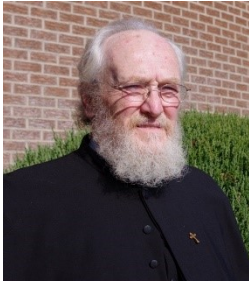


THE TRADITIONAL ANGLICAN NEWS

JULY 15, 2018

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!

We have a river across the road from our home. About 300 metres straight out from the house there is a dam. The water below the dam covers a sizable area and as it flows off to the south it narrows quite a bit before it reaches the next dam. It is really quite beautiful year round.

After a rain, very slight indentations on the road fill with water, but, while the surface might be significant, the depth is very shallow—almost non-existent.

It has been almost 35 years since the level of our river was dropped significantly. At the time a massive culvert was being changed and some work was being done on the next dam. For a while, we were able to see the river bed and to appreciate the depth of the water below the surface.

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Fr. Charles Warner: Transfiguration



FR. CHARLES WARNER

On Sunday, August 6th, the Church celebrates the Transfiguration of Jesus Christ. There are a number of accounts of this event in the first three Gospels (Matthew 17:1-13, Mark 9:2-13; Luke 9:28-36). It is the story of the apostles Peter, James and John witnessing the unveiling of the divine glory of Christ, and the appearance with him of Moses and Elijah. The verses bear out Mark's theme of Jesus' 'divine Sonship'. It is here on top of the high mountain that Peter, James, and John gaze upon Jesus in transfigured splendour and hear the voice from the bright cloud declare, *This is my beloved son, in whom I take delight; hear him!*" (17.5)

There are number of reasons given, especially by the early Church Fathers and theologians for the Transfiguration. According to the Catholic Encyclopedia, they are: (1) Christ wanted to bolster the faith of the Apostles prior to His crucifixion and death, so they would recognize that, as his divine glory is hidden beneath his human appearance, so too a real victory would be concealed in the apparent defeat of the cross; (2) The disciples would know that Christ is truly divine, with Moses and Elijah bearing witness to Him, and the voice of God speaking from the cloud; (3) All Christians would learn to hope for their own glory, as they are being transformed by Christ's grace.

According to John Mason Neale in his sermon regarding the Transfiguration, our Lord's baptism was a type of our own regeneration; and that is brought to pass by all the persons of the Godhead: by the Father that made; by the Son that redeemed; by the Holy Ghost that sanctifies. In essence, our Lord's Transfiguration was a type of our own Resurrection; and there we also have the act of each person of the Trinity. These bodies were the work of God's hands; they were fed with the body, and blood of our Lord Jesus Christ, (according to that saying, "*Whoso Eateth My*

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Fr. Charles Warner: Transfiguration



flesh and drinketh my blood hath eternal life; and I will raise him up again at the last day”) and they were the temples of the Holy Ghost. Therefore the Trinity was manifested at Christ's baptism and transfiguration, because each of its three blessed persons is concerned in the work of our individual Baptism and Resurrection.

The Transfiguration confirms the fact that the earlier confessions made by Peter and the Apostles to the effect that Jesus is indeed the Son of God. This command to hear Jesus is an exhortation from God; that the Apostles are to attend carefully to Jesus' words regarding the necessity both of His own going the way of suffering and they're emulating him in the same manner. St. Paul writes: –*“but we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord;”* (2 Cor. 3:18). The message for us is that Jesus was transfigured while He dwelt here in heavenly glory and we, while we are yet in the flesh, may also be transfigured to his image!

So how does one interpret the Transfiguration? How do we reflect upon the influence of Jesus Christ in our lives and how does it affect our understanding of the World? These were questions for not only for the Apostles, but also for the millions of Christians who read this story over the last two millennia.

The question remains, “What is Jesus telling us through His Transfiguration?”

For some Christians, because of the Transfiguration, Christ walks with them in their suffering. Indeed, God is with them at all times, He is truly Emmanuel. They journey from a life of deception to a life of integrity. They no longer hide who they are and they become genuine people. They ultimately discover that they can endure and persevere in this life.

For some Christians, because of the Transfiguration, Christ redeems them in their guilt. God and no one else is judge and He is revealed to be merciful in his deliberations. It is in knowing this that their journey in life moves from a state of condemnation to place of forgiveness. This leads them to discover that they are redeemed for their sins. The slate becomes clean as it were.

For some Christians, because of the Transfiguration, Christ liberates them from an oppressive and hostile world. Because of this freedom, they become willing participants with God in this endeavour to challenge evil in the world. They are truly Christian

Fr. Charles Warner: Transfiguration

soldiers. In this world, with God's help, they fight battles against social injustice. Their goal is to help create a world that is fair for everyone. The journey has an end point or destination. It is the '*City on the Hill which cannot be hid*' (Matthew 5:14); it is the '*New Earth*'. They ultimately learn that through Christ, they are vindicated in their struggle and that they are put here on Earth to co-create a '*new kingdom*' and a '*Just Society*'.

For some Christians, because of the Transfiguration, Christ teaches them how to be whole in a seemingly empty world. They now see God as being within them and because of this they are not alone. They journey from a world that is dead to a world that is very much alive. They ultimately discover that with God, they are fulfilled.

For some Christians, because of the Transfiguration, Christ lifts the veil. God is the Divine One. He is the eternal now. He is the Alpha and the Omega. It becomes a transformative experience when they discover that they have moved from a world which alienates them towards a world where they genuinely feel a sense of belonging, and what they discover in the process is a state of unity with the Divine; both in this world and in the world to come.

The Transfiguration will continue to be interpreted and understood in a variety of different ways, even more than what I've presented. Our '*Theological Worlds*' will guide us and we even may hold to more than one point of view. But the important thing is that we, as Christians, can all agree that this moment in time was a turning point in our understanding of the Glory and Majesty of Jesus of Nazareth, who was and is the 'Christ', the 'Son of God'.



There are many different interpretations of the significance of the Transfiguration of Jesus Christ with regard to what it means for each and every one of us. This is a good thing. We take the awesome display that was given to the Apostles by Jesus on the mountain and we use it to fuel our own Christian journey. With the help of the Holy Spirit, through the example of Jesus Christ, and with the love of God, we work towards oneness with the Divine.

On our spiritual journey, as Christians, we learn to persevere, we learn to forgive, we learn to be free, we learn to be complete and we learn to participate in this world for the betterment of humanity. I can only help but think that the Transfiguration will guide us into a life where we become spiritually healthy and whole people. And for that, thanks be to God!

The Collect for the Transfiguration

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



Bonnie's Reflections: A New Kind of Life



MRS. BONNIE IVEY

We are presently in the Church season called Trinity. Three major celebrations have passed: the birth of Jesus, his triumph over death, the coming of the Holy Spirit. Trinity may seem unfocused, a mere string of Sundays with Roman numbers. If we pay attention, though, to the collects and readings for these Sundays, we find a surprisingly consistent, crucial theme. Call it “How to live a powerful life together as followers of Jesus” or maybe “How to be the Church.”

The green hangings and vestments of Trinity symbolize life and growth. We depend upon the ever-renewed growth of green plants for our food, and even the air we breathe. Our spirits are equally in need of growth, but sometimes we seem stuck in a kind of spiritual winter: dull and dormant. Are we satisfied with that? Convinced that “dry and brown” is normal? Or do we long for freshness, maturity, and fruitfulness?

“O God, who has prepared for them that love thee such good things as pass man’s understanding: pour into our hearts such love toward thee that we, loving thee above all things, may obtain thy promises, *which exceed all that we can desire.*” (Collect for Trinity VI)

What do you, or I, desire? What good things do we long to receive from God? A bit of help with this task, that relationship, this illness? Are we thinking only about today’s to-do list, or life everlasting? Is our desire too small? Is it because we think *we have not earned God’s gifts*? Or that God does not hear, or care for us; or that he does not keep his promises? These are important questions which we often push to the back of our minds because we are not “loving God above all things”.

⇒ Step One: Ask God to help us love him more.

⇒ Step Two: Learn what he has promised.

“...I am confident of this: That he who began a good work in you will carry it on to completion until the day of Christ Jesus.” (Phil.1:6)

St. Paul is writing to the congregation of Christians at Philippi, to encourage them. He is himself in prison. He cannot be personally present to guide them in their life of faith, as individuals or as a church body. But he is confident about their future maturation and growth. Here he tells them that the Holy Spirit continues to work in us throughout life, and this promise lasts until Jesus himself returns to receive his Bride, the Church.

“Now to him that is able to do *immeasurably more than we can ask or imagine*, according to the power that is at work within us, to him be glory in the Church and in Christ Jesus throughout all genera-



Bonnie's Reflections: *A New Kind of Life*

tions, for ever and ever. Amen.” (Ephesians 3: 20-21)

St. Paul's word of praise here glorifies the Trinity: The Father, whose generosity outstrips our ability to think of things to ask for. The Son, who has promised us eternal life, a new kind of life that is ours NOW, not just after death. The Spirit, who is living water springing up in us to refresh our souls.

The new life, the Christian life, is not about giving intellectual assent to a number of facts. Nor is it a study course on character improvement. Neither is it a list of rules that must be followed to avoid angering a distant deity. It is meant to be a living relationship between us and the source of our being, who created us in love. When we run out of our own resources of wisdom, patience, courage or love, the Holy Spirit is within us, ready to add his strength to our weakness. We are not left alone in our journey.



Thomas Traherne: *Centuries*



THOMAS TRAHERNE

Thomas Traherne

1636 or 1637 — 1674

Thomas Traherne was an English poet, Anglican clergyman, theologian, and religious writer. He was virtually unknown for 200 years. In 1908, his book Centuries of Meditations was printed.

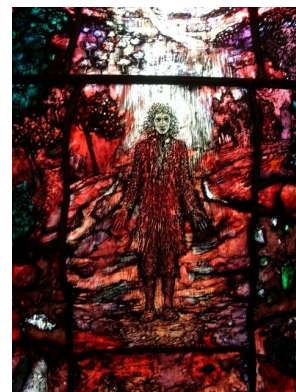
Wikipedia describes the book as “a collection of short paragraphs in which he reflects on Christian life and ministry, philosophy, happiness, desire, and childhood.” This description would undoubtedly explain why C.S. Lewis considered Traherne to be a significant influence.

Let's look for a moment at a different writer by way of an example. St. Maximos the Confessor has a work entitled “Four Hundred Chapters on Love.” The word “chapter” refers to a “heading” and the 400 “headings” are broken into four “centuries” or “groups of 100”; so, perhaps, by today's way of doing things we might see four chapters of 100 bulleted points each of which might be considered “a thought for the day”—the point being that this material was not put together for continuous reading. Each of the “chapters” or aphorisms was meant to be meditated upon.

Now, back to Thomas Traherne. Traherne's Centuries is comprised of five centuries. Beginning with this issue we shall share some of Traherne's thoughts.

THE FIRST CENTURY

1. An empty book is like an infant's soul, in which anything may be written. It is capable of all things, but containeth nothing. I have a mind to fill this with profitable wonders. And since Love made you put it into my hands I will fill it with those Truths you love



ONE OF FOUR TRAHERNE WINDOWS IN HEREFORD CATHEDRAL

PAM FRAY / STAINED GLASS IN THE CATHEDRAL / [CC BY-SA 2.0](#)

Thomas Traherne: Centuries

without knowing them: with those things which, if it be possible, shall shew my Love; to you in communicating most enriching Truths: to Truth in exalting her beauties in such a Soul.

2. Do not wonder that I promise to fill it with those Truths you love but know not; for though it be a maxim in the schools *that there is no Love of a thing unknown*, yet I have found that things unknown have a secret influence on the soul, and like the centre of the earth unseen violently attract it. We love we know not what, and therefore everything allures us. As iron at a distance is drawn by the loadstone, there being some invisible communications between them, so is there in us a world of Love to somewhat, though we know not what in the world that should be. There are invisible ways of conveyance by which some great thing doth touch our souls, and by which we tend to it. Do you not feel yourself drawn by the expectation and desire of some Great Thing?

3. *I will open my mouth in Parables, I will utter things that have been kept secret from the foundation of the world.* Things strange yet common, incredible, yet known; most high, yet plain; infinitely profitable, but not esteemed. Is it not a great thing that you should be Heir of the World? Is it not a great enriching verity? In which the fellowship of the Mystery which from the beginning of the World hath been hid in God lies concealed! The thing hath been from the Creation of the World, but hath not so been explained as that the interior Beauty should be understood. It is my design therefore in such a plain manner to unfold it that my friendship may appear in making you possessor of the whole world.

4. I will not by the noise of bloody wars and the dethroning of kings advance you to glory: but by the gentle ways of peace and love. As a deep friendship meditates and intends the deepest designs for the advancement of its objects, so doth it shew itself in choosing the sweetest and most delightful methods, whereby not to weary but please the person it desireth to advance. Where Love administers physic, its tenderness is expressed in balms and cordials. It hateth corrosives, and is rich in its administrations. Even so, God designing to show His Love in exalting you hath chosen the ways of ease and repose by which you should ascend. And I after His similitude will lead you into paths plain and familiar, where all envy, rapine, bloodshed, complaint and malice shall be far removed; and nothing appear but contentment and thanksgiving. Yet shall the end be so glorious that angels durst not hope for so great a one till they had seen it.

5. The fellowship of the mystery that hath been hid in God since the creation is not only the contemplation of the work of His Love in the redemption, tho' that is wonderful, but the end for which we are redeemed; a communion with Him in all His Glory. For which cause St. Peter saith The God of all Grace hath called us unto His Eternal Glory by Jesus Christ. His Eternal Glory by the method of His Divine Wisdom being made ours; and our fruition of it the end for which our Saviour suffered.

6. True Love as it intendeth the greatest gifts intendeth also the greatest benefits. It contenteth not itself in showing great things unless it can make them greatly useful. For Love greatly delighteth in seeing its object continually seated in the highest happiness. Unless therefore I could advance you higher by the uses of what I give, my Love could

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Thomas Traherne: Centuries

not be satisfied in giving you the whole world. But because when you enjoy it you are advanced to the Throne of God and may see His Love; I rest well pleased in bestowing it. It will make you to see your own greatness, the truth of the Scriptures, the amiableness of Virtue, and the beauty of Religion. It will enable you to contemn the world, and to overflow with praises.

7. To contemn the world and to enjoy the world are things contrary to each other. How, then can we contemn the world, which we are born to enjoy? Truly there are two worlds. One was made by God, the other by men. That made by God was great and beautiful. Before the Fall it was Adam's joy and the Temple of his Glory. That made by men is a Babel of Confusions: Invented Riches, Poms and Vanities, brought in by Sin: Give all (saith Thomas à Kempis) for all. Leave the one that you may enjoy the other.

8. What is more easy and sweet than meditation? Yet in this hath God commended His Love, that by meditation it is enjoyed. As nothing is more easy than to think, so nothing is more difficult than to think well. The easiness of thinking we received from God, the difficulty of thinking well proceeded from ourselves. Yet in truth, it is far more easy to think well than ill, because good thoughts be sweet and delightful: Evil thoughts are full of discontent and trouble. So that an evil habit and custom have made it difficult to think well, not Nature. For by nature nothing is so difficult as to think amiss.

9. Is it not easy to conceive the World in your Mind? To think the Heavens fair? The Sun Glorious? The Earth fruitful? The Air Pleasant? The Sea Profitable? And the Giver bountiful? Yet these are the things which it is difficult to retain. For could we always be sensible of their use and value, we should be always delighted with their wealth and glory.

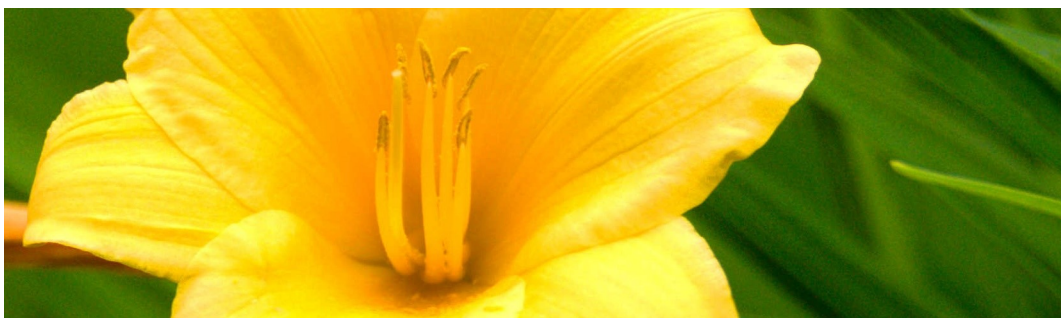
10. To think well is to serve God in the interior court: To have a mind composed of Divine Thoughts, and set in frame, to be like Him within. To conceive aright and to enjoy the world, is to conceive the Holy Ghost, and to see His Love: which is the Mind of the Father. And this more pleaseth Him than many Worlds, could we create as fair and great as this. For when we are once acquainted with the world, you will find the goodness and wisdom of God so manifest therein, that it was impossible another, or better should be made. Which being made to be enjoyed, nothing can please or serve Him more, than the Soul that enjoys it. For that Soul doth accomplish the end of His desire in Creating it.



Continued next mon



CEDAR WAXWING



Alfred G. Mortimer, D.D. : Preparations and Thanksgivings

Preparations and Thanksgivings

For the

Holy Communion

Taken From The

Gospels For The Christian Year

By The Rev. Alfred G. Mortimer, D.D.

Almost all persons who make their Communion frequently must have experienced at times the need of something more than the ordinary office of preparation for, and thanksgiving after, Communion, which is found in most manuals of devotions, and which, while it should always be used, still leaves something to be desired to give a definite character to each Communion,—some special thought, for instance, with which to approach each Communion. This individual preparation is best supplied by a Eucharistic Meditation.

Many, however, would have difficulty in finding subjects sufficiently varied for Eucharistic Meditations even for each Sunday in the year; and therefore, to supply this need, a very simple method has been devised, of which the following heads for meditation are an example. The method is so simple that it can be applied without difficulty to almost any passage of Holy Scripture, and so the number of Eucharistic Meditations which may be thus provided is really without limit.

A passage of Holy Scripture should be selected which contains some duty or precept of Christian life, or which sets forth some event in our **LORD'S** life, or some example of His teaching. The Meditation in preparation for Communion consists of three points, each of which is a question, to be answered from this or from some kindred passage of Scripture.

The first point is, "*Who comes?*" (that is, in the Holy Communion). The answer is that *our Lord* comes to us, under some attribute suggested by the passage of Scripture which is the basis of our Meditation. The second point is, "*To whom does He come?*" The answer here is, *to ourselves*, that is, to one who is in some condition suggested by the subject of our Meditation. The third point is, "*Why does He come?*" and the answer will again be drawn from the subject of Meditation,—to supply the help, or to give the guidance, we need. The way to treat these three points will be best understood by glancing at any of the subjoined heads of Meditation.

We should not be satisfied merely with the texts by which the questions are answered, but should really meditate on each point. We should then select some text which gathers up, as it were, the principal thought of our Meditation, and use this, first, as a *Communion-text*, that is, at the time of our Communion, and afterwards as an ejaculation throughout the day, to remind us of the subject-matter of our Meditation, and of our Communion.

The act of thanksgiving, which may be made either in the Church, immediately after the Celebration, or when we have returned home, consists of three points, which, like the prep-





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aration, should be founded on the selected passage of Scripture. The first point is a contemplation of our LORD teaching us by His example the special lesson of the Meditation. The second will be a prayer for the special gifts which we have asked in our Communion ; and the third will be some simple resolution by which some of the fruits of that Communion may be secured. The Meditations which follow will abundantly illustrate the treatment of these points.

In selecting subjects for Meditation, the Gospel for the day will generally supply several, as any clearly defined thought can be made the basis of a separate Meditation ; so that those who communicate more than once a week will often be able to find in the Gospel a second idea from which they can construct a Meditation after this method.

Seventh Sunday after Trinity

S. Mark viii, 1-10.

PREPARATION.

WHO COMES?

He Who feedeth the hungry with good things and sendeth the rich empty away.

TO WHOM DOES HE COME?

To a soul that realizes the famine in this world, that the things the world can give cannot satisfy the hunger of the soul.

WHY DOES HE COME?

To give us the bread which came down from heaven, His own Body and Blood, the only food which can satisfy the soul.

TEXT.

"Man shall not live by bread alone, but by every word of GOD."—S. Luke iv : 4.

THANKSGIVING.

- i. Behold our LORD feeding the multitude in the wilderness.
- ii. Pray Him to feed you with that bread of which whosoever rightly eats he shall live forever.
- iii. Resolve to make your next communion as a means of satisfying the hunger of your soul.

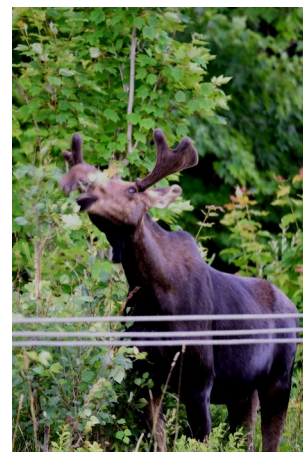
Eighth Sunday after Trinity.

S. Matt. vii, 15-22.

PREPARATION.

WHO COMES?

He Who came down from heaven not to do His own will but the will of Him that sent Him.—S. John vi : 38.



YOUNG BULL
MOOSE GRAZING
THE SHRUBBERY AT
THE SIDE OF THE
ROAD

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TO WHOM DOES HE COME?

To one whose will is often struggling against GOD'S Will, whose sins are traceable to self-will.

WHY DOES HE COME?

To teach us to say, "Thy will be done," to give us power to live in conformity with GOD'S will.

TEXT.

"Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven ; but he that doeth the will of My Father which is in heaven."—S. Matt. vii : 21.

THANKSGIVING.

- i. Behold our LORD in Gethsemane praying, "O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt."—S. Matt. xxvi : 39.
- ii. Pray that in all things you may strive gladly to conform your will to GOD'S.
- iii. Resolve on some definite act of mortification of your will.

The Transfiguration of Christ

S. Luke ix, 26-37.

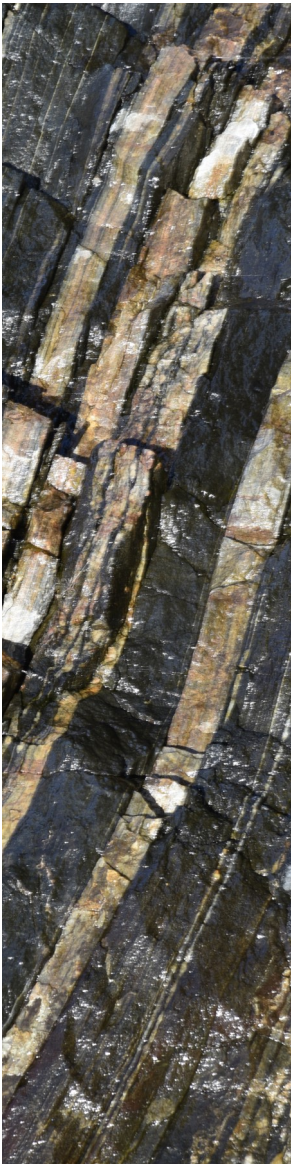
PREPARATION.

WHO COMES?

He Who, as at this time, was transfigured before His disciples; Whose' Face did shine as the sun, and Whose raiment was white as the light ; " Whose glory it will be our joy not only to behold, but through all eternity to share ; since when we see Him "we shall be like Him. "—i S. John iii : 2. For "then shall the righteous shine forth as the sun in the kingdom of their Father." —S. Matt. xiii : 43. "And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."—Dan. xii : 3.

TO WHOM DOES HE COME?

To a soul whose spiritual sight is dim through sin, but who yet longs to see, if but for a moment, amid the darkness of this world some rays of that brightness and glory, which the Apostles saw in the holy mount ; in order that, encouraged by the glorious vision, he may better bear the cross after Him Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of GOD.—2 S. Pet. i 16-19 ; Heb. xii 2.





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WHY DOES HE COME?

To cheer us in our sorrow and toil by allowing us a glimpse of the Majesty and Beauty, which is hidden beneath the veil of the Sacrament. To make known the riches of the glory of this mystery which is Christ in you the hope of glory—Col. i: 27. To tell you of His *exodus* (decease) from this life, and of the glory of the promised land beyond, and to help us to prepare for our departure.—S. Luke ix: 31.

TEXT.

"Thine eyes shall see the King in His beauty : they shall behold the land that is very far off."—Isaiah xxxiii : 17.

THANKSGIVING.

- i. Behold our LORD transfigured as He prays, the glory of His divine majesty blazing forth, and making even His raiment white and glistening, and with Him appearing in glory Moses and Elias.
- ii. Pray that you may so bear your light affliction here that it may work for you a far more exceeding and eternal weight of glory.-2 Cor. iv 17-18.
- iii. Resolve to look not at the things which are seen, but at the things which are not seen ; and to make in your heart a tabernacle where Christ may dwell.



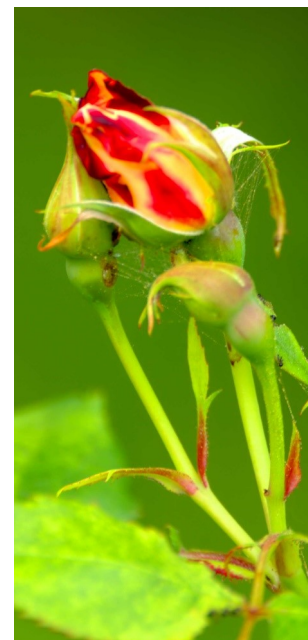
Fr. Robert's Remarks

Quite recently, I listened to a series of lectures on concentration and distractions in prayer. In passing, the speaker made the point that "all depths have surfaces; but not all surfaces have depth."

I was struck by this statement—one that seemed obvious "on the surface". I had never heard it expressed like that, so It gave me pause to think for a while about our river and other rivers, creeks, lakes pools, ponds, etc.,—the Parry Sound is about 350 feet deep at its deepest.

After looking at the river for a while, I found myself looking at myself and speculating about surface appearances and what depth there is below the surfaces. More than a little bit of a challenge. More work cut out.

Enough on that for now.



(Continued on page 14)

Father Andrew, SDC: *Salve Regina*

In earlier issues of this newsletter we have reprinted meditations and poems by Father Andrew, SDC, the English Anglican founder of the Society of the Divine Compassion.

*In honour of the Falling Asleep of the Blessed Virgin Mary on August 15 (one of the five festivals of Mary in our Canadian BCP) we reprint from the little book of poems he *Way of Love*:*

Salve Regina :

O BLEST Creator, Who didst make
All beauteous things for Beauty's sake,
Who dowered dawns with loveliness,
Flung far the bountiful largesse
That gave earth gold of daffodils
And diamond dew and silver rills—
To Mary Thou hast given grace
Beyond all thought of beauteousness.

Called to be Mother of the Lord,
It was Thine own creative word
That fashioned for her high estate,
Most holy and immaculate,
The sacred body that should give
Of its pure substance, that might live
Within her the sweet Lamb of God,
Whose precious blood was Mary's blood.

Thou gayest her her body blest
For Jesus' sake, her heart, her breast;
Thou gayest her the royal will
That could deliberate fulfil,
Or else refuse, great Gabriel's word.
'Behold the handmaid of the Lord'—
Wholly she gave herself to Thee
For Bethlehem—for Calvary.

Poor sinners, we can ill afford
To let the Mother of our Lord,
Boast of our human family,
Lack ought of her high dignity.
Alone of our poor sin-stained race
Immaculate and full of grace.
To her pure lowliness was given
To house and help the Lord of Heaven.

She lent her Maker flesh and blood,
She stood beside the awful rood,
She nourished His sweet infancy,
She shared His soul's stark agony;
And to that Mother blest and brave
The motherhood of all He gave;
No cross of creature anywhere
Lacks Mary's interceding prayer.

O blest Creator, praise we bring,
For that Thine overshadowing
Made blessed Mary full of grace,
And showed us in our Saviour's face
That glory we may see and share
With saints, through blessed Mary's prayer.
All laud and thanks be ever given
To her, the humble Queen of Heaven.



Father. Andrew, SDC



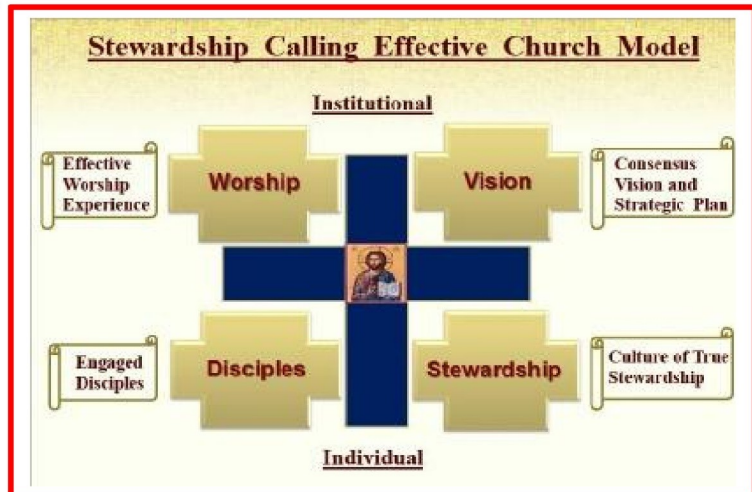
The Effective Church Model - Igniting The Flame



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.

Come learn:

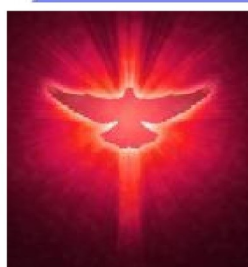
- ❖ What is happening in our world that is affecting Christian Churches today
- ❖ 7 steps to help inspire Engaged Disciples
- ❖ 15 steps to help create a Culture of True Stewardship
- ❖ Where do we go from here to implement a new and more effective Parish operational paradigm



✦ 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

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TRADITIONALANGLICAN.CA



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.

The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.

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Fr. Robert's Remarks

A few notes regarding

Synod::

- ◇ Registrations are due!
- ◇ Updates for the Book of Remembrance,
- ◇ Concerns to be addressed at Synod.
- ◇ Other?

Clergy Teleconferences:

- ◇ Next Clergy Teleconference—probably the second Wednesday in December—Bishop Florenza will present on Fr. Thomas Dubay's book "The Evidential Power of Beauty: Science and Theology Meet"

Till next month; God bless!



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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