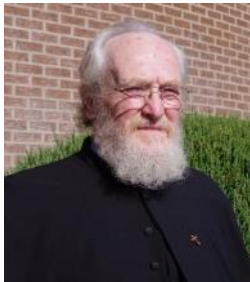


THE TRADITIONAL ANGLICAN NEWS

SEPTEMBER 15, 2017

VOLUME 5, ISSUE 9

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

There was a District Council Meeting last evening and a Hospital Chaplaincy meeting this morning. As an alternative, I could have attended a meeting on mental health issues in our community. I guess that summer has come to an end and we are back into the swing of things again.

We are fast approaching our Canadian Thanksgiving Day. More on that later.

First, there are several decisions from the September Council that I want to share with you.

1. The dates and venue were chosen for the 2018 District Synod—October 22-25, 2018 and, perhaps, no surprise, at the Queen of Apostles Renewal Centre in Mississauga where we have held our previous three Synods. We chose to return to the shorter format that we had for the first two Synods. We arrive on the Monday afternoon and evening. The Synod begins on Tuesday morning and concludes at noon on Thursday.

Unless things change between now and then, we do not anticipate any major, unusual, or controversial, business at Synod. We ought to be able to accomplish our business and still have enough time for an educational component and fellowship. There will be more detail as time goes on, but please mark those dates—October 22-25, 2018.

(Continued on page 11)

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

The Road To St. Louis

VIII The Anglican Catholic Movement

Preparing for the 1977 St. Louis Convention



FR. CHARLES WARNER

As had been feared by traditionalists, the Minneapolis Convention approved both “the ordination of woman priests and the Draft Proposed Book of Common Prayer.”¹ The FCC immediately issued a statement entitled, Hold Fast! In the statement, they claimed that the ECUSA was no longer part of the apostolic faith and was becoming another heretical “Protestant denomination.”ⁱⁱ The FCC advised its supporters to receive the sacraments only

from orthodox or traditional Anglican bishops or priests, and concluded the statement with the promise to hold a church-wide convention as soon as possible. They began to focus on practical ways to reply to the innovations that were occurring within the Church. It was decided that a Church Congress was an appropriate response.

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Fr. Charles Warner: Celebrating the 40th Anniversary

The Fellowship unanimously concluded that “*nothing but an organizational separation from the Episcopal Church,*”ⁱⁱⁱ could really counter the “*Church’s theological separation from the One Holy Catholic and Apostolic Church.*”^{iv} For all intents and purposes, this was the birth of what would eventually become the ‘Affirmation of St. Louis’ and the ‘Continuing Anglican Movement.’

Both the ACU and FCC held separate meetings to discuss the Minneapolis convention and their next steps. The ACU completely rejected the decisions of the Minneapolis convention and stated that, as a body, it would only work with orthodox bishops and priests. It also supported the idea of a gathering of the faithful and orthodox to respond to the current situation.

With a renewed sense of hope and religious zeal, the FCC met in Nashville, Tennessee on November 4th and 5th 1976. The issue up for discussion was the direction that any continuing Episcopal Church would take. Bishop Clarence Haden (1910-2000), of the Episcopal Diocese of Northern California, described by Time Magazine as a “*crusty conservative*,”^v though a guest at the meeting; suggested that the Fellowship of Concerned Churchmen should profess a set of beliefs. Dr. Harold Lerow Weatherby Jr. (1934-), of the Society for the Preservation of the Book of Common Prayer (SPBCP), added to the suggestion by recommending “*principles on which a Continuing Church would be based.*”^{vi}

The FCC announced that a meeting would be held in September of 1977, in St. Louis, Missouri to offer “*the spiritual principles and ecclesial structure of the continuing Episcopal Church.*”^{vii} The St. Louis gathering would also endorse the “*drafting of a statement*”^{viii} that would clearly define the Continuing church, as well as set up a committee to organize both the financial and structural requirements of forming a new ecclesiastical body. The Congress of St. Louis would threaten to bring about, for the ECUSA, a “*larger, more corporate division.*”^{ix}

By early 1977, it was clear that there were three main groups of traditionalists within ECUSA. Each group had designed different approaches to counteract the decisions of the Minneapolis Convention. The FCC was planning to establish “*a Continuing Episcopal Church,*”^x the Evangelical and Catholic Mission (ECM), formally the CAM, which included active ECUSA bishops, such as Stanley Atkins of the Diocese of Eau Claire, who was planning to work toward creating an “*independent status within PECUSA,*”^{xi} and Anglicans United (AU) were planning on becoming an “*Anglican rite” jurisdiction within another church body.*”

Canon DuBois, who had held a leading role in both the ACU and the FCC, formed the AU for the sole purpose of creating an Anglican Rite. Though all the parties were united leading up to the Minneapolis convention and for some time after that, the seeds of confusion and enmity were planted for continuing Anglicans. The high, low and broad-church differences were present, but not brought to the fore. Nevertheless, a meeting was scheduled and work on a document had begun.



Fr. Charles Warner: Celebrating the 40th Anniversary

It should also be noted that the period between the Minneapolis Convention and the St. Louis Congress saw movement amongst traditionalists at the parish level. The Episcopal News Service on May 19th, 1977 reported that breakaway parishes and priests from the Episcopal Church in southern California, Nevada and Colorado formed “*a temporary diocese*” The ENS acknowledged that the new diocese was affiliated with the traditionalists and that one of its architects was the Right Rev’d Albert A. Chambers (1905-1993) retired Bishop of Springfield (Illinois) and president of Anglicans United.

It also reported that Bishop Chambers would be ‘visiting bishop’ of “*Holy Trinity Diocese.*” This breakaway diocese was made up of approximately thirty congregations in the western United States, including at least one in Colorado, four in Los Angeles, and one in Nevada. The rest were scattered from across North America. Until the new diocese had its own bishop, Bishop Chambers served as a pastoral leader to the growing group.

ENS reported on June 28th, 1977 that the Evangelical and Catholic Mission (ECM) and the Fellowship of Concerned Churchmen (FCC) issued a joint declaration of positions and openly proclaimed their devotion to Faith and Order. And even though the FCC was high-church and the ECM was low-church, each group was committed to following their own path, ever mindful of their ‘common cause’ of recalling Anglicanism back “to the path of the *“revealed Catholic faith”* and *“Evangelical fervour.”* The ECM, however, gave no indication that it would support the FCC’s move to establish the Anglican Church of North America (ACNA). If anything, they were more inclined to remain within the Episcopal Church and fight against modernism.

Bishop Stanley Atkins of Eau Claire, president of the ECM, said after the release of the joint statement that the Mission’s leadership were inclined to “*not quit the Episcopal Church.*” and that some felt that they would never have to do this, ever. That said; “*many members*” of the ECM promised that they would attend the Church Congress in St. Louis because they no longer felt there was any hope of reversing the “*humanistic and secular trends*” occurring in the Episcopal Church, and the formation of the Anglican Church (of North America) was the best solution.

On July 28th, 1977, ENS reported that Anglican traditionalist groups were uniting. Several groups met at Estes Park, Colorado, to establish a ‘continuing’ Episcopal Church, provisionally titled, the Anglican Church of North America. Coming together with the FCC were the Diocese of the Holy Trinity, the newly formed Diocese of San Francisco and Anglicans United (AU). Also involved in the meeting were the Canadian groups “*Council for the Faith and Comment Magazine,*” both connected with the



THE RIGHT REVEREND ALBERT A. CHAMBERS

Fr. Charles Warner: Celebrating the 40th Anniversary

Anglican Church of Canada.

During this period of bringing together traditionalists, the FCC drafting committee met on numerous occasions and on the eve of Congress presented “for definite consideration a complete draft of the Affirmation of St. Louis.” After hours of deliberation, the draft was approved for presentation to the Congress.

As the continuing church movement began to come together, there were a number of committed Anglican Catholics who were engaged in both the creation of the ‘Affirmation’ and the establishment of a new faith community. And though there is some evidence to show that there was compromise with evangelical traditionalists, those who prepared for the St. Louis congress and worked on the ‘Affirmation of St. Louis’ can best be seen as essentially catholic and identified with Anglican Catholicism.

To be continued



Notes

- ⁱ Falk
- ⁱⁱ *ibid*
- ⁱⁱⁱ Laukhuff p.1
- ^{iv} *ibid* p.1
- ^v Time Magazine, Episcopal Split, Monday, February 13th, 1978 Copyright Time Inc
- ^{vi} Laukhuff p.1
- ^{vii} Bess p.89
- ^{viii} Falk
- ^{ix} Badertscher Chapter 2, p.9
- ^x Bess p.90
- ^{xi} *ibid* p.90
- ^{xii} *ibid* p.90
- ^{xiii} Episcopal News Service New Anglican Diocese Formed in West, May 19th, 1977, 77173
- ^{xiv} *ibid*
- ^{xv} Episcopal News Service Leaders of ECM and FCC Make Common Cause, June 28th, 1977, 77232
- ^{xvi} *ibid*
- ^{xvii} Episcopal News Service Anglican Traditionalist groups unite, July 28th, 1977, 77252
- ^{xviii} *ibid*
- ^{xix} *ibid*
- ^{xx} *ibid*
- ^{xxi} Laukhuff p.2



Bonnie's Reflections: *C.S. Lewis & the Tower of Babel*



MRS. BONNIE IVEY

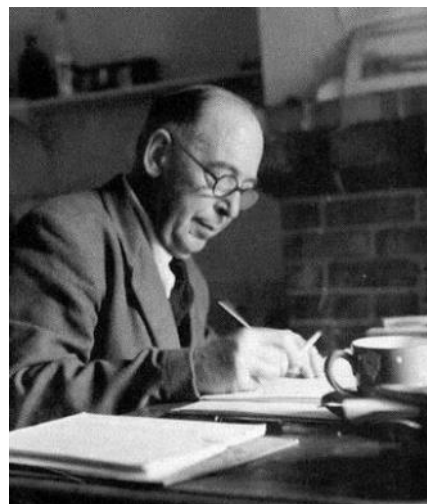
“Dear Mr. Lewis, I am sorry you died. I just wanted you to know how much I love Aslan.” The executor of C. S. Lewis’ written work, Walter Hooper, tells how children today, even after learning Lewis died in 1963, yearn for a connection with the author. Hooper replies to those letters.

In 1950 Lewis wrote the first of 7 books for children, in which he makes deep truths of Christian faith understandable in his fantasy world, Narnia. This is a world of intelligent animals, ruled by a great Lion, Aslan. He is not an ordinary lion, but a Christ figure, who, giving up his life to save a traitor, is killed and resurrected. The stories are attractive, rich, and even adults reread them and are refreshed. They too love Aslan.

Lewis’ great gift was his ability to discern truth, lies, and ways temptation affects us. Although a busy, popular professor at Oxford university, and later at Cambridge, he found time to write for a non-academic audience. His radio talks during World War II helped listeners keep a firm grip on their faith when so much was going wrong around them. Books like **Letters to Malcolm, Chiefly on Prayer, Mere Christianity** and others are still studied and treasured today. Lewis’ works are valued by Anglican, Evangelical, Orthodox, and Roman Catholic readers. Popes have quoted him.

Christian author and radio host Eric Metaxas says that Lewis is “prophetic” in the sense that he has discerned certain things no-one else noticed. He saw moral relativism growing, long before it became our era of “post-truth.”

In 1938 Lewis began writing a trilogy: **Out of the Silent Planet, Voyage to Venus, and That Hideous Strength**. He took science fiction in a spiritual direction. In most space travel stories, humans are “the good guys”. Lewis imagines science gone wrong, infected by ambition and disregard for life. He portrays scientists who, caring only for human advancement, seek to despoil other planets. They establish the “National Institute for Coordinated Experiments” (the N.I.C.E.) in England. Scientists seek methods of defeating death. The head of an executed scientist is kept “alive” in grotesque fashion.



C.S. LEWIS

“This is the first of the New Men – the first that lives beyond animal life!” brags the Head’s attendant. He explains that this is humanity’s new power; power over time and death. “The beginning of Man Immortal and Man Ubiquitous – Man on the throne of the universe!” He adds “Of course the power will be confined...to those selected for eternal life.”

The end of the story involves a scene like the Tower of Babel. At a banquet to celebrate the triumphs of the evil institute, the Director of N.I.C.E. addresses the guests. Supernatural forces for good rob him of his power of coherent speech, and people think he is drunk. Another official interrupts, but he too speaks nonsense. Listeners go from stunned silence to consternation. People try, and fail, to communicate with fellow banqueters. Confusion becomes a riot. This is the beginning of the end for the villains.

Bonnie's Reflections: C.S.Lewis & the Tower of Babel

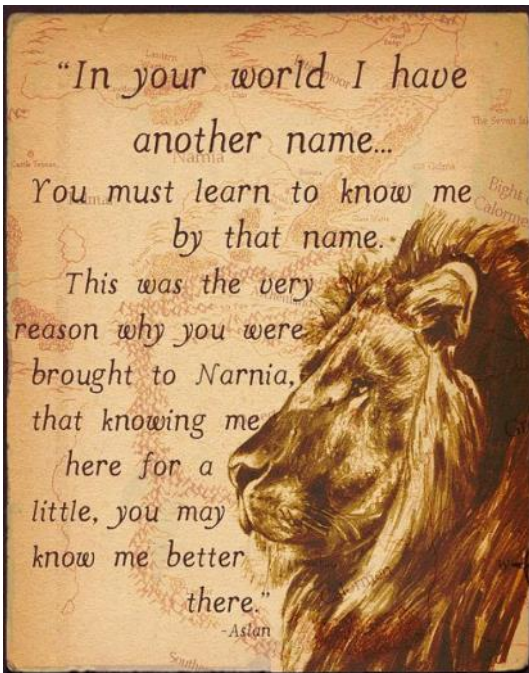
In Genesis 9 we read about Noah and his family after the flood. God tells them they must increase in numbers and fill the earth. The population grows and spreads into new areas. One group, however, disobeys. Men settle in the plain of Shinar, deciding to go no further. They will build a great city. (Gen. 11: 1-9) In it they will build a tower “to reach the heavens”. To reach up to God? No, but to “make a name for ourselves.” Ambition trumps obedience. Saying “Nothing they plan to do will be impossible for them,” the Lord intervenes. Construction stops, people are scattered, their common language now fragmented into many.

Today, the Oxford University Future of Humanity Institute exists to bring together experts in mathematics, philosophy, social sciences, and science, to study “existential risk”. That is: what factors could make human beings become extinct? Can we escape to the stars? Popular science excitedly reports Earth-like planets near stars resembling our sun. The closest is 4 light years away. A light year is 5.88 trillion miles. It won’t happen soon.

Are we smart enough to deal with threats to survival? Scientists are looking at ways to enhance human brain power, indeed to “improve man in all imaginable respects” through genetic manipulation. This involves experiments using human embryos. Perhaps we can abolish ageing, giving “life without *involuntary* death”. Admittedly this raises the question “Who gets to decide who gets to live forever?”

Will the need arise for another “Tower of Babel intervention” by God?

Jesus said “I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. I tell you the truth, a time is coming and has now come, when the dead will hear the voice of the Son of God and those who hear will live.” (John 5: 24-25)



The Rev. Vernon Staley: The Christian Way — Serialized



THE REV. VERNON STALEY

Duty

The Third and Concluding section of Fr. Staley’s little book is devoted to the Duties of Christians. These are dealt with under the headings of

- ◇ The Virtues
- ◇ The Beatitudes

The Rev. Vernon Staley: The Christian Way

- ◇ The Notable Duties
- ◇ Repentance
- ◇ Confirmation
- ◇ The Holy Communion
- ◇ Bible Reading
- ◇ Holy Customs
- ◇ A Rule of Life

The Virtues

FAITH—HOPE—CHARITY.

TEMPERANCE—PRUDENCE—JUSTICE—FORTITUDE.

A Virtue is a good habit, which is gained by doing good actions : just as a vice is a bad habit, which comes of doing bad actions. There are certain great virtues which every Christian is bound to exercise and practise in the daily life. They are called "Theological Virtues," and " Cardinal Virtues."

The Theological Virtues are Faith, Hope, Charity. Of these St. Paul speaks in the words, " And now abideth Faith, Hope, Charity, these three ; but the greatest of these is Charity." They are called Theological Virtues, because they relate to God, and have God for their object.

FAITH is the gift of God, by which we firmly believe all that God has revealed in Jesus Christ, and made known to us through the Scriptures, as they are interpreted by the Church. Faith rests on the truthfulness of God.

HOPE is the gift of God, by which we expect that God will give us all things which are necessary to bring us to eternal life. Hope rests on the promises, the mercy, and the power of God.

CHARITY IS the gift of God, by which we love God above all things, because He is infinitely good, and our neighbour as ourselves for His sake. Charity rests on the infinite goodness of God.

You learn what to *believe*, in the Apostles' Creed : what to *hope* for, in the Lord's Prayer: how to *love* God and your brethren, in the Commandments and the Beatitudes.

The Cardinal Virtues are referred to by Solomon in the words, " Wisdom teacheth Temperance and Prudence, Justice and Fortitude ; which are such things, as men can have nothing more profitable in their life." They are practical virtues which regulate our every-day life. They are called Cardinal Virtues, because other virtues hang or depend upon them.



The Rev. Vernon Staley: The Christian Way

TEMPERANCE is the virtue which enables us to control ourselves. It teaches us to make a right use of our senses and desires, and of all God's gifts and creatures. By the exercise of temperance, we are enabled to moderate our natural appetites and passions, and to keep them within the bounds of reason.

PRUDENCE is the virtue of the understanding, which teaches us what to do, and what to avoid. It chooses right ends, and the best means of attaining them. Prudence is the key of true knowledge ; it makes us wise in our own actions, and capable of giving good counsel to others.

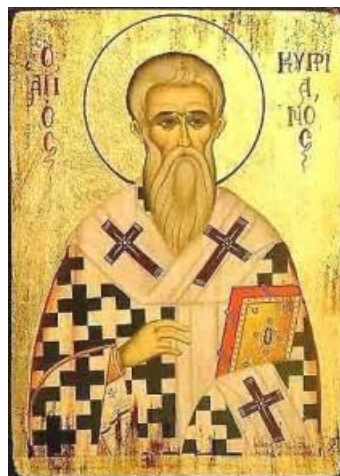
JUSTICE is the virtue of the will, by which we render to all their dues, and so regulate all our conduct towards others. The exercise of justice is threefold,—to God, to our neighbour, to ourselves. God claims His due, which is love and fear. Justice to our neighbour is to give every one his own, and to wrong no one. Justice to ourselves is to care for the salvation of our souls.

FORTITUDE is the virtue which makes us brave in God's service, and enables us to overcome difficulties in the path of duty. Fortitude is the armour and fence of a Christian life, without which virtue is never secure. It gives us patience to endure the ills of life, and constancy to persevere to the end in the service of God.

Continued next month



St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer



ST. CYPRIAN OF CARTHAGE

Argument.— The Treatise of Cyprian on the Lord's Prayer Comprises Three Portions, in Which Division He Imitates Tertullian in His Book on Prayer, in the First Portion, He Points Out that the Lord's Prayer is the Most Excellent of All Prayers, Profoundly Spiritual, and Most Effectual for Obtaining Our Petitions. In the Second Part, He Undertakes an Explanation of the Lord's Prayer; And, Still Treading in the Footsteps of Tertullian, He Goes Through Its Seven Chief Clauses, Finally, in the Third Part, He Considers the Conditions of Prayer, and Tells Us What Prayer Ought to Be. —

1. The evangelical precepts, beloved brethren, are nothing else than divine teachings—foundations on which hope is to be built, supports to strengthen faith, nourishments for cheering the heart, rudders for guiding our way, guards for obtaining salvation—which, while they instruct the docile minds of believers on the earth, lead them to heavenly kingdoms. God, moreover, willed many things to be said and to be heard by means of the prophets His servants; but how much greater are those which the Son speaks, which the Word of God who was in the prophets testifies with His

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

own voice; not now bidding to prepare the way for His coming, but Himself coming and opening and showing to us the way, so that we who have before been wandering in the darkness of death, without forethought and blind, being enlightened by the light of grace, might keep the way of life, with the Lord for our ruler and guide!

2. He, among the rest of His salutary admonitions and divine precepts wherewith He counsels His people for their salvation, Himself also gave a form of praying— Himself advised and instructed us what we should pray for. He who made us to live, taught us also to pray, with that same benignity, to wit, wherewith He has condescended to give and confer all things else; in order that while we speak to the Father in that prayer and supplication which the Son has taught us, we may be the more easily heard. Already He had foretold that the hour was coming when the true worshippers should worship the Father in spirit and in truth; John 4:23 and He thus fulfilled what He before promised, so that we who by His sanctification have received the Spirit and truth, may also by His teaching worship truly and spiritually. For what can be a more spiritual prayer than that which was given to us by Christ, by whom also the Holy Spirit was given to us? What praying to the Father can be more truthful than that which was delivered to us by the Son who is the Truth, out of His own mouth? So that to pray otherwise than He taught is not ignorance alone, but also sin; since He Himself has established, and said, You reject the commandments of God, that you may keep your own traditions.

3. Let us therefore, brethren beloved, pray as God our Teacher has taught us. It is a loving and friendly prayer to beseech God with His own word, to come up to His ears in the prayer of Christ. Let the Father acknowledge the words of His Son when we make our prayer, and let Him also who dwells within in our breast Himself dwell in our voice. And since we have Him as an Advocate with the Father for our sins, let us, when as sinners we petition on behalf of our sins, put forward the words of our Advocate. For since He says, that whatsoever we shall ask of the Father in His name, He will give us, John 16:23 how much more effectually do we obtain what we ask in Christ's name, if we ask for it in His own prayer!

4. But let our speech and petition when we pray be under discipline, observing quietness and modesty. Let us consider that we are standing in God's sight. We must please the divine eyes both with the habit of body and with the measure of voice. For as it is characteristic of a shameless man to be noisy with his cries, so, on the other hand, it is fitting to the modest man to pray with moderated petitions. Moreover, in His teaching the Lord has bidden us to pray in secret— in hidden and remote places, in our very bed-chambers— which is best suited to faith, that we may know that God is everywhere present, and hears and sees all, and in the plenitude of His majesty penetrates even into hidden and secret places, as it is written, I am a God at hand, and not a God afar off. If a man shall hide himself in secret places, shall I not then see him? Do not I fill heaven and earth? Jeremiah 23:23-24 And again: The eyes of the Lord are in every place, beholding the evil and the good. Proverbs 15:3 And when we meet together with the brethren in one place, and celebrate divine sacrifices with God's priest, we ought to be mindful of modesty and discipline— not to throw abroad our prayers indiscriminately, with unsubdued voices, nor to cast to God with tumultuous wordiness a petition that ought to be

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St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

commended to God by modesty; for God is the hearer, not of the voice, but of the heart. Nor need He be clamorously reminded, since He sees men's thoughts, as the Lord proves to us when He says, Why do you think evil in your hearts? Matthew 9:4 And in another place: And all the churches shall know that I am He that searches the hearts and reins. Revelation 2:23

5. And this Hannah in the first book of Kings, who was a type of the Church, maintains and observes, in that she prayed to God not with clamorous petition, but silently and modestly, within the very recesses of her heart. She spoke with hidden prayer, but with manifest faith. She spoke not with her voice, but with her heart, because she knew that thus God hears; and she effectually obtained what she sought, because she asked it with belief. Divine Scripture asserts this, when it says, She spoke in her heart, and her lips moved, and her voice was not heard; and God did hear her. 1 Samuel 1:13 We read also in the Psalms, Speak in your hearts, and in your beds, and be pierced. The Holy Spirit, moreover, suggests these same things by Jeremiah, and teaches, saying, But in the heart ought God to be adored by you.

6. And let not the worshipper, beloved brethren, be ignorant in what manner the publican prayed with the Pharisee in the temple. Not with eyes lifted up boldly to heaven, nor with hands proudly raised; but beating his breast, and testifying to the sins shut up within, he implored the help of the divine mercy. And while the Pharisee was pleased with himself, this man who thus asked, the rather deserved to be sanctified, since he placed the hope of salvation not in the confidence of his innocence, because there is none who is innocent; but confessing his sinfulness he humbly prayed, and He who pardons the humble heard the petitioner. And these things the Lord records in His Gospel, saying, Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with himself: God, I thank You that I am not as other men are, unjust, extortioners, adulterers, even as this publican. I fast twice in the week, I give tithes of all that I possess. But the publican stood afar off, and would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I say unto you, this man went down to his house justified rather than the Pharisee: for every one that exalts himself shall be abased; and whosoever humbles himself shall be exalted. Luke 18:10-14

7. These things, beloved brethren, when we have learned from the sacred reading, and have gathered in what way we ought to approach to prayer, let us know also from the Lord's teaching what we should pray. Thus, says He, pray:—

Our Father, who art in heaven, Hallowed be Your name. Your kingdom come. Your will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen. Matthew 6:9

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Continued next month



Fr. Robert's Remarks

2. There has been the suggestion that we begin to do some small scale publication beginning, perhaps, with a printing of Fr. Warner's series *The Road to St. Louis*. You may remember that the former Convent Society served as the publisher for the Church of our former obedience. It would be helpful for us to have a simple structure to act, at the direction of the Council, as the publisher for the TACC, something with a name for which we could arrange ISBNs, etc.

When we began this newsletter, the first two issues went out with the words "Newsletter Title" on the front page where we now have the title "The Traditional Anglican News". That name was chosen in a contest for a couple of prizes. Submissions were made in the name of a parish and the prizes were presented to parishes. The first place took a desk copy of the Canadian BCP and second place 10 copies of the *Introits and Graduals*.

We need a suitable name for our proposed publisher. We shall have another contest to choose a name.

Procedure:

- ◆ Submit to the District Office by post or by email
 - ◇ a proposed name for the publisher
 - ◇ a short blurb explaining why the name is appropriate and ought to be chosen.
 - ◇ include the name of the person proposing the name.
 - ◇ include the name of the parish to which the proposer belongs

Cautions:

- ◇ Existing names should not be duplicated. E.g., The ACC has the *Anglican Parishes Association*. The Anglican Catholic Church of Canada has *The Convent Society*. *Anglican Book Centre* has been taken by the Anglican Church of Canada and *Lancelot Andrewes' Press* by the Western Rite Orthodox.

Judging:

- ◇ Judges, while not members of the Council, will be selected by the Council.

Prizes:

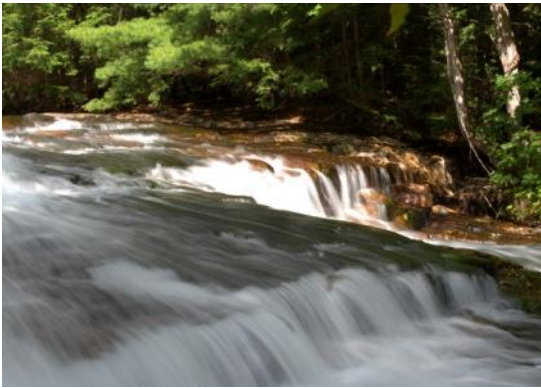
- ◇ 1 copy of *St. Augustine's Prayer Book* to the person submitting the winning entry; 10 copies of the *Introits and Graduals Book* to the Parish from which the winning entry came.
- ◇ Prizes will be presented at Synod 2018.



Fr. Robert's Remarks

3. Upcoming in the first week of October is the Joint Anglican Synod in Atlanta, GA. The ACC will have its Provincial Synod. This includes the various Dioceses and Districts of the Church throughout the world. Simultaneously, the Anglican Church in America, The Anglican Province of America, and the Diocese of the Holy Cross will be holding their respective jurisdictional Synods. All of this is to conclude with the signing of a Concordat of Intercommunion. We have already been in communion with the Province of Christ the King and the United Episcopal Church of North America. This 2018 Joint Synod brings back into communion many, if not most, of the Anglicans who came out of the Congress of St. Louis 40 years ago this month.

Early in the year the Archbishop commented that there was hope that we might fill the hotel and that there might be 500 at the closing Mass. Given that there are 495 rooms in the hotel where the Synod is to be held and given that the hotel has been full for a while, that hope will undoubtedly be fulfilled.



WATERFALL IN KILLARNEY PROVINCIAL PARK

The TACC will be represented by me, Fr. James Chantler, and Fr. David Marriott as the three clerical delegates. Mr. Bert Dantu will be our Lay Delegate. Mr. Norman Freeman of St. Matthew's, Ottawa was to have attended but, regrettably, he had to withdraw. Fr. Peter Jardine will be along as an observer.

4. Following the Synod and the Thanksgiving weekend, the Council will meet for a teleconference. There will be reports to the Council from the Synod and then the next issue of this Newsletter will have some reporting and, hopefully, some photographs.

In November, the clergy of the District and Bishop Florenza will again meet by teleconference. This time they will be joined by Dr. Frank Wiswall, the Vice-Chancellor of the Original Province. Dr. Wiswall will present a "Review of Canon Law in the ACC", followed by a Q & A session.

I think that that is all I have to report to you for the present. Oh, by the way, that does not mean this column is finished. Have I ever mentioned Barley to you. I think



Fr. Robert's Remarks

that I might have—but not for a while; so please indulge me for a moment. To the side is Barley at 2 1/2 years old. He was exploring Killarney Provincial Park with us in the canoe. We had beached the canoe for a lunch break.

Forgive me; I got sidetracked; but isn't it wonderful that life is not just attending Council meetings, Synod, and the like—as necessary as they may be! The Trinitarian God who redeemed the world is the same God who created the world. What a joy to be able to be out and to be able to give thanks to God in his creation for his creation!

As I mentioned at the beginning of this column, we are fast approaching Thanksgiving Day. There are three things in the Prayer Book to which I would refer you for your thankful, thoughtful meditation this month.

The first two are on the last page of the BCP Canada 1962 (p. 736). One is the *Act of Praise* as it is described on page 62 from Ephesians 3:20, 21.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus, throughout all ages, world without end. *Amen.*

Just before these words is the prayer entitled *Thanksgiving*, a prayer also used as the Collect as the proper Collect for Thanksgiving Day (p. 307).

O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify thy holy Name. But, above all, we thank thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory. Fill our hearts with all joy and peace in believing; through Jesus Christ our Lord. *Amen.*

The third is the General Thanksgiving on page 14.

ALMIGHTY God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us and to all men; [* particularly to those who desire now to offer up their praises and thanksgivings.] We bless thee for our creation, preservation, and all the blessings of this life; But above all



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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And that we show forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

There are other Thanksgivings to be found in the BCP (see also pp 58-61; esp. #2 — *For our National Heritage.*); p. 728, p. 626, and elsewhere. You can ferret them out.

May you have a wonderful Thanksgiving! And may your hearts be filled with all joy and peace in believing; through Jesus Christ our Lord, especially in these troublous times!

Until next month, God bless!



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