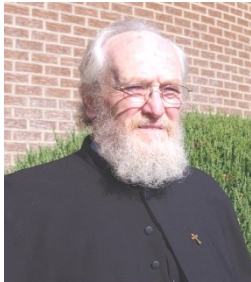


THE TRADITIONAL ANGLICAN NEWS

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

*Alleluia, Christ hath ascended into heaven!
O come let us worship, Alleluia*

Greetings! The Lord be with you!

In his Ascension Day sermon below, Fr. David presents the Gospel for Ascension Day. He draws attention to the words of our Lord Jesus Christ Who commanded His disciples: "Go ye into all the world, and preach the Gospel to every creature."

The first words from that command are the words chosen at our inaugural Synod in 2012 in Mississauga to be the motto of the Missionary District of Canada. *Euntes in mundum universum / Go ye into all the world.* The Latin version appears below the coat of arms of the District.

From time to time I find myself reflecting on those words and what do they mean for me and also what do they mean for the District as a whole. I do have a suspicion that things might have been a whole lot simpler if we had simply chosen a comfortable statement about God or the Church but we didn't. We chose the final command of Jesus.

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Fr. David Marriott, SSC: A Sermon for Ascension Day

(Expanded from a sermon for Ascension Day begun and preached in 2007 augmented and preached in 2021)



FR. DAVID MARRIOTT, SSC

'Ye men of Galilee, why stand ye gazing up into heaven?'

In the collect for Ascension day, we pray 'as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens...': It is sad that there are those who profess to be in the church, who say that they are Christian, who do not seem to be able to believe in this most glorious ascension of Our Lord Jesus Christ, as He returns to His Father who is above all, Who created all that is and all that shall ever be, beneath, on, and above earth, and throughout the universe.

Because this happened: and it is a part, a most essential part of our faith.

Jesus set the stage during his ministry on earth: he assembled this group, the apostles, and all the other followers, including a group of most devoted followers and faithful disciples, the women who ministered unto him and the twelve. But as we saw in the Garden of Gethsemane, the time that they spent with Him was not enough to bring them to the faith, one might almost say, bring them to the boiling point of faith, where never mind what might happen, they were prepared to stand up for Jesus. And, as we saw in the story given to us in the gospels, at the time of His arrest in the garden, they all deserted Him – they ran away. Even Peter, who, with that last look toward His Lord, Whom he saw look-

Fr. David Marriott, SSC: A Sermon for Ascension Day

ing back at him, left that courtyard of the high priest's house, weeping bitterly: all that he had worked toward must have seemed to have been totally destroyed, together with all of his integrity, his self esteem, his pride, and his self worth.

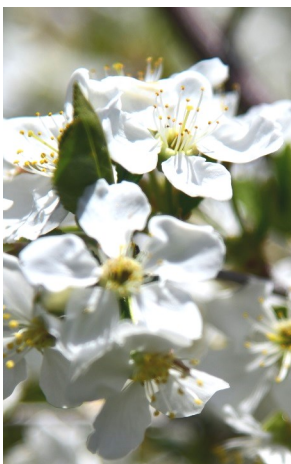
Jesus had told them all of His trial and His unjust persecution, even unto His death on the Cross: 'for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him and put Him to death; and the third day he shall rise again' (Luke 18.32-33). But despite all that He had said, they did not, they could not understand: they were in denial; they 'just didn't get it'.

But when they heard the news of His rising again from Mary Magdalene, the scales began to fall from their eyes: so that when He came among them, with Thomas, that poor man Thomas, missing from the group, they suddenly saw that His prophecy concerning the Resurrection was true: they saw the light: and it was left to Thomas to fortify this belief, this faith, when he came among them at the time that Thomas was indeed there: and we have that word from Jesus: 'Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen me, and yet have believed.' (John 20.29)

It was this period of forty days, after that He rose from the dead, that served to fortify, to give immense strength to this motley group of disciples: they had lacked any fortitude to withstand the onslaughts of the enemy, even Satan Himself, before this time: but then the time has come for Him to return to His father in heaven above: and He knows that as strong that they may have become, they have need of extra help to allow them to take on the task for which they have been appointed: the dissemination of the Good News of Jesus Christ throughout the world.

He tells them that the Comforter is coming to be with them, even when He, Jesus has gone and left them: and later, in the 16th chapter of the gospel of St. John, almost as if He understands their fear at the prospect of His absence from them, He reassures them again, 'But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: it is expedient for you that go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send his unto you. And when he has come, he shall reprove the world of sin, and of righteousness and of judgment.' (John 16. vv.6-8)

It is with great compassion for their fears and their hidden aspirations, and their future trials and tribulations that He approaches this day of the Ascension, but He understands that it must be done, and furthermore, that they, that we, are never left forlorn and bereft of all guidance and support: that He knows the power vested in the Holy Ghost, that wonderful Comforter: just as we read in the Creed of St. Athanasius, 'The Holy Ghost is of the Father and the Son; not made, nor created, nor begotten, but proceeding'. In the Holy Ghost we might understand that we have the very essence of the message to be given to us, to strengthen us, coming from God through the mediation of His Son, our Saviour, and proceeding into our very souls. He ascends so that He might



Fr. David Marriott, SSC: A Sermon for Ascension Day

then send the Holy Ghost to the: giving them strength. Strength is what is brought from this gift, the strength to endure, to withstand all the fiery darts of the enemy and to build God's Kingdom here in our lives, in our Christian witness.

And yet we, as the apostles did, find ourselves looking up into the sky, as He went up – and we too deserve to hear those words of the two in white apparel, as they ask, 'Ye men of Galilee, why stand ye gazing up into heaven?' as they then offer the promise of the second coming, when we have done our work here in this earth. So, we are to stop gazing up, looking for Him: and concentrate on the task at hand: 'Go ye into all the world, and preach the Gospel to every creature.'

Conclusion in the year of Our Lord, 2021:

When I first wrote this, the very idea of a pandemic lay far ahead in the future, but we might be privileged to have had this amazing and often very distressing experience: as our forebears had to deal with wars and conflict, and at other times dread diseases like typhoid, polio, malaria and cancer, we have been granted the means to understand better than any, the need for mankind to acknowledge that God does indeed, exist: that the promises made as we read in Deuteronomy are still so very relevant:

³ Because I will publish the name of the LORD: ascribe ye greatness unto our God.

⁴ He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

⁵ They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

⁶ Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

⁷ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

⁸ When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

⁹ For the LORD's portion is his people; Jacob is the lot of his inheritance.

¹⁰ He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

¹¹ As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

¹² So the LORD alone did lead him, and there was no strange god with him.' (Deut. 32)

Pray that this message from the past might bring us relief from the scourge which assails us, so that our life in this green and pleasant land, flowing with milk and honey, might be spared the trauma of loss, fear, and danger with which we have been living for the past months.

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Bonnies' Reflections: Forty Days



BONNIE IVEY (& LAD)

these periods are full of hardship and may be thought of as days of essential preparation for something new. Consider our Lord's fast in the wilderness. When Jesus ended his fast and rejoined his people, his mission began. He selected and trained disciples, taking them "on the road" to assist him in teaching and ministry.

After his crucifixion and resurrection, Jesus entered another forty-day period until his Ascension to Heaven. During this time he appeared repeatedly to his disciples, to both individuals and groups, including one appearance witnessed by over five hundred people at once. He might approach someone on a road, or suddenly be inside a locked room among some followers. Or cooking fish on a beach at dawn. But he did not remain in any single place. Believers could not gather in this or that town, to settle down with the risen Jesus in joyful companionship. Neither could they rally around him to raise an army with which they could fight to restore the kingdom to the Jews. Human expectations regarding God's plans were too small.

Jesus had, before his death, told his disciples he would be leaving them. They were dismayed! In the 14th chapter of John's gospel, we read that he spoke of "another Comforter", the Holy Spirit. He calls him the Helper. "It is to your advantage that I go away, for if I do not go away, the Helper will not come to you: but if I depart, I will send Him to you...He will teach you all things and bring to your remembrance all things that I said to you."

Bible commentator Matthew Poole says this remembrance means Jesus' words will not be like water spilled on the ground so that it cannot be gathered up again. His words, like seeds, will spring up to bear fruit in our lives.

John's gospel records many important and deep things Jesus said at the Last Supper. We might miss vital information about the Holy Spirit's work in our own lives if we hurry through our reading. We may fail to receive what the Lord intends us to have. "I will not leave you comfortless," Jesus says, and this applies to us as well as the disciples in that room. "Comfortless" is sometimes translated as "orphaned." An orphan has no-one to help, or guide, leaving him or her to figure out how to cope with need or danger all alone.

In the Acts of the Apostles, Luke describes the risen Jesus instructing his disciples to remain in Jerusalem until they receive "power from on high", that is, the Holy Spirit. They now constitute the Church. They are responsible for evangelizing the world while maintaining their own obedience as servants of Christ. This they cannot do unless

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Bonnies' Reflections: Forty Days

helped by the Holy Spirit.

We are called, as baptized Christians, to fight against the World, the Flesh, and the Devil. The Flesh is that selfish thing inside us that says, "I want my own way!" The World is like the Flesh magnified: the voice of the crowd that calls out for everything that pleases; rejecting the rule of God. And the Devil, that liar, teaches us to mistrust God, calling evil good, and good evil. This is spiritual warfare. Its results are on the evening news and in our own hearts.

St. John Chrysostom commented that the disciples had to wait in Jerusalem for the Holy Spirit to be given to them because they, as yet, had no weapons for the fight. They would be like a war horse galloping wildly through the combat zone with no rider or charioteer to guide it; useless in battle, because it is ineffective without guidance.

The disciples waited prayerfully together, for ten days, until the Day of Pentecost. This was the Jewish feast celebrating the first fruits of the wheat harvest. Jesus, in his teaching, had spoken of the gathering of people into God's kingdom as a harvest of wheat. (Matt.9:38) They thought about Jesus' final words before he ascended: "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses unto the uttermost parts of the earth." (Acts 1:8) They became the workers for the harvest Jesus had foretold, after they had received what he promised. They witnessed, that is, told people exactly what they had seen and heard concerning Jesus. Because of their obedience, their faith has come down to us today.



Frances Ridley Havergal: Kept For The Master's Use

Chapter XII.

Our Selves kept for Jesus.

*'Keep my self, that I may be
Ever, only, all for Thee.'*

'For Thee!' That is the beginning and the end of the whole matter of consecration.

There was a prelude to its 'endless song,'—a prelude whose theme is woven into every following harmony in the new anthem of consecrated life: 'The Son of God, who loved me, and gave Himself *for me*.' Out of the realized 'for me,' grows the practical 'for Thee!' If the former is a living root, the latter will be its living fruit.

'For *Thee*!' This makes the difference between forced or formal, and therefore unreasonable service, and the 'reasonable service' which is the beginning of the perfect service where they see His face. This makes the difference between slave work and free work. For Thee, my Redeemer; for Thee who hast spoken to my heart; for Thee, who hast done for me—*what?* Let us each pause, and fill up that blank with the great things the Lord hath done for us. For Thee, who art to me—*what?* Fill that up too, before Him! For Thee, my Saviour Jesus, my Lord and my God!

(Continued on page 6)

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And what is to be for Him? My self. We talk sometimes as if, whatever else could be subdued unto Him, self could never be. Did St. Paul forget to mention this important exception to the 'all things' in Phil. iii. 21? David said: 'Bless the Lord, O my soul, *and all that is within me*, bless His Holy Name.' Did he, too, unaccountably forget to mention that he only meant all that was within him, *except* self? If not, then self must be among the 'all things' which the Lord Jesus Christ is able to subdue unto Himself, and which are to 'bless His Holy Name.' It is Self which, once His most treacherous foe, is now, by full and glad surrender, His own soldier—coming over from the rebel camp into the royal army. It is not some one else, some temporarily possessing spirit, which says within us, 'Lord, Thou knowest that I love Thee,' but our true and very self, only changed and renewed by the power of the Holy Ghost. And when we do that we would not, we know that 'it is no more *I* that do it, but sin that dwelleth in me.' Our true self is the new self, taken and won by the love of God, and kept by the power of God.

Yes, '*kept!*' There is the promise on which we ground our prayer; or, rather, one of the promises. For, search and look for your own strengthening and comfort, and you will find it repeated in every part of the Bible, from 'I am with thee, and will keep thee,' in Genesis, to 'I also will keep thee from the hour of temptation,' in Revelation.

And kept *for Him!* Why should it be thought a thing incredible with you, when it is only the fulfilling of His own eternal purpose in creating us? 'This people have I formed *for Myself.*' Not ultimately only, but presently and continually; for He says, 'Thou shalt abide *for Me;*' and, 'He that remaineth, even he shall be *for our God.*' Are you one of His people by faith in Jesus Christ? Then see what you are to Him. You, personally and individually, are part of the Lord's portion (Deut. xxxii. 9) and of His inheritance (1 Kings viii. 53, and Eph. i. 18). His portion and inheritance would not be complete without you; you are His peculiar treasure (Ex. xix. 5); '*a special people*' (how warm, and loving, and natural that expression is!) '*unto Himself*' (Deut. vii. 6). Would you call it 'keeping,' if you had a 'special' treasure, a darling little child, for instance, and let it run wild into all sorts of dangers all day long, sometimes at your side, and sometimes out in the street, with only the intention of fetching it safe home at night? If ye then, being evil, would know better, and do better, than that, how much more shall our Lord's keeping be true, and tender, and continual, and effectual, when He declares us to be His peculiar treasure, purchased (See 1 Pet. ii. 9, margin) for Himself at such unknown cost!

He will keep what thus He sought,
Safely guard the dearly bought;
Cherish that which He did choose,
Always love and never lose.

I know what some of us are thinking. 'Yes; I see it all plainly enough in theory, but in practice I find I am not kept. Self goes over to the other camp again and again. If is not all for Jesus, though I have asked and wished for it to be so.' Dear friends, the 'all' must be sealed with 'only.' Are you willing to be '*only*' for Jesus? You have not given 'all' to Jesus while you are not quite ready to be '*only*' for Him. And it is no use to talk

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about 'ever' while we have not settled the 'only' and the 'all.' You cannot be 'for Him,' in the full and blessed sense, while you are partly 'for' anything or any one else. For 'the Lord hath *set apart* him that is godly for Himself.' You see, the 'for Himself' hinges upon the 'set apart.' There is no consecration without separation. If you are mourning over want of realized consecration, will you look humbly and sincerely into *this* point? 'A garden *enclosed* is my sister, my spouse,' saith the Heavenly Bridegroom.

Set apart for Jesus!
Is not this enough,
Though the desert prospect.
Open wild and rough?
Set apart for His delight,
Chosen for His holy pleasure,
Sealed to be His special treasure!
Could we choose a nobler joy?—and would we, if we might?[4]

But yielding, by His grace, to this blessed setting apart for Himself, 'The Lord shall *establish* thee an holy people unto Himself, as He hath sworn unto thee.' Can there be a stronger promise? Just obey and trust His word *now*, and yield yourselves now unto God, 'that He may establish thee *to-day* for a people unto Himself.' Commit the keeping of your souls to Him in well-doing, as unto a faithful Creator, being persuaded that He is ABLE TO KEEP that which you commit to Him.

Now, Lord, I give myself to Thee,
I would be wholly Thine,
As Thou hast given Thyself to me,
And Thou art wholly mine;
O take me, seal me for Thine own,
Thine altogether, Thine alone.

Here comes in once more that immeasurably important subject of our influence. For it is not what we say or do, so much as what we are, that influences others. We have heard this, and very likely repeated it again and again, but have we seen it to be inevitably linked with the great question of this chapter? I do not know anything which, thoughtfully considered, makes us realize more vividly the need and the importance of our whole selves being kept for Jesus. Any part not wholly committed, and not wholly kept, must hinder and neutralize the real influence for Him of all the rest. If we ourselves are kept all for Jesus, then our influence will be all kept for Him too. If not, then, however much we may wish and talk and try, we cannot throw our full weight into the right scale. And just in so far as it is not in the one scale, it must be in the other; weighing against the little which we have tried to put in the right one, and making the short weight still shorter.

So large a proportion of it is entirely involuntary, while yet the responsibility of it is so enormous, that our helplessness comes out in exceptionally strong relief, while our past debt in this matter is simply incalculable. Are we feeling this a little? getting just a glimpse, down the misty defiles of memory, of the neutral influence, the wasted

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(Continued from page 7)

influence, the mistaken influence, the actually wrong influence which has marked the ineffaceable although untraceable course? And all the while we owed Him all that influence! It ought to have been all for Him! We have nothing to say. But what has our Lord to say? 'I forgave thee all that debt!'

Then, after that forgiveness which must come first, there comes a thought of great comfort in our freshly felt helplessness, rising out of the very thing that makes us realize this helplessness. Just because our influence is to such a great extent involuntary and unconscious, we may rest assured that if we ourselves are truly kept for Jesus, this will be, as a quite natural result, kept for Him also. It cannot be otherwise, for as is the fountain, so will be the flow; as the spring, so the action; as the impulse, so the communicated motion. Thus there may be, and in simple trust there will be, a quiet rest about it, a relief from all sense of strain and effort, a fulfilling of the words, 'For he that is entered into his rest, he also hath ceased from his own works, as God did from His.' It will not be a matter of trying to have good influence, but just of having it, as naturally and constantly as the magnetized bar.

Another encouraging thought should follow. Of ourselves we may have but little weight, no particular talents or position or anything else to put into the scale; but let us remember that again and again God has shown that the influence of a very average life, when once really consecrated to Him, may outweigh that of almost any number of merely professing Christians. Such lives are like Gideon's three hundred, carrying not even the ordinary weapons of war, but only trumpets and lamps and empty pitchers, by whom the Lord wrought great deliverance, while He did not use the others at all. For He hath chosen the weak things of the world to confound the things which are mighty.

Should not all this be additional motive for desiring that our whole selves should be taken and kept?

I know that whatsoever God doeth, it shall be for ever. Therefore we may rejoicingly say 'ever' as well as 'only' and 'all for Thee!' For the Lord is our Keeper, and He is the Almighty and the Everlasting God, with whom is no variableness, neither shadow of turning. He will never change His mind about keeping us, and no man is able to pluck us out of His hand. Neither will Christ let us pluck ourselves out of His hand, for He says, 'Thou shalt abide for Me many days.' And He that keepeth us will not slumber. Once having undertaken His vineyard, He will keep it night and day, till all the days and nights are over, and we know the full meaning of the salvation ready to be revealed in the last time, unto which we are kept by His power.

And then, for ever for Him! passing from the gracious keeping by faith for this little while, to the glorious keeping in His presence for all eternity! For ever fulfilling the object for which He formed us and chose us, we showing forth His praise, and He showing the exceeding riches of His grace in His kindness towards us in the ages to come! *He for us, and we for Him for ever!* Oh, how little we can grasp this! Yet this is the fruition of being 'kept for Jesus!'

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Set apart for ever
 or Himself alone!
 Now we see our calling
 Gloriously shown.
 Owing, with no secret dread,
 This our holy separation,
 Now the crown of consecration[5]
 Of the Lord our God shall rest upon our willing head

4] Loyal Responses, p. 11.; 5] Num. vi. 7



Fr. Andrew, SDC: Several Seasonal Meditations

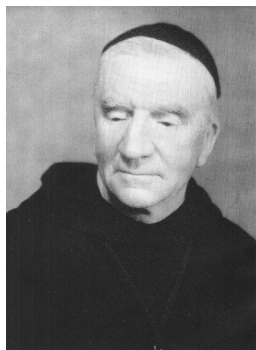
WEDNESDAY AFTER ASCENSION DAY

THE CONSUMMATION OF CREATION

*'Grow in grace, and in the knowledge of our Lord and Saviour
 Jesus Christ.'*

— 2 S. Pet. iii. 18

IF we ask ourselves, 'Why was I created?' the answer surely is that our creation might be consummated in the exaltation of our human nature through union with the Sacred Humanity of Christ. He always was God; He was not always man, but for our sakes He was made man.



FR. ANDREW, SDC

Let us consider what is meant by 'for our sakes.' It is not just that God may forgive us and we may remain exactly as we are. It is something much greater than that. Jesus by His Incarnation has brought down to this earth a new human nature, which is capable of that ascension and exaltation that we have seen, and He has brought to this earth this wondrous human nature in order that we may be incorporated into it. The Sacraments of the Church give us the power to be lifted up into something greater than ourselves. We are able to become 'partakers of the Divine Nature.' It is not just a morality, not just being the best men and women we can possibly be. It is that we may be taken into the Divine Nature, may feed on the Divine Nature, that we may be so transfigured and transformed that we may be able to contemplate God Himself, and have a new power that we could not have of ourselves. All that is ours for the taking—only *we must take it.*

Let us try to realize what a rich thing our Christian life may be. Mankind was created for sonship and communion with God. Let us look forward to the consummation of our creation, when this human nature of ours shall be brought, through likeness to Christ, into complete union with God.



MANKIND

WAS CREATED

FOR SONSHIP

AND

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GOD.

Fr. Andrew, SDC: Several Meditations

WHITSUNDAY

THE HOLY GHOST THE COMFORTER

*'I will pray the Father, and He shall give you another Comforter,
that He may abide with you for ever.'*—S. JOHN xiv. 16

GOD the Holy Trinity has had three great dealings with the world: God the Father in creating it, God the Son in redeeming it, God the Holy Spirit in bringing to fruition the work of redemption.

We are living under the dispensation of God the Holy Ghost. He is the power within us that fights against sin. The yearning after God in prayer, all the soul's travail as it searches after God, is His secret. Through Him we feel contrition, and triumph over the temptation to despair. Through His grace we make good confessions. It needs a good deal of patience to be a true penitent. We get so tired of falling. It often seems as if we were going back instead of forward, as though it would have been much better if we had never started. But the Holy Spirit gives the strength of true penitence, which will not stay in that state of acquiescence with sin, and helps us to get up again, however many times we fall.

We know how hard it is to witness for Christ. S. Peter broke down before that test. It is not strange if we find it very hard. Yet if we do witness to Him how happy we feel, and that happiness is the joy of the Holy Ghost. The supreme witness is that of the martyr. Often in life we are faced with a choice. Shall we spare ourselves and live quietly, keeping ourselves free of troubles and toil, or shall we deliberately choose to do that which we know will in the end wear us out and shorten our life? Since the Holy Ghost came at Pentecost the same power is with us that enabled our Lord to set His face as a flint and go up to Jerusalem.



MONDAY AFTER TRINITY SUNDAY

A DOOR, A RAINBOW, A THRONE

'Behold, a door was opened in heaven . . . and a throne was set in heaven . . . and there was a rainbow round about the throne.' — Rev. iv. 1-3

THESE three things are brought before us, a door, a rainbow, and a throne, and they may stand for the three great theo-logical virtues and the three Persons of the Trinity.

The door may stand to us for faith. It may also stand for the Incarnation of the Son of God. It is through the door of the Incarnation that the great God entered into the heart of humanity. We could never have known God as we Christians know Him, if He had not found that door into our hearts, and given us that door into *His* heart, the door which is itself a Heart, the Sacred Heart of Jesus. The door may stand to us for that great virtue of faith, without which life would



Fr. Andrew, SDC: Several Meditations

have no peace and no beauty ; also for the wonderful mystery in which Jesus came from the heart of the Father to our heart.

Round the throne, we are told, there was a rainbow, and a rainbow always stands for hope, hope shining through the darkness and the storm. There is not only a rainbow round the throne but about the world, and that is the assurance that behind all things there is a will and a mind shaping things to a purpose. The rainbow stands for the Holy Spirit Who is shaping the world, Who shaped the body which Jesus wore.

Then there was a throne, and on the throne a Presence, the regnant presence of the God Who is Love. Life is not really life unless there is love, and it is absolutely necessary that the Transcendent God should have in Himself the relationships which make love possible. God is a Trinity because He is Love, and also a Unity because He is Love; in the one Love there are three Persons.



FRIDAY AFTER TRINITY I

THE SACRED HEART

'Now, O Lord, Thou art our father.' — Isa. lxiv. 8

THAT which makes home heaven is that which makes heaven home, and that is the reign there of a true and tender heart. When we speak of home, we do not mean bricks and mortar: when we speak of heaven, we do not really mean streets of gold and crystal seas, still less having everything we want. We cannot rest in that kind of thing. We cannot doubt that any world that is wholly God's creation is altogether lovely and beautiful, but when we think about heaven as our home it is not because heaven is beautiful, but because God is there and we find our abiding-place in His Heart. As has been admirably said by a good Frenchman, 'We do not find God in heaven, but we find heaven in God.' That is because we find home in God. The Sacred Heart is our sure home, and we must return again and again to that home in our prayer.

The Sacred Heart is a faithful heart. Probably we have all been faithful to some people but unfaithful to others. We have 'let them down,' as we say. The Heart of Jesus has never let any one down. Our hope for the world, for the Church, for the great body of Christian people outside the Church, for our own solitary soul, is in His faithfulness. The apostles had their differences, S. Paul sometimes with-stood S. Peter to the face, but their union was in the Heart of Jesus. It is the same with us to-day. There are many divisions amongst Christian people, but when we are troubled about the divisions in the Church, we can remember that there is one Heart which is always faithful, and if we are tempted to despair of union amongst ourselves we may none the less have hope of union in Him.



Fr. Robert's Remarks

If we pay attention to what Jesus said, we shall see that He not only commanded the disciples to go “into all the world”, He also told them that they would receive the power to do what they must do after the Holy Ghost had come upon them.

Those of us who were able to be present at our last Synod in October 2018 heard the “Stewardship Evangelist” Bill Marianes speak. His topic was “Engaged Disciples and a Culture of True Christian Stewardship”.

Early in his presentation, Bill shared a couple of challenging quotations. One was from St. Luke’s Gospel, “For everyone to whom much is given, from him much will be required.” (Lk 12:48); another was from the Orthodox Liturgy, “That the end of our lives may be Christian, without pain, blameless and peaceful, and for a GOOD ACCOUNT BEFORE THE AWESOME JUDGMENT SEAT OF CHRIST”. He also presented on one of his slides the verse 2 Corinthians 5.10 which reminds us of the same judgement.

“WHAT IF
YOUR
JERUSALEM IS
WHEREVER
YOU ARE?”

The slide set Bill created for our Synod and lots more stuff is available on his website at <https://stewardshipcalling.com/wp-content/uploads/2018/10/WEB-VERSION-Traditional-Anglican-Church-of-Canada.pdf>. A few of the 238 element slide pack are shown to the right on the facing page.

Part way through the presentation, Bill asked a series of questions and followed them with statement that “Given your answers to the Big 5 questions, you must follow Christ’s 3-Cs” The three ‘C’s are Christ’s Great Commandment, Christ’s Great Charge, and Christ’s Great Commission.

Christ’s Great Commandment is “That you love one another, as I have loved you.” (John 13:34). Christ’s Great Charge is “Go and do likewise” (Luke 10:37). Christ’s Great Commission is “Go therefore and make disciples of all the nations” (Matt 28:19)

As I reflect on these, I am struck by the fact that Bill did not present these as “pick and choose” or “cafeteria Christianity” but that you are really stuck with all three of these and he quoted Jesus, “and you shall be witnesses to Me in Jerusalem, and in all of Judea and Samaria, and to the end of the earth” (Acts 1.8) and then proposed a couple of provocative thoughts and questions.

The first: “What if YOUR Jerusalem is wherever YOU are?” The second, “How are YOU doing at making disciples in YOUR Jerusalem?”

When you think about it there are some serious challenges. One is that we have to love each other in our local parish and we move our way out from there into our community, and so on. A challenge for us is that we be like the disciples and wait for the coming upon us of the Holy Ghost for the power to do what is necessary.

I think that it would be useful for us to review Bill’s material online. What we received from Bill was part of his teaching series. His www.stewardshipcalling.com website has videos and other materials that could be used personally or in groups. The slide pack is available (see above). But, equally as or more important would be a period

Fr. Robert's Remarks

The Ends of the Earth

MISSISSAUGA

SYRIA Nazareth GALILEE

Jerusalem is only about 5,791 miles West of Jerusalem

Samaria is only about 35 miles North of Jerusalem

SAMARIA

Tel Salim Aenon? Sychar

JUDEA Jericho

Jerusalem

Note: Mississauga, ON was the Synod location

A Provocative Thought About Your Personal Jerusalem

- > What if **YOUR** Jerusalem is wherever **YOU** are?
- > How are **YOU** doing at making Disciples in **YOUR** Jerusalem?

"Here is the test to find out whether or not your mission on earth is finished: if you're alive, it isn't."

(author unknown)

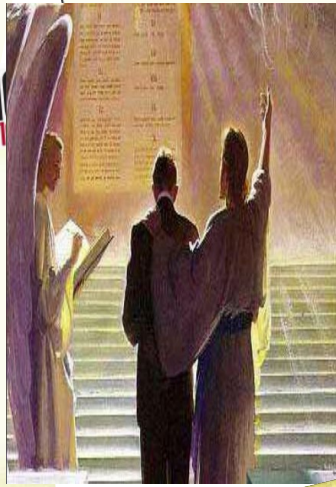
"Now when David had served God's purpose in his own generation, he fell asleep..."

1 Kings 2:10-11

the BIG QUESTION

Today's Big Question

How many Disciples have you made?



"For we must all stand before Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in this earthly body."

2 Corinthians 5:10
New Living Translation

Stewardship

The Stewardship Calling Stewardship Definition

Stewardship...

...what you do with **ALL** the gifts God gave you

Igniting the Flame

Engaged Disciples and a Culture of True Christian Stewardship

"For everyone to whom much is given, from him much will be required."
Luke 12:48

Bill Marianes - November, 2018
www.stewardshipcalling.com Bill@stewardshipcalling.com



The Church Mouse: Invisible

Well, Bible class was over, the children had gone. Fr. Palmer was setting the chairs neatly at the table and picking up the books. I had licked the last crumbs from my whiskers and was preparing for a nap when – knock knock knock! Someone was at the vestry door. Fr. Palmer opened it.

“Well, hello again, Jesse! Did you forget something?” asked the priest.

“Not exactly,” said Jesse, looking embarrassed.

“Ah. Perhaps you’d like to come in and have a quiet talk?” He led Jesse to the office, where there were some comfortable places to sit. I followed along to see what was the matter. Usually Jesse is happy and full of fun.

“Was it something about today’s lesson you wanted to ask about?”

“Well, no; It’s – like – I’m having trouble believing in God. I like church, but I can’t see God. Not like, you know, seeing people. And it worries me. Is there something wrong with me? Or are we all wrong about God?”

“What are you sitting on, Jesse?”

“A chair.”

“How did it get there for you to sit on?”

“I guess somebody put it there.”

“And before that?”

“Maybe it was in a furniture store.”

“Before that?”

“Well, somebody must have made it.”

“Yes. Somebody made it, with wood someone else had cut from a tree, which grew in a forest where the soil was rich, and the sun shone, and the rain fell. You don’t see all those things, Jesse, but you know they must be real. Just as real as the chair. The chair didn’t just



The Church Mouse: Invisible

make itself.

“We live every day surrounded by things that we didn’t make and could never make. We believe they had a Maker. God is the maker who called everything into being, and set everything moving and changing according to his plan. When we study the things he made, we see wonders. And God must be more wonderful still.”

“Oh!” said Jesse. He sat quietly for a few minutes. Then he said, “I see! It’s like a ship on the ocean on a foggy night. The people in the ship can’t see the ocean. But it’s holding up the ship.”

“You are quite right, Jesse,” replied Fr. Palmer with a smile.



Fr. Robert’s Remarks

of prayer—personally and corporately—for the guidance, discernment, and the strengthening of the Holy Ghost. How shall we share the love of God within our parishes, our local communities, our country, and beyond?

For a time of prayer, may I suggest the hymn *Come Holy Ghost* (#480 (Veni Creator) from our blue hymn Book, also see page 16.) said or sung, followed by the Lord’s Prayer, perhaps the Hail Mary, with one or the other or all of the Collects for the Sunday after Ascension Day (p. 203) and Whitsunday (p. 205).

I would like to ask that as many of you as are able, join me in prayer as outlined above.

I have been reminded more than a few times recently that to say the Lord’s Prayer is to acknowledge that we are praying that it will be God’s will and not ours being done and also that Jesus, in the Garden, prayed, “Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done.” (Lk 22.42)

“My will or thine”—it certainly takes a measure of humility to determine this and to accept it. The principal Collect for Whitsunday has in it the petition that God would “Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort.”

Thank you for considering this.

Till next month; God Bless!

R+



“. . .WHEN WE STUDY
THE THINGS HE MADE,
WE SEE WONDERS.
AND GOD MUST BE
MORE WONDERFUL
STILL.””

TRADITIONAL ANGLICAN CHURCH OF CANADA

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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

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St. Columba of Iona,
Halfmoon Bay
(Sunshine Coast), BC
604-551-4660

Come, Holy Ghost, our souls inspire

1 Come, Holy Ghost, our souls inspire
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy seven-fold gifts impart.

2 Thy blessed unction from above
is comfort, life, and fire of love;
enable with perpetual light
the dullness of our mortal sight.

3. Anoint and cheer our soilèd face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide no ill can come.

4 Teach us to know the Father, Son,
and thee, of both, to be but one,
that through the ages all along
this may be our endless song:

5 Praise to thine eternal merit,
Father, Son, and Holy Spirit.
Amen.

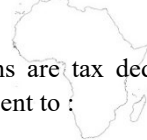


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Donations are tax deductible and may be sent to :



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