed in the realisation of the Kingdom of God."

Writing the Preface to a second edition of the book, Canon Donald Allchin wrote,

"It was the particular strength of Father Gilbert Shaw that he saw the things of eternity as constantly making themselves known in the midst of time. Hence his prayer and his teaching, while bearing witness to the unchanging reality of the great tradition of Christendom, was firmly rooted in our present century. With true prophetic vision he saw this age as one in which God was acting both in judgement and in mercy; in judgement, as much which had been relied upon crumbles away; in mercy, as God reveals his reconciling love at work in new and unexpected ways. In these pages he unfolds the one prayer that in man God's name may be hallowed, his will done, his Kingdom come, so that freed from the tyranny of his disordered passions, man may find his true peace and joy in God, for whom he was created."

*Persevere* is one of Shaw's poems. (see right sidebar.) It's worth some time of reflection. As I reread it, I am impressed by how perennial this poem is. It could have been written in that aftermath of the news any day this week.

In another of Shaw's poems, *ALWAYS INTERCEEDING*, (see sidebar next page) written between 1960 and 1964—over half a century ago—it seems almost odd to

### PERSEVERE

Lord, strengthen us to bear in Christ  
the knowledge of man's sin, that suffering  
in his love we plead and draw to unity.  
His reign is love and man in him must plead  
until he comes to consummate the end.

The evil scatters to maintain its rule  
through men's lust, violence and hatred  
manifested in murders and in cruelties of  
self-expression,  
in conflicts of man-begotten ideologies  
of race and colour, of prejudice and pride,  
threatening, unless resolved, a global war.

*This world's confusion is God's call to prayer  
that in the passing time be manifest  
the patience of the saints in faithfulness  
to know, to love and to endure.*

*We plead Christ's passion for the pressing  
needs of every conflict we perceive or suffer,  
in confident expectation  
that his love is judgment and restoration.*

*Shall he find faith when he shall come?*

*For us who live this day, our care  
must wholly be to have our faith increased  
that he in us should bring his kingdom in,  
in making up the number of his saints.*

So come, Lord Jesus, now and at the end

### *Fr. Robert's Remarks*

read the words of the first lines “Lord, in this age of swift communication,/ as crisis follows crisis”

For me, 1964 was a time of black and white TV—we watched the coverage of the John F. Kennedy assassination in November of 1963; a time of rotary dialed telephones instead of asking the operator for a number. In January of 1964 I got a small 9v transistor radio; the personal computer was still 10 years down the road. My first PC was still 30 years away.

#### **ALWAYS INTERCEDING**

Lord, in this age of swift communication,  
as crisis follows crisis, give us the grace  
to grasp each opportunity for prayer,  
remembering the inhabitants of earth—  
the conditions under which they live,  
their several needs—  
each one is yours, so we must pray for all:  
that politicians may strive and seek for peace;  
that wisdom, justice, and understanding  
may fill those seeking nationhood;  
for common action against organised vice,  
narcotics, and still-surviving slavery;  
that Christian witness and integrity may guide  
the search of scientists, students of economics,  
masters of industry, that they acknowledge  
the true humanism of man's end in God.  
Most Holy Spirit, uncreated Light of Truth  
we plead your overshadowing to lead  
all those who meet for Christian unity  
to fellowship of spirit, seeking truth.

The current ubiquity of the personal communications devices and the internet were dreams of science fiction writers.

Oh, for the good olde days, some might say, today; but, no, to read Fr. Shaw is to know that the more things change, the more they stay the same and that the requirement is always the same—pray; and this is not just a call to say a few prayers but to plead with God. We beg for “the grace / to grasp each opportunity for prayer.”

As I am reflecting on the antepenultimate line “we plead your overshadowing to lead” the image of the Blessed Virgin Mary comes to mind. She was overshadowed by the Holy Spirit and THE miracle occurred. What miracles could happen if we pleaded for an overshadowing and remained overshadowed by the Holy Spirit!

Fr. Shaw had this word of explanation about intercession on the same page as the prayer *Always Interceding*:

“Intercession is more than request—it is the surrender of the request to the Divine Wisdom and the surrender of the energy of the human will to perform the Divine Will. Intercession is the work of the Spirit, God-directed and God-fulfilled, as we will that the will of God should be performed.”

In one of the commonest prayers in use—the one that Jesus gave us to use, we pray “Thy will be done.” Picture Jesus in the Garden. “Not my will but thine.”

Elsewhere, Fr. Shaw speaks in this way,

“Prayer is the humble seeking of a relationship in and through which we make our answer to God's love and by and in which we serve God. God has revealed himself to us and made for himself the earthly body of his Church so that we might make our response to his love, which first loved us, and that we might be found in him having the righteousness which comes from faith.

## From The Parishes



### Parish of St. Athanasius, Belleville

Fr. Jim Gibbonsis shown with his granddaughter, Rosalie Lillian Gibbons whom he baptized on Fathers' day, June 19th.

Rosalie is a first granddaughter for Father Jim and Janice and their third grandchild.

Proud parents are Andrew and Amy Gibbons and big brother Logan is very proud of his new sister. Welcome Rosalie “



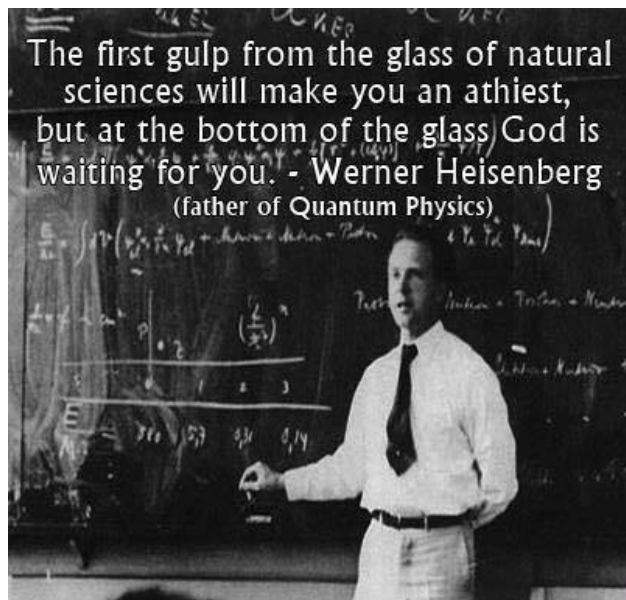
## Werner Heisenberg: 05/12/1901—01/02/1976

From the Internet—Wikipedia:

In his speech *Scientific and Religious Truth* (1974) while accepting the Romano Guardini Prize, Heisenberg affirmed:

“In the history of science, ever since the famous trial of Galileo, it has repeatedly been claimed that scientific truth cannot be reconciled with the religious interpretation of the world. Although I am now convinced that scientific truth is unassailable in its own field, I have never found it possible to dismiss the content of religious thinking as simply part of an outmoded phase in the consciousness of mankind, a part we shall have to give up from now on. Thus in the course of my life I have repeatedly been compelled to ponder on the relationship of these two regions of thought, for I have never been able to doubt the reality of that to which they point.” (Heisenberg 1974, 213)<sup>1</sup>

“Where no guiding ideals are left to point the way, the scale of values disappears and with it the meaning of our deeds and sufferings, and at the end can lie only negation and despair. Religion is therefore the foundation of ethics, and ethics the presupposition of life.” (Heisenberg 1974, 219).



## TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office  
136 William St.  
Parry Sound, ON  
P2A 1W2

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
&  
We're on the web at

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### *Fr. Robert's Remarks*

Let us therefore lift up our hearts to give thanks and praise, for in Christ's love we are no longer strangers and foreigners without a city, wanderers from place to place, but we are united in an unending fellowship with all the Saints of God." (Seeds of Love, p 25)

I leave Fr. Shaw's prayers with you for further reflection and not only reflection, but also as suggestions for prayer and I close with his words

"So come, Lord Jesus, now and at the end"



*Sitio, Seeds of Love*, and several other books by Fr. Gilbert Shaw are among the free booklets downloadable from the SLG website at [http://slgpress.co.uk/SLGP\\_Bookstore.asp?categoryID=E11](http://slgpress.co.uk/SLGP_Bookstore.asp?categoryID=E11)



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Please put "Prayer Request" in the subject line.

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

Contact Info:

**Fr. David Marriott**  
[dram274@hotmail.com](mailto:dram274@hotmail.com)  
409-15210 Guildford Dr.  
Surrey BC V3R 0X7  
604-551-4660