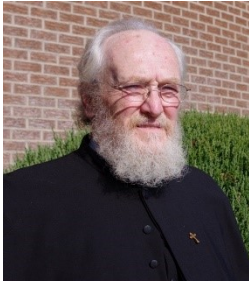


THE TRADITIONAL ANGLICAN NEWS

JUNE 15, 2018

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!

Today is the Octave of the Feast of the Sacred Heart. In the 1960s, to match up with the “new” 1962 Prayer Book, the Society of St. John the Evangelist—the Cowley Fathers—who were then located in Canada at Bracebridge, ON published a little book entitled *Introits and Graduals listed in the Canadian Prayer Book set out in full*. The last but one in the listing was

for “The Holy Heart of Jesus”. Psalm 89.1-4 are the verses chosen for the Introit.

The first verse and antiphon is:

MY song shall be alway of the loving-kindness of the LORD; / with my mouth will I ever be showing thy faithfulness from one generation to another.

The 1823 Latin edition of the BCP has this verse as

“Misericordias Domini in aeternum cantabo. In generationem et generationem annuntiabo veritatem tuam, in ore meo.”

(Continued on page 12)



BLEEDING HEART—IN BLOOM TODAY

Fr. Byron Woolcock, TDC: *The Leper Within*



FR. BYRON WOOLCOCK, TDC

“Jesus is hugging the Leper inside of us so that we can fully love others.” This lovely quote, pictured with St. Francis and the Leper, certainly caught my attention on a Facebook site. I believe our Father Francis, hugging the Leper and kissing his hand, was the great turning point in his life and vocation. The overpowering horror Francis, and all people of that time, had for Lepers is important here to our understanding. (It always reminds me of our good Brother Thomas in B.C. who ministered to some of the first HIV/AIDS Patients.) The Leper incident was for Francis a victory over blindness which saw Lepers as repulsive. In his action Francis put on the mind of Christ for the rest of his life, thus embracing indeed the whole creation (echoing Romans 8:18-25).

Healing the Unaffirmed

This title is borrowed from a book by Dr. Conrad Baars and Dr. Anna Terruwe. An initial quote from this great book helps us also centre in the Mind of Christ and into the theme I am attempting.

“To accept oneself as one is may sound like a simple thing, but simple things are always the most difficult things to do ... the question of self-acceptance lies at the root of the moral problem and at the heart of a whole philosophy of life.” Before completing this thoughtful and challenging quote I want to state the obvious.

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Fr. Byron Woolcock, TDC: The Leper Within

Now, nearing eighty years, I find it somewhat easier to share my own life battles. This article illustrates a too common malady I have encountered in my own life and in so many people I have met to the present day. The remainder of our quote rather shockingly expresses this; *“Is there ever a doubt in my mind that it is virtuous for me to give alms to the beggar, to forgive him who offends me, yes, even to love my enemy in the name of Christ? No, not once does such a doubt cross my mind, certain as I am that what I have done unto the least of my brethren, I have done unto Christ.”*

“LOVE ONE
ANOTHER EVEN AS
I HAVE LOVED
YOU”. (Jn. 13:34)

But what If I should discover that the least of all brethren, the poorest of all beggars, the most insolent of all offenders, yes, even the very enemy himself—that these live within me; that I myself stand in need of the alms of my own kindness, that I am to myself the enemy who is to be loved—what then?

Then the whole Christian truth is turned upside down; then there is no longer any question of love and patience; then we say “Raca” (worthless) to the brother within us; then we condemn and rage against ourselves! For sure, we hide this attitude from the outside world, but this does not alter the fact that we refuse to receive the least among the lowly in ourselves with open arms. And if it had been Christ himself to appear within ourselves in such a contemptible form, we would have denied him a thousand times before the cock crowed even once.”

That lengthy but essential quote is a loose translation from Carl Jung in the aforementioned book.

The Challenge

“You shall love your neighbour as yourself.” (Lev. 19:18)

“Love one another even as I have loved you.” (Jn. 13:34)

“First of all you have to keep unmasking the world about you for what it is: manipulative, controlling, power-hungry, and, in the long run, destructive. The world tells you many lies about who you are, and you simply have to be realistic enough to remind yourself of this. Every time you feel hurt, offended, or rejected, you have to dare to say to yourself: ‘These feelings, strong as they may be, are not telling me the truth about myself. The truth, even though I cannot feel it right now, is that I am the chosen child of God, precious in His eyes, called the Beloved from all eternity, and held safe in an everlasting belief.” – Henri J.M. Nouwen, *Life of the Beloved: Spiritual Living in a Secular World*

This latter quote from Fr. Nouwen illustrates some of the reasons we often find it so hard to love ourselves as we love our neighbour and as Christ has loved us. As you know Fr. Nouwen “speaks to my heart”. My “other heart”, (now of fifty years married this April) and I have used his meditations and books often. He epitomizes both the truth of, and the battle for, a quote from another of our favorites, Fr. Jn. Powell, S.J.; “The only genuine love worthy of a name is unconditional.” “Unconditional love”, so

Fr. Byron Woolcock, TDC: The Leper Within

popular on the internet, can be sorely misunderstood. It is first a choice. In my parish ministry, and indeed for all us Christians, we encounter situations, often in marriages, needing correction and clarification. If someone abuses you, is cruel to you or yours, holds you back in life or consistently trashes your sense of well-being, you are not obligated to stay and very often, love demands that you leave. We must refuse to abandon our self-love to indulge in the constant selfishness of another. (That fact may seem like jumping ahead but it is part of the essential mosaic, and perhaps a needed reminder that self-love and selfishness are polar opposites.)

The challenge presented in the initial quote by Doctors Baar and Terruwe coupled with the myriad conditions the world presents to us to “earn” their “love” is a daily Baptismal/Confirmation battle against the world. Thankfully a battle in concert with the Love of God, which there in His love for us are NO IFS! It is not of a final importance where, when, or from whom we experienced “conditional demands”, (often, sadly, people very close to us). The Father of Lies, recognized or not, is behind every such attack against our self-worth. To the extent I attach any conditions to my love, I do not really love you! I am only offering an exchange and not, as love always is, a free gift. That daily pilgrimage of Love is the path we are set on, first in our Baptism, then at every Eucharist and daily in the (prayerful) “sacrament of the present moment”.

Every person needs a “someone else” to stand before them mirroring their self-worth for them. The familiar story of Rapunzel illustrates this need. Although she was beautiful, she was imprisoned in a tower (our own self-deprecation, even self-hatred) by a wicked witch who had convinced Rapunzel she was ugly (the “I’ll love you if...” demands of the world around us and its desire to control us). Rapunzel’s liberation comes with her Prince Charming. Of course Rapunzel’s imprisonment was not the tower but rather the fear of her own “ugliness” that the witch had described so often and so effectively. However, when Rapunzel sees in the mirroring eyes of her lover that she is beautiful, she is freed from the real tyranny of her own imagined ugliness. “So if the Son makes you free, you will be free indeed”! (Jn. 8:36) I add that text for, as we know, no other person can be for us “a mirror of Unconditional Love”. A flickering light, however, is better than no light for the “love of God is spread abroad (poured into our hearts) by the Holy Ghost.” (Rom. 5:5)

Note: (Rapunzel illustration I used, and added to, from Fr. John Powell’s book, “Why Am I Afraid to Love”.)

I close this section again on a personal note. A good Priest of our jurisdiction sent a note via Facebook; “Dear Father, many thanks for these (internet) messages; they are very welcome as well as enjoyable—looks like you have found a new outreach!” Although I had sent this (doctrinal) article to others of our priests, two bishops as well as a Priest with the R.C. jurisdiction, I value even more another internet ministry outreach. I belong to several local and international M.C.S. (Chemical Injury) sites and find much opportunity to be “a flicker of light” to many folks who are full of shame, self-blame and deep despair with this ever expanding malady. (Much of what transpires in our internet exchanges indeed ultimately involves the theme of this present article.) I

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need not add that many of these folks reciprocate the support and encouragement back to me. Few of them would likely label themselves “Christian” but they are often, for me, “Anawim in disguise”!

Divine Homeostasis:

“THE MOST
IMPORTANT
THING OF ALL
TO HIM,
HOWEVER,
WAS THAT HE
KNEW HIMSELF
TO BE LOVED
BY CHRIST.”

That rather unnecessarily complicated title points to a needed balancing fact. Yes, God’s love is unconditional, no ifs, buts, or maybes, never depending on what we say or do, our looks, intelligence, “success” or popularity! His love existed before we were born and will still exist after we die. Does all that mean God does not care what we do or say? No, because God’s love would not be real if He didn’t care. To love without condition does not mean to love without concern. Several of the quotes here have made clear that believing in God’s unconditional love and our own constant self-worth is not easy and, for me, like many, is a life-long pilgrimage. Fr. Nouwen, whose light has often guided me, still battled with the two voices within. Only in the last decade of his life did he truly listen to the second voice. That voice is the one that spoke at Christ’s baptism; “This is my beloved Son, with whom I am well pleased.” (Matt. 3:17) Daily we fight the spirit of the world seeking to convince us of the opposite of that truth. In Christ we are indeed what the Holy Spirit calls us and we must repeat it very often: “You are my beloved Son, my beloved Daughter, in whom I am well pleased.” Thus, joyfully, we can claim the victorious truths of such declarations as found in Rev. 12:10. Indeed our “old accuser” has been thrown “down”, who accuses them day and night before our God.” (conquered by the “Blood of the Lamb and the word of their testimony”). Likewise, the familiar Rom. 8:31-39 we claim, for indeed “if God be for us who can be against us” (vs. 31) and “who shall bring any charge against God’s elect? It is God who justifies; who is to condemn?” (vs. 33 & 34)

As I begin here with St. Francis, I close with St. Paul, whose name I joyfully took as a Franciscan in 1979. “Paul, more than anyone else, has shown us what man really is and in what our nobility consists and of what virtue this particular animal is capable. Each day he aimed ever higher; each day he rose up with greater ardour and faced with new eagerness the dangers that threatened him.

He summed up his attitude in the words ‘I forget what is behind and press on to what lies ahead.’ The most important thing of all to him, however, was that he knew himself to be loved by Christ. Enjoying this love, he considered himself happier than anyone else.” (From a Homily of St. John Chrysostom)

Notes:

1. No doubt you thought of many familiar texts while reading this article, 1 Cor. 13, 1 Jn. 1:7-11, 3:11-24, Ephes. 3:14-21 (used both as Petition and Intercession) and others from Psalms and the Prophets, etc. (Surely a dearth of self-love would, once again, place us among the “poor, the fatherless and the widows.”)

Fr. Byron Woolcock, TDC: The Leper Within

2. As you know, many familiar hymns (“sung prayers”) also come to mind; 471 (O Love, who formest me to wear) 675 (O Love the wilt not let me go) 664 (My God, I love thee: not because) and many more others in Holy Spirit and Love sections.
3. Finally, (couldn’t leave this one out!) “I think dogs are the most amazing creatures; they give unconditional love. For me they are the role model for being alive.” (Gilda Radner)



Bonnie’s Reflections: LURES



MRS. BONNIE IVEY

In about the year A.D. 364, the Council of Laodicea was held. Issues facing the church of that day were discussed and canons, or rules, were established in response. Canon 35 stated “Christians must not forsake the Church of God, and go away and invoke angels and gather assemblies...” These assemblies were practicing idolatry and luring people away from the faith.



In our day there still are people who invoke, or call upon, angels. North Americans in particular seem fascinated with angels.

Popular song lyrics refer to angels. Television and movies feature them. There are stores filled with angel books and paraphernalia.

LURE: a decoy for attracting animals to capture

To be effective, a lure must resemble a real, desirable thing. If churches turn away from the full supernatural gospel, their attention turns to the things that man can do, and the things that man desires. The message of salvation, the sacraments, and the power of the Holy Spirit are meant to nourish our souls. Too often, churches offer thin soup made from psychology and social action. But the hunger for “a world beyond this” is built into our hearts. Satan is ready to dangle an attractive alternative, which seems to put the “world beyond” within our reach.

There are many experts out there ready to coach us in pursuing relationships with angels - and take our money too. Each angel prefers certain colors, they say, so choose your wardrobe to attract the angel you want in your life. Each angel has a specialty: health, power, wealth, personal relationships, for example. Ask your angel to appear in a dream. Set up an angel altar, with candles, flowers, and gemstone crystals that emit powerful vibrations. Angels will send you messages, such as a feather on your path, or numbers that attract your attention. You can buy charts to help you interpret the messages! “Angels are always excited and ready to support you. Just ask!” says one instructor. “Angels are non-judgmental, optimistic, and affirming.”

Bonnie's Reflections: LURES

“Say thank you for all the good things in your life, and your angels will bring you more.” But your angel is actually a kind of comfort object like a teddy bear. Your hopes and affection are projected onto it. The love you believe flows from it to you is simply a reflection of your own need. This artificial angel will not require your obedience, insist you forgive your neighbor, or tell you to repent. *When you offer thanks to it, you are giving to a thing of your own making the credit and honor that belong to God. This is idolatry.*

In the Bible, when an angel appears, usually the first words he must say are “Don’t be afraid!” The visitation of a created being so far outside our everyday experience, one who brings such a sense of eternal reality, exposes the frailty and powerlessness of our little lives. We are afraid, because this inorganic but living thing is present to us, but at the same time present to God. We are mortal and sinful; afraid in the presence of holiness.

In Daniel chapter 10 we read of an angel who appeared to the prophet, to tell of God’s plan for the nations in that region. On the riverbank by the Tigris, Daniel sees a man – but with a face like lightning, eyes like burning torches, and a voice like that of a multitude. Daniel’s companions flee in terror. The sight and voice of this presence so overwhelms the prophet that he loses consciousness. He feels a touch he struggles to his hands and knees. Reassuring words enable him to stand up, trembling. “Do not be afraid, Daniel.”

In other places in the Bible, we see instances where someone has fallen down to worship an angel only to be rebuked. In the Revelation to St. John, for example, John prostrates himself before an angel, who warns, “Don’t do it! I am a fellow servant. Worship God!” (Rev. 19:10)

We are to worship the Creator, not the things he has made. When Satan tempted Jesus, he dangled the lure of “all the kingdoms of the world and all their splendor” in front of him.

“All this I will give you, if you will bow down and worship me,” said Satan. Only a *fallen* angel wants to be worshipped.

“Away from me, Satan! For it is written, ‘Worship the Lord your God, and serve only him.’” Then the devil left him, and angels came and attended him. (Matt. 4:9-11)



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Fr. Arthur Stanton: "Nevertheless"



Arthur H. Stanton

"Nevertheless at Thy word."—S. Luke v. 5.

THE simple is often the sublime. Simple obedience to the word of God is sublime. And it is the word of God which is the force which made everything that exists, and holds up the firmament. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps. xxxiii. 6). The Angels that excel in strength hearken to the voice of His words. If the Cherubim do fly, it is at His word. If the Cherubim bow at the Throne of God, it is by the word of God. By the word of God confusion became order in the universe. By the word of God light leapt out of darkness. By the word of God the waters separated themselves from the dry earth. By the word of God the dust became man; and by the word of God He breathed into man the living soul.

So all the Saints of old, as you know, were always what I call, "Obedient unto the word of God." "We have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them." When Noah built his ark, he built it by the word of the Lord, and he and his family were saved; but the flood came, and took all the rest away. By the word of the Lord Moses stood before Pharaoh, and said: "Let my people go." And by the mighty hand of God he brought them out of Egypt. And as for Pharaoh and his host, they were drowned in the sea. By the word of God Abraham left his own country, "And he went out, not knowing whither he went " (Heb. xi. 8). It was by the word of God he lifted up his hand to slay his son, his only son, whom he loved—Isaac. "The time would fail me to tell of Gedeon, and of Barak, and of Samson " (Heb. xi. 32)—heroes of old. But, by the word of the Lord the Angel Gabriel came from heaven to Mary, and Mary became the Mother of God. And by the word of God the Bread and Wine becomes the Body and Blood of Christ in the Blessed Sacrament of the Altar. By the word of God Peter caught this multitude of fish. "The sea is His, and He made it, and the things which are therein." (See Ps. xcvi. 5, and Rev. x. 6.) They came, obedient to His word, to Peter's net, and he caught such a multitude the boats began to sink.



And so, dear brethren, ever is it thus: people who are really God-fearing men and women regulate their lives by the word of the Lord: "Nevertheless." Life may be difficult, I know, to many of us, but " Nevertheless at Thy word"! For just as a father expects obedience from his children, so the Heavenly Father expects His children to be obedient to His word. And if you are going to carry out any noble work—to do something really noble before you die—or if you think perhaps your end is coming, and there is not much time for you to work for God, before you go from hence, and are no more

Fr. Arthur Stanton: "Nevertheless"

seen—still, go on, go on—"Nevertheless." Yes, I know, I know—I sometimes seem to hear the murmur of Jordan, and think I am getting near. Nevertheless, we must go on. "Nevertheless at Thy word."

And that is the repose of life: to order your life according to the word of God.

"Cast all your cares on God—that anchor holds—
Is He not yonder in these uttermost
Parts of the morning? If I flee to these Can I go from Him?
And the sea is His, The sea is His, He made it."

CAST ALL YOUR
CARES ON GOD—
THAT ANCHOR
HOLDS—

And this, dear brethren, is a great delight to all who are really striving and striving to do some good in this world before they die. Peter, and those to whom He spoke, they were very dispirited. Success always succeeds, but failure is very disheartening. They had toiled all the night, and they had taken nothing. *Nothing* is a very poor output for a night's work. They had taken nothing, and they were very dispirited, when He bid them to launch out into the deep.

And so, too, dear brethren, it is with so many of us. We often get very, very dispirited. What can be done? What is the good? When nothing is taken, it is generally night. It is always night with those that take nothing. And we look back, and say: "Now, what good is my life in the world? What have I really done? What is the good?" And then we get disheartened, and dispirited, and especially when others come to us and say: "Well, I do not think you do much good." And others say, "Christianity, you know, is played out, and it is no good all your struggling and striving. It is played out altogether. And then we begin to think: "We have toiled all the night." And we ask ourselves: "Now, what good have I done?" And we get dispirited. And then the word of God comes and touches our poor hands and knees: "Nevertheless." "Though all has been a failure—all my life seems to have taken nothing—nevertheless at Thy word, I will go out—launch out into the deep—'At Thy word.'" Yea, what pleasure is there ever to war with evil? Is there any good in that climbing up the ever-winding way? "Nevertheless at Thy word."

I remember another case, after the Resurrection, when they said, "We go a fishing" (see S. John xxi. 3). And they had toiled all the night then, and taken nothing. And then, after the night was over—mind you—after the night was over, "the morning was now come"—the morning will come—the morning!—and they saw Jesus standing on the shore. Courage, my friends, courage! Do you think you have been a failure? Listen! And if He tells you to go out into the deep—and is not the world about you a deep? and is not it full of fish that want catching?—"Nevertheless at Thy word"—you go and do your best. The gloom will pass away, and the morning will break, and you shall see Jesus standing on the shore.

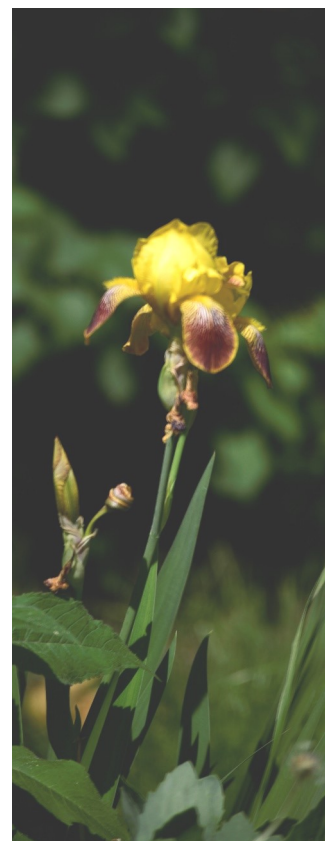
Well, not only were they very dispirited, but they were very tired. They had toiled and toiled all the night. They were tired, and worn out. They did not want to go out again. And the Master said, "Launch out into the deep, and let down your nets." They had been letting down

Fr. Arthur Stanton: “Nevertheless”

their nets all the night, and they were thoroughly tired out. Dear heart, doesn't that often come when you are trying to do good? You go home, and are thoroughly tired out, and there comes a call for your sympathy, your love, your alms: for something that belongs to you. You are thoroughly tired out, but something said to you: “Well, you had better go.” “I went, and it was the last time I ever saw him—I am so glad I went. All my physical feelings said: ‘Oh, for rest! You are tired out.’ But the word of God seemed to say to me: ‘You had better go,’ and I went; and I am so glad—so, *so* glad!” If the Master says to you, when you are tired out: “You go and do this, or that”: “My son, go and help some poor soul who wants you”; and the call comes, remember you may say: “Dear Master, I am very tired, but, ‘Nevertheless at Thy word.’” It is quite enough. O! “Teach me to do the thing that pleaseth Thee, for Thou art my God” (Ps. cxliiii. 10). There is a nice little prayer for you all. If you want to say a nice little prayer, there is a good one. It comes out of God's word. He will always listen to His Own word. You may be sure of that prayer reaching Heaven: “Teach me to do the thing that pleaseth Thee, for (there is a reason), for Thou art my God.” I am sure He will teach you. I am sure He will bless you. Why? Because He is your God. I think that is good reasoning, don't you? “Nevertheless.”

Well, then, you know, it all seems so impossible. Is it likely, if they could not catch fish at night, they will catch them in the daytime? When fishermen go out, they set their nets in the evening, and come in the morning, and take them in. If no fish were caught at night, is it likely they will catch them in the day? So impossible! So unlikely! So unreasonable! If there was no catch in the night, it is not likely there would be in the day! And He who gave them this order was brought up in a carpenter's shop, and He would not know much about fishing. If He had known more, He would not have said it. And so very often, you know, when we know what God wishes, we say: “No, it is not likely.” “Is it likely we should make people love the Saviour with all these things about? Is it likely when men are as they are in the day in which we live? Do you think it is ever likely we shall make people love the Catholic Faith? You don't think it is likely. What with Confession, and Penitence, and Fasting, and Early Communion, is it likely in the day of luxury in which we live, that we shall make people love the dear old Faith? Is it?” “Nevertheless at Thy word I will let down the net.” You don't know what influences are at work, what almighty influences Almighty God has in His hand. You cannot see into the future. Get to your duty, man, at once, do not say it is unreasonable, impossible, unlikely; do what the Master says. I know it is daytime, and not night, when the fish are not to be caught—but still—“Nevertheless at Thy word.” You go out and tell the Gospel of Christ: tell of the things that belong to man's peace. Have it in your soul, and on your lips. Be earnest, like men who carry the word of God with them. He sent you. “There was a man sent from God.” And his name? His name? What was his name? Put your own name. God put you into the world for some reason. So, although things seem at times very unreasonable, which God tells us to do, “Nevertheless, at Thy word.” And you see what happens!

And then, taking these hints, let us say, “I will let down the net.” “I will do it,” Peter said, when he launched out. He did it. You do it. Oh, don't you let anybody else do it. *You* do it. Don't let anybody else take your crown. If God asks you to do



Fr. Arthur Stanton: “Nevertheless”

LET DOWN YOUR NET
FOR A DRAUGHT-
"NEVERTHELESS."

something, don't let anybody else do it. *You* do it. If you think it is a good thing to let the children have a holiday at the seaside, don't say, "I will tell my friends"—you do it. If you think somebody wants comfort, you go out and give it. You have a heart that can love; eyes that can tell wonderful stories; kindness and gentleness. You have feet that can be swift to do service. You have got your own personal power, which God gave you. It is you. "I will let down the net." And don't throw yourselves into works for God, because, you say, "Oh, there are plenty of these societies, and they do a lot of good—I will support them." *That* won't do. You do it-- you, with all that makes up you. Oh, if man would only try to help his brother—soul to soul, heart to heart! If he would only fling himself on his brother as *a* brother!—*that* would regenerate society, and nothing else will. It is only the Gospel, after all, that can ever do society good. You may try all your Socialism, and all that; the only thing that will do it is the Gospel of our Lord and Saviour Jesus Christ. And when you have learned that, you have learned the wisdom of Eternity. "I will"—you do it, man; don't ask me to. You say to me: "Here is a £5 note. Will you spend it for me?" I say to you, "Spend it yourself." Do it yourself. Let down the net. Don't call the other fellows in the boat to do it—give it yourself. That is the way.

And, last of all, do it *at once*. Peter did not wait a moment, but did it there and then. He did it at once. He who does it at once, does it twice. Do it to-day. Do it before you leave London. Do it before you leave life. Some of you, perhaps, like myself, are getting a bit on in life : you say this to yourself: "I have not many opportunities given me now. My years are coming to a close. My candle is beginning to burn a bit low. I should like to do something before my opportunity is gone." Do it at once. Let down your net for a draught--"Nevertheless."

And if you will let down the net; if you will obey the Gospel of the Lord Jesus Christ, the Gospel for the day, I tell you what will become of the "Nevertheless." It will be always " Always the More."



Upcoming at Synod

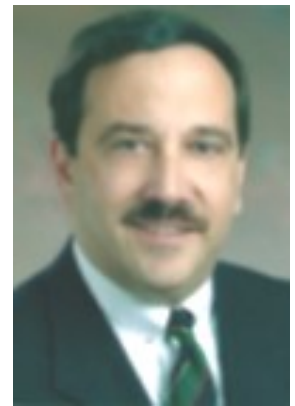
Our guest speaker at Synod this year will be Bill Marianes who will give several talks facilitate a Q & A period, and generally act as a consultant throughout our Synod. More biography later

The word “stewardship” appears in the poster below and, lest your mind went straight to the word “money”, may I note that Bill’s definition of “stewardship is “Stewardship is what you do with all of the gifts God gave you.” More to come.

The Effective Church Model - Igniting The Flame



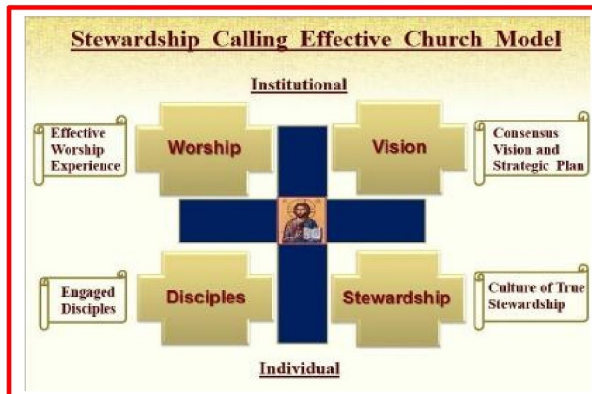
Learn how to re-organize and re-energize your Parish, its stewardship, ministries and effectiveness, as you discover and live your personal calling as a Disciple of Christ. The ***Igniting The Flame*** program and ***Effective Church Model*** is a comprehensive approach to organize the most effective and strategic Parish and ministries and help inspire Discipleship.



BILL MARIANES

Come learn:

- ❖ What is happening in our world that is affecting Christian Churches today
- ❖ 7 steps to help inspire Engaged Disciples
- ❖ 15 steps to help create a Culture of True Stewardship
- ❖ Where do we go from here to implement a new and more effective Parish operational paradigm



✦ This Igniting The Flame Program will take place on October 23 & 24 as a part of the 2018 District Synod of the Traditional Anglican Church of Canada at Queen of Apostles Renewal Centre in Mississauga, Canada ✦

For more information about the Effective Church Model go to:

www.stewardshipcalling.com



For further information contact:
vicargeneral@traditionalanglican.ca

From the Parishes

Mission of the Ascension, Waterloo (via Hong Kong)

Daniel & Victoria Severn announce the birth in Hong Kong on May 18, 2018 of their first child Anthony Robert Severn.



Fr. Robert's Remarks

The opening word “Misericordias” is lovely word represented in our current translation as “loving-kindness”. If you look at the Latin word it is easy to see that it breaks nicely into two parts—*miseri* and *cordias*. The former half refers to “mercy”; the latter half to the “heart”.

Pope St. John Paul II—the apostle of mercy, as Pope Francis, the current pope, referred to him—wrote an encyclical in 1980 the first words of which are *Dives in Misericordia* (*Rich in Mercy*). Those words are taken from Ephesians 2.4 where St. Paul writes, “But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ...” These words draw our attention to the intimate relationship between God’s mercy and His love—so much more than just a pitying affection.

Later in the encyclical, St. John Paul tells us,

“Jesus Christ taught that man not only receives and experiences the mercy of God, but that he is also called “to practice mercy” towards others: “Blessed are the merciful, for they shall obtain mercy.” The Church sees in these words a call

(Continued on page 14)

From the Parishes

Parish of the Resurrection, Walkerville/Windsor, ON



*Holy Ghost fill our hearts.
Happy Whitsunday !*



The Church Of The Resurrection held it's Annual (2018) Yard Sale on Saturday June 2nd and we raised \$365.50. Many thanks to our host (Warden James J. Chantler); our donors; those who helped us pick up contributions; and those who worked the day of the yard sale.



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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand., & the Philippines.

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(Sunshine Coast), BC
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Fr. Robert's Remarks

to action, and she tries to practice mercy. All the beatitudes of the Sermon on the Mount indicate the way of conversion and of reform of life, but the one referring to those who are merciful is particularly eloquent in this regard. Man attains to the merciful love of God, His mercy, to the extent that he himself is interiorly transformed in the spirit of that love towards his neighbor.

This authentically evangelical process is not just a spiritual transformation realized once and for all: it is a whole lifestyle, an essential and continuous characteristic of the Christian vocation."

And so, the celebration of the Feast and Octave of the Sacred Heart becomes another beautiful call to conversion and transformation.

Till next month; God bless!



A NEWBORN LAMB WITH MOM MAY 19, 2018

Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

Newsletter@TraditionalAnglican.ca

The Africa Appeal

Donations are tax deductible and may be sent to :

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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.

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