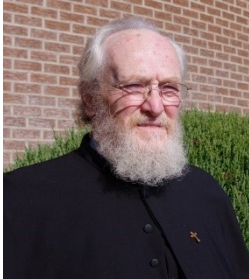


# THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2019

VOLUME 7, ISSUE 4

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

*The Lord is risen indeed.* St. Luke 24. 34.

*Thanks be to God, which giveth us the victory through our Lord Jesus Christ.* 1 Corinthians 15. 57.

Greetings! The Lord be with you!

May you have a Blessed Holy Week and a Joyous Easter!!!

Rather than say anything beyond this myself this month, I want to share with you for your reflection several paragraphs from the book, *The First Day of Eternity: Resurrection Now*, by the late Fr. George Maloney

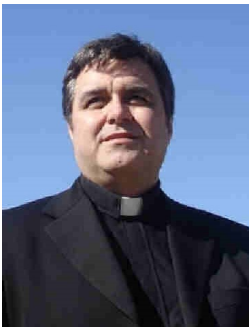
Fr. Maloney wrote:

### **The Last Age**

In the death of Jesus on the cross God the Father thundered out His everlasting No to sin and death. He smilingly whispered at the same time His Yes to the new age. In Jesus the Last Day that could never be held within the broken limitations of earthly space and time had dawned and would never see a setting.

(Continued on page 12)

## *Fr. Charles Warner: A Sermon for Easter III*

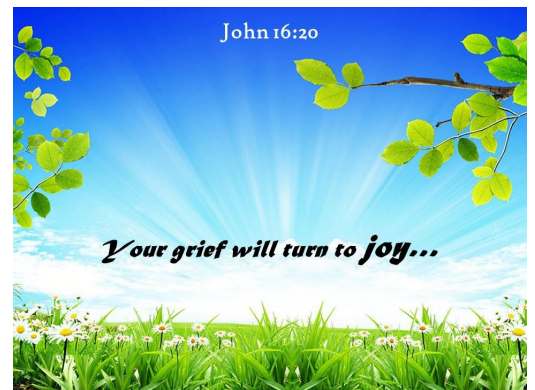


FR. CHARLES WARNER

*Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. John 16:20*

In our Gospel reading for the third Sunday after Easter we learn about the temporary pain over the death of Jesus by his Disciples. Fortunately, the sting of experiencing their Master's death turns into a state of sheer joy over his subsequent Resurrection and lasting presence. They learn that it is the reality of the cross and the resurrection which reveals the person of Jesus and His ultimate mission.

Indeed, the Disciples' pain and confusion at Jesus's traumatic departure is contrasted with the relief, joy and sense of clarity that the Christian community experienced at His return, brief as it may have been. Jesus had already told his disciples at the Last Supper about what was to happen after His death. But little did they realize that he was speaking on a very different level.



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### *Fr. Charles Warner: A Sermon for Easter III*

On the one hand, Jesus was going to leave them for a short time because of His forthcoming death, and yet on the other hand, and even more profoundly, some time later He would return in all His glory to judge both the quick and the dead. Jesus told them that it would be a wonderful time when they would no longer need to pray or ask for intercession from God. The Disciples, being human, were impatient for this time to come.

And indeed, for the rest of us mortals, this period of waiting also appears rather long. The problem for people is that the time of waiting is currently happening and it feels like forever. But when it comes to pass then and only then shall we understand how the time really was just for a while.

Jesus wants us to embrace this period of waiting as a time of comfort as opposed to a time of concern. He is more or less saying, *"I'll be back in a little while, don't worry, I promise I'll be back."* I believe that what Jesus meant by a *'little while'* is that human life is relatively short in comparison to God's timeline, which is endless. Jesus wants us to understand that God's time is but a mere blip.

Understanding that reality is difficult, but it is important to know that God offers us a gift during this period of expectation. He offers up the third person of the Trinity, the Holy Spirit. The Holy Spirit is with us in the midst of our struggles and He guides us on our earthly pilgrimage. So the difficulty of this waiting period is soothed by the knowledge and comfort of knowing that Jesus, through His Holy Spirit, is ever present, waiting for our call to help us in our endeavour to become holy.



#### The Glory of God: Making us Fully Alive

No differently from the time of the Apostles, we live in a world where no one realistically gets through life without experiencing some kind of brokenness or pain. But with the help of the Holy Spirit as our guide, we can be open to a world that we can live in and no longer experience it as an empty unfriendly place where we are closed off. Rather, we begin to exist in a place where we can participate for the benefit of others, as well as ourselves.

This new relationship with God brings about a new reality. We are introduced to a new world that is both real and genuine. By acknowledging and accepting this covenant we make our mark in the world and we become fully alive. By embracing the Glory of God our sins are washed away, releasing our pain and brokenness.

We are transformed by the power of the Holy Spirit and the emotions of joy and thanksgiving come into our life as we await our eternal reward. We are enriched by our new faith. We have a deep sense of belonging to the Divine. We are one with God. We free ourselves from a world that views us as less than unique and more as consumers to be used.

In God we find ourselves. Through God, with the help of the Holy Spirit, we are working towards Him, the very heart and soul of our existence. We have abundant life.

## *Fr. Charles Warner: A Sermon for Easter III*

And it is through Christ, as our model, who teaches us how to be whole and loving us as we journey into that wholeness. We are no longer empty vessels but truly human and fully alive. As St. Irenaeus tells us, “The glory of God is the human being fully alive.”

### Saint Peter's Exhortation

A great benefit of our faith in Christ is that we are able to no longer be slaves to a sinful world. As a matter of fact, it is God's will that we do good. Doing such good, however, will lead us to the joy and freedom that we so much yearn. But with that new reality comes a great responsibility.

That responsibility, or obligation, is to live as faithful moral servants of God. Indeed, our Christian duty will help us follow this correct path to righteousness. And as we learn from the Epistle, St. Peter tells us, “*for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as freemen, and not using your liberty for a cloak of maliciousness; but as the servants of God.*” **1 Peter 2:15**

Indeed our duties are to honour all people and love everyone. It must even be noted that if we wish to honour God we should also be respectful of civil authority. That could be seen as a difficult task these days, but it should be remembered that our victory lies in the fact that our righteous living spiritually empowers us in the presence of those who would seemingly mock or persecute us. This Grace, given to us by God, lasts as long as we live a life as faithful and holy Christians.

In the Collect, we learn that there is always the opportunity for everyone, even the morally corrupt, to return to the ways of righteousness; as long as they forsake the sins of the past and, with help of the Holy Spirit, follow a new path becoming part of the Fellowship of Jesus Christ; ever moving onward towards a loving God the Father.

I am also reminded what Father R.F. Palmer teaches us in his book Psalms Then and Now regarding the Gradual for this Sunday. In verse eight we read, “*He holdeth our soul in life*” (**Ps. 66: 8**). Father Palmer is reminding us that it is our Lord who “*brings us with Himself to a glorious resurrection in the land of liberty, the heavenly country.*” (**page 141**)

It is when we freely take this new path that our sorrows will be turned into joy. Indeed, our waiting is over. With the help of the Holy Spirit we have endured. We are liberated from this world. We are truly and fully alive. And as servants of God, we have made it home to the Father.

*“And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”* **John 16:22**



## Bonnie's Reflections: *STARTING OVER*



MRS. BONNIE IVEY

I was on holiday in England, walking along country lanes bursting with flowers and new leaves. High hedges, full of blossoms, lined either side. Here and there a wide metal gate afforded a view into open fields. Birdsong filled the air but another sound, deep, persistent, was becoming too loud to ignore. It was the bleating of a sheep in distress. Climbing over the nearest gate, I saw very deep ruts in soft mud, left by a tractor. A sheep had stumbled into a rut and was stuck on her back, helplessly waving her legs. She was too heavy for me to lift. Leaving her, I called a man from the farmhouse who released the sheep and returned her to the flock.

The season of Lent reminds us that when we go astray, there is a Shepherd who can set us on our feet again. But sometimes people who have asked God for forgiveness complain that they do not FEEL forgiven. They believe that forgiveness was not given, because feelings of guilt and shame still oppress them.



In 1 John 1:19 we read “If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.”

**Faithful:** constant, true, trustworthy, dependable

**Just:** based on or behaving according to what is morally right and true

If we cannot believe and trust this God who is faithful and true, either God is a liar, or there is something wrong with **us**. Satan tries to stop us from trusting and believing God. Jesus says Satan is “a liar and the father of lies.” (John 8:44)

If the problem in receiving forgiveness is centered in us, where does it come from? Some people had family members who were harsh and gave forgiveness grudgingly, always ready to remind one of a previous failure. Their forgiveness may have been conditional: “If you do all your chores every day for a month, without fail, then we will consider this incident forgotten.” Yet the incident would continue to come up in family discussions. Even more harmful are those who abused their children physically, sexually or emotionally, and put the blame on their child. This imposed shame becomes part of the child’s being, until they receive healing from God.

Sometimes the harshness is self-imposed. A believer might try too hard to do everything right. Each failure must be overcome by a success. Christian writer C.S. Lewis lost his faith as a young schoolboy by setting up an unrealistic goal for his prayer time. He believed he must not only say every word correctly but also *feel every word sincerely*. If he failed, he must start all over. His own rigidity made him so miserable he turned away from God for many years.

God has promised forgiveness, but we may still have to deal with the consequences of our sin; for example, a fine or prison sentence; grief on the anniversary of an abortion; or loss of a relationship. We cannot ask God to unwind time so that we never

## *Bonnie's Reflections: STARTING OVER*

made that choice to disobey Him in a sinful action. The consequences are not punishment, nor do they mean that God has refused our plea for forgiveness.

If you ever attend a workshop or discussion on guilt, shame, and forgiveness, you will find there are many people who experience the lingering pain of not feeling forgiven or healed. A teacher of such workshops shares this fundamental question;

**“Your feelings are real. But are they true?”**

Unrelenting guilt and shame can be symptoms of a mental illness such as depression. Shame can keep a person away from the medical help that is needed. One cannot think one's way out of depression. The illness leaves one in a rut, like the sheep. The person who believes they have gone beyond forgiveness and is beyond God's reach may need a doctor first, then a priest.

We have an enemy; the one Jesus called a liar. Satan will oppress us with a wrongful fear of God, the kind that makes us reluctant to approach Him to ask forgiveness. Satan may lead us to try to fix the situation on our own, by compulsively “doing good” or punishing ourselves.

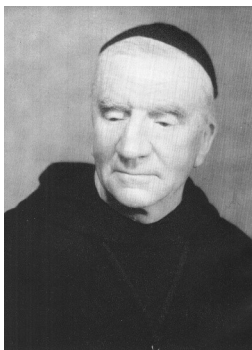
The Book of Common Prayer has a section at the end of the Communion service called The Exhortations. The priest exhorts us (strongly encourages us) to get ready to receive the Holy Communion, yet if we cannot quiet our own conscience, we should come to him or some other discreet minister of God's word; and open our grief in order to receive counsel from God's word, receive absolution, spiritual counsel and advice to quiet our conscience, and in order to avoid all scruple (uncertainty about what is right) and doubtfulness.

This relief is available and means a fresh start.

“So if the Son sets you free, you will be free indeed.” (John 8:36)



## *Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*



FR. ANDREW, SDC

### *V THE SACRED VESTMENTS*

‘Holy garments.’  
Lev. xvi. 4.

As we have already thought, we live in a sacramental sphere in which outward things are expressive of inward reality: and this is very true of people's clothes. The beliefs and ideas and moods of various people must have an effect upon their dress; and those very people who protested most against the vestments of the priests themselves became distinct by the clothes they wore. For instance, the Puritans introduced the Puritan dress, the Quak-

“SO IF THE SON  
SETS YOU FREE,  
YOU WILL BE FREE  
INDEED.” (JOHN  
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## *Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

ers their particular garb, and our good friends in the Salvation Army have their uniform. The very people who objected to the vestments of the clergy have themselves been distinguished either by dress that was extremely unlovely, or else extremely beautiful in its artistic simplicity. If you go to a wedding you wear garments that are gay; if you go to a funeral you wear garments that are plain; people wear clothes that correspond to their mood. It is necessary, too, that those in any distinctive or official position should have clothes to distinguish them and dignify their office: mayors and post-men and policemen. We say that a person is dressed in good taste or in bad taste, and we mean something quite real by it; we mean that people are dressed in clothes that suit the work they are doing or the reverse. It would be very bad taste to scrub the door-step in a ball dress or to go to a ball in a coarse apron, unless it were fancy dress and you were going as a charwoman.

*I WANT TO SPEAK  
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SERVICE.*

Now, in the church which is the natural home of God's children it is only natural that you should find vestments worn by the priest. I want to speak about the vestments we wear when we offer the Holy Sacrifice at the altar; and I would suggest to you that they have a threefold significance: they stand for purity; they stand for sacrifice; they stand for service. If we think of them rightly we shall get from them a great deal of useful help and teaching.

First of all, let us consider the holy vestments which priests wear, which I wear when I ascend to the altar—and let me say that the altar is not lifted up just for spectacular purposes but because the priest is following in the steps of our Lord Who ascended Mount Calvary, and the altar, among other things, stands to us for Mount Calvary. Every priest thinks of Mount Calvary as he ascends the altar steps to plead the perfect Sacrifice. With prayer, first of all, I put on the sacred garments of my priesthood. They have been made lovingly and reverently, they have been blessed; it is a beautiful thing to think that the patient work of the sempstress and the embroiderer can be brought to the service of God. When one puts them on, as one does with prayer, one has to remember first of all that they stand for purity.

There is a story, a horrible story, in the Old Testament: a story of grim, rough justice, which, none the less, can give us a message. The Israelites knew that as they journeyed through the lands of heathen peoples their moral strength and religious integrity depended on their keeping themselves separate from the peoples through whose countries they went. All sorts of horrible things were done by these nations, and the Children of Israel agreed with their leaders that they would visit with the most condign punishment any one who broke this regulation of theirs. They knew that their existence as a nation depended upon their keeping themselves distinct from the inhabitants of the lands through which they journeyed. Well, they warred with these nations in the manner of their times, and they won many victories against nations and armies stronger than their own. Then, one day, power went from them and they were hopelessly beaten; they were beaten by men less power-



## *Fr. Andrew, S.D.C.: The Symbolism of the Sanctuary*

ful than themselves and they knew that there was something wrong. Something had entered in which had spoilt their morale; some secret thing had happened which had taken away their cohesion and courage and power of fighting. What was it? As was their custom, they drew lots and prayed; they tracked down a man, Achan, and they found that this man had taken spoil from the impious nation and had hidden it in his tent. They felt that that man could not be trusted any longer and represented a principle which would undermine their national life. So they did a horrible thing: they stoned him and all who belonged to him, and wiped him, his children, and everything that had had contact with him off the face of the earth.

Our Lord has brought us a message that has done away with that kind of thing. But the Old Testament is for all time God's picture book, and the fate of Achan may teach us to remember that these garments which the priest wears before the altar are the opposite of the Babylonish garments of worldliness and stand for perfect purity. We have to think truth, speak truth, and live truth.

There is another story of a garment in the New Testament. Our Lord told a tale, as He loved to do, to a crowd of people who were listening to Him. He said: 'I will tell you a story about a king who was going to give a banquet. He wanted every one to come, from the hedges and the slums and the back streets; he did not care whether they were costers or countesses. When they had all arrived he went in amongst them, and there he saw a man who had not on a wedding garment. Wedding garments were provided by the king, it was not a case of buying one; but this man had not taken the trouble to put one on. The king said to him, "Friend, how is it that thou hast not had the courtesy to put on a wedding garment?" And the man was speechless. Then the king said, "Turn him out."'

These two stories tell us that we have got to live pure lives, and these holy garments bring before us the thought that Christian people have got to be pure people; they are the garments of holy purity.

Secondly, the garments which the priest wears at the altar are the garments of sacrifice. They are so fashioned that they keep before the priest and any one who understands them the memory of our Saviour's Passion. Round his neck the priest wears the amice which is in memory of our Saviour's blind-folding; the long white alb is in memory of His holiness; and the white girdle and the stole and maniple are all in memory of the scourging, the binding, the fettering of our Lord. The chasuble with its cross behind, or before, or both, represents the seamless garment which He wore. So the priest is clothed all about with symbolism of the sacred Passion; he wears the garments of sacrifice.

Now, we have got to think of that too. We live in an age when people are inclined to think that if they want anything it is right for them to have it; we live in an age of self-indulgence. It is not strange to me to hear that since the war thirteen or more Carmelite convents have been founded in the Roman Communion in England. It is a most strict order and the people in those convents live a



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life of great asceticism and silence. I can perfectly understand some of the modern girls who are living quite shameless lives, drinking too much and thinking little of immorality—I can quite understand some poor child of God leading such a life rushing to just the opposite of it and becoming extreme in her abandonment to God. I do not want you necessarily to do anything as extreme as that, but I do want you to face out with yourselves the kind of way in which you are going to live; and I do want you to think what it is in your life that you are going to suppress and what it is that you are going to express. Very often when you talk to people about sacrifice they say, ‘Oh, you are getting morbid; God gave me sex and personality and I am going to express myself.’ But what self is it that you are going to express? Are you going to express your animal self at the expense of your

spiritual self? Are you going to express your frivolous self at the expense of your serious self? Are you going to express your natural at the expense of your religious and true self? Believe me, it is the true self that God wants; and your true self is your religious self.



Life has many departments, and so it ought to have. There is, let us say, your social department, the life you live with your friends; there is the sex department, your expression of yourself as man or woman; there is your intellectual department, your life of study and thought; and there is your religious department, the time that you spend on spiritual reading and the days on which you make your communion, and so on, all the spiritual department of your life. But though there are many departments there must be only one principle and that is your life as God's child;

for that you must sacrifice everything if need be. A woman had better lose anything rather than her purity; a religious had better lose anything rather than his vocation; any one of us had better lose anything rather than our life of communion with God.

As we are thinking of the Passion of Jesus at this time, think how nobody could buy Him, nobody could frighten Him. Children, would you let anybody buy you? Would you let anybody frighten you? If you would let a person buy you, what a shame! If you would let a person frighten you, what a coward! Yet how much of shame and cowardice there is in all our lives.

The priest wears the garments of sacrifice. We ourselves go up to the altar to receive that spiritual power which shall enable us to say, No, to the dearest thing or the dearest person if they ask us to do what is wrong; that power which shall enable us to say, Yes, when the voice of God calls us to any suffering, even to a cross. The garments of sacrifice—those are the garments of a priest.

Then, too, they are the garments of service. Here is something that I want you to lay hold on very tightly: *you are all of you priests.* The Catholic Church



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ordains every one; life as God made it is itself sacred; to exist is itself sacred. So the little one is baptized; when we get old enough to understand we are confirmed, and that is ordination to service; when you are married you are ordained by God to be husbands and wives and fathers and mothers. And if one is to be a minister of God one is ordained to the ministry. We are even ordained to die by Holy Unction, so that we may know that the adventure is a holy adventure and go out with the oil of unction on our brow even as we came in with the water of baptism on our brow.

The man who sweeps the streets is doing holy work; he is the minister of God keeping away the germs of disease from us and we ought to think of him as a ‘Church worker.’ We see pictures of the saints with their emblems of martyrdom: S. Catherine, who was killed on a wheel, with her Catherine wheel, S. Paul with his sword. You might draw a picture of a working man with his worn-out shovel and that shovel would be the emblem of his work for God. The actor who acts truly a true play is doing ‘Church work’; the man who writes a true article for the paper is doing ‘Church work’; all life is meant to be service, and one of the things we want to work for as Catholic Christians is the recognition of the dignity of labour. The clerk’s life, the typist’s life, the life of the girl who sews nearly all day long—all such lives are to be consecrated; all such work is really ‘Church work.’ As Christ captures industry and commerce the time must surely come when no man and woman will be asked to do any work into which they cannot put their best.

These vestments of the priest are not just pretty things: they stand for tremendous reality, for great truth. First, for the purity of the children of God : the Church of God clothed in beauty, adorned as a bride to meet her husband. Then they stand for the courage of sacrifice; what about your confessions? What are you going to do for Him Who did so much for you? Are you going to be brave and courageous and make the best and most penitent preparation you can before coming to the Banquet of the King's Son?

Lastly, they are the robes of sacred service. Two texts come to my mind: ‘Who is he who comes with dyed garments from Bozrah?’ That challenging text makes us think of the garments our Lord wore in His Passion when He ‘trod the winepress alone,’ that robe of mockery which was put round Him in contempt and yet which He wore so royally. What king, if he could find that robe, would dare to put it about his shoulders, so holy is it? Then, ‘The Lord is king, and hath put on glorious apparel’; that gives us the prophecy of victory.

Well, dear children, we are His children; we are free and we are priests. Let us wear the robes of holiness and sacrifice and service.

*Continued next month* The Crucifix



‘THE LORD IS KING,  
AND HATH PUT ON  
GLORIOUS APPAREL’

## *Paschal homily of St. John Chrysostom*

If any man be devout and loveth God,  
Let him enjoy this fair and radiant triumphal feast!  
If any man be a wise servant,  
Let him rejoicing enter into the joy of his Lord.

If any have laboured long in fasting,  
Let him how receive his recompense.  
If any have wrought from the first hour,  
Let him today receive his just reward.

If any have come at the third hour,  
Let him with thankfulness keep the feast.  
If any have arrived at the sixth hour,  
Let him have no misgivings;  
Because he shall in nowise be deprived therefore.  
If any have delayed until the ninth hour,  
Let him draw near, fearing nothing.  
And if any have tarried even until the eleventh hour,  
Let him, also, be not alarmed at his tardiness.

For the Lord, who is jealous of his honour,  
Will accept the last even as the first.  
He giveth rest unto him who cometh at the eleventh hour,  
Even as unto him who hath wrought from the first hour.  
And He showeth mercy upon the last,  
And careth for the first;  
And to the one He giveth,  
And upon the other He bestoweth gifts.  
And He both accepteth the deeds,  
And welcometh the intention,  
And honoureth the acts and praises the offering.

Wherefore, enter ye all into the joy of your Lord;  
Receive your reward,  
Both the first, and likewise the second.  
You rich and poor together, hold high festival!  
You sober and you heedless, honour the day!  
Rejoice today, both you who have fasted  
And you who have disregarded the fast.  
The table is full-laden; feast ye all sumptuously.  
The calf is fatted; let no one go hungry away.



ST. JOHN CHRYSOSTOM  
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## *Paschal homily of St. John Chrysostom*

Enjoy ye all the feast of faith:  
Receive ye all the riches of loving-kindness.

Let no one bewail his poverty,  
For the universal Kingdom has been revealed.  
Let no one weep for his iniquities,  
For pardon has shown forth from the grave.  
Let no one fear death,  
For the Saviour's death has set us free.  
He that was held prisoner of it has annihilated it.

By descending into Hell, He made Hell captive.  
He embittered it when it tasted of His flesh.  
And Isaiah, foretelling this, did cry:  
Hell, said he, was embittered  
When it encountered Thee in the lower regions.

It was embittered, for it was abolished.  
It was embittered, for it was mocked.  
It was embittered, for it was slain.  
It was embittered, for it was overthrown.  
It was embittered, for it was fettered in chains.  
It took a body, and met God face to face.  
It took earth, and encountered Heaven.  
It took that which was seen, and fell upon the unseen.

O Death, where is thy sting?  
O Hell, where is thy victory?

Christ is risen, and thou art overthrown!  
Christ is risen, and the demons are fallen!  
Christ is risen, and the angels rejoice!  
Christ is risen, and life reigns!  
Christ is risen, and not one dead remains in the grave.  
For Christ, being risen from the dead,  
Is become the first-fruits of those who have fallen asleep.

To Him be glory and dominion  
Unto ages of ages.

Amen.

“FOR CHRIST,  
BEING RISEN FROM  
THE DEAD,  
IS BECOME THE  
FIRST-FRUITS OF  
THOSE WHO HAVE  
FALLEN ASLEEP.”



### *Fr. Robert's Remarks*

The resurrection of Christ is a new beginning which brings to an end the domination of historical time and space. And yet His resurrection happens within the orbit of earthly time and space. God mysteriously has now entered into the history of humanity and from inside is setting about to destroy sin, corruption, and death. This is done completely in Jesus, but gradually through His risen presence living in His living members who become His leaven, God speaks to raise all of humanity into a sharing of Jesus' new life.

A.M. Ramsey clearly shows that the resurrection is "not merely a great event upon the plane of history, but an act that breaks into history with the powers of another world. It is akin to the creation in the beginning; and the Gospel is the good news that God is creating a new world."

#### **Sharing His Resurrection**

All God's creative power becomes completely concentrated in the person of the risen Jesus. Saint Paul writes: "He was crucified through weakness, yet he lives by the power of God" (2 Cor 13:4). God fills His humanity with the fullness of His power and glory. "He was established Son of God in power by the resurrection of the dead" (Rom 1:4).

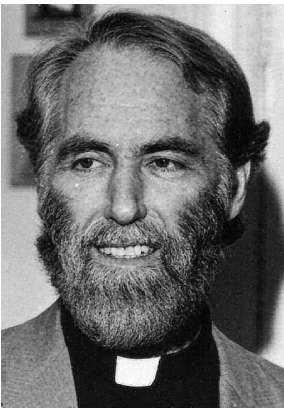
Because Jesus risen now possesses in His humanity the fullness of the Father's Spirit, we human beings can now receive of Jesus' Spirit. Jesus, by His resurrection, is now the "Prince of life" (Acts 3:15). He is now the cause, origin, center, and goal of the entire world.

As he is the Beginning,  
he was first to be born from the dead,  
so that he should be first in every way;  
because God wanted all perfection  
to be found in him  
and all things to be reconciled through him and for him, everything in heaven  
and everything on earth,  
when he made peace  
by his death on the cross.                      Col 1:18-20

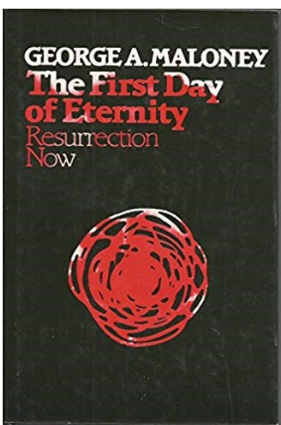
Jesus, the Pantocrator of the universe, makes it possible now for us to share in His resurrection. It means that we can be risen only insofar as we are united with the risen Lord and share in the one resurrection, which is that of Jesus. The Father raises up only His Son. There is only His resurrection. We shall not be raised up individually and separated from Jesus' single resurrection.

F.X. Durrwell rather forcefully points out the singleness of our resurrection with that of Jesus:

'This plan (God's saving plan) is put into execution with Christ's resurrection. The action whereby the body of the mortal Christ is transformed inaugurates the Father's action of justification; divine life comes to mortal man; the justice of God, which is a living and life-giving holiness,



FR. GEORGE MALONEY



## *Fr. Robert's Remarks*

takes possession of him. It is the Father who raises up Christ (Rom 8:11; 1 Cor 6:14; 2 Cor 4:15; 13:4; Eph 1:19; Col 2:12) and who justifies us (Rom 3:26, 30; 8:30; Gal 3:8). It is in Christ, and through the act of raising him up, that he justifies us. The resurrection of our lord is the first of the Father's life-giving works in a new world, the first and only one, for all the others are accomplished in it: "He has quickened us together with Christ" (Eph 2:5)."

Happy Easter and until next month, God Bless!



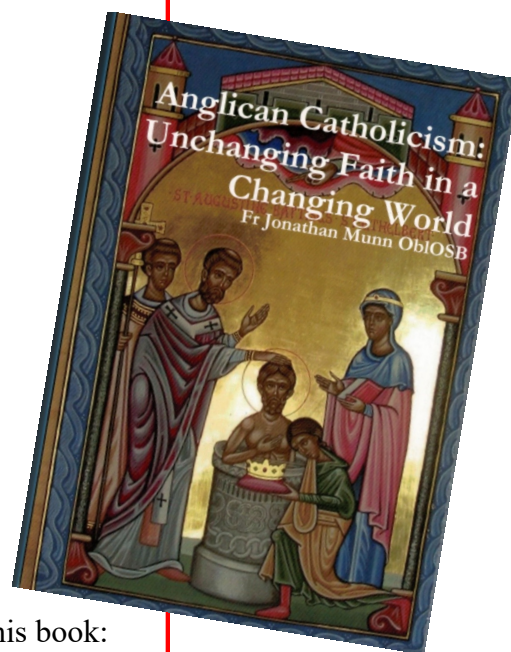
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The things that you have seen,  
Blessed are the feet that walk  
The ways where you have been.

Blessed are the eyes that see  
The Agony of God,  
Blessed are the feet that  
tread  
The paths His feet have  
trod.

Blessed are the souls that solve  
The paradox of Pain,  
And find the path that, piercing it,  
Leads through to Peace again.

Padre, the Rev. G. Studdert Kennedy  
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