

## THEREFORE, MY BELOVED BRETHREN...



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

The Lord is risen indeed!

Here we are in the middle of Eastertide and I trust that you

have had a wonderful Easter so far.

Our Prayer Book has the words “The Lord is risen indeed” as one of the Easter Sentences at Morning Prayer (p. 2). The other opening Sentence St. Paul wrote to the Corinthians: “Thanks be to God, which giveth us the victory through our Lord Jesus Christ..”

Ever since the formation of our congregation, St. John’s, Parry Sound in 1986, we

have used these two sentences as an antiphonal opening or even greeting, if you will, throughout the Easter season.

In the context of our worship it seems to me that there is a wonderful fullness in this thankful response, to the announcement of the Resurrection of Jesus that the Prayer Book proposes for us.

God has given us the victory.

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## THE GOAL OF THE GOSPEL



FR. BYRON WOOLCOCK,  
TDC

*Note: Please read the account —printed in the column on the far right— of the Anointing of Jesus in Matthew 26:6-13, Mark 14:3-9 and John 12:3-8. (If, as St. John states, the Woman here is St. Mary of Bethany then it is very useful also to read Luke 10:38-42.)*

Our Lord ordained that this story of Mary’s anointing Him with the costly ointment should always accompany the proclamation of the Gospel, that what she had done be always coupled with what the Lord has done. What does Jesus intend we should understand by this?

In Eugene Peterson’s version, “The Message” it reads; “She has done something **wonderfully significant**..you can be sure that wherever in the world the Message is

preached what she had done **will be remembered and admired**” (Matt. 26:10 and 13, *emphasis mine*).

### Waste:

“To what purpose has this waste of ointment been made...?” Although this sentiment was voiced by all the disciples it seems Judas was the chief complainer and, from the following verses in two of the Gospels it also seems a decisive moment as he then left to betray Jesus. Judas

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## Anointing of Jesus

St. Matthew 26. 6-13

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

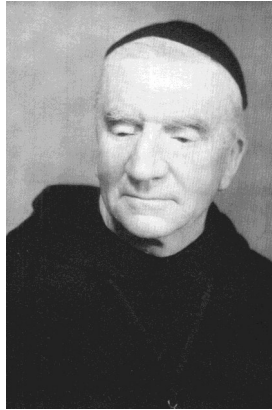
8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it,

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## A MEDITATION FOR EASTER DAY



FR. ANDREW, SDC  
 PICTURE 1935, BY JOAN BERTWISTLE  
 FRONTISPIECE: THE LIFE AND LETTERS  
 OF FATHER ANDREW SDC

“BUT OUR BELIEF  
 IN THE LIVING  
 CHRIST IS  
 SOMETHING MORE  
 THAN JUST BELIEF  
 IN HIS SURVIVAL  
 AFTER DEATH. “

The Witness of the Resurrection

*“This Jesus hath God raised up, whereof we are all witnesses.” Acts ii.32*

It is an unthinkable supposition that a life so apparently ordinary and a death so common as our Lord’s could have been preached as a Gospel and proclaimed by a few poor peasants and had any weight of witness,

unless these men had been transfigured by a living faith. Unlettered men could not have faced the might of Rome and the intellect of Greece, unless they had been upheld by an experience to them so certainly true that no other kind of experience could shake it and bring a reaction of disillusionment.

Again, when one authentic relic of Christ’s body would have proved for ever that the story of His Resurrection was untrue, it is impossible to suppose that that relic would not have been procured if it had been possible. Every murder trial reveals how difficult it is to get rid of a body, when there is every reason to do so. In the case of our Lord’s body, all the actors in the drama wished to produce it.: His friends to pay it honour, His ene-

mies as a proof that He had not risen,. There can be no explanation of the empty tomb except that the Church’s faith in the Resurrection is true.

But our belief in the living Christ is something more than just belief in His survival after death. There is nothing necessarily divine in that. Our Lord’s death was the consummation of His perfect obedience to the divine law of love, which is the eternal will of His heavenly Father. What from the earthly side of things looked like death and failure, from the heavenly side of things was manifest as the perfect victory of love. His death was the revelation of Eternal Love, which His Resurrection revealed to be Eternal Life.



## THEREFORE, MY BELOVED BRETHREN... continued

(Continued from page 1)

Unquestionably it is through our Lord Jesus Christ, but the victory is truly given to us to be a concrete reality in our lives.

“Therefore, my beloved brethren,” St. Paul continues, “be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain

in the Lord.”

This month we welcome Fr. Byron Woolcock, TDC as “columnist of the month” with his sermon “The Goal of the Gospel.”

You will notice that the letters after his name are “TDC” indicating that he is a third order member of the Franciscan Order of the Divine Compassion. More about the FODC and TDC another time.

Next month’s columnist of the month will be Fr. Peter Jardine.

On the back page I have begun a “new” column—or maybe an old column restarted. Once upon a time there was a column called *Fr. Bob’s Books*. This one is called *Fr. Robert’s Resources*. It will feature books and more.

We do need your news & photos for future issues.

## THE ANOINTING OF JESUS continued

(Continued from page 1)

he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she did it for my burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

S. Mark 14. 3-9

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8. She hath done what she could: she is come aforehand

to anoint my body to the burying.

9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.



S. John 12. 3-8

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

S. Luke 10. 38-42

38. Now it came to pass, as they went, that he entered into

FOR YE HAVE THE  
POOR ALWAYS  
WITH YOU; BUT ME  
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ALWAYS.

a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.



## THE GOAL OF THE GOSPEL continued

(Continued from page 1)

had never called Jesus “Lord” and no doubt even water poured upon Him would, for Judas have been a “waste”! We must consider prayerfully what this little word “waste” means. We know the “literal” meaning, our parents first taught us that if we left too much on our dinner plate! Here the context, as always for us, is Jesus. He has never had a place in the hearts of the world so **any** giving to Him would be indeed “a waste”.

The results of the world’s definitions of “usefulness” or “waste” are seen in the darkest deeds. Our Christ, in the Persons of the innocent pre-born, the “vegetative” very ill, the disabled and the elderly, are all in the crosshairs of the world, which deems them expendable. In seemingly lesser matters too the world will applaud you as long as you echo its own tone, its own narrow definitions of “usefulness” and of “waste”. For a time, I regarded my loss of a “visible and public” ministry, through an episodic disability, by the world’s terms. Among many graces, an incident from the past helped steer me back to reality.

In a Nova Scotia parish I took Holy Communion regularly to a Fish-

erman who, after working many years on the Atlantic, had contracted gangrene and eventually lost both legs. On one visit he lamented to me his “uselessness” and the “waste” his life was now. I knew I couldn’t, and shouldn’t talk him out of this feeling. Later that week I took him a wall crucifix. His daughter-in-law thanked me and began to hang it over his bed. “No”, the old saint said, “please hang it on the wall at the foot of the bed, where I can always see it.” The silent sermon of Jesus on the cross came home to him immediately. His understanding of “usefulness” and of “waste” preceded mine by many years!

### Ministering to His Pleasure:

“Wherever the Gospel is preached ...that also which this woman has done, shall be spoken of.”

**Jesus is worthy** to be served. When once the Holy Spirit opens our eyes to the worth of Jesus then **nothing** is too good for Him. The whole principle of the Gospel, as Our Lord wants us to know is **waste!**

William Barclay calls Mary’s act one of extravagance and impulse, “take my hands and let them move at the impulse of Thy love.” In our story Jesus is satisfied with the totality of

Mary’s action, complete in itself, **for Him**. No, He doesn’t say to **ignore** His Person in the poor but, echoing Deut. 15:11, simply that they will always be with us. Yes, the Gospel is for us, P.T.L., **but for Him first**, that He may be satisfied. It is essential for us, a “small church”, to remember the service of the Lord is not to be measured by tangible results. The Lord’s first concern is, as with Mary of Bethany, our position at His feet and anointing of His head. “Take my heart, O Lord I pour at thy feet its treasure store.” All else will follow. Like you I often find “three words together” as so important...“I love you”, “Looking unto Jesus”, “God is Love”, and, in this present context, “**He is worthy...**” (Rev. 4:11).

### The Sacrament of the Present Moment:

When our good Vicar General asked me to write a devotional paper for Easter I said it would have to be partly on a “**retroactive** Easter theme”! In Mark 14:8, we find this theme (as compared with the women in Mark 16:1). The burial of Jesus was **already** in view that day in Bethany. We know that in the age to come we will all be called to greater work, not inactivity. In that great day we shall love Him as never

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“WHEREVER THE  
GOSPEL IS  
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## THE GOAL OF THE GOSPEL continued

(Continued from page 4)

before, but yet it will be most blessed for those who have poured out their all upon the Lord **today**. That little word “today” we know is so important, Advent reminds us of it and so many places too in familiar psalms and parables. Did those women succeed in their venture to anoint the Lord’s body that Easter morning? We know only Mary succeeded in that ministry, **beforehand**, her **today**. Time is such an important factor for us. What am I doing to the Lord today? Have our eyes been open to the preciousness of the One we serve? Have we seen that working for His poor, for the benefit of the world, for the good of people we meet and pray for, for the salvation of souls, such necessary and valuable things — are right only in their place? In themselves as things apart, they are as nothing compared to the work that is done **to the Lord**. Mary “hath done what she could”; she had given up her all and saved nothing for a future day. On the resurrection morning she had no reason to regret her extravagance!

Mary’s act is not only a “retroactive Easter theme” but, I believe, can also prefigure so much. Our offering ourselves at the Eucha-

rist, in union with Christ’s One Eternal Sacrifice, means we **become** Bread broken and shared. Receiving the cup of everlasting salvation our lives are poured out, first for Christ and, in Him, all others.

The culmination of such themes is beautifully expressed by the Bishop of Australia & N.Z. in the recent Anglican Messenger for Lent. “One cannot acquire love or add it to one’s natural behaviour; one can only **become** love.” In a similar vein Fr. Pat McNulty of Madonna House, Combermere has written a book on Gal. 2:20. In one place he says “prayer is not only something we do or say but it is something we are meant eventually to **become**”! (pg. 106 “I Live, now not I”) When we have come to **those** points of **love** and of **prayer** we shall truly see Mary of Bethany’s principle of waste is the principle of power. Indeed her offering of love is “wonderfully significant”, “She hath done what she could.” Our own, sometimes almost frantic, desire for “results” in God’s work, for the publicity and accolades of the spirit of the world, must draw us back to that one thing that is essential. Choose the better part which can never be taken away, like a child, listening at Jesus feet. On-

ly there do we learn “to what **purpose** this waste of ointment **has** been made”.

### Fragrance:

“And the house was filled with the odour of the ointment”. Note the two things that were needed to fill the house thus were first the flask must be broken and secondly Jesus needed to be anointed. The one unreserved, loving and impulsive action of breaking the flask lingers on today, in the Church and in the world. None in that house could be unaware of that fragrance. All people, all lives, are in some way broken. As I was writing these words a man came to the door whose wife of forty years lies dying in the Belleville Hospital. I hadn’t seen him for years but he was grateful that I shared his sorrow and for my promise of prayer for them both. In those whose lives are broken, like my old Nova Scotia friend, and like so many you have met, their life and memory still minister to us “a fragrance of Christ”. Indeed, “the balm that heals the world’s sores comes from the vessel of a heart that is broken” (Father Andrew, SDC). Yes, Mary’s action lingers on today and her purpose, the Goal of the Gospel, is unchanging, “all for Jesus ... This, the Church’s song must

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WHAT AM I DOING  
TO THE LORD  
TODAY? HAVE OUR  
EYES BEEN OPEN  
TO THE  
PRECIOUSNESS OF  
THE ONE WE  
SERVE?

## THE GOAL OF THE GOSPEL concluded

*(Continued from page 5)*

be” (hymn 571). In 2 Cor. 2:14-16 Paul speaks of our touch with others, “the fragrance of the knowledge of Him”, which imparts the presence and sense of God to them...

**“And the second is like unto it...”**

Father Andrew also speaks of keeping “a deliberate Lent” (as our V.G. has invited us to). In that section of invitation (pg. 611-12 B.C.P.) **the Church** is emphasized. As Catholic Christians we know that

“even in the midst of the Church, the Body of Christ, we can be ensnared by that individualism and self-satisfaction which belie the truth about that one Body” (Archbishop Michael Ramsey, \*). As difficult as we may find it sometimes, the Life of Prayer, Word and Sacrament of submitting to others in Christ, of the complexity of loving others, these same means of grace also lead us, together, deeper into the Life of the Blessed Trinity.

I pray that each of us, together, may find peace and

joy today in all that ministers to His praise and glory. (Ephes. 1:12) May you have a Blessed Easter.

Sincerely in Christ,

Fr Byron Woolcock, SDC

\* The Gospel and the Catholic Church”

For a more complete section from this book see “The Meaning of Unity” in the Lenten Emerald Echo.



THESE SAME  
 MEANS OF GRACE  
 ALSO LEAD US,  
 TOGETHER, DEEPER  
 INTO THE LIFE OF  
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## A Fragrance of Christ

A Fragrance of Christ  
2 Cor. 2:15

They say that once a piece of common clay  
Such fragrance breath'd as from a garden blows:  
“My secret is but this,” they heard it say –  
“I have been near the rose.”

And those there are who bear about with them  
The power with thoughts of Christ men's heart to stir;  
For, having knelt to kiss *His* garment's hem,  
*Their* garments smell of myrrh.

So grant, I pray Thee, Lord, that by Thy grace  
The fragrance of Thy life may dwell in me:  
That, as I move about from place to place,  
Men's thoughts may turn to Thee.

by Frank J. Exley

This poem was passed on by Fr. Byron Woolcock

## BONNIE'S REFLECTIONS: SMALL



MRS BONNIE IVEY

Now that the snow has melted away, sight-seers cars are pulling up at the barn. This is a northern bush town. People think it would be nice for their children to see farm animals. Moose are commonly seen in our area, but a cow is exotic. Alas, often the parents are disappointed. Their child shrinks away from the calves and pony, clinging to Mom's neck, whimpering. The animals are just too big.

Someone told me of a frightening summer night in a canoe. The stars were brilliant, more numerous than he had ever imagined. Staring up, he began to feel as though he were falling into an endless and unfamiliar universe, a human speck that counted for nothing. Another person confided she worries about "space and things" because

one can never know what, who, might be out there.

When I was twelve, I received a microscope for Christmas. I became obsessed with small things. I grabbed onion skins from the kitchen, flowers from the African violet, pared skin from my Dad's calloused feet. It all went under the microscope. There was a world of pattern and design under the lens. The few cells ripped from a violet petal became big chunks of glowing amethyst. The thin slippery inner membrane of an onion was like a wall of neat bricks. The family grew tired of my urging them to "Come and see!" I was gobsmacked by the order, beauty and symmetry to be found in things so small and insignificant.

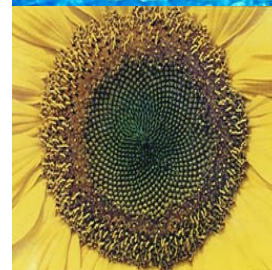
These days I play on the computer, delighting in the accessibility of museums and science articles of all kinds. Last night I pored over electron microscope images of creatures smaller than motes of dust. Some have skin that wrinkles. Others have bright eyes and whiskers. Many have intricate armour plates that

seem to have been fitted on them by a jeweler.

Go smaller yet! I love the shape of living things, but my late husband loved physics. He delighted in reading about particles smaller than atoms. New particles have been detected, described and named. The physicists, perhaps feeling they have gone beyond everyday science, have given the particles whimsical names. Is this an Up quark, a Down quark, or a Charm quark?

People are using amazing tools to explore space, and at the opposite end of the scale of curiosity, the building blocks of atoms. In either direction one encounters order, symmetry, and beauty. Some shapes recur at all scales. The curved lines radiating from the centre of a daisy are mathematically the same as the curve of the arms of a swirling galaxy. That curve has been nicknamed "The signature of God."

We don't have to fear being small. Our God is the wellspring of variety. He delights in his works and lavishes as much detail on the small as on the huge. Small is good.



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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.*

*The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, India, Australia, New Zealand.*

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

*One of our Congregations—St. Mark's, Victoria—has a very close relationship to Archbishop James Provence of the APCK and, with Archbishop Haverland's approval, is strongly supported by him.*

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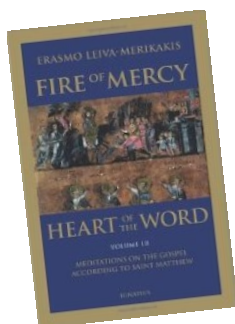
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### *Fr. Robert's Resources*

Just the other day, I happened to be in a bookstore in Toronto. (Nobody's surprised, I think.)

In a column written for Lent 2007, I mentioned a book by Erasmo Leiva-Merikakis called *Fire of Mercy, Heart of the Word: Meditations on the Gospel according to St. Matthew*.

Leiva-Merikakis begins his book with an *Introduction: A Cordial Reading of God's Word*.



"A Cordial Reading"—a prayerful reading with the heart. He begins by quoting Jesus in the Gospel who said, If you abide in my Word, in truth you are my disciples, and you will

know the truth, and the truth will make you free." (St. John 8.31)

In 2007, I wrote of Volume 1 of this series, "What greater wish could I have for you this Lent than that you abide in the Word, know the truth, and be made totally free by that Word? The first volume of this cordial reading of St. Matthew ends at the end of Chapter 11 with a meditation on the words, "and you will find rest for your souls (St. Matthew 11.29c)."

Later I found Volume 2 which continues the readings to the end of Chapter 18.

Now it was exciting to find that Volume 3 is now in print. The excitement is tempered a bit by the fact that the author has found it

necessary to end at chapter 25 and promise another volume.

In his *Acknowledgements*, Leiva-Merikakis writes, "I will never forget, for example, the letter from an inmate in an Oregon prison who wrote me after reading volume 1 to tell me he felt a friend had stopped talking to him, so would I please go on writing. This one request kept me going for a long time."

Sounds like a good recommend to me.

*Fire of Mercy, Heart of the Word*

Ignatius Press

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