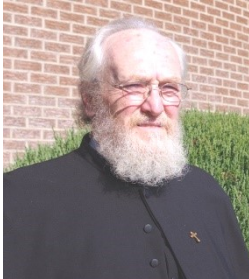


# THE TRADITIONAL ANGLICAN NEWS

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

*The heavens declare the glory of God; / and the firmament showeth his handy-work.* Psalm 19.1 (BCP Canada 1962)

Greetings; the Lord be with you!

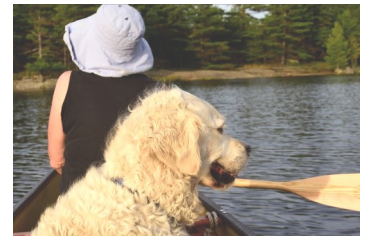
I trust that you are having a good summer.

Joyce, Barley, and I took advantage of a lull in activity and some good weather last week and spent several days on our little sailboat on the Georgian Bay—a part of the Great Lakes system. As usual we towed our canoe along behind our sailboat.

Once we were established at our anchorage in a little bay of Franklin Island, we had dinner and then took the canoe and explored some little bays and inlets along the shore of the island.

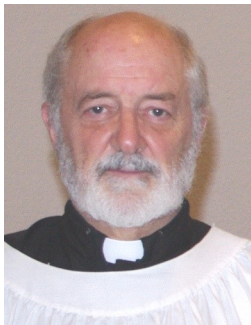
It was a pleasant time and it was a relaxing time. There was no telephone to worry about; no emails to respond to; no social media to think about. It was great! It was refreshing.

We had the canoe out several times during our stay. We read books. A bird flying overhead could quickly become a distraction from reading and easily become the beginning of a meditation on, say, Psalm 19 or 104



(Continued on page 14)

## *Rev. Peter Jardine: The Meaning of The Last Supper*



REV. PETER JARDINE

*...the language of the New Testament involves – that Christ declared His intention to communicate to His church His own human life; that the apostles who first fully expounded His intentions believed and taught this, and transmitted the belief to the best and deepest of Christians in all generations; and that it is this which alone makes intelligible the whole of the Christian language which goes back for its certificate to the institution of Christ.*

The Rt. Rev. Charles Gore, one time Bishop of Birmingham.

The Passover meal was, from the outset, primarily a family meal. Mary, the mother of Jesus was in Jerusalem at the time, for her presence at the foot of the Cross the next day is recorded by St. John. (19:25-27), but Mary was excluded from this meal. The answer simply has to be that the meal was a chaburah, (*a group of friends formed for religious purposes*) not the Passover. More evidence for this is presented below, but for now let me continue on the basis that, given the force of Jewish traditions with respect to the Passover in particular, the meal in the upper room was intended by Jesus to contain elements of significance, not directly arising from the Passover.

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## *Rev. Peter Jardine: The Meaning of The Last Supper*

The first of these elements was that of fellowship. This was a meal shared by Jesus and His closest followers, the men who had been with Him for almost all of His ministry; the men He had carefully instructed in His ways and to whom He had revealed the most about Himself; the men He had carefully prepared for His atoning death, His sacrifice.

The chaburah was a regular event, held usually once a week by the group concerned. It was more formal than a normal family meal. Wine was always included and, in fact, the rules did not provide for such a meal without wine, at least in the cup of blessing. The cup of blessing was taken after a longish thanksgiving said responsively after all the food was consumed. Following the thanksgiving, the cup was distributed to all present to sip of the wine. A psalm was then sung and the meeting ended.

“THE FIRST OF  
THESE ELEMENTS  
WAS THAT OF  
FELLOWSHIP”

The thanksgiving over the cup of blessing includes the words, *We thank thee, O Lord our God.....for thy covenant which thou hast sealed in our flesh*. Jesus recited these words knowing that the old covenant was about to be superseded. There is no doubt that he recited them, because the Gospels tell us that He took the cup after supper and gave thanks. With one exception, the Last Supper followed all the Jewish regulations pertaining to a chaburah, firstly because all present were devout Jews and Jesus knew that the Apostles would continue to assemble for chaburoth, without giving the matter second thoughts, for a long time after His death. The mechanics of the Last Supper were already ingrained in these men and it was inconceivable that they would change them.

What then is new from our Lord on this momentous occasion? What elements of significance, apart from the fellowship did the meal contain?

In the first place, the Marcan tradition points us to a second breaking of the bread, this one during the meal. The evidence is in Mark 14:22 and Matthew 26:26, in which the words are...**as they were eating, Jesus took bread, and blessed, and broke it.** The words strongly suggest that this action took place during the meal, in which case it stands out as unusual in a normal chaburah, because the rule was that a food was only blessed once, no matter how many times it might be served. Jesus did just that over a new loaf of bread towards the end of the meal. As the bread is being distributed He made what some of the Apostles probably received as a puzzling remark **This is my body, Do this in remembrance of me.** The unusual, out of place blessing of the second bread would surely add to the impact of these words.

Over the cup of blessing, however, the full importance of this “remark” must have struck them, accompanied by the dawning of understanding that the remark was actually an instruction, brought into proper perspective by the reference in the thanksgiving to the “old covenant”. Jesus delivers His real thunderbolt as the cup is being passed, **This is my blood of the new covenant which is poured out for many for the forgiveness of sins.** Mt.26:28. To which St. Paul adds Christ’s words, **Do this as often as you drink it in remembrance of me.** 1Cor.11:25.

Everything Jesus has told them about His impending death is brought sharply

## *Rev. Peter Jardine: The Meaning of The Last Supper*

into focus at this moment when He declares a new covenant, but He does not give them time to dwell upon it. The group sings a Psalm and they leave the room, en route for the Garden of Gethsemane.

Some commentators give the impression that a long time passes between the blessing of the bread (assumed to be at the beginning of the meal) and the passing of the cup of blessing. Matthew and Mark, however, describe these events in a way which leads us to believe that the actions involving the sacramental bread and the cup of blessing were close together at the end of the meal. Matthew 26:26-28 reads, **And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples, and said, Take, eat, this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.**

It would be difficult to interpret this in any other way than that Jesus deliberately blessed more bread and having distributed the broken bread, gave them the cup to pass around, not partaking Himself, but speaking those dramatic words, **I shall not drink again of the fruit of the vine....**

At the most basic level, the meal broke none of the boundaries of their knowledge as Jews conversant in the books of their Scripture, nor of their experiences in such meals. Jesus did what He did in the familiar context of a ritual meal. He was being as gentle with them as we saw God was with Abraham, Moses and the other fathers of the Israelites. Since every Jewish meal was a ritual meal, Jesus knew that the Apostles would continue with the practice. But something was changed; something was new; this had to be the case or the Last Supper is without point.

Dom Gregory Dix points to the crucial significance of the link between the breaking of the bread, itself routine and mandatory for all Jewish meals, and the cup of blessing, mandatory for chaburoth, that is, corporate meals. Without this link, made in the words, **Do this in remembrance of me**, there would be little or no reason to consider the Last Supper as being in any way exceptional. "The association of the bread with the cup provided the basis from which would spring the whole sacrificial understanding, not only of the rite of the Eucharist, but of *our Lord's atoning death* itself, in time to come." The Apostles, very soon along with other disciples, continued in their regular chaburoth, with growing understanding of the new meaning Jesus had given them.

The earliest written description of the Last Supper is given by St. Paul and I will come to it shortly. The Apostle is very clear about the Sacraments, Baptism and Holy Communion, being the means whereby Christians enter into *a living union with our Lord*. St. Paul writes, **Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death. We were buried therefore with Him by baptism, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His.** Rom.6:3-5.

The Incarnation, and all that flows from it, is God's answer, final and gloriously complete in its perfection, to man's deep desire for union with Him. In itself, the Incar-

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nation is the perfect union of manhood with Godhead, an intensely personal union through the human womb of Mary, consecrated through the most vivid action of the sacramental principle.

St. Paul continues this teaching on union in his first epistle to the Corinthians, **For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit.** 1Cor.12:13. In verse 27 he continues, **Now you are the body of Christ and individually members of it.** To the Galatians Paul writes, **For as many of you as were baptized into Christ have put on Christ.** Gal.3:27.

The Apostle's profound belief in union with God is found also in his first letter to the Corinthians, **The cup of blessing which we bless, is it not a communion in the blood of Christ? The bread which we break, is it not a communion in the body of Christ?** 1Cor.10:16. The Apostle illustrates in this language his belief that we partake in communion with the human body of Christ.

Then, in the next chapter of the same letter, we find his description of the Last Supper, the earliest record of that blessed event, written in Ephesus in AD 52-55. St. Paul begins his description by telling the Corinthians how he acquired the knowledge.

**For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: This do ye as oft as ye drink it, in remembrance of me.** 1Cor.11:24-25.

The literal translation of the Greek text includes the words, *on behalf of you*, which carry more weight than the word *for*, which is how the translation is usually rendered. The RSV translation appears to be even weaker, although probably more accurate, leaving out any reference to *broken*. The Greek text is very precise, which is characteristic of the language. Unfortunately this precision can be difficult to express in other languages, and we sometimes encounter situations where translation from Greek to Latin, a language which can be ambiguous, resulted in centuries of misinterpretation.

In the final analysis these translation issues come down to the selection of manuscripts, which were, in the early days, hand copied from other manuscripts. A number of the highly regarded Greek texts do not include the word *klwmevnon*, *broken*, although most authorities do allow for it in their footnotes. For present purposes I will remain with the Greek of the Interlinear reconstructed by Mr. Scrivener in 1894 and make no claims to this being the best authority, other than the apparent use of that body of Greek in the KJV translation. Having said that, it should also be noted that the copies available at the time of the KJV translation did not include such early copies as became available by the time the RSV was prepared.

“TO THE  
GALATIANS PAUL  
WRITES, FOR AS  
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GAL.3:27.”

## *Rev. Peter Jardine: The Meaning of The Last Supper*

What is perhaps more important is that all the manuscripts seem to include the words translated as *Take, eat, this is my body*, which must therefore be considered essential to the meaning of what Jesus says. These words appear in all three of the Synoptic Gospels, in Mt.26:26-29; Mark 14:22-25 and Luke 22:17-20, while only in Luke do we find mention that His body is *given for you*, using the Greek *didomenon*, *given*, rather than *klwmevnon*, *broken*. Matthew and Mark simply leave the saying as, *Take, eat, this is my body*.

There is no doubt that at this meal Jesus knows what lies in store for Him the next day, and in this, the Last Supper, He lays before us a type of His death, His precious body broken on the Cross. In doing so He also brings to a conclusion, and a new beginning, all those types of the Old Testament and the fundamental elements of Jewish practice in, for example, the Passover. At the same time He points to the *soteriological* nature of the Holy Communion, as opposed to the *thanksgiving* nature of the rite. Thus, the word *do*, has often been interpreted as meaning *offer*. “In such a setting, the word ‘do’ (poievw) in the Hellenistic Greek in which the New Testament is written...means to offer in sacrifice.”

Furthermore, Jesus brings into focus His own teaching which in itself is *built on this foundation of Jewish practice and thought*. Jesus often used feasts in His imagery of the kingdom of heaven, as in Matthew 8:11, **I tell you many will come from east and west and sit at table with Abraham, Isaac and Jacob in the kingdom of heaven.**

The most glorious of our Lord’s teachings with respect to the imagery of food, however, are those such as found in John 6:48-58, **I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.**

Once again the language used points us to the communion being with Christ’s human body. Perhaps some, or all of the Apostles remembered such teachings as their Master broke the bread and gave it to them that last time before His death. The most important point is that we must approach the Holy Communion with no doubt that the words the priest uses in administering it to us are very, very real.



### Notes

The facts are also found in the Synoptic Gospels – Mt.26:26-29; Mark 14:22-25; Luke 22:17-20.

The Oxford Dictionary of the Christian Church, p.343.

*Soteriology* – “the section of Christian theology which treats of the saving work of Christ for the world.” The Oxford Dictionary of the Christian Church p.1273.

See also: Mt.22:1-14 – **The kingdom of heaven is like a marriage feast....**; Mt.25:1-13 – the parable of the wise and foolish maidens; Luke 14:15-24 – in which Jesus tells the Apostles – **I assign to you as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom.**



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## *Bonnie's Reflections: Peter On The Housetop, Paul on The Hill*



MRS. BONNIE IVEY

Before ascending into heaven, Jesus told his disciples they would be empowered by the Holy Spirit to bring his message to Jerusalem, Judea, Samaria, **and to the ends of the earth.** (Acts 1:8) What a daunting assignment! Most Jews had rejected Jesus. Their country and the surrounding nations were in the grip of Rome. The disciples were in the middle of an Empire of Gentiles (this what Jews called pagans.)

The Roman empire bound together nations which were allowed to worship their own gods, but Rome renamed those deities with the names of Roman gods. Romans were pious, but their beliefs did not involve a personal relationship with deities.

It was more like a business arrangement. To the Romans, one's ancestors and family connections were paramount. You worshipped your family's gods, and displayed images of them along with portraits of your ancestors in your home. At a family religious celebration, small idols (See photo) would be placed with honour on the dinner table. You would pronounce certain prayers, and your particular gods and goddesses would bring you a blessing: your wife has a baby, your crops do well, or your sea voyage is made in safety. You would offer a sacrifice in thanks.

Gods and goddesses were believed to take personal charge of towns, districts, and countries. The Emperor was in effect the father of the "family" of the Empire. He was not a god, but might, if he were an especially successful ruler, be admitted into their presence in the afterlife. Ceremonies to honour the Emperor were considered vital to the strength of the Empire.

There were temples, but these were not places where a congregation worshipped as in a church. They housed an image of a god or goddess and were considered the place where he or she was present. Priests or important laymen would perform a ritual there, which must be word-perfect. A mistake meant starting over from the beginning. The Romans conducted ceremonies in a straightforward manner and were shocked by emotionalism in worship.

Romans distrusted the Jews for believing in only one God, but often treated them with respect. They allowed Jews to pray to Yahweh, but insisted they pray for the Emperor.

These were the circumstances in which a Roman centurion, Cornelius, commander of a hundred officers, came to honour Jews and their God. His whole family became "God-fearers", as Jews called those who believed in one God and respected Jewish teachings. Cornelius paid to build a synagogue in the city of Caesarea where he lived. And then came the day when an angel appeared to him and told him to seek a man called Peter.



## *Bonnie's Reflections: Peter On The Housetop, Paul on The Hill*

Peter was staying in the city of Joppa. He had gone up to the flat roof of the house, a quiet patio-like setting, to pray. A vision, repeated three times, told him he was to regard nothing as common or unclean, and that three men were coming to see him. These were servants of Cornelius. Peter went with them to Caesarea, where he entered the house of the Gentile centurion. Gentile houses were held by Jews to be unclean: not “dirty” but “unacceptable and forbidden” because one might encounter an idol there or be offered food forbidden to Jews.

Acts chapter 10 describes this unlikely meeting, in which Peter told the story of Jesus’ ministry and power, crucifixion and resurrection. Before he finished, the Holy Spirit “came on all who heard the message.” These “unclean” Gentiles received the same blessing as had those who were disciples of Jesus. Cornelius and his household were baptized, and Peter spent several days there, teaching them.

Evangelism of Gentiles increased, and the church made new policies for integrating them with Jewish converts to Christ. Paul was considered “the apostle to the Gentiles.” He and his companions made missionary journeys through the Roman provinces bordering the Mediterranean Sea. In some towns their gospel was welcomed, but the missionaries were expelled from others by disapproving Jews. Paul moved on to Athens.

As was his custom Paul first preached to the Jews and the God-fearing Gentiles at the synagogue. Then he reached out to people in the marketplace. His daily walks through the city brought him face to face with hundreds of idols. He found a restless intellectual preoccupation, a marketplace of ideas. “All the Athenians and the foreigners who lived there spent their time doing nothing but talking about or listening to the latest ideas.” (Acts 17:21) When Paul spoke, one man called him a “Babbler”, meaning someone who picks up random bits of information as a hen picks up cracked grain, and repeats them without understanding. But others wished to know more. Paul was invited to speak at the Areopagus. This council of judges or rulers of Athens, a High Court, met on Mars Hill above the city.

Paul began by praising the city’s interest in religion, mentioning a particular altar displayed there, dedicated to “An Unknown God.” He began to tell how this God was the maker of all things, and desired to reveal himself to the world. The audience was receptive until Paul spoke of Jesus rising from the dead. While some turned away scoffing, others followed Paul, eager to hear more about Jesus. Among the few converts was Dionysius, a member of the Areopagus. A later church historian records him as the first bishop of Athens.

In 1990, Pope John Paul II wrote “MISSIO REDEMPTORIS” (“The Redeemer’s Mission.”) In it he points out that the mission given to the first Apostles is still in effect. It is still a daunting task. He calls the world of communication “the Areopagus of the modern age.” It is for many “the chief means of information and education, of guidance and inspiration in their behaviour as individuals, families, and within society at large.”

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When we look at the internet and the media today, we see “Babblers” who freely pass on cracked grains of questionable information. We see the hostility of our spiritual enemies the World, the Flesh and the Devil. Conditions now approach the conditions of the first century when the Apostles began to obey Jesus’ command.

The Empire that mocked and persecuted the first missionaries also aided them. The Roman Empire imposed a common language, built a postal system, opened trade routes, set up reliable shipping companies. Roman roads reached from Scotland’s border down to North Africa, and from the coast of Portugal to the Middle east. It gave the infant Church the infrastructure to bring the word of God to distant nations. May God grant that the information age will likewise aid her today.



BECAUSE HE

FILLETH ALL

THINGS—“HE

FILLETH ALL IN

ALL” (EPH. I. 23).

## *Fr. Arthur Stanton: The Silent Looks Of The Saviour*

[Preached iTrinity X, August 11, 1911]



FR. ARTHUR STANTON

*“Jesus entered into Jerusalem, and into the Temple : and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.”—S. Mark xi. 11.*

It is S. Mark who gives us the account, principally, of the looks of our Blessed Lord. S. Luke tells us, writing the treatise to Theophilus, that he had in a former treatise told all the things which Jesus began both to do and to teach (Acts i. 1). It is rather a large order—“All that Jesus began to do and teach”—because “The which things if they should be written every one, I suppose that even the world itself could not contain the books that should be written” (S. John xxi. 25). Because He filleth all things—

“He filleth all in all” (Eph. i. 23). When the minister of the Gospel has preached his sermon, and comes back again, do you know what his feeling is often? Impotence! The subject is so large, and his words and thoughts are so thin. And when you hear a text like the one I have just read to you, you only just look at the very surface of the text, but the passion, and the heart, and the blood of the text, does not strike you. “The Lord Jesus entered into the temple, and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.” That is all, but it means so much!

First, then, I should like you to notice this look of the text. It was a wistful look of our Lord. When men feel things very much, you notice in their eyes a wistful look. They seem to look right through the immediate things into that which lies beyond, and





## *Fr. Arthur Stanton: The Silent Looks Of The Saviour*

they seem to be seeing things more than their eyes seem to see almost-even the plainest face becomes interesting then. I read of one who was going to execution, and as he went to execution, he just saw a little bit of the firmament, and the clouds sweeping across the sky, and oh, what a wistful look was in his eyes! It meant so much—the last look at the sky.<sup>1</sup> I have seen a father stand over the grave of his only son, and see him lowered into it. He did not say a word, no sob broke from his bosom ; but he had such a wistful look, I shall never forget it.

And now, you look at our Lord in the Temple. There He is in the temple. He looks round about. He does not say anything, but goes out to Bethany. What did not the temple mean to him—the Lord of the Temple? Why, everything in the temple prefigured Him! The savour of the morning sacrifice had not died out. There were the lamps of the Temple burning. There was the veil before the Holy of Holies, which would soon be torn in twain from the top to the bottom! Why, even the flecks of gold on the ceiling must have spoken to Him of the glory which He had with His Father before the foundation of the world was laid (see S. John xvii. 24). Just you look at Him, and imagine the wistful look in His eyes as He went into the Temple, and looked round about Him, and went out to Bethany.

Well, then, S. Mark tells us of another look of our dear Lord—a heartbroken look: it must have been a heartbroken look: He had cast the devils out of two men, who were rampant and raging, he had cast them out into the swine. And then the whole city came out and besought Him to go away, “to depart out of their coasts” (S. Matt. viii. 34). They begged Him to go. All the Bible says is, “And He entered into a ship, and passed over, and came into His own city.” But can you imagine His look? I wonder how He looked when He did it! The despised and rejected of men, full of sorrow, acquainted with grief! They would not have Him. And the dear Master will never stay with anybody who will not have Him. If you tell Him to go, He will go. If you cannot square your present life with the presence of the Lord Jesus in your soul, you may tell Him to go, and He will go. But just give Him a look, and see the infinite pathos in His face. He made you, and He died for you, and you won't have Him, and tell Him: “Go.”

Then S. Mark in the third chapter, fifth verse, gives us another look of the dear Master. This is a look of anger: And the Lord Jesus looked round about on them with anger, being grieved for the hardness of their hearts. It was a horrible case. There they were in the Synagogue; and there was the man with the withered hand. They were

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<sup>1</sup>. “I never saw a man who looked  
With such a wistful eye  
Upon that little tent of blue  
Which prisoners call the sky,  
And at every wandering cloud that trailed Its ravelled fleeces by.”

## *Fr. Arthur Stanton: The Silent Looks Of The Saviour*

“WHATEVER YOU MAY  
BE DOING, DON'T YOU  
MISS LOOKING AT  
HIM, AND YOU MAY  
SEE HIM LOOKING AT  
YOU. “

Church people, and He was a Churchman, and they came here, in order to watch Him and to have something with which to accuse Him, and then put Him to death. And they took the Sabbath, and they made religion the pretext for their hypocrisy. And when He asked them if it was right to do good on the Sabbath Day, they would not answer, any of them; their hypocrisy was so deep. And then we read, the Lord Jesus “looked round about on them with anger.” That was the look. It was not mortification. There was no pride in it, no ambition. But it was the look of grief when love turns to anger. Doesn't that remind you of what the Bible calls, “The wrath of the Lamb”? (Rev. vi. 16). And when I say the words, it makes me think of the sword in the garden of Eden, the “flaming sword which turned every way, to keep the way of the tree of life” (Gen. iii. 24). Or the vision of S. John in Patmos, when he saw eyes as flames of fire. It was hypocrisy, then, hypocrisy! And the Lord looked round about Him in anger. O God, save us from being hypocrites! It is the worst sin of all.

And then, dear brethren, let me give you one other look. There is the look of salvation. “The Lord turned and looked upon Peter” (S. Luke xxii. 61). There was Peter at the end of the Judgment Hall, among His enemies; and there he stood warming himself. Why Peter! you ought never to be there, warming yourself with the enemies of the Lord, but should shiver out in the cold. And then he denied His Master Who was being tried for His life at the other end of the Hall. He denied Him three times, although he had declared that though all men should forsake Him, he would not. And he was cursing and swearing, “I know not the man.” He cursed and swore. And then the Lord Jesus looked on Peter. He looked on Peter, and the look broke that man's heart. Peter was a rock, and rocky, but his heart was crushed by the look of the Saviour, and he went out, and wept bitterly. Of course, I can't help wondering whether you have ever felt that the Lord looked upon you, after you had done that which was wrong? Have you ever seen Him look at you, a look of pity, the look of salvation?

“I saw One dying on the Cross in agony and blood,  
He gave a dying look on me as neath the Cross I stood.  
O, never to my dying day, let me forget that look!  
It seemed to say, ‘Thou wert My death,’ altho' no word He spoke.”

And, my dear brethren, what should we do in thinking of these looks of our Lord: the wistful look, the very sorrowful look, the angry look, and the look of salvation? What should we do? Why, look at Him -look at Him. “Look unto Me, and be ye saved, all the ends of the earth” (Isa. xlv. 22). Peter would never have seen the look of Christ if he had not been looking at Him. Although he was cursing and swearing, and in the midst of his sin, yet he had got his eye on the Master, or he would never have seen the Master's eye on him. And whatever you may be doing, don't you miss looking at Him, and you may see Him looking at you. Peter was looking at Him. When we look up at the Crucifix and see

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<sup>2</sup>. Father Stanton was, of course, pointing to the Rood in S. Alban's.

## *Fr. Arthur Stanton: The Silent Looks Of The Saviour*

Him, we see the imperfections there<sup>2</sup>. There is plenty of dust on the figures; but when you look to Him, there is no imperfection, "He is altogether lovely" (Cant. v. 16).

And now, here is a last look. See if you can see Him. He is just hidden behind the cloud—just hidden behind the visible. You shut your eyes, and let the eye of your soul, which looks deeper and truer and further than the eye of the body—look at Him when your eyes are shut, and see Him, "The Lamb of God, which taketh away the sin of the world" (S. John i. 29).

Look at Him in the Gospel to-day—look at Him! If you look through tears, He is seen beautifully through tears. And if you look at Him through tears to-day, in the Gospel for to-day, you will see Him suffused with tears. Tears running down His cheeks, when He beheld His own city, "Because thou knewest not the time of thy visitation" (S. Luke xix. 44).

Oh! when I think of the Lord God Almighty, Maker of Heaven and earth, who will come to judge the world, I may be frightened, but when I see my Master in tears, I can rush to Him like a little child, and get closer to His Sacred Heart. Everybody must look to Him. "They shall look on Him whom they pierced" (S. John xix. 37). We must all look at Him. Every eye shall behold Him. I want you to look at Him to-day at Mass, in love, and joy, and peace—your Saviour, your Master, your Lord, your All in all, that we who have seen Him here, and recognized Him, and worshipped Him under His Own Sacrament, may see Him one day, no longer through a glass darkly, but face to face: see that Face marred more than all the sons of men, in its glory.

"O joy all joys beyond,  
To see the Lamb who died,  
And count each sacred Wound  
In Hands, and Feet, and Side,"



"O JOY ALL JOYS  
BEYOND,

TO SEE THE LAMB  
WHO DIED,

AND COUNT EACH  
SACRED WOUND

IN HANDS, AND  
FEET, AND SIDE,"



## *The Church Mouse: Talking With God*

We mice like to stay out of sight, as there are, well, things that might eat us. So we creep around in small and shadowy places where we feel safe. Sometimes we overhear things that people say.

One day in church, a man called Father Palmer was teaching children how to pray. “What is prayer? Prayer is talking with God,” he told them. “You will notice I did not say prayer is talking TO God.”

“What’s the difference?” asked one of the children. (I wanted to ask this too.)

Father Palmer replied, “Let’s pretend I am going to make a phone call to my friend.” He held an imaginary phone to his ear and began to talk.

“Hello there! Well I hope everything is going well at your place. You know I went to see the big show yesterday and it was really good. Then last night there was a visitor and she stayed for supper. We had chicken and dumplings and blueberry pie. Blueberry pie is the best, don’t you think? Then we washed the dishes and talked and then we all went to bed late. Well I have to go now so goodbye!”

Father Palmer leaned close to the children and asked, “Now what was wrong with that phone call?”

“You didn’t even listen to your friend!” replied the children. “That’s not the way to do it. You have to listen to the other person.” “You have to take turns talking!”

“You are quite right,” he replied. “Otherwise you are just talking AT the other person, not WITH the other person. And it’s the same when we talk with God. We need to listen. When you want to speak with God, say what you want to say, then sit quietly. Wait, and listen. Now, God does not have to speak into your ears. His heart can speak right into your heart. If you always do this when you pray, you will learn to hear his voice in your heart. He will become more and more your friend, and you will have more and more happiness spending time with him.

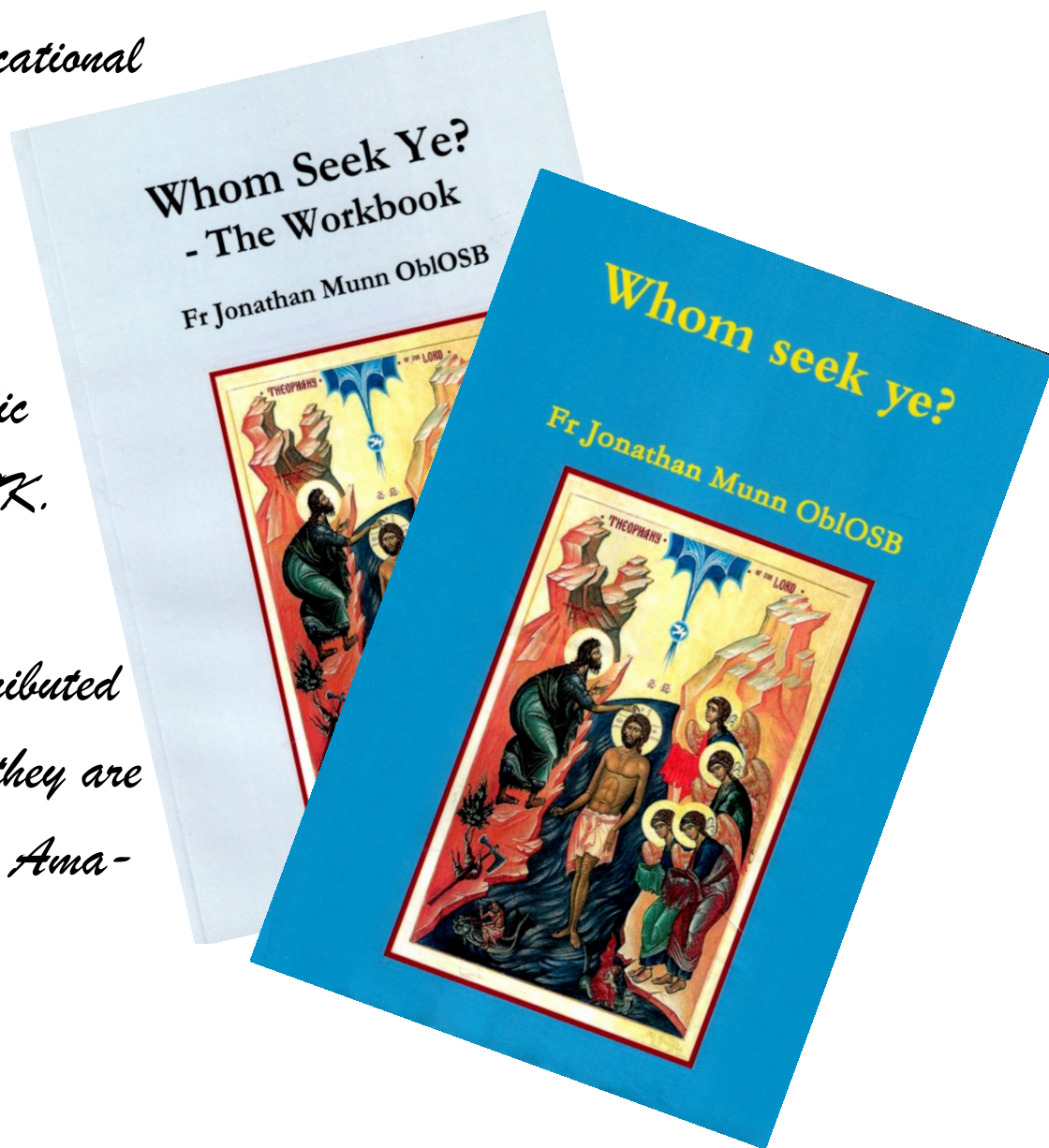




After his book earlier book *Anglican Catholicism: Unchanging Faith in a Changing World*, we have more helpful educational

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GO YE INTO ALL THE WORLD

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### *Fr. Robert's Remarks*

*(Continued from page 1)*

O Lord, how manifold are thy works! / in wisdom hast thou made them all; the earth is full of thy creatures. *(Ps. 104.25)*

There is much value in the words of Psalm 19.7.

The law of the Lord is an undefiled law, restoring the soul; / the testimony of the Lord is sure, and giveth wisdom unto the simple.

A preacher will sometimes use a variant of the closing words of Psalm 19 as a prayer before or after a sermon. The psalmist closes with these words,

Let the words of my mouth and the meditation of my heart, be always acceptable in thy sight, / O Lord, my strength and my redeemer. *(Ps. 19.14)*

May you be blessed to take some time apart and to meditate in and on the creation and be restored in soul.

Until next month, God Bless!



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