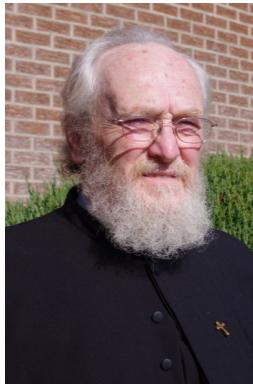


# THE TRADITIONAL ANGLICAN NEWS

OCTOBER 15, 2014

VOLUME 2, ISSUE 10

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

"We are all alive in Him, for in Him there is no death." Fr. Makary

This is a busy month.

We have celebrated both our National Thanksgiving Day and also our Harvest Thanksgivings. Today, October 15th is the Feast of our Lady of Walsingham; Saturday is the feast of the Beloved Physician St. Luke. We look forward to our Synod in Mississauga next week.

Once again, we are looking forward to welcoming Archbishop Mark Haverland among us. He will have arrived by air the international meeting of the College of Bishops via Thunder Bay where he will have (dv) administered the rite of Confirmation. More on the Synod and Confirmation (with photos, hopefully) in the next issue.

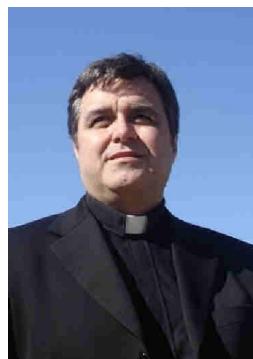
This issue we welcome for the first time Fr. Charles Warner with his sermon for St. Luke the Physician.

Healing. In the English Missal there is a prayer used by the priest as he prepares to receive his Communion.

Let the partaking of thy Body, O Lord Jesu Christ, which I unworthy presume to receive,  
turn not to my judgement and condemnation: but of thy goodness let it avail unto me for pro-

(Continued on page 8)

## Fr. Charles Warner: St. Luke the Evangelist



FR. CHARLES WARNER

The Collect for the Feast of St. Luke the Physician is very encouraging. In it we learn that the Evangelist Luke was called by God to preach the Gospel. In his preaching, Luke exhorts us to be like him, active in ministry. We are to be caretakers of the soul through "*the wholesome medicines of the doctrine*". The spiritual balm or salve for the individual received through the words and deeds of the Son of God, Jesus Christ our Lord. St. Luke makes it clear that we are also called to be and do the same thing; namely being a healer of "*the diseases of our souls.*"

When I reflect back over the last 10 years at Holy Cross along with the great moments of joy I also see long periods of struggle. From our very inception it's been a challenge to remain hopeful that somehow we would come out a vibrant and active faith community. It's not been easy.

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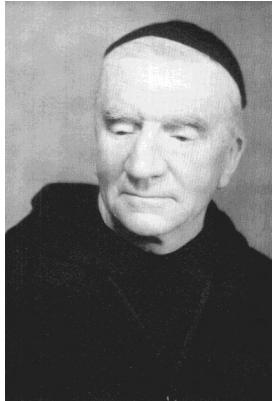
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## Fr. Andrew: Two Meditations



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

"IT DOES NOT  
MATTER WHAT  
PEOPLE THINK  
ABOUT US, BUT  
WE ARE JUST  
EXACTLY WHAT  
OUR LORD  
THINKS ABOUT  
US."

### ALL SAINTS DAY

#### THE SAINTS OF GOD

*I beheld, and lo, a great multitude, which no man could number, ... stood before the throne and before the Lamb.'*—REV. vii. 9

AT All Saints-tide we thank God for all saints, not only the canonized saints, the Catholic saints, the Christian saints, but all the saints of God who in their day and generation responded to the light they had. We thank God for the Buddha, and for the last old woman who died in the workhouse really believing, really trusting, really conquering.

There are three marks common to all saints, those people who were so different and had such differing degrees of light : humility, prayer, and a life of sacrifice. We cannot imagine a proud saint. A proud man is an unfortunate person who has never seen any one greater than himself. Any one who has had a vision of God, who has even dimly afar off seen that Holy Being Who has been revealed to us in Jesus Christ, must be a humble man. The saints have all been men and women of prayer. We cannot imagine a prayerless saint. People like Marcus Aurelius and Seneca have been men of much meditation. The Buddha, who had not the chance of knowing Christ and yet was the light of half Asia, was a man of deep prayer. All the saints have had a great devotion to a life of sacrifice, and, when they have been Christian saints, they have had a great devotion to the Sacred Passion.

It is for us to follow the saints in humility, prayer, and devotion to the Passion of our Lord. The vision of God will bring with it the power to worship Him humbly. Our prayer has to be persevered with, whatever it costs us. We shall learn that only as we know sacrifice can we have real communion with the Christ of Calvary.

November 1st

### ALL SOULS' DAY

#### PURIFICATION

*'My hope is in Thy judgements.'*—Ps. cm. 43

SOMETIMES one dreads people's judgement. If a man receives a summons to go to see the head of his business, he wonders whether anything is wrong. If one has to go to a doctor, one may dread the doctor's judgement. It would be an awful thing if, when we pass out of this life, we were going to be judged by any man or even any saint. Thank God, we meet the judgement of Christ, and our hope is in that. It does not matter what people think about us, but we are just exactly what our Lord thinks about us.



## *Fr. Andrew: Two Meditations*

The eternal holiness of God cannot alter, and our relation to that holiness makes for us either a state of condemnation, a state of purification, or a state of perfect peace. God's perfect purity is hell to the man who hates and despises purity. We have free wills, and we can to all eternity hate purity if we like. We can make the flame of God's holiness the fire of hell. But if we bring ourselves under the spell of its radiance, it becomes our purification. If we long to be pure, the holiness of God will consume the very roots of our sin, as we yield ourselves to its operation. The same holiness which is the condemnation of the defiant sinner is the purification of the repentant sinner. It is in the power of our free will to let the flame of God's holiness have its blessed healing effect on our souls, and in the end the work of purgation will be done. That will be the heavenly state. We shall be free with a freedom beyond our dreams to exercise every faculty that God has created, in the way He meant it to be used.

November 2nd



## *Fr. Charles Warner: St. Luke the Evangelist*

(Continued from page 1)

I daresay that most of our faith communities have experienced the same thing. There seems to always be turmoil in finding a steady course for our parishes and missions. It feels like a hard ditch to dig oneself out of. But I think it's fair to say that the challenges and promises we read in the Gospel of St. Luke offer us new opportunities.

**And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:47)**

St. Luke tells us that we are to bear the good news of Jesus Christ to the world as his witnesses, and as Evangelists we are to minister to all with the hope of repentance and forgiveness of sins. He tells us clearly that in the presence of the Apostles Christ sent the promise of the Father, blessing them, and then immediately ascending into heaven. It's no wonder that they returned to Jerusalem with such great joy, praising and blessing God continuously.

**And ye are witnesses of these things. (Like 24:48)**

The apostles, as witnesses to the risen Christ, help us understand that through the proclamation of Jesus's death and resurrection there is a divine plan for the salvation of humanity. There is an invitation for all of us to repent and accept God's forgiveness of sin and receive the gift of the Holy Spirit. This is incredible news! No wonder the

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## *Fr. Charles Warner: St. Luke the Evangelist*

Apostles were so happy, and no wonder they recognized the new life which flowed through their very core.

**Then opened he their understanding, that they might understand the scriptures, (Luke 24:45f)**

And today it can flow from us, no matter what our situation may be. The key to it all is that we hold to our faith, bear witness to the story the good news of Jesus Christ and share it with the rest of the world. So in our more pessimistic moments it is important to

remember that our role has been assigned to us and though our task may be a difficult one, it is also a simple one.

St. Luke was an eternal optimist; there is no question about it. He saw a world that was not necessarily ready for the good news. The church, though new, was in crisis. Christ as its head was going away and it needed to refocus. Many, I believe, wanted to give up and quit, and proclaim that it was all over.

Christ's ascension, however, was not the end of Christianity, no, it was more its beginning than its ending. In Luke's mind, Jesus isn't just the Messiah of Israel. Jesus is now the

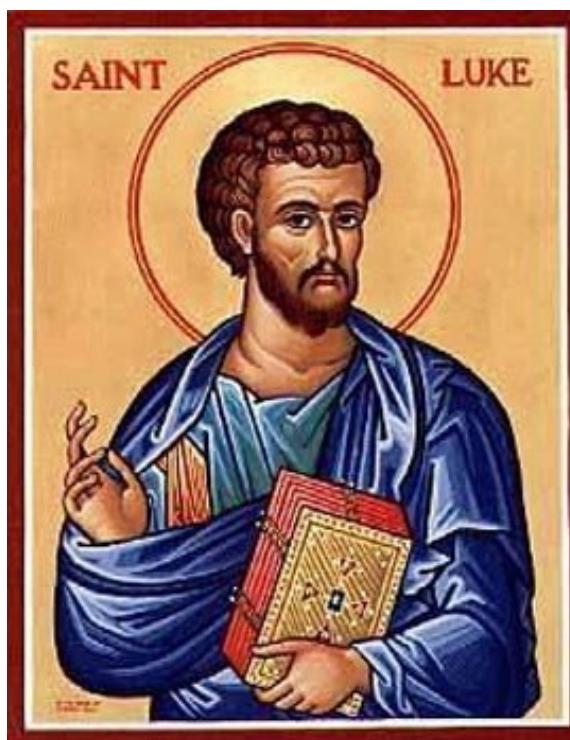
Lord of history and the Saviour of the entire world. It is after the resurrection, when all the dust had settled, that Luke looked to the Church as the body of Christ alive through the power of the Holy Spirit active in the world.

**And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. (Luke 24:49)**

The Holy Spirit is the great driving force. The power of the Holy Spirit enables us to continue on in our ministry. It enables us to plant that mustard seed that will, in God's time, bear fruit. It is, after all, the role of a good Apostle to plant that seed.

In the Gospel of St. Luke we learn that there is a great opportunity for rebirth and the promise of a glorious future. All of this is granted to us with the help of God the Father,

“IT IS AFTER THE RESURRECTION, WHEN ALL THE DUST HAD SETTLED, THAT LUKE LOOKED TO THE CHURCH AS THE BODY OF CHRIST ALIVE THROUGH THE POWER OF THE HOLY SPIRIT ACTIVE IN THE WORLD.”



## Fr. Charles Warner: *St. Luke the Evangelist*

the Son and Holy Spirit. And we are all to be witnesses to these things given to us by the Lord of history and the God of all people's salvation.

**But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.** (2 Timothy 4:5)

And as we continue to work hard in our particular vineyards, we are also to take note of the words of St. Paul in his letter to St. Timothy, when he implores believers to stay alert, watch the ways of the world and be prepared to respond.

I think it's important to recognize that the writer of this Epistle knows that there are afflictions awaiting us in our ministry and that there is a price to pay for our responding to a less than favourable world. According to St. Paul we are expected to endure and keep on working in our ministry.

I like the way he uses the phrase "*make full proof of thy ministry.*" It is the evangelist's way of saying if you talk the talk you must walk the walk. In essence, our ministry is identified by the scars that we possess. St. Paul is explaining to us that if you truly desire to do the work of an evangelist then this is the way to carry out your ministry fully.

**I have fought a good fight, I have finished my course, I have kept the faith:** (2 Timothy 4.7a)

I would imagine that for many of us at this point in our ministry, be it lay or ordained, we can look back and see the long journey and articulate quite well what it has taken to get to this point. Many of us can reflect and come to the conclusion that we've done the best we can under very difficult circumstances. Could we have done better? Possibly, but things are what they are. And like the Apostles, we can be comforted by the knowledge that we "*have fought a good fight.*"

As for the future, I certainly hope that the course is not yet finished and our race continues. I believe that our beloved "Affirmation of St. Louis" is our way of keeping on with it. After all, this founding document for continuing Anglicans is all about those who "*have kept the faith*" and is designed for those who wish to continue to keep the faith.

**Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.** (2 Timothy 4.8a)

We must not look to our particular missions as something which will reap great rewards in this lifetime. Our reward will be on another day. And because we have fought the good fight, stayed the course and kept the faith, our reward will be as St.

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### *Fr. Charles Warner: St. Luke the Evangelist*

Paul wonderfully puts it, “*the crown of righteousness*”. Now I don't exactly know what this will look like, but I know it's for all who have shared in the good news of Jesus Christ. What a glorious day that will be.

**And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.**  
 (Luke 24:50-53)

“AND WERE  
CONTINUALLY IN  
THE TEMPLE,  
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BLESSING GOD.  
AMEN  
  
(LUKE 24. 53)

### *Bonnie's Reflections: Fear*



MRS BONNIE IVEY

At nine P.M. I go to feed the horse. The dog jumps into the car, anticipating snuffing around outside in the dark while I am in the barn. On the road a few hundred yards from the barn stands an unusually large male bear. The dog bristles, barking loudly in alarm. I drive right up to the door. Leaving the headlights on, the engine running, I grasp the dog's collar, swiftly dragging her into the barn with me lest she run to provoke the bear.

Sometimes fear is useful. It can keep us out of trouble. It may however keep us from doing what needs to be done.

We hear the news of our fellow-Christians being persecuted. We see terrorist videos. Wrangling happens from top levels of governments down to people arguing in a coffee shop. Do we get involved? Will we be entangled in a war?

C.S. Lewis wrote “On living in an Atomic Age” in 1948. The world had seen the unprecedented devastation of the atom bomb, and the popular mind was filled with fear of atomic war. Lewis restores perspective by pointing out the terrors that previous generations endured: Viking raids, plagues that decimated whole cities. He speaks of “many unpleasant ways to die” in the present, such as cancer or accidents.

## *Bonnie's Reflections: Fear*

We have only one advantage over our forebears, and that is anesthetic. But we must not let fear paralyze us. "If we must be annihilated by an atomic bomb," says Lewis, "let that bomb when it comes find us doing sensible, human things: praying, working, teaching, reading..."

**"Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord."** Someone once complained that this prayer was irrelevant. "I don't have any enemies!" he said. Perhaps now, like so many, he can remember just what he was doing when the news reported high jacked planes crashing into the Twin Towers. We have human enemies. As Lewis said about post-Hiroshima fear, "We have been waked from a pretty dream, and now we can begin to talk about reality."

We have spiritual enemies as well. Lewis wrote about that too in "The Screwtape Letters". He portrays a senior devil, Screwtape, who is coaching his nephew Wormwood, a junior tempter. Wormwood's "patient" is a young man living at the beginning of World War II. How to keep him out of the hands of "The Enemy", that is, God? By tempting him to be cowardly?

Screwtape writes "In peace we can make many of them ignore good and evil entirely... The undisguisable issue of cowardice or courage awakes thousands of men from moral stupor. This, indeed, is probably one of His motives for creating a dangerous world – a world in which moral issues really come to the point. He sees as well as you do that courage is not simply one of the virtues, but the form of every virtue at the testing point...the point of highest reality. A chastity, or honesty, or mercy, which yields to danger will be chaste or honest or merciful only on conditions. Even Pilate was merciful till it became risky."

A young woman from Asia, having undergone persecution, declares it has done her people good. She prays for the North American church. "I pray that you, too, will be persecuted, so that you may become stronger."

**"Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders, through the name of your holy servant, Jesus."**



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*SYNOD: October 21-23*

*Please pray for the Archbishop and our delegates as they travel to and from Synod and also throughout the Synod. Reports will follow.*

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"WE HAVE BEEN  
WAKED FROM A  
PRETTY DREAM,  
AND NOW WE  
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TALK ABOUT  
REALITY."

### *G. A. Studdert Kennedy: DEATH*

IF DEATH be just a last long sleep,  
Then death were good, men say ;  
Yet say it knowing naught of sleep  
Save light at dawn of day.

For sleep's a blank—a nothingness,  
A thing we cannot know ;  
We can but taste the streams of life  
That from its fountain flow.

When day puts off her gorgeous robes,  
And darkness veils our sight,  
Lest we should see her beauty laid  
Upon the couch of night,

We crave for sleep because we hold  
A memory of morn,  
The rush of life renewed, that with  
The birth of day is born.

So weary souls that crave for death,  
As sweet and dreamless sleep,  
As night when men may cease to war,  
And women cease to weep,  
Are longing still for life—more life,  
Their souls not yet sufficed,  
Cry out for God's eternal streams ;  
They crave not death—but Christ.

"THAT I MAY  
RECEIVE THY

HEALING."

This poem *Death* is from the collection entitled *The Unutterable Beauty* by the Rev. G.A. Studdert Kennedy who was a chaplain during the war of 1914-18. He was also known as "Woodbine Willie.."



### *Fr. Robert's Remarks*

tection of body and soul, that I may receive thy healing: Who livest and reignest with God the Father in the unity of the Holy Ghost God, throughout all ages, world without end.

"[T]hat I may receive thy healing." This is much to be desired!

The section of the Prayer Book entitled "Ministry to the Sick" (pp 576-591) is well worth perusing from time to time.). The emphasis on healing not only of the body, as important as that is, but also of the mind and spirit is to be noted. The connection of the Ministry to the Sick with the Sacrament of Reconciliation (i.e., Confession and Absolution-p581.) is notable and attention is drawn to this in the first of the readings of the Holy Gospel for the Communion of the Sick (p. 586)—that from St. James.

How often does our pride keep us from the healing God wants us to have even though it is a healing that regardless of anything else will bring us closer to God and closer to each other.

"Come unto me all that labour and are heavy laden, and I will refresh you." (*Matt 11.28 & BCP (Canada) 1962 p. 77.*)

I have heard it said many times that God loves us unconditionally; He loves us ex-



## Fr. Robert's Remarks

actly as we are. It was an most important moment in my life when I came to understand another saying: God loves you just as you are; but, He loves you far too much to leave you like that.

In a variety of lectures on Ancient Faith Radio, Fr. Thomas Hopko has quoted his late father-in-law, Fr. Alexander Schmemann. One of the quotes was: "Spirituality consists in how you deal with what you've been dealt."

"In the midst of life." Being in the midst of writing this column, I found rather interesting two blog postings that I read this morning—both by an ACC priest in France., Fr. Anthony Chawick. Fr. Anthony blogs at <http://sarumuse.wordpress.com>. One written yesterday was a reflection on a spell that he had had very early that morning—on a card that he had been dealt.

Fr. Anthony wrote:

... One moment we are here – and gone the next.

*A subitanea et improvisa morte, libera nos, Domine.*

As I collapsed, I turned my thoughts to God, but there was little to say. If this was to be my moment, no amount of prayers or last-minute fix-its will change anything. God is not mocked. He knows the secrets of our hearts. But, I recovered once I got back to bed. I'll probably go and get a good siesta on finishing this posting, since I still feel quite wobbly and weak.

These are warnings to bring us to apply ourselves unto wisdom, to see what is most essential in life and what furthers our relationship of both filial respect and love with Christ. I ask you to pray for me, as I pray for all those who read this blog who suffer from poor health and pain.

He reminds us of the petition in the Litany of the Saints: *A subitanea et improvisa morte, libera nos, Domine*—From sudden and unprovided death, deliver us, O Lord. This petition has its parallels in our Prayer Book Litany (p. 31) where we pray that we would be delivered i.a., "from sudden death" and, a bit later , that we would be delivered "in all times of tribulation; in all times of adversity, in the hour of death, and in the day of judgement." (This morning Fr. Anthony follows up with a lengthy posting on Original Sin.)

From the very beginning, The Litany places us in the presence of God. One of the most popular words in the media these days is "victim". People are victims of all sorts of things and this is unquestionably true. But, equally, it is nothing new.

Our old Litany forces us to take note of the fact that we offend and that our forefathers did too. The Decalogue (10 Commandments) reminds us of the same multi-generational impact. The Litany places our petition in the presence of God and in the context of the redemption.

"SPIRITUALITY  
CONSISTS IN  
HOW YOU DEAL  
WITH WHAT  
YOU'VE BEEN  
DEALT."

### *Fr. Robert's Remarks*

In our 1962 Canadian Prayer Book there is the section which has the title *The Ministry to the Sick..* Fr. Anthony's blog post reminds me of the old title of our old Canadian BCP of 1918/22 book *The Visitation of the Sick.* (It is a service worth reviewing.) In one of the prayers near the beginning of the service it was prayed that God would "extend thy accustomed goodness to this thy servant who is grieved with sickness." The prayer ends with the supplication of God that the sick person would be given grace "so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting."

Illness can be seen to be a visitation of God. Some who have experienced personal illness as "visitation" have recognised that "it was the only way God could get my attention."

As the prayer reminds us, there comes a time—sooner or later—there is no longer going to be a physical healing.

It is as the Preacher says and popularised in the Pete Seeger song of the late 1950s *Turn, turn, turn:*

To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; .... Ecclesiastes 3:2-3a

There are several deaths this year that have affected me closely . I spoke of my father in an earlier issue of this newsletter. Later in the year his brother who was 15 years younger died suddenly and unexpectedly. Fr. Benedict Groeschel, CFR, a priest for whom I have had great respect for many years, died so appropriately on the Vigil of St. Francis neither suddenly nor unexpectedly. Just this morning we heard that a young man who had attended the Christian School that three of our grandchildren attend, was killed in a motor vehicle accident. His younger brother is in class with our 10 year old granddaughter. Death surrounds us. None of us is unaffected by death. They will all be missed

Death creates problems for us. We seem to lose people whom we have loved. People die whom we have not forgiven; and we live with the fact that people die who have not forgiven us. So we are back to Fr. Alexander's comment: "Spirituality consists in how you deal with what you've been dealt." Throughout the year we commemorate the various Saints—today it happens that we commemorate the Blessed Virgin Mary under the title of Our Lady of Walsingham—a very Anglican commemoration. Just this week we also commemorate the saintly King Edward the Confessor who died in 1066, Bishops Latimer & Ridley from 1555, Queen Etheldreda (Audrey) the seventh century Abbess of Whitby, and, finally for this week, St. Luke. What amazing relatives we have as Christians and, as Bishop Kallistos Ware, from whom we shall hear again in a moment, quoted Fr. Makary as

"SO TO TAKE  
THY VISITATION,  
THAT AFTER  
THIS PAINFUL  
LIFE ENDED, HE  
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## Fr. Robert's Remarks

saying, "We are all alive in Him, for in Him there is no death."

Early November brings us to a couple of feasts which touch on our final healing.—All Saints' Day and All Souls' Day.

Since, as we pray in the Eucharist, "we remember before thee, O Lord, all thy servants departed this life..." and we make claim that we are "rejoicing in their fellowship" we are, at the least, claiming some sort of current relationship with the departed, it would seem not unreasonable to consider that we are praying for the dead.

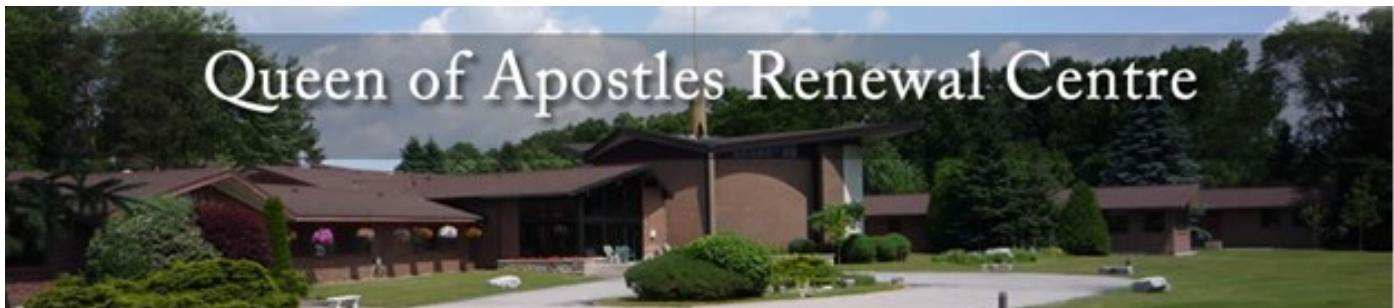
Recently I have been rereading the book *The Inner Kingdom* by Bishop Kallistos Ware the noted Orthodox spokesman and writer. One of the papers in the book was entitled "*Go Joyfully*": *The Mystery of Death and Resurrection*.

Bishop Kallistos asks,

"What is the doctrinal basis for this constantly repeated prayer for the dead? How can it be theologically justified? To this the answer is extremely straightforward. The basis is our solidarity in mutual love. We pray for the dead because we love them. The Anglican Archbishop of Canterbury William Temple calls such prayer the "ministry of love," and he states in words that any Orthodox Christian would be happy to make his own: "We do not pray for them because God will otherwise neglect them. We pray for them because we know that God loves and cares for them, and we claim the privilege of uniting our love for them with God's." In the words of another Anglican, Dr. E.B. Pusey, to refuse to pray for the dead is "so cold a thought...so contrary to love" that it must needs, on that ground alone, be false.

No further explanation or defense of prayer for the departed is necessary or, indeed, possible. Such prayer is simply the spontaneous expression of our love for each other. Here on earth we pray for others; should we not continue to pray for them after our death? Have they ceased to exist, that we should cease to make intercession for them? Whether alive or dead, we are all members of the same family; and so, whether alive or dead, we intercede for each other. In

"WE ARE ALL  
ALIVE IN HIM,  
FOR IN HIM  
THERE IS NO  
DEATH."  
FR. MAKARY



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EUNTES IN MUNDUM UNIVERSUM  
GO YE INTO ALL THE WORLD

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St. Columba of Iona,  
Halfmoon Bay  
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### From the Parishes

the risen Christ there is no separation between the dead and the living; in Fr. Makary's words, "We are all alive in Him, for in Him there is no death." Physical death cannot sever the bonds of mutual love and mutual prayer that unite us all to one another in a single Body."

It is worth emphasizing again that "Physical death cannot sever the bonds of mutual love and mutual prayer that unite us all to one another in a single Body."

Our chosen motto for Synod this year to which I draw your attention in closing is from Romans 5. "The love of God is shed abroad in our hearts..." Love is our way of life.



### Prayer Chain

Requests for prayer may be sent by email to the TACC District Office at:

**Prayer@traditionalanglican.ca**

Please put "Prayer Request" in the subject line.

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Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
Maple Ridge, BC

*Please make a note on the front of the cheque that the funds are for the Africa Appeal.. Tax receipts will be issued*

Contact Info:

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