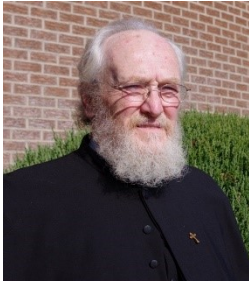


THE TRADITIONAL ANGLICAN NEWS

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

Those of us in the northern hemisphere—I qualify my sentence as we do have readers in the southern half as well—are experiencing the height of summer now. I trust that you are able to enjoy your summer.

I was looking out the open window to our back garden full of flower beds and vegetable garden boxes; red and black current bushes; blueberries, hasckaps, strawberries and gooseberries; apple trees and a cherry bush. We have always had a vegetable garden and flowers, though when our now adult children were young we had more need of an open yard for them to play in. (I note that Joyce is responsible for the design and a great deal of the work in the garden.)

Today the garden serves a different purpose—more of a quiet, reflective space.

We enjoy it. The thrashers, robins, flickers, blue jays, and the occasional cardinal, do, too. There are the squirrels—red, grey, and black. There used to be some chipmunks but they took their sense of ownership far too far and, unwilling to share the space, had to be live-trapped and relocated—over 20 of them. What else have we had? There have been a racoon, a fisher, and some deer. Gratefully, the deer stayed out of the back garden and did not bother the vegetables.

A couple of years ago there was a huge elm tree on the town side of the fence that was dying and had to be removed. To ensure that they would not damage anything on our property, the supervisor of the tree

(Continued on page 11)

Fr. Charles Warner: Celebrating the 40th Anniversary of the Affirmation of St. Louis (1977-2017) continued



FR. CHARLES WARNER

The Road To St. Louis

VI The Fellowship Of Concerned Churchmen

In the early 1970's, a coalition of sixteen Episcopal publications and organizations formed a fellowship, with members in both the United States and Canada, dedicated to combat the change being proposed by the Episcopal Church to move further away from a more Catholic or high-church perspective. This group became known as the FCC or the "*Fellowship of Concerned Churchmen.*"ⁱ The creator of the Fellowship was the American Church Union leader, the Reverend Canon Albert Julius Dubois (1906-1980). For decades, Canon Dubois had been a thorn in the side of the Episcopalian hierarchy. While they sought greater unity with

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Fr. Charles Warner: Celebrating the 40th Anniversary

Protestant ecclesiastical communities through organizations like the WCC and NCC, he sought greater unity with Catholic ecclesiastical communities.

A Friday, June 23rd, 1961 Time Magazine article expressed the church establishment's frustration when they complained that "*the only groups they (Dubois and the high-church party) think worth talking to are other apostolic successionists, such as the Orthodox and the Roman Catholic Churches.*"ⁱⁱ Canon Dubois, in 1973, saw a need for a Catholic coalition. He felt that such a body would be the best way of bringing together "*loyal orthodox elements of the Church*"ⁱⁱⁱ in opposition to the controversial changes about to be introduced.

The Fellowship organized itself and intensely debated the issues before it went on to challenge the "*heretical and apostate forces*"^{iv} of the Episcopal Church. It began in earnest when Canon DuBois called for a meeting, in New York City, for the purpose of bringing together different groups who were concerned with the upsetting events in the Episcopal and Anglican churches. Leadership present at the meeting were Canon Francis W. Read of the ACU, leaders of the SPBCP, Dorothy Allen Faber (1924-1982), editor of the FCT's The Christian Challenge, and Perry Laukhuff, editor of The Certain Trumpet.



THE REVEREND CANON ALBERT JULIUS
DUBOIS

Originally called the 'Coalition of Concerned Churchmen', they were against "*the ordination of women to the priesthood, the proposed revision of the Prayer Book, and the loosening of church standards on issues such as divorce, sexuality, and abortion.*"^v Over time, the Fellowship issued statements to the Bishops and the Church. The purpose of the statements was to keep morale up and present a unified opposition, as well as represent traditional Anglicanism. According to Eric Badertscher on page twenty-two of his MA thesis, A Measure of a Bishop, the FCC issued their first declaration on October 2, 1973; on the eve of the Episcopal Church's vote to legalize the ordination of women.

The declaration listed seven principles on which the FCC would not compromise: (1) the authority of the Bible; (2) The maintenance of the catholic creeds; (3) The maintenance of baptism and confirmation by bishops in the Apostolic line; (4) The maintenance of the Eucharist by those possessing orders in the apostolic line; (5) The perpetuation of the practice of limiting the episcopate and priesthood to men; (6) The integrity of the Episcopate in its sacramental functions, and (7) the 1928 Book of Common Prayer in order to maintain worship and doctrine.

For traditionalists, the church's direction was clear proof of the

Fr. Charles Warner: Celebrating the 40th Anniversary

“abandonment of Christian Orthodoxy”^{vi} and it became even more evident on July 29th 1974 when retired Bishops (Daniel Corrigan, Robert Dewitt and Edward Welles) from the U.S. Episcopal Church (ECUSA), in spite of Bishop John Maury Allin’s (1921-1998) protestation, “illegally ordained”^{vii} eleven women at Philadelphia’s Church of the Advocate. Likewise on September 7, 1975, retired bishop George Barrett “ordained four additional women”^{viii} to the priesthood.

The opposition to the ordination of women in the Episcopal Church was argued from two points. First, “for sacramental reasons,”^{ix} it was impossible for women to be priests. And secondly, the ECUSA’s General Convention “did not have the authority”^x to decide the issue, and therefore such a matter would have better been put in the hands of a board or council to find consensus within Christendom.

While the FCC did their very best to be much like a loyal opposition, advocates for women’s ordination began to take a more politically radical approach. Because of this, though representatives of the opposing groups were present and allowed to make a dissenting statement before the ordinations took place, they “were jeered repeatedly by the crowd of 1,500.”^{xi} Two weeks later, the House of Bishops, in Chicago, voted 129 to 9 to express their disapproval of the non-canonical ordinations of those who came to be known as “the Philadelphia Eleven.”^{xii}



THE ORDINATION SERVICE OF THE PHILADELPHIA ELEVEN

They adopted a resolution chastising the four (mostly retired/resigned) prelates who had done the deed, “and declaring the 11 women’s priestly ordinations invalid. Defiant, ten of the eleven women said they would decide for themselves how and when they would exercise the ‘priesthood’ they believed was theirs.”^{xiii} The problem with this vote, for traditionalists, was that the bishops objected to the ordination of women only because it occurred prior to it becoming canonically legal. The House of Bishops would break the back of the traditionalists by stating their support for women’s ordination, “in principle,”^{xiv} at their next regularly scheduled meeting.

The illegal and, to many, heretical ordinations in Philadelphia pushed a number of traditionalists to think the unthinkable, the possibility of splitting

Fr. Charles Warner: Celebrating the 40th Anniversary

away from the national church. As an act of demonstrating their displeasure with the Episcopal Church, in 1975, the ACU stripped the above mentioned retired Bishop of West Missouri, Edward R. Welles II, honorary vice-president of the organization, from its membership rolls because of his *participation* in the Philadelphia service.^{xv}

Throughout the summer of 1976, the FCC kept up the pressure by organizing a massive prayer vigil. According to the July 21st, 1976 issue of the Episcopal News Service (ENS) the Fellowship of Concerned Churchmen put out a call for all Episcopalians to “*pray and to stand fast*”^{xvi} in their defence of the Church and their faith. They clearly stated that they were determined that the Church would continue in its present “*Doctrine, Discipline and Worship.*”^{xvii}



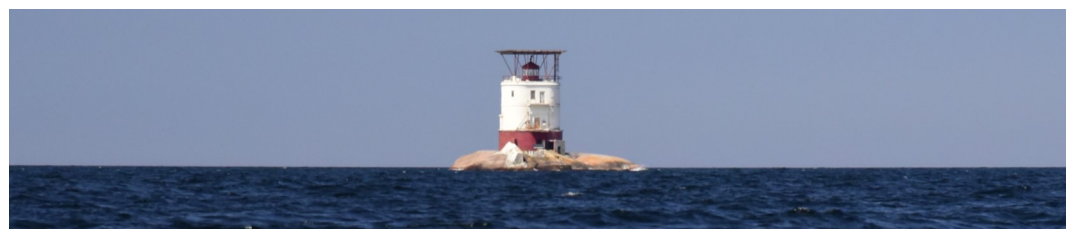
To be continued

Notes

- ⁱ Perry Laukhuff The Making of the Affirmation of St. Louis: Magna Carta of Continuing Anglicans. (North American Review, 1977) p.1
- ⁱⁱ Time Magazine, High-Church Lowdown, Friday, June 23rd, 1961 Copyright Time Inc
- ⁱⁱⁱ Laukhuff p.1
- ^{iv} *ibid* p.1
- ^v Bess p.82
- ^{vi} Anglican Catholic Church (Original Province) website
- ^{vii} de Catanzaro p.62
- ^{viii} Brian Marsh, Saints and Buccaneers. Belchertown, MA, 2001, p.16
- ^{ix} Badertscher Chapter 2, p.10
- ^x *ibid* p10
- ^{xi} Bess p.83
- ^{xii} Bess p.84
- ^{xiii} TCC 1974 Report
- ^{xiv} Bess p.84
- ^{xv} * On July 29th, 1974 in Philadelphia, along with assisting with the ordination of the other women, Bishop Welles ordained his daughter, Katrina Martha van Alstyn Swanson. (1942-2004), Source: The ECUSA, http://ecusa.anglicanorg/41685_68888_ENG_Print.html
- ^{xvi} Episcopal News Service 16 Episcopal Groups Endorse Prayer Vigil, July 21st, 1976, 76243
- ^{xvii} *ibid*



AN ABANDONED
COMMUNICATIONS TOWER
ON GEORGIAN BAY
HOSTING AN OSPREY AND
HER NEST



Red Rock Lighthouse, Georgian Bay

Bonnie's Reflections: *A Tale Of Two Mountains*



MRS. BONNIE IVEY

John 4:1-42 depicts someone's personal encounter with Jesus, which became a testimony, and was later written in the gospel to be shared more widely.

Here outside the Samaritan city of Sychar is an ancient well. A hundred feet deep, its narrow opening is protected by a stone parapet. This afternoon a solitary woman arrives, carrying a pitcher. There is nobody around except a stranger, a Jewish man, resting beside the well, leaning against the stones. He looks up at her. "Will you give me a drink?" The woman is surprised. Jews might do business with Samaritans, but would

never strike up a conversation, especially with an unaccompanied woman. Jewish men avoid speaking in public to women outside their family, to avoid temptation – and gossip.

Samaritans, according to Jews, are heretics. Half-Jews. Half-pagans. They accepted the Pentateuch, the five books of the Law; but rejected the prophets and books of poetry in the Jewish scriptures. Centuries before, they had refused to worship at the temple in Jerusalem, on Mount Moriah; instead building their own temple on Mount Gerizim. After demolishing the Samaritans' temple, the Jews had celebrated, marking the event with a yearly holiday. Jews believe that any article, such as a water vessel, touched by a Samaritan, becomes ritually unclean. So does any Jew who touches that vessel.

"How do you, a Jew, ask me for a drink?" Jesus replies, "If you knew the gift of God, and who it is that asks for a drink, you would have asked him and he would have given you living water." He is using a metaphor, appealing to her on a spiritual level, but she remains literal-minded. Even as he describes this living water as a continual upwelling of life and refreshment, she goes on talking about thirst and chores.

"Go, call your husband and come back," suggests Jesus.

Now he has touched a sore point in her life. "I have no husband." Yes, she has told him the truth, Jesus says. He knows all about it: five husbands, and now living with someone to whom she is not married.

"I see you are a prophet," she replies. Then steering the talk away from her own situation, she raises a big issue with bitter history behind it. There are two mountains, two places of worship, but Jews assert their authority as supreme. "You Jews claim the place where we must worship is in Jerusalem." Jesus explains that the time is



A WOMAN AT A WELL

Bonnie's Reflections: A Tale Of Two Mountains

approaching when worship will not depend on a location, but take place in the spirit of each worshipper.

Jesus, in himself, carries the presence of the Father. He *replaces* the temple. In Matthew 12:6 he says “One greater than the temple is here,” and in John 2:19 we read: “Destroy this temple and I will raise it again in three days,” referring to his death and resurrection.

“You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews,” he tells her. Why are the Samaritans ignorant of their God? Because they do not know the writings of the prophets. Still doubtful, the woman tries to put off this difficult saying. Messiah will come someday, she says, to explain it all. Jesus bluntly replies “I who speak to you am he.” This is the only time he will make this clear statement, until he is on trial.

At this amazing moment, the conversation is interrupted. Jesus’ disciples arrive with food they have bought. The woman hurries off, forgetting her water pitcher, to call the people of Sychar. “Come and see! Here is a man who told me everything I ever did! Could this be the Messiah?” The people are drawn to him because of her testimony. They urgently request that Jesus stay in Sychar, which he does, for two days. Many become believers; but they believe in more than a man of wisdom or a prophet. “Now we have heard for ourselves,” they say, “and we know this is the Savior of the world.”

In the tradition of the orthodox Church, the Samaritan woman is honored as St. Photini. She and her family travelled to Carthage to spread the gospel, and were martyred during the reign of the emperor Nero.



ST. PHOTINI – THE



The Rev. Vernon Staley: The Christian Way—Serialized



THE REV. VERNON STALEY

Hymns,

At this point in his little book, Fr. Staley Suggests a number of Hymns for reflection.

FOR TRUST IN JESUS.

JESU, Lover of my soul,
Let me to Thy bosom fly,
While the gathering waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

2. JESU, Lover of my soul,
Let me to Thy bosom fly,
While the gathering waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

The Rev. Vernon Staley: The Christian Way

3. Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah I leave me not alone,
Still support and comfort me.
All my trust on Thee is stay'd,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

4. Plenteous grace with Thee is found,
Grace to cleanse from every sin;
Let the healing streams abound;
Make and keep me pure within;
Thou of Life the Fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

FOR A PURE HEART.

OH for a heart to praise my God,
A heart from sin set free;
A heart that's sprinkled with the Blood
So freely shed for me :

2. A heart resign'd, submissive, meek,
My dear Redeemer's throne ;
Where only Christ is heard to speak,
Where Jesus reigns alone :

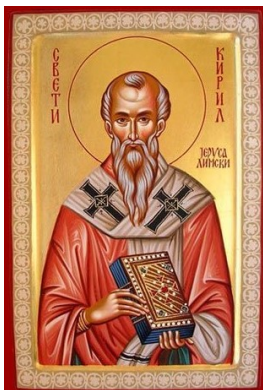
3. A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within :

4. A heart in every thought renew'd,
And full of love divine ;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine.

5. Thy nature, gracious Lord, impart,
Come quickly from above ;
Write Thy new Name upon my heart,
Thy new best Name of Love.



St. Cyril of Jerusalem: In part, On the Lord's Prayer



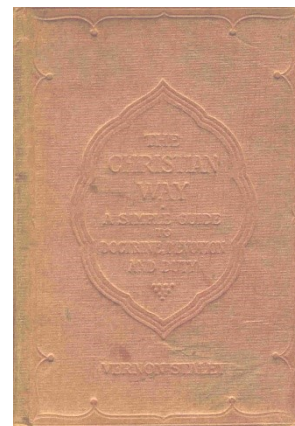
ST. CYRIL OF JERUSALEM

St. Cyril's *Fifth Lecture on the Mysteries: Of the Sacred Liturgy and Communion*

Wherefore putting away all filthiness, and all guile, and evil speaking, etc.

By the loving-kindness of God you have heard sufficiently at our former meetings concerning Baptism, and Chrism, and partaking of the Body and Blood of Christ; and now it is necessary to pass on to what is next in order, meaning today to set the crown on the spiritual building of your edification.

You have seen then the Deacon who gives to the Priest water to wash, and to the Presbyters who stand round God's altar. He gave it not at all because of bodily defilement; it is not that; for we did not enter the Church at first with defiled



St. Cyril of Jerusalem: In part, On the Lord's Prayer

bodies. But the washing of hands is a symbol that you ought to be pure from all sinful and unlawful deeds; for since the hands are a symbol of action, by washing them, it is evident, we represent the purity and blamelessness of our conduct. Did you not hear the blessed David opening this very mystery, and saying, I will wash my hands in innocency, and so will compass Your Altar, O Lord? The washing therefore of hands is a symbol of immunity from sin.

Then the Deacon cries aloud, Receive ye one another; and let us kiss one another. Think not that this kiss is of the same character with those given in public by common friends. It is not such: but this kiss blends souls one with another, and courts entire forgiveness for them. The kiss therefore is the sign that our souls are mingled together, and banish all remembrance of wrongs. For this cause Christ said, If you are offering your gift at the altar, and there rememberest that your brother has anything against thee, leave there your gift upon the altar, and go your way; first be reconciled to your brother, and then come and offer your gift. The kiss therefore is reconciliation, and for this reason holy: as the blessed Paul somewhere cried, saying, Greet ye one another with a holy kiss; and Peter, with a kiss of charity.

“THE PRIEST CRIES
ALLOUD, LIFT UP YOUR
HEARTS. FOR TRULY
OUGHT WE IN THAT
MOST AWFUL HOUR
TO HAVE OUR HEART
ON HIGH WITH GOD,
AND NOT BELOW,
THINKING OF EARTH
AND EARTHLY
THINGS.”

After this the Priest cries aloud, Lift up your hearts. For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. In effect therefore the Priest bids all in that hour to dismiss all cares of this life, or household anxieties, and to have their heart in heaven with the merciful God. Then ye answer, We lift them up unto the Lord: assenting to it, by your avowal. But let no one come here, who could say with his mouth, We lift up our hearts unto the Lord, but in his thoughts have his mind concerned with the cares of this life. At all times, rather, God should be in our memory but if this is impossible by reason of human infirmity, in that hour above all this should be our earnest endeavour.

Then the Priest says, Let us give thanks unto the Lord. For verily we are bound to give thanks, that He called us, unworthy as we were, to so great grace; that He reconciled us when we were His foes; that He vouchsafed to us the Spirit of adoption. Then ye say, It is meet and right: for in giving thanks we do a meet thing and a right; but He did not right, but more than right, in doing us good, and counting us meet for such great benefits.

After this, we make mention of heaven, and earth, and sea ; of sun and moon; of stars and all the creation, rational and irrational, visible and invisible; of Angels, Archangels, Virtues, Dominions, Principalities, Powers, Thrones; of the Cherubim with many faces: in effect repeating that call of David's Magnify the Lord with me. We make mention also of the Seraphim, whom Esaias in the Holy Spirit saw standing around the throne of God, and with two of their wings veiling their face, and with two their feet, while with two they did fly, crying Holy, Holy, Holy, is the Lord of Sabaoth. For the reason of our reciting this confession of God, delivered down to us from the Seraphim, is this, that so we may be partakers with the hosts of the world above in their Hymn of praise.

Then having sanctified ourselves by these spiritual Hymns, we beseech the merciful God to send forth His Holy Spirit upon the gifts lying before Him; that He may make

St. Cyril of Jerusalem: On the Lord's Prayer

the Bread the Body of Christ, and the Wine the Blood of Christ; for whatsoever the Holy Ghost has touched, is surely sanctified and changed.

Then, after the spiritual sacrifice, the bloodless service, is completed, over that sacrifice of propitiation we entreat God for the common peace of the Churches, for the welfare of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who stand in need of succour we all pray and offer this sacrifice.

Then we commemorate also those who have fallen asleep before us, first Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intercessions God would receive our petition. Then on behalf also of the Holy Fathers and Bishops who have fallen asleep before us, and in a word of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up, while that holy and most awful sacrifice is set forth.

And I wish to persuade you by an illustration. For I know that many say, what is a soul profited, which departs from this world either with sins, or without sins, if it be commemorated in the prayer? For if a king were to banish certain who had given him offense, and then those who belong to them should weave a crown and offer it to him on behalf of those under punishment, would he not grant a remission of their penalties? In the same way we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ sacrificed for our sins, propitiating our merciful God for them as well as for ourselves.

Then, after these things, we say that Prayer which the Saviour delivered to His own disciples, with a pure conscience entitling God our Father, and saying, Our Father, which art in heaven. O most surpassing loving-kindness of God! On them who revolted from Him and were in the very extreme of misery has He bestowed such a complete forgiveness of evil deeds, and so great participation of grace, as that they should even call Him Father. Our Father, which art in heaven; and they also are a heaven who bear the image of the heavenly, in whom is God, dwelling and walking in them.

Hallowed be Your Name. The Name of God is in its nature holy, whether we say so or not; but since it is sometimes profaned among sinners, according to the words, Through you My Name is continually blasphemed among the Gentiles, we pray that in us God's Name may be hallowed; not that it comes to be holy from not being holy, but because it becomes holy in us, when we are made holy, and do things worthy of holiness.

Your kingdom come. A pure soul can say with boldness, Your kingdom come; for he who has heard Paul saying, Let not therefore sin reign in your mortal body, and has cleansed himself in deed, and thought, and word, will say to God, Your kingdom come.

Your will be done as in heaven so on earth. God's divine and blessed Angels do the will of God, as David said in the Psalm, Bless the Lord, all you Angels of His, mighty in strength, that do His pleasure. So then in effect you mean this by your prayer, as in the Angels Your will is done, so likewise be it done on earth in me, O Lord.

Give us this day our substantial bread. This common bread is not substantial bread, but this Holy Bread is substantial, that is, appointed for the substance of the soul. For

“THEN, AFTER THESE THINGS, WE SAY THAT PRAYER WHICH THE SAVIOUR DELIVERED TO HIS OWN DISCIPLES, WITH A PURE CONSCIENCE ENTITLING GOD OUR FATHER, AND SAYING, OUR FATHER, WHICH ART IN HEAVEN. O MOST SURPASSING LOVING-KINDNESS OF GOD! “

St. Cyril of Jerusalem: On the Lord's Prayer

this Bread goes not into the belly and is cast out into the draught, but is distributed into your whole system for the benefit of body and soul. But by this day, he means, each day, as also Paul said, While it is called today.

And forgive us our debts as we also forgive our debtors. For we have many sins. For we offend both in word and in thought, and very many things we do worthy of condemnation; and if we say that we have no sin, we lie, as John says. And we make a covenant with God, entreating Him to forgive us our sins, as we also forgive our neighbours their debts. Considering then what we receive and in return for what, let us not put off nor delay to forgive one another. The offenses committed against us are slight and trivial, and easily settled; but those which we have committed against God are great, and need such mercy as His only is. Take heed therefore, lest for the slight and trivial sins against you, you shut out for yourself forgiveness from God for your very grievous sins.

And lead us not into temptation, O Lord. Is this then what the Lord teaches us to pray, that we may not be tempted at all? How then is it said elsewhere, a man untempted, is a man unproved; and again, My brethren, count it all joy when you fall into various temptations? But does perchance the entering into temptation mean the being overwhelmed by the temptation? For temptation is, as it were, like a winter torrent difficult to cross. Those therefore who are not overwhelmed in temptations, pass through, showing themselves excellent swimmers, and not being swept away by them at all; while those who are not such, enter into them and are overwhelmed. As for example, Judas having entered into the temptation of the love of money, swam not through it, but was overwhelmed and was strangled both in body and spirit. Peter entered into the temptation of the denial; but having entered, he was not overwhelmed by it, but manfully swam through it, and was delivered from the temptation. Listen again, in another place, to a company of unscathed saints, giving thanks for deliverance from temptation, You, O God hast proved us; You have tried us by fire like as silver is tried. You brought us into the net; You laid afflictions upon our loins. You have caused men to ride over our heads; we went through fire and water; and you brought us out into a place of rest. You see them speaking boldly in regard to their having passed through and not been pierced. But You brought us out into a place of rest; now their coming into a place of rest is their being delivered from temptation.

But deliver us from the evil. If Lead us not into temptation implied the not being tempted at all, He would not have said, But deliver us from the evil. Now evil is our adversary the devil, from whom we pray to be delivered. Then after completing the prayer you say Amen; by this Amen, which means So be it, setting your seal to the petitions of the divinely-taught prayer.

After this the Priest says, Holy things to holy men. Holy are the gifts presented, having received the visitation of the Holy Ghost; holy are you also, having been deemed worthy of the Holy Ghost; the holy things therefore correspond to the holy persons. Then ye say, One is Holy, One is the Lord, Jesus Christ. For One is truly holy, by nature holy; we too are holy, but not by nature, only by participation, and discipline, and prayer.

“THEN AFTER
COMPLETING THE
PRAYER YOU SAY
AMEN; BY THIS AMEN,
WHICH MEANS SO BE
IT, SETTING YOUR
SEAL TO THE
PETITIONS OF THE
DIVINELY-TAUGHT
PRAYER.”

St. Cyril of Jerusalem: On the Lord's Prayer

After this ye hear the chanter inviting you with a sacred melody to the communion of the Holy Mysteries, and saying, O taste and see that the Lord is good. Trust not the judgment to your bodily palate no, but to faith unfaltering; for they who taste are bidden to taste, not bread and wine, but the anti-typical Body and Blood of Christ.

In approaching therefore, come not with your wrists extended, or your fingers spread; but make your left hand a throne for the right, as for that which is to receive a King. And having hollowed your palm, receive the Body of Christ, saying over it, Amen. So then after having carefully hallowed your eyes by the touch of the Holy Body, partake of it; giving heed lest you lose any portion thereof; for whatever you lose, is evidently a loss to you as it were from one of your own members. For tell me, if any one gave you grains of gold, would you not hold them with all carefulness, being on your guard against losing any of them, and suffering loss? Will you not then much more carefully keep watch, that not a crumb fall from you of what is more precious than gold and precious stones?

Then after you have partaken of the Body of Christ, draw near also to the Cup of His Blood; not stretching forth your hands, but bending, and saying with an air of worship and reverence, Amen, hallow yourself by partaking also of the Blood of Christ. And while the moisture is still upon your lips, touch it with your hands, and hallow your eyes and brow and the other organs of sense. Then wait for the prayer, and give thanks unto God, who has accounted you worthy of so great mysteries.

Hold fast these traditions undefiled and, keep yourselves free from offense. Sever not yourselves from the Communion; deprive not yourselves, through the pollution of sins, of these Holy and Spiritual Mysteries. And the God of peace sanctify you wholly; and may your spirit, and soul, and body be preserved entire without blame at the coming of our Lord Jesus Christ:— To whom be glory and honour and might, with the Father and the Holy Spirit, now and ever, and world without end. Amen.



Fr. Robert's Remarks

removal company came around into our back garden. As he came around the house, he stopped and commented—“this is a real oasis back here.”

There are several condominium buildings just behind us. Many of the residents walk over to the park near us or downtown. As we are on a corner lot, they walk down the side of our lot and sometimes across the front. Quite a few have commented that they appreciated the gardens and the peacefulness.

As I started to say, I was looking out the open window to our back garden: I was been thinking about the notion of the “heart” used by Christians as in “thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

One of my favourite blogs is Fr. Stephen Freeman's *Glory to God*. I searched his blog site for “heart” and came up with an older posting. It was an interesting read and it brought back a very powerful memory.

“HOLD FAST
THESE TRADITIONS
UNDEFILED AND,
KEEP YOURSELVES
FREE FROM OF-
FENSE.”

Fr. Robert's Remarks

The post consisted of a brief introductory paragraph and then an excerpt from a book by the late Dr. Alexander Kalomiros entitled *Nostalgia for Paradise* which I share with you.

When the ascetical life of a Christian and the privations that he imposes upon himself are beyond the measure of grace that he has been given, a void is created in his soul. Either it will lead him to sin, or it will make him perverse, proud, hard, and unmerciful to his brothers. The wise man puts greater effort into positive virtues and less into negative virtues. Examples of positive virtues are prayer, worship, meditation, study, participation in the Body and Blood of Christ, love for God. In general, their action brings us into contact with God. On the other hand, negative virtues are activities such as fasting, self-denial and self-deprivation, abstinence, asceticism in general, and the "thou-shalt-not" kinds of commandments and rules that are essentially directed to ourselves. It is not derogatory to call these negative for, together with the positive virtues, they form the balance that makes up the spiritual life. If the soul is filled with the presence of God, no place remains for sin. The light casts out darkness by its own power without our effort as long as we keep the shutters of our heart open to it.



Reflections by a trail

Do not seek to understand God for it is impossible. Simply open the door of your soul so His presence may fill you and illumine your mind and heart, warm your body, and enter your veins. Theology is not a cerebral knowledge but a living knowledge that is directly relevant to man and sustains and possesses the whole man. A cold, cerebral man cannot know and discourse on divine things, even if his head contains an entire patristic library. He who is not moved by a sunset, a tree, or a bird cannot be stirred even by the Creator of these things. In order to grasp God and be able to talk about Him to others you must be a poetic soul. It means that you must have a heart that is noble, sensitive, and pure. You must be as an ear that is turned to the whisperings of the Infinite, and as an eye that sees through the bottomless depths while all other eyes see only pitch blackness. It is impossible for timorous souls and stingy hearts to discourse on divine things.

The heart that grasps the mysteries is one that is naive enough to think all souls worthy of Paradise, even souls who may have drenched their heart's life with bitterness. It is a heart that feels and sings like a bird, without caring if there is no one there to hear it. It rejoices over everything that is beautiful, everything that is true, because truth and beauty are two aspects of the same thing and can never be separated. It has compassion for every living thing that is animate or has roots, and even for every seemingly lifeless stone.

It is a modest soul that is out of its waters in the limelight of men but blooms in solitude and quiet. It is a heart free to its very roots, impervious to every kind of pressure, far from every kind of stench, untouched by any kind of chains. It distinguishes truth from false hood with a certain mystic sense. Its every breath offers gratitude for all of God's works that surround it and for every joy and every affliction, for every possession, and for every privation as well. Crouching humbly on the Cornerstone which is Christ, it drinks unceasingly of the eternal water of Paradise and utters the Name of Him who was and is ever merciful. Such a soul is like a shady tree by the running waters of the Church,



From the Parishes & the District

Resurrection, Walkerville, ON

The Church Of The Resurrection held it's Annual Yard Sale on Saturday June 3rd. The weather was perhaps as nice as we've ever experienced at our Yard Sale and because it was so pleasant there plenty of people 'yard-saling'. We earned \$527.25 !

Many thanks to our donors and volunteers with special thanks to Warden Jas. J. Chantler who, once again, hosted the sale and treated us to lunch.



15th Anniversary of Ordination to the Priesthood

The Rev. Fr. Jim Gibbons of St. Athanasius, Roslin/Belleville, ON, ordained to the Priesthood on June 20, 2002 celebrated his 15th anniversary. Congratulations and prayers.



10th Anniversary of Ordination to the Priesthood

The Rev. Fr. Charles Warner, D.Min: of Holy Cross, Sydney Forks, NS ordained to the Priesthood on July 8, 2007, celebrated his 10th anniversary. Congratulations and prayers.



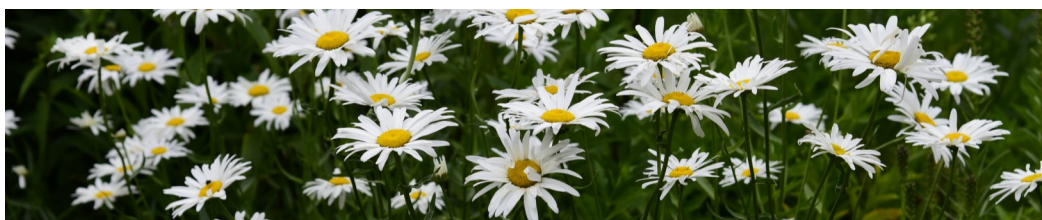
Fr. Robert's Remarks

with deep roots and a high crown where kindred souls find comfort and refuge in its dense branches.

Such is the true theologian. If anyone wishes to be so named, let him be measured by this measure. Even he who simply wishes to be a disciple of such theologians must walk in their exact footsteps if he desires their words to be echoed in himself, and his eyes to see light.

There is much in that brief excerpt and that is why I share it; but it was the title that caught me and took me back in memory to a sermon preached almost 35 years ago by Fr. William Ivey while he was parish priest in Parry Sound. Fr. William's text that morning was just one little Welsh word—*hiraeth*.

As he preached with his usual enthusiasm, he emphasized that the word *hiraeth* means essentially, "Nostalgia for Paradise." He drew attention to that deep longing in each of us, a longing tinged with a sadness that we are not there yet but also tinged with a joyful anticipation built on a "memory" of having been there. It is a longing of which St. Augustine wrote in his *Confessions*:



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Fr. Robert's Remarks

"Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee." (*Confessions, Book 1*)

BBC Wales did a series in which people were asked about *hiraeth*. One woman said,

"People say to me, where are you from? And I always say the Rhondda, and they instinctively think they know what that means and the Rhondda isn't a place, it's a state of mind that makes me feel very happy, very warm and very safe. And so, whenever I'm away for any period of time, I long to come back.

I was trying to explain this to a friend of mine once who is English, why. You know, it's not home sickness. Home sickness is too weak. You feel *hiraeth*, which is a longing of the soul to come home to be safe."

The Rhondda was an important coal mining district in Wales for which the hymn tune *Cwm Rhondda* was named. The tune is used for *Guide me O thou great Jehovah*. The hymn was sung in Welsh in the movie *How Green was my Valley*. The movie was fictional but based on the Rhondda.

The last verse of a variant of the hymn additional to what we have in our Blue Hymn Book speaks to *hiraeth*:

Musing on my habitation,
Musing on my heav'nly home,
Fills my soul with holy longings:
Come, my Jesus, quickly come;
Vanity is all I see;
Lord, I long to be with Thee!
Lord, I long to be with Thee!

Until next month, God bless!



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The Africa Appeal

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