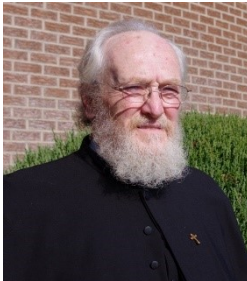


THE TRADITIONAL ANGLICAN NEWS

JUNE 15, 2019

VOLUME 7, ISSUE 6

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

*Alleluia. God hath sent forth the Spirit of His Son: / O come let us worship.
Alleluia.*

The Invitatory for Whitsunday BCP p. 25 #8) drawn from Galatians 4.6

*In the year that king Uzziah died I saw also the LORD sitting upon a throne,
high and lifted up, and his train filled the temple.*

² Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

From First Lesson at Morning Prayer of Trinity Sunday Isaiah 6.1-3

Greetings! The Lord be with you!

Announcement: On page 12 of this issue is the first of a column series entitled *The Church Mouse*. The column is aimed at a younger audience. It is written and illustrated by Bonnie Ivey.

This coming Sunday is The Octave Day of Pentecost commonly called Trinity Sunday. It marks a divide in the Church Year. I'd like to share a few items with you.

The hymns in our "old blue hymn book" *The Book of Common Praise 1938/64* are bracketed by two beautiful Trinitarian hymns—both of which are among my favourites. The one at the end which we

(Continued on page 8)

Fr. David Marriott, SSC: A Sermon for Whitsunday



FR. DAVID MARRIOTT, SSC

The preface which you will hear today: 'Through Jesus Christ Our Lord; according to whose most true promise, the Holy Spirit came down as at this time from heaven, lighting upon the disciples to teach them, and to lead them into all truth; giving them both the gift of tongues, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thine Son, Jesus Christ.'

This is the same preface which is used at all ordinations, and whenever we hold a synod: to guide the deliberations into the way of truth, and to strengthen all who are present.

For today, it is an excellent summary of what we have heard in both the lesson, the reading from the Acts of the Apostles. And so it is worth a closer look.

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Fr. David Marriott, SSC: A Sermon for Whitsunday

Because the day, this day of Whitsunday, is the fourth great pillar of Easter: the culmination of what we have experienced since that dreadful day of the Passion in the garden of Gethsemane, the arrest, torment and torture of Our Lord, his trial and condemnation, and then His Crucifixion at Golgotha, hung high on the Cross of our salvation. That was indeed the first: and most dreadful pillar.

It was followed by the second pillar: the joy of the third day: the Joy of Easter Day: the glorious Resurrection, and the reports from Mary Magdalene, from the two disciples on the road to Emmaus, the finding of the empty tomb by Peter and John, and finally, the appearance of Jesus our Lord in the upper room, locked and sealed against intruders. And so began this remarkable time of strengthening, of putting iron in the souls of the apostles, of the disciples, of equipping this group of men for the immense task ahead, of bringing salvation and the Good News of Jesus Christ to the whole world.

The third pillar, just ten days ago: the Ascension of Our Lord, who, before He left this earth, both admonished: ‘upbraided them for their hardness of heart’, the disciples, and then went on to give them the Great Commission, indeed, He gave, He gives us the self-same Great Commission: ‘Go ye into all the world, and preach the Gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.’ It is to this Great Commission that the preface refers: that fortified with the strength and guiding light of the Holy Ghost the Comforter in their hearts, in their souls, ‘giving them both the gift of tongues, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thine Son, Jesus Christ.’

And so it is that the fourth pillar is the strengthener: the fortifier of souls, the energizer for the heart, the power emanating from Heaven itself: as the Creed of St. Athanasius puts it: ‘The Holy Ghost is of the Father and the Son, not made nor created, but proceeding.’

It was only by going to the Father, to take up His rightful place at the right hand of God in heaven above, that the holy Ghost could be sent to us for our support and assistance: because it was only when the Father and the Son were, are, together, that the Holy Ghost might proceed: and so there could not have been a Pentecost, had there not been an Ascension Day: this is the plan determined for us by God: and revealed to us through Jesus Christ: because He knows that we need this extra help to defeat the enemies of His Love, defeat those who would not know His peace and love which overcomes all.

And indeed, He made this clear to the disciples, he makes it clear to us, when He says ‘He that believeth not shall be condemned’: there are those who will, there are those who do reject all that Our Lord stands for, and that have chosen to follow the dark paths through the earthly life: and we have to understand that they shall be condemned, they are doomed to destruction and eternal torment.

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Fr. David Marriott, SSC: A Sermon for Whitsunday

I came across this from my reading of a meditation on the 84th Psalm, by Brother Andrew, of the Society of the Divine Compassion. ‘We can only know God through the incarnate Christ, and we can only know the incarnate Christ through the Holy Spirit. God must reveal Himself to us, His children, but God can only reveal Himself to the degree that our souls can apprehend that revelation.’

And: ‘We are so apt, unconsciously, to pray to a God whom we make in our minds, and not really to the God Who made us, knows us, loves us, and understands us.’

So how can we come to know God? It is really very easy: it is through the gift of Pentecost: the gift of the Holy Spirit, the Comforter: Who is there to be welcomed into your life, your soul, your heart.

How do we get Him to come into our life, our soul, and our heart? Through prayer and meditation on what Our Lord brought as His divine Gift to all mankind, in that He takes on Himself our very nature, and by becoming a sharer in our humanity We can strengthen our souls by accepting Jesus Christ as our Saviour and guide for all time: by doing our very best to follow in His footsteps, fail though we know we must, by doing our very best to follow His Commandments to love one another: and when we fail, by making our confession of our failings, by accepting due penance, and by thereby reuniting ourselves with God’s purpose for us all during our all too brief time on earth: knowing that this is but preparation for the glory of eternal life in His divine presence.



“HOW DO WE GET
HIM TO COME INTO
OUR LIFE, OUR
SOUL, AND OUR
HEART?”

Bonnie’s Reflections: God and Our Feelings



MRS. BONNIE IVEY

“How do you feel about vaccination?”

This kind of question gets asked too often these days. We are becoming a society which values feelings; emotional reactions to something, more than the cold hard facts about that thing. There is so much information, so many opinions floating around us. Some is the result of serious study which has been observed and verified. On the other hand, people just like to make stuff up. We are vulnerable to anything that appeals to our emotions, which are powerful.

Here in the West, we can see instances of feelings becoming the evidence for truth. This has now reached the point where, if a person feels unhappy being a man or woman, drugs and surgery will allow their “true person” to emerge. But our emotions must not be mistaken for reality.

Emotions can hinder our relationship with God. We can mistake our own feelings for evidence of his presence, or lack of it. We might experience one glorious moment in prayer or praise when we sense he is present. Then we fall into the trap of trying to get that feeling again. The nice feeling becomes our goal, not the living God.

Bonnie's Reflections: God and Our Feelings

Dryness and distaste for prayer may make our relationship with God like a desert. He seems a long way off. Disappointment, even despair, makes us question our belonging to him: even his existence seems unlikely. We forget we are liable to be affected by events, fatigue, weather and health issues. A professor of New Testament studies at a seminary warned his students of this. "You may think you are experiencing the Dark Night of the Soul," he told them. "But it is probably only constipation."

Sadly, mental illness can render us helpless to overcome feelings of despair in our relationship to God. Many people have read and loved the cheerful and refreshing "Ann of Green Gables" book series by L.M. Montgomery. Few know that the author's husband, a clergyman, suffered most of his life with deep depression. He had become convinced he had committed "the unforgiveable sin." Mrs. Montgomery took care of him and worked to maintain her own mental balance by writing. "Rainbows are as real as pigsties. I choose to write about rainbows," she said.



In Luke 10: 27 we read "You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength, and your neighbour as yourself." This is much bigger than a feeling. It is a sustained course of effort to maintain a relationship. Think of a married couple who have been together for 70 years. Our wedding vow is not "I do" but "I WILL", showing that our intention is not a thing of the moment, subject to change. We choose to believe God, trust him, on a daily basis, throughout life.

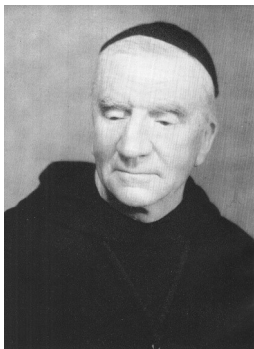
C.S. Lewis describes the temptation for a man to turn from that commitment of faith. "There will come a moment when there is bad news, or he is in trouble, or living among a lot of other people who do not believe it, and all at once his wishes and desires will rise up and carry out a kind of blitz on his belief... Faith is the art of holding onto things which your reason has once accepted, in spite of changing moods and circumstances. ***Neither this belief nor any other will automatically remain alive in the mind. It must be fed.***"

We have prayer, the Sacraments, pastoral care, the example of steadfast Christians around us, to feed our belief. The Bible, Old Testament and new, gives examples of believers' struggles during overwhelming trials. The Psalms contain people's frustration, fear, anger. They are also full of hope and determination to cling to God. The gospels demonstrate, though Jesus' words and actions, that God desires to cling to us.

The Lord your God is in your midst,
A mighty one who will save;
He will rejoice over you with gladness;
He will quiet you with his love; He will exult over you with loud singing.
(Zephaniah 3:17)



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



FR. ANDREW, SDC

VII THE INCENSE

'And opening their treasures they offered unto him gifts, gold and frankincense and myrrh.'

— 8. Matt. ii. 11, R.V.

'Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell'

—Eph. v. 12, R.V.

'And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before god out of the angel's hand.'

— Rev. viii. 3, 4, R.V.

THE first of these three texts tells of the offering of incense by the Wise Men; the second of the offering of our Lord Himself for us all to the Father upon the Cross; and the third tells us of our Lord recognized as King, worshipped by redeemed humanity.

Now there are three truths about our Lord that we all have to recognize and to hold very surely. There are just a few things which are all-important; there are a great many things which do not matter much, a great many things about which any amount of liberty may be allowed, because some people find things helpful which others do not. But there are certain fundamental things which are truths which have got to be held and died for, and these offerings of incense and these three texts bring before me in great prominence three great fundamental truths.

First of all, I have got to believe that in our Lord Jesus Christ two natures are united. He is really and truly God and really and truly Man, and these two natures are united in the one Person; so that what we see before us as we contemplate the mystery of the Incarnation is not a kind of man posturing as God, nor a kind of God posturing as man, but God Himself, the divine Person of the Son of God interpreting Himself, disclosing Himself to us through a quite real humanity.

Secondly, He is really Man. If He were not really Man He would be no help to me. If He could not be tempted, if His mind could not be perplexed, if His body could not shrink and suffer and quiver with pain, if He could not die, He would not be any help to me. He would have been a kind of man, but not really Man, sharing my human nature.



BY AJUNTAMENT DE SANT VICENÇ DE MONTALT - AJUNTAMENT DE SANT VICENÇ DE MONTALT, CC BY 3.0, [HTTPS://COMMONS.WIKIMEDIA.ORG/W/INDEX.PHP?CURID=5708046](https://commons.wikimedia.org/w/index.php?curid=5708046)

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

Thirdly, He is quite really and truly God. If He were not really God, if He were a man guessing at God, however good that guess might be it would leave me unsure, it would leave me unsaved. He must reveal God to me as He is in His very self, and it is just that that He does; He is very God. These are the three truths which are really the foundation of the Catholic Faith.

The first offering of incense that we are told about in these three texts is that which is offered by the Magi; in it we may see the homage of humanity to the mystery of the Incarnation, to the two natures united in one Person. God has come to earth in the form of a child, and not only angels but men can welcome His coming, and the highest and the kingliest of men may seek Him out and offer Him the incense of their adoration. Probably by the time the Magi had arrived Jesus had been removed from the stable to some humble lodging in Bethlehem; but we like to picture things in contrasts that we may see them more clearly, and so we often represent Him as being found by them, as He was by the shepherds, in the manger in all His adorable poverty, in His manger cradle with His quilt of straw. That first offering represents human nature groping in the dark, following a star, going over a wilderness of sin, seeking for a King, lost in its condition but royal in its potentiality if it can but find a King to lead it. The first incense is the offering of our humanity to the incarnate Lord, to Jesus, God and Man, come to earth in His adorable humility. We offer incense at the Magnificat because it is the great song of the Incarnation, the Marseillaise of the Church. It brings before us the whole thought of the equality of men and women in the presence of their King, and the thought of God coming to be our Saviour, our incarnate Leader and Captain and King. So incense is offered when Mary sings her hymn ; she is symbolically the Church of God who bears Christ, proclaims Christ, and stands by His Cross and holds up the symbol of it, the crucifix, for all the world to see. We offer our incense and our worship as the Wise Men offered their worship ; and we are very wise when we do it.

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The second text tells us, in S. Paul's language, how our Lord gave Himself for us, ' an offering and a sacrifice to God for an odour of a sweet smell.' It tells us of a mystical offering, the offering which our Saviour Himself made as man when He offered perfectly His perfect manhood for us. The true incense, the true savour and holy fragrance which alone gives value to our symbolic incense, is this perfect offering to the Father of our Lord Jesus Christ, representing us all as man, as our elder brother. He offered on the Cross a perfect sacrifice ; He showed what love is, and He showed how human nature can behave under any conditions in such a way as to give God glory.

One of the greatest lessons of the Cross is just this, that if one's soul is right with God it will react beautifully under any conditions. That is a wonderful thing to realize. If you were to put a saint in a bad house the saint's reaction to the house around him would be a beautiful pity which would make that house a house of salvation. And, alas ! if you were to put a bad man in a good house he would very likely pollute it. If you think of our Lord on Calvary you see how quivering with pain He produced courage; surrounded by hate He produced love ; drenched in darkness He showed faith and offered Himself as the offering

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

which is fragrant always to the Father. That is the true incense, the offering of Christ on Calvary; that is the perfection of love seen in a human nature. The divine nature looks down from above-to put it in a figurative way-with tender pity and love for our human nature; and He sees exactly the same nature in the Son of Man. So the second offering of incense is the offering of the sacred humanity of Christ upon the Cross in that supreme test which proved Him true and revealed human nature altogether one with the divine nature in thought and mind and love and all else. We offer incense in the Mass when the Blessed Sacrament is lifted up because we are then remembering Calvary, and we offer up the symbolic incense which represents our recognition of the fragrance of that sacrifice and also our belief in the presence of the saints whose prayers ascend like incense to God.

The third text tells us of the life beyond the veil, of the heavenly condition and of the incense in the heavenly worship. It shows us under the figure of a symbolic setting that we can understand, and that the people to whom it was written who understood the Apocalyptic setting and scenery could understand far better, the recognition by redeemed humanity of the Godhead and glory of our Lord. The Lamb is on the throne; the risen Christ is hailed as King; and to Him ascend the fragrant prayers of saints, the fragrant worship of those whom His sacrifice has saved. We see Him in His glory now as God, as very God; all the nations and all redeemed humanity bow down before Him; the fragrant incense rises and the homage of all creation is given to Him Who for our sakes lived and died and now maketh intercession for us.

In our services in church we offer incense and we also have it in processions because processions are prayers. They are like the procession of the people of God around the walls of Jericho in the Old Testament story. When the Blessed Sacrament is carried in procession—which surely ought only to be done very rarely and very solemnly—then a procession is the most sacred of prayers and the appropriateness of incense is very obvious.

We offer incense at the beginning of the Mass and at the offering of the oblation, and everything and every person is symbolically made fragrant as the censer is swung to each person and thing in turn. That represents the fitting preparation of the place and of the people before holy acts are done and holy things are taken and holy mysteries are handled. When the oblation is placed upon the altar every thing and every person is censured and the incense is swung out to send a cloud of fragrance over the people; in that, I think, is a thought that it is well to grip and take away with you. When the incense is swung over the people it represents the truth that a Christian life should be a fragrant thing; when you go out of church you ought to take with you the fragrance of a Christian life. The presence of a Christian in home or street or work should be like the fragrant swing of the censer leaving behind an atmosphere that is touched with heavenly values. I once heard some one say that a person's cat ought to know if its owner is a Christian. I am quite certain the people in the same street ought to know, and that there ought to go out with us the fragrance of our Christian life and fellowship and worship, so that men have knowledge that we have been with Jesus.

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Again, we offer incense when the Blessed Sacrament is elevated at the Mass, for that is our supreme moment of prayer; as the perfect offering is made and the presence of angels and archangels and all the company of heaven is recognized, so we add to our singing our silence, and to our silence the symbolic offering of the fragrant incense. Mary Magdalene once knew what it was to live a life in which there was no fragrance. Then she knew what it was to be won by the beauty and the fragrance of our Lord's life, and she broke a pot of precious fragrance over His feet and followed Him and was His friend. She followed Him and stood by His Cross; and it seemed to her as if all the fragrance had gone out of life for ever. On Easter Day she went down to the Garden, and there in the May morning where the fragrant lilies grew near the Tomb she heard a voice call her by her own name; she knew that Jesus had risen and that love had triumphed; and all the fragrance came into her life again and could never go out. My children, Jesus lives; He lives now. Let Him, then, enter into us and do with us what He will; our lives will then be indeed fragrant as the flowers and the incense about His altar.

Series concluded



Fr. Robert's Remarks

spoke about in connexion with St. Patrick's Day in the March issue is #812 St. Patrick's Breastplate. The other is the first hymn *Holy, Holy, Holy! Lord God Almighty!*

The poet was Reginald Heber, the English Bishop of Calcutta, man of letters, and hymn writer, who lived from April 21, 1783 – April 3, 1826. Of interest perhaps is the extent of his diocese. The Diocese of Calcutta included much of the Indian subcontinent and Ceylon (Sri Lanka), together with Australia and parts of southern Africa. (ref. Laird, Michael (2004). "Heber, Reginald (1783–1826)". Oxford Dictionary of National Biography via Wikipedia)

An interesting and helpful book about hymns is *The Hymn Book Annotated*¹ Prepared by the Secretary of the Hymnal Committee, James Edmund Jones, it contains the old blue hymn book (1938) and then has commentary in the extensive *Notes* section. The annotator writing of *Holy, Holy, Holy!* writes,

“In our own collection this hymn has been placed first and by itself, as one of the noblest utterances of praise to Almighty God, thus forming a sublime invocation and a fitting introduction to a Book of Common Praise. The Irish invocation attributed to St. Patrick (No. 812) is placed last as a fitting ending.” (*Notes* p. 1.)

The hymn had been used in the prior 1908 collection, *The Book of Common Praise being The Hymn Book of the Church of England in Canada*. The annotator continues,

“On the evening of September 26, 1908, after a long and memorable discussion, the *Book of Common Praise*, replacing the seven hymnals at



BISHOP REGINALD HEBER
April 21, 1783 – April 3, 1826

BY THOMAS PHILLIPS - ART UK,
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Fr. Robert's Remarks

that time in use in Canada, was, under thrilling circumstances, unanimously adopted by bishops, clergy, and laity in synod assembled, and this hymn was sung by the General Synod of Canada and a crowded audience, as an act of praise to God, amidst a scene of intense enthusiasm.”

In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims . . . And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. (Isaiah vi. 1-3)
(Notes p. 1)

That Isaiah 6 is among my favourite chapters of the Holy Scripture probably contributes somewhat to my appreciation of this hymn.

The description of the singing of the hymn to the thrice-holy God “as an act of praise to God, amidst a scene of intense enthusiasm.” resonates with me and it seems to describe my experience of the singing of the hymn regardless of whether the numbers of singers be large or small, whether *a cappella* or accompanied. The experience seems to be not just the experience of singing, not just of the words in themselves, but something beyond—an interaction.

In 1979, Fr. George A. Maloney, S.J. (October 29, 1924 ~ July 19, 2005) wrote the book *Invaded by God: Mysticism and the Indwelling Trinity*². (Actually, he wrote over 80 books. Many of them were, I believe, based on retreats that he had given over many years.)

I was blessed to have gotten this particular book in 1982 and, like some other books, I have found myself returning to it many times over the years.

In the Introduction to this book, Fr. Maloney wrote:

“I often think: what would Jesus Christ say to us if He returned to this earth again in human form and walked into some of our Christian churches on any given Sunday? Would he complain that there is too much talk about money from the pulpit? Too many committee meetings and cake sales? Would He find the sermons preached too much of a head trip with little said about experiencing the God of love in prayer and our being love to one another in daily life? Surely He would smile at how organized His Churches have become. Or would He weep?

All of these things are peripheral to Jesus Christ. I feel He would ask, however, one principal question. "What ever happened to My revelation about My Father and Me coming to dwell in you through our Spirit of love?" He would complain, I feel sure, that the life He came to bring us has become diluted, a drop of water, taken from a torrential waterfall, and placed in a stopped-up test-tube. "I came to give you life, that you might have it more abundantly" (Jn 10:10).

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Fr. Robert's Remarks

This life was to be an on-going process of knowing and loving, of *experiencing* profoundly the Father and the Son in their Spirit.

And eternal life is this:
to know you,
the only true God,
and Jesus Christ whom you have sent (Jn 17:3).

Christianity was meant by Jesus to be a living experience of *being in* the trinitarian community, loved infinitely by the Father in His Son, Jesus Christ, through his Holy Spirit. In the earlier centuries of Christianity theology was a mysticism about the indwelling Trinity, living within and transforming Christians into divinized children of God. It was a consciously experienced participation in God's life. Theologians were the purified ascetics who, pure in heart, were caught up in the non-objectified, mysterious, circular movement of triadic love. They were taught a knowledge of God that was not different from experienced love of God. And they taught, not by relaying to others a system of abstract truths about God, but by leading other Christians into the mystery of God.

In this last paragraph, Fr. Maloney uses the word “transforming”. For me, I have always found the Trinitarian aspect of the Christian life as relational and transformative as distinct from legalistic and transactional to be profoundly liberating.

Andrei Rublev's icon of the Holy Trinity is used on the cover of Maloney's book (and shown in the sidebar to the left). In his little book *Behold the Beauty of the Lord: Praying With Icons*, Fr. Henri Noewen wrote,

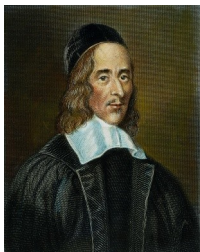
“I have never seen the house of love more beautifully expressed than in the icon of the Holy Trinity, painted by Andrew Rublev in 1425 in memory of the great Russian saint, Sergius (1313-1392) For me the contemplation of this icon has increasingly become a way to enter more deeply into the

(Continued on page 14)



Killdeer

George Herbert (1633): *Whitsunday*



Listen sweet Dove unto my song,
And spread thy golden wings in me;
Hatching my tender heart so long,
Till it get wing, and flie away with thee.

Where is that fire which once descended
On thy Apostles? thou didst then
Keep open house, richly attended,
Feasting all comers by twelve chosen men.

Such glorious gifts thou didst bestow,
That th' earth did like a heav'n appeare;
The starres were coming down to know
If they might mend their wages, and serve here.

The sunne, which once did shine alone,
Hung down his head, and wisht for night,
When he beheld twelve sunnes for one
Going about the world, and giving light.

But since those pipes of gold*, which brought
That cordiall water to our ground,
Were cut and martyr'd by the fault
Of those, who did themselves through their side wound,

Thou shutt'st the doore, and keep'st within;
Scarce a good joy creeps through the chink:
And if the braves** of conqu'ring sinne
Did not excite thee, we should wholly sink.

Lord, though we change, thou art the same;
The same sweet God of love and light:
Restore this day, for thy great name,
Unto his ancient and miraculous right.



A couple of notes from a collection of Herbert's writings

* *those pipes of gold*. The apostles as channels of grace, perhaps with an allusion to Zechariah 4.12

** *braves*. Challenges, threats.



The Church Mouse: Leftovers



I AM A MOUSE . . .

I AM A MOUSE, SO OF COURSE I AM VERY SMALL. But even if you are small, you will wonder about big things.

This is a story about food and crumbs. Being a mouse, I am interested in crumbs.

One day a young boy watched his mother pack food for him in a cloth bag. There were two salty dried fish, and five round, flat loaves of barley bread. The boy knew that Jesus and his disciples had come by boat to the shore of the Sea of Galilee, near his village. The boy was eager to see Jesus. Some people said he could do wonders.

The boy ran to catch up with up with the crowd. Everyone was excited. They said that Jesus had healed many sick people. But the boy felt lost among all those hundreds, no, *thousands* of people. Would he be able to get close to Jesus?

There was a big grassy meadow beside the road, leading up to a hill. Jesus went up the hill with his disciples. The people gathered below, watching and listening. The boy squeezed through the crowd and got quite close to Jesus. He heard many

stories about something Jesus called the Kingdom of God. They were interesting and surprising. The boy knew he would think about them for a long time.

Finally, it grew late. Everyone would have to walk a long way home. There was water to drink in the big lake, but no place to buy food. Jesus asked one of the disciples, “Philip, where will we buy food for all these people?” Philip looked amazed and answered “Why, it would cost heaps of money to give each person just one bite!”

Jesus had asked the question, but he already had a plan. He knew what he was going to do.

The boy frowned as he stared at the thousands of people. He wished he could do something to help. He looked at the bag of food tucked in his belt. Maybe he could feed one or two people. He was too shy to go up to Jesus, so he went to the disciple called Andrew and whispered, “I have some bread and fish.” He was afraid Andrew would think he was silly, giving this tiny bit of food.

Andrew said to Jesus, “A lad here has five loaves and two fish. But what is that among so many?” The whole thing was impossible. But Jesus took the boy’s food in his hands. “Tell everyone to sit down,” he said. They sat. Jesus prayed, giving thanks for the food. Then he began to break it into pieces. The boy

(Continued on page 13)

From the Parishes

Parish of the Resurrection, Walkerville, ON



Our 2019 Annual Yard Sale was held on Saturday June 1st at our Warden's home in Walkerville.

A thunderstorm caused us to shut down the sale earlier than we had planned but we still managed to earn \$173.50.

Many thanks to our donors and customers; those who helped pick up donations; those who stored donations as they came in; those who helped with setup and knockdown; and those who worked the sale (including the ladies who made us lunch).

Finally we thank our Warden Jas. J. Chantler who, along with his late wife Norma, has hosted our Yard Sale since 1995!



The Church Mouse: Leftovers

(Continued from page 12)

watched closely. Something odd was happening.

Every time Jesus broke off some of the bread and fish, he gave the pieces to his disciples to pass on to the people. But he still seemed to have the same amount of food in his hands. The boy got some. It was real, and it tasted good, and he was filled up. And still the food was being passed among the crowd. Each person had enough. They all realized that they had been part of something amazing and wonderful, something they would never forget. Now Jesus said, "Gather up all the food that is left, so that nothing is wasted." And there were twelve baskets of leftovers and crumbs, much more than the boy had carried in his bag! Sometimes we want to be helpful, or do the right thing, but believe we don't have enough of what is needed. We want to act in a loving way but don't seem to have enough love or kindness or forgiveness. We want to do something but think "I am too young, or too old, or too weak. I am not brave enough or smart enough. I do not have enough trust in God!" But if we ask God to bless the little bit of what we have, he will make it more. He will make it enough for us to work with, because he has a plan, and wants us to be part of it. Even if we are small.



RE THE MOUSE'S STORY, THE PLACE WHERE THIS MIRACLE OF JESUS TOOK PLACE HAS BEEN REMEMBERED AS A SERIES OF CHURCHES HAVE BEEN BUILT THERE OVER THE CENTURIES. IN 1888, ARCHEOLOGISTS DISCOVERED THIS IMAGE ON THE FLOOR OF A 5TH CENTURY CHURCH, WITH A STILL OLDER CHURCH BURIED BENEATH IT. THE LATE FR. WILLIAM IVEY OF ST. MARY'S, CHAPLEAU, ON VISITED THE SITE IN 1996.

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Fr. Robert's Remarks

(Continued from page 10)

mystery of divine life while remaining fully engaged in the struggles of our hate-and-fear-filled world.”³

Another book that I would commend on the Trinity would be *Oriented Leadership: Why Every Christian Needs It*.⁴ The book discusses various aspects of leadership, insisting that leadership must be Trinitarian.

Until next month, God Bless!



Notes

1 *The Hymn Book Annotated*. Compiled by the Secretary of the Hymnal Committee, James Edmund Jones, B.A. (Toronto), Oxford (Toronto) 1939

2 *Invaded by God: Mysticism and the Indwelling Trinity*, Maloney George A.; Dimension Books, Denville, NJ, 1979

3 *Behold the Beauty of the Lord: Praying With Icons*, Nouwen, Henri J.M. Ave Maria Press, 1987, rev. 2007

4 *Oriented Leadership: Why Every Christian Needs It*, Williams, Benjamin D; & McKibben, Michael T. Orthodox Christian Publications Centre, Wayne, NJ 1994



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