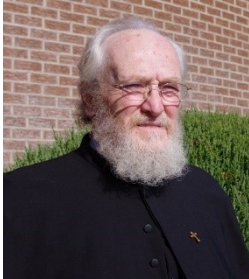


# THE TRADITIONAL ANGLICAN NEWS

JULY 15, 2019

VOLUME 7, ISSUE 7

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings; the Lord be with you!

I trust that you are having a good summer.

### **Travels:**

Last month, just after the June Newsletter was released, Joyce and I—Barley came along, too—had the pleasure of travelling to Thunder Bay to visit the Parish of Holy Trinity and St. Jude, to participate in their Sunday worship on Trinity Sunday, to witness the baptism of a young child, and to visit over tea and coffee following. The cake in honour of Thomas' baptism was a work of art.

It had been a quite a while since we had been there. There are a few photos of the church and the baptism in the *From the Parishes* section on page 13.

Conveniently, as the round trip was 2540 kilometres (1578 miles) and, as Chapleau is an hour or so short of being the halfway point, we were able to stop in Chapleau for a ser-

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## *Fr. Charles Warner: The Liberation of the Apostle Peter or St. Peter's Chains (August 1)*



FR. CHARLES WARNER

### The Collect

*O God, who didst cause thy holy Apostle Saint Peter to be loosed from his chains and to depart unhurt: loose, we beseech thee, the chains of our sins; and mercifully preserve us from all things that may hurt us; through Jesus Christ, thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.*

### Acts of the Apostles: Chapter Twelve

Each year, on August 1<sup>st</sup>, we read from St. Luke's 12<sup>th</sup> chapter of the Acts of the Apostles. It is in these sacred readings that we learn about the liberation of the Apostle Peter. Over the centuries this story has been the fodder for many theological debates and has been the inspiration of many artistic endeavours. This event has been deemed so important to the Church that it celebrates a special Feast day in its commemoration. It is the celebration of God's giving upon his



## *Fr. Charles Warner: The Liberation of the Apostle Peter or St. Peter's Chains (August 1)*

people the miraculous deliverance of St. Peter from imprisonment.

### The Narrative

In the narrative we learn about Herod Agrippa, a son of Aristobulus, who was favoured by the Roman Emperor Claudius. Herod ruled over Judaea as a king. In order to keep this Roman Province politically stable and to win favour with the local population he attempted to do whatever it took to be loved. One of his methods of appeasement was to persecute Christians, especially those who courageously proclaimed the Gospel of Jesus Christ. The Apostles were obvious targets. Herod used the usual heavy-handed methods of a dictator. For example, he captured and beheaded James the great, brother of St. John, which gave many in Judaea a great deal of satisfaction.



To make the local population even happier, Herod ordered the capture of St. Peter with the intention of killing him. Indeed Peter was taken prisoner, chained and locked inside a tiny dungeon cell. The room was quite narrow and guarded to the point where he could not escape. As well, St. Peter's execution was ordered to happen just before the upcoming Easter festival.

The rather small Christian community was naturally in deep distress. They understood that there was no outside human power that could save St. Peter. They prayed day and night that God would prevent the killing of their shepherd. And fortunately God heard their prayers and delivered St. Peter. It was a miracle!

The night before St. Peter was about to be executed, God sent an angel to set him free. Even though the Apostle was weighed down by his chains, he still managed to sleep peacefully while being guarded by the soldiers. All of a sudden, with the assistance of the Angel, the dungeon cell lit up brightly and St. Peter heard the Angel order him to *"Arise quickly. Gird thyself; put on thy sandals and cloak and follow me."* The chains fell from his body onto the ground. St. Peter must have thought that he was dreaming. Luckily for him, however, he was alert enough to follow the Angel's instructions.

In his escape St. Peter passed the first and then the second watches without attracting any attention; finally reaching the gate that led him into the street. Even the gate opened without the aid of any human hands. As soon as the Apostle was on the street and visibly free, the Angel vanished into thin air.

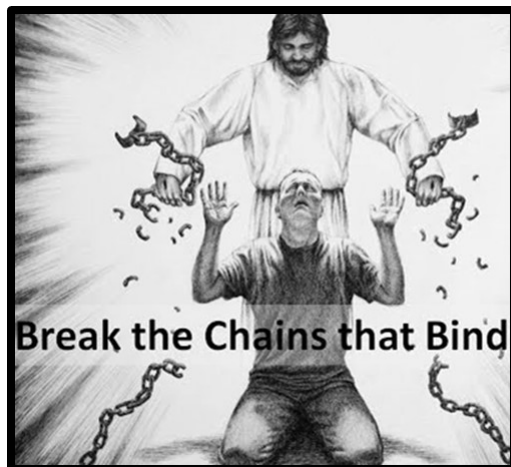
It was at this point that St. Peter realized that his deliverance was not a dream and that his escape had actually happened. He was liberated! He was free! It was at that moment also that the Apostle gave praise and thanks to God for this miracle, proclaiming: *"Now I know truly that the Lord has sent his Angel and delivered me out of the hands of Herod, and from all the expectation of the people of Judaea."*

## *Fr. Charles Warner: The Liberation of the Apostle Peter or St. Peter's Chains (August 1)*

St. Peter immediately went to the house of Mary, the mother of John Mark, where many of the faithful gathered in prayer. When he knocked at the door, a servant, named Rhode, came, and asked who was there. She recognized that it was the voice of the Apostle Peter. She was surprised but joyful when she opened the door and saw that it was indeed him. Rhode ran back to the others to give the great news. They thought she was mistaken finding it very hard to believe that Peter could have ever escaped prison.

Everyone came to the door and were amazed that it was indeed their beloved shepherd safe and free. They were beside themselves with absolute joy after having been so full of grief. St. Peter quieted them and told the story of his imprisonment and escape. When he finished they all gave thanks for the divine intervention. A great lesson was learned for this young Christian community. They learned to trust in the future as well as in the heavenly Love, Power, and Mercy of God.

According to early Church Father, St. John Chrysostom, the actual physical chains which held St. Peter down to the ground were later obtained by the Christian community and given a place of honour. This was considered such a miraculous event that the chains were held in very high esteem. St. Augustine also noted that the iron from the chains was more precious than gold and that *"If the shadow of St. Peter possessed a healing virtue, how much greater power must the chains of his sufferings have derived from him."*



### Freeing ourselves from the Chains that bind us

What we take away from the story of St. Peter's chains is that we find the Apostle, an innocent man, persecuted and imprisoned. He's literally held down in a confined cell. As a matter of fact he is sentenced to die. One of the big lessons we learn is that even someone who is as faithful a servant as St. Peter must face the reality of his impending death. However, St. Peter was not really surprised with his imprisonment nor his upcoming execution. It did not disturb him. It did quite the opposite. The question is why.

The answer I believe is that the Apostle placed his complete trust in God. His captivity bothered him so little that he slept peacefully in chains. This is our lesson. St. Peter's experience instructs us how to conduct ourselves during our own tribulations. The trick for Peter, and for us, is that we submit ourselves in good conscience to the Divine Will of God.

In this way we have the ability to rest easy as St. Peter did. We can remain

## *Fr. Charles Warner: The Liberation of the Apostle Peter or St. Peter's Chains (August 1)*

calm and placid without being fazed by an oppressive environment which can sometimes surround us. If we endeavour to keep our own sense of justice in an unfriendly world then our minds will become joyful and serene. It is through this faith, the faith that St. Peter so perfectly demonstrated, that the freedom to unloose the chains that bind us will manifest itself.

In our Gospel readings we learn that St. Peter was at the end of his rope as it were. But God delivered him through this miracle. Scriptures tell us that we are not alone when we are at the end of our rope. The Almighty is with us when darkness and despair fall upon us. It is at this moment of Grace that His power and mercy becomes evident. So my dear brothers and sisters, never give up and never give way to that sense of hopelessness even in times of grief and sorrow. Trust in God. As St. Chrysostom reminds us, *"If it has reached its height, hope most; for it is then that God shows most clearly his might."*



"SCRIPTURES TELL  
US THAT WE ARE  
NOT ALONE WHEN  
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## *Bonnie's Reflections: A Person With A Future*



MRS. BONNIE IVEY

A priest arrived to give the last rites to a dying man. As he set out the prayer book and vessels, a nurse interrupted him. "There's no point in that," she told him. "He's been in a coma for days and doesn't even know you're here." Nevertheless, the priest began his ministration. The nurse watched, frowning. The unconscious man in the bed lay immobile. But at the words "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness..." he began to say the prayer along with the priest.

What is consciousness? It is not yet defined. Neuroscientist Axel Cleeremans, of the University Libre de Bruxelles in Belgium, wonders whether the answer will come in his lifetime. He admits the question keeps him awake nights.

What might God be doing with an apparently unresponsive person in a hospital bed? Is there a dialogue, a process, happening unseen? What if the dialogue is interrupted by euthanasia?

Many believe that an individual's will is sovereign. "I do not want pain; I do not want my loved ones to suffer on my behalf. I do not want to be alone, dependent, humiliated. I will choose my day of death." That choice may be made because the sufferer receives inadequate care from medicine, family, or society. The church may have failed him. Thus, technology tempts us to snatch control away from our enemy, Death.

Professor Theo Boer, medical ethicist, researches and teaches about "assisted dying" especially in Europe where it was first legalized. He reports that 70% of doctors receive pressure to arrange euthanasia, both from family members concerned for the patient, and from patients concerned about their family. Euthanasia rates have tripled in six years. Professor Boer worries,



## *Bonnie's Reflections: A Person With A Future*

because some now argue a child of 10 should be allowed to choose to die. “Nobody is making a serious effort to treat this as a problem,” he says. “This is a road that has no visible end.” Doctors who arrange euthanasia describe their personal stress level as “8 out of 10.”

What is death? It is not yet defined. Different countries have different standards of detection. Is it loss of function of the brain stem, or of the whole brain?

Some people want to donate their organs when they die, hoping to benefit others. But organs are best harvested before lack of blood flow causes cells to die. Presently, we see families struggling to decide when to take Mother off life support. Shall we eventually accept death by transplant surgery? A living patient goes into the operating room, and a number of insulated containers come out? Will we make euthanasia a resource industry?

These dark and troubling issues are growing out of the secularization of society. If God, the soul, and life after death have been swept out of our thinking, we will believe we do not have to answer to anyone for our personal choice about our life's end. But people do not own their lives, nor their bodies, “... those vast and perilous estates, pulsing with the energy that made the worlds, in which they find themselves without their consent, and from which they are ejected at the pleasure of Another!” (C.S. Lewis)

“Do you not know that your bodies are temples of the Holy Spirit; **who is in you**, whom you have received from God?” asks St. Paul. “You are not your own; you were bought at a price,” the crucifixion and resurrection of Jesus, who has defeated death on our behalf. (1 Cor. 6:19-20)

The secular world has “celebrations of life” at the death of loved ones. Secularists may vaguely hope that the departed “is in a better place.” But without faith in the eternal life bought for us by Jesus, the bereaved are left with little to cling to. The deceased is gone. He or she may be remembered and spoken of by two or three generations, but eventually is only of interest to historians. Shall Dad's donated heart live on in another person? That extension of “Dad's life” will be short. The recipient too will someday die.

Only when we acknowledge God's part in bringing our beloved lost ones into existence; in sustaining their lives, and receiving their spirits at death, can we “celebrate” those lives fully. **For a Christian who dies is a person with a future.** We are offered a new heaven and a new earth. He has prepared a place for us.

Life may beat us up. Tragedy may strike. Our bodies fail us. St. Paul, writing to the Christians of Corinth, says that God will raise us as he raised Jesus. “Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all... What is seen is temporary, but what is unseen is eternal.” (2 Cor. 4:16-18)

We must remember that Paul endured health troubles, had great responsibilities, but no permanent home. Everywhere, he worked to pay his own way while preaching. He had been publicly beaten three times and hounded out of towns. He once was stoned and left for dead. His nephew thwarted a conspiracy to murder him. Shipwrecked, he spent a day and a night clinging to floating wreckage. Sly rivals were spreading false doctrine to undermine his work. He would be imprisoned for years and finally executed. He followed his master Jesus in suffering. The servant is not greater than the master. Paul kept his eyes on the prize: eternal life.



## *Fr. Arthur Stanton: Transfigured*



FR. ARTHUR STANTON

*For the Feast of the Transfiguration, August 6, this sermon of Fr. Stanton's is taken from the book Father Stanton's Last Sermons At S. Alban's Holborn.*

"THAT IS OUR  
 MOUNTAIN, AND  
 THERE UPON THAT  
 MOUNTAIN ONE  
 DAY IN THE WEEK—  
 IF YOU KNOW HOW  
 TO HEAR MASS—  
 YOU WILL SEE THE  
 MASTER  
 TRANSFIGURED  
 BEFORE YOU. "

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them."—S. Matt. xvii. 1-2.

"AFTER six days" at once seems to be a notification of time familiar to us: "After six days" God rested from His work which He had made. Do not miss the incident of time—there is poetry in it. "After six days" Jesus taketh them up into an high mountain apart and is transfigured before them. S. Luke says "eight days," but it is only another computation of time. It is the same reckoning, including the first and last days of the Octave.

Does it suggest anything to you? As this is the Feast of the Transfiguration, does this wording suggest anything to you? "After six days," what comes? The seventh, when we are supposed to come to Mass, as you have this morning, and see the Lord Jesus Christ transfigured before you. We do not go to Mount Tabor, we go to Calvary. That is our mountain, and there upon that mountain one day in the week—if you know how to hear Mass—you will see the Master transfigured before you. The *Gloria*, which should come at the beginning of the Mass, is the Nativity; the Epistle, what was said of Him in the Old Covenant; the Gospel, what was told of Him in His life; the Consecration, the Passion; the Elevation, Christ elevated on the Cross; Communion, His burial in the hearts of all that love Him and believe in Him; and the Pax, the blessing—He lifted up His hands and blessed them, and was taken up into heaven. And so as you kneel down before the Altar, if you know how to come to Mass, to hear the service of the tryst of Christ, He is transfigured before you, and the steps upon which the Altar is placed become Calvary. The apostle says: "Jesus Christ hath been evidently set forth, crucified among you." Week after week, "after six days," don't forget. "After six days," Jesus took the three up into the mountain apart and was transfigured before them.

And who are the three? Peter, James and John. The others did not attain unto the three. What think you about this sort, of trinity? There is a trinity of the same kind in the Old Testament, Abraham, Isaac and Jacob. There is the trinity in the New Testament: Peter, James and John. Is it by election or selection that He takes these three with Him up into the mountain? Both. They were chosen before the foundations of the world were laid. He had the whole world, and out of the whole world He chose twelve, and out of the twelve He chose three, and out of the three He chose one, "The Disciple whom Jesus loved." Jesus taketh Peter, James and John with Him into the high mountain apart and is transfigured before them. You catch the meaning and the music of the Gospel, do

## *Fr. Arthur Stanton: Transfigured*

you not? And as you sit here before the Altar, you might ask yourself this question: Am I—am I chosen? Has the Lord chosen me before the foundations of the earth were laid? How am I to know? What is your sign? What will you tell me to see, supposing I search within the secrets of my own heart to know whether I am one of the three, or *the* one Jesus loves at this moment? Am I chosen? And the best answer I can give you is this: have you chosen Him? If you are chosen of God, God is chosen of you, and if you say these words: “O God, Thou art *my* God,” it means that He is yours and you are His, and, if so, you must be, every one of you, you must be *the* Disciple that Jesus loves. May He take you up into the mountain apart this morning; may you see Him transfigured before you.

Where was it? On Tabor—Tabor the great rounded mountain. It is like the very arch of heaven, splendid in its form and position; near to that neighbourhood where the Lord Jesus Christ lived amid all the circumstances of humiliation. Can any good thing come out of Galilee, think you? Is not this the carpenter's son? and his brethren, are they not known to us? What about the man who came from Galilee? What about the carpenter's Son? Come now? There in the midst of the mountain He is transfigured before you.

Brethren, if you love the Saviour, love the hillcountry--be hill-men. Calvary is the hill we love; Tabor is the hill we think of to-day. Look up to the hills from whence cometh your help; our help is in the name of the Lord Who hath made heaven and earth. The vision of the transfiguration shall be in your heart, and its light shall be in your eye.

"Thou wilt not leave us in the dust:  
Thou madest man, he knows not why;  
He thinks he was not made to die;  
And Thou hast made him: Thou art just."

*(In Memoriam).*

To the hills, men, to the hills! Look up to the hills from whence cometh your help.

“And He was transfigured before them.” The light of the Son, He Who “made darkness his secret place; His pavilion round about Him with dark water.” [Ps. xviii. 11.] “Clouds and darkness are round about Him: righteousness and judgment are the habitation of His seat,” [Ps. xcvi. 2.] and here He is clad in a cloud of light, and the Master is transfigured. They saw Him; they could never forget Him. They remembered how they saw Him on the mount. And if you have ever seen the Master to be what He is, All in all to you, the Infinite Saviour, you will not forget it, you will carry it with you wherever you go. He is my Saviour, my Master and my God!

No wonder Moses and Elias appeared, Moses representing the old Covenant and Elias



## *Fr. Arthur Stanton: Transfigured*

the greatest of all the Prophets. God's saints are never dead people. They tell us that we worship dead saints! I should be sorry to worship a dead saint. God's saints and God's men are never dead. Moses appeared, and Elias, and talked to them. It was right that before Him Who is the centre of all the Covenants, with whom all testaments are made, that they should come out of the past, and be there, and speak.

And what do you think they spoke about? The deace that He should accomplish at Jerusalem. The subject of all prophecy—His Passion. Moses could have told you about the exodus out of Egypt, but what was the exodus out of Egypt compared with the deace He should accomplish out of Jerusalem—His exodus out of the city, out of the world that He had made? What was that exodus to this? They spoke about the great-

est of all subjects, the death and Passion of our Lord and Saviour, Jesus Christ. That is the subject of all subjects. That is why in the Gospel, in the beautiful gospel of salvation, so many chapters, and such a large portion of the Gospel, is given up to the detailed account of the deace which He should accomplish at Jerusalem.

And then came the voice “to Him from the excellent glory.” “This is my beloved Son in whom I am well pleased.” You notice the expression: “My beloved Son.” Is the Master your beloved? Could you say of the Saviour “My Beloved is mine, and I am His”? [Solomon's Song ii. 16] It is a beautiful expression, “my beloved Saviour,” but the force of it lies here, that you and I accept the Lord Jesus Christ and His work for us, His Atonement, at the hands of God the Father. On the hill of the transfiguration the Eternal Father says: “Here is my beloved Son, hear ye Him.” We do not accept Jesus

Christ as All in all to us because of what we think of that which He said or did, or because our opinion of Him is this or that, we accept Him because God gives Him to us. The Eternal Father says: “This is my beloved Son, in whom I am well pleased.” Then we know Him from God the Father to be our Saviour, and the Holy Spirit within the heart teaches us what God says is true from everlasting to everlasting. He is the Alpha and the Omega, the First and the Last, the beginning and the end, Heaven's darling, earth's Saviour.

To-day on the feast of the Transfiguration of our Lord, get in touch with God, and let Him know that His beloved Son is your Saviour, and no other.

No wonder the men were confused; no wonder they said: “Let us make three Tabernacles; one for Thee, and one for Moses, and one for Elias,” not knowing what they said. His glory was overpowering. The Lord bid them not to fear; and then they that were with Him vanished. Moses, where has he gone? Gone back



INTERIOR, ST. ALBAN'S, HOLBORN





## *Fr. Arthur Stanton: Transfigured*

into the past. Elias, where has he gone? Gone back into the past. And they are left alone-yes, alone with "Jesus only." And when you say your prayers at Mass, you forget, if you like, the congregation, forget everything, and when you hear the bell ring, be quite alone in the midst of the congregation, with "Jesus only." That is the way to renew your strength, that is the way to strengthen your heart, that is the way to let the blood go to the very tips of your fingers' ends, that you may hold up hands to God red with the blood of His creation renewed by redemption: "Jesus only."

And then last of all, dear brethren, come down from the mount. You have got to get down. We cannot always be in high places, we cannot always be in ecstasy, we cannot always have the heart and mind lifted into the high mountain with the Master. We have got to come down, and it is a come down. I hope it will be a come down. You must come down from the mount, but you must bring some of the hill air with you. What is the good of going to the mountains if you do not bring back some of the air with you? What is the good of going to the seaside if you do not hear the roar of the ocean when you come back to London, or see some of the beautiful lights lying on its bosom? What is the good of going to the country if you do not hear the murmur of the trees, and bring it back? And when you have been with the Lord Jesus on the mount you must take something of the mount back with you to the home. The men knew that the disciples had been with Jesus. There was something about them, the secret of happiness, a sort of kindliness, a longing to be kind to every one, that they took away with them. They knew they had been with Jesus. You cannot help it, there is something, you need not put it on, there is something, if you love Him and are with Him, that I should like you to bring down from the mount having been at Mass. Some have told me: "I have come to S. Alban's in August and have gone away, and I have felt happy after it. I shall not forget it." No, do not forget it, because if you come down from the mount, there is sure to be a row at the bottom. You go back into the world and it won't be very long before there is a row going on. The old thing; maybe some one is possessed with the devil. There is sure to be a row! You have got to come down. We have got to come down. Yes, we have to go away, into the six days again, but we take the sweetness of the transfiguration with us! I have seen the Master. I saw Him; He was altogether lovely.

"O'er gulfs profound I saw Him move towards me,  
And tenderly, 'Ah! why so long!' He cried,  
'From my embrace thou hidest?' Near and yet  
More near He came, and bright and yet more bright  
Out flashed the lustre of His eyes. I caught  
The flame, and in that flame shall burn forever."

[Translated from Silvio Pellico's *Dio Amore*.]



"WE CANNOT  
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IS A COME DOWN. "

## *Fr. Robert's Remarks*



SWANS ON LAKE SUPERIOR

vice for St. Mary's parish, spend the night, and continue on the next day to our final destination. Bonnie Ivey was kind enough to host us on our return as well. With this column are a few photos along the way.

### **Newsletter Distribution:**

In February this year, we experienced a serious problem with the newsletter distribution.

With the exception of a very few copies distributed by Canada Post, the newsletter was being distributed as an attachment to an email. This seemed to be working well for us and then—all of a sudden—it wasn't.

As a solution, we started using MailChimp a known distributor—that is, known in the internet industry as a reliable distributor—which means that the various email companies like Bell, Shaw, Telus, Gmail, etc—recognize and accept the messages instead of rejecting them.

Gratefully, MailChimp appears to be working well for us and, at the distribution volume at which we are operating, the financial cost to us is nothing.



AN EARLY MORNING VIEW FROM OUR CABIN AT CHIPPEWA PARK CAMPGROUND IN THUNDER BAY LOOKING OUT TOWARD LAKE SUPERIOR

For anyone who is not subscribed for the newsletter but would like to be there are a couple of simple options for getting on the free subscription list. One of them is to follow this link <https://traditionalanglican.ca/news/news.htm> which will take you to the "News" section of the TACC website. Near the top, in large print is the word "Subscribe"; click on that and leave your name and email address; hit <Subscribe>. And you're done. Alternatively, you may simply send me an email requesting to be put on the subscription list.

### **Bible Reading and The Fathers**

Recently I came across reference to a webpage that has several translations of the Bible including the Authorised Version. For use on a desktop computer, it can be found at <https://catenabible.com>

There have been some positive reviews of the app which is also available as an app from the Google Store and probably elsewhere for use on phones and tablets.

Simply to click on a verse is to bring up on the screen commentary from Church Fathers and also from some later commentators as well.

## *Fr. Robert's Remarks*

### **Bible Reading, Bible Study, and Prayer**

Having read Fr. Arthur Stanton's sermon *Transfiguration* (see page 6 in this issue), I was reminded of a conversation of many years ago.

The conversation was centred on the subject of Jesus and Cleopas and his companion on the road to Emmaus as recorded in Luke 24: 13-35. You remember the story of the two companions walking the 11 kilometres to from Jerusalem to Emmaus after Jesus' Resurrection. Jesus met them in the way and "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." They arrived at Emmaus and—the unknown to them—Jesus was invited to join them for the night. At dinner, Jesus "took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him.; and he vanished out of their sight"

After they had gone back to Jerusalem and talked with the eleven and those that were with them, they heard how "The Lord is risen indeed, and hath appeared unto Simon." Cleopas and his companion spoke and "they told what things were done in the way, and how he was known of them in the breaking of bread."

A comment was made wondering why more people today do not seem to have a profound experience of meeting and seeing Jesus in the Blessed Sacrament.

A thoughtful, senior priest in the conversation injected the insight that many people and even congregations do not read the Bible well; they do not study the Bible well; and they do not necessarily do either in the context of prayer..



OVERLOOKING LAKE SUPERIOR FROM A HIGHWAY LOOKOUT



KAKABEKA FALLS



## *The Church Mouse: Let the Children Come*

Small creatures (like me, a mouse) sometimes get shooed away by big people. They tell children things like, “Go play somewhere else. Grownups are talking.” It seems as though grownup things are more important than anything kids can say or do.

When Jesus was teaching his disciples about the kingdom of Heaven, they sometimes were not paying enough attention to what he said. He was not talking about a kingdom on Earth, with a castle and a throne, and a king and soldiers. He was talking about listening to God our heavenly father, letting him be our king, and living in a way that pleases him. After this life we will still be part of his kingdom, in Heaven forever. But the disciples somehow thought the kingdom of God would mean BIG IMPORTANT JOBS FOR BIG IMPORTANT PEOPLE. Each of them wanted to be big and important. Sometimes they argued about who should be the biggest.

As they were all sitting around one day in Simon Peter’s house, the disciples asked Jesus who would be most important in the kingdom of heaven. Jesus went and called a little boy (maybe Simon Peter’s own child?) and led him into the middle of the room. He told the men, “Truly, *unless you change* and become like little children, you will never enter the kingdom of heaven”

How could grownup men become like little children, and why would it please Jesus?

Most children want to learn; they want to know. So they ask a lot of questions and are happy to get answers. They want to do the right thing. They like to help others. They don’t pretend that they know everything and can do everything themselves. They are willing to ask for help. They like to be given things.

Children are happy to be small. They are happy just being with Jesus. Big people must not forget how to be like them.



"I AM NOT REALLY BIG AND IMPORTANT."



YOUNG BROWN TRASHERS AWAITING LUNCH—PERHAPS A BIT IMPATIENTLY

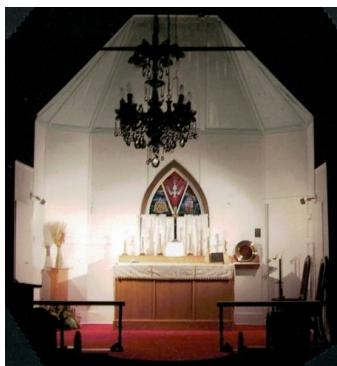


## *From the Parishes*

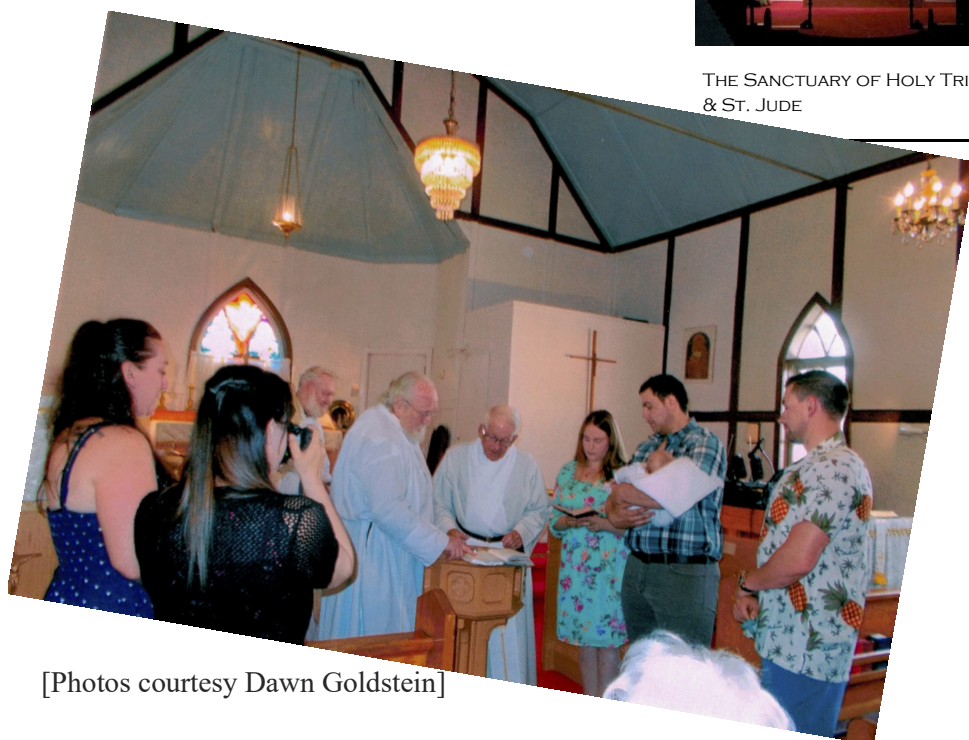
### **Parish of the Holy Trinity & St. Jude, Thunder Bay, ON**

On Trinity Sunday, June 16th, the Vicar General, Fr. Robert and Joyce Mansfield had the pleasure of paying a visit to the Parish of Holy Trinity & St. Jude in Thunder Bay, ON.

During the service, Fr. Frank Moore baptized his great grandson Thomas Cecil Douglas Viscount, the infant son of Travis and Jennifer Viscount



THE SANCTUARY OF HOLY TRINITY  
& ST. JUDE

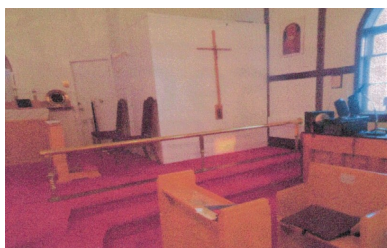


[Photos courtesy Dawn Goldstein]

Below, from a recent bulletin are a couple of pictures taken in the Church of Holy Trinity & St. Jude on Ascension evening, May 30<sup>th</sup>.



THIS PHOTO WAS TAKEN AT 7:48 P.M.  
ON THURSDAY, 30TH MAY, ASCENSION  
DAY THE SUN IS SHINING THROUGH THE  
NEW WINDOW IN THE CHOIR LOFT AND  
BATHING THE LECTERN BIBLE IN LIGHT



THE TIME IS NOW 8:04 P.M. AND THE  
SUNBEAM, STILL SHINING THROUGH  
THE CHOIR LIFT WINDOW, HAS  
MOVED FROM THE BIBLE TO THE  
FOOT OF THE CROSS.



## TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office  
136 William St.  
Parry Sound, ON  
P2A 1W2

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
&  
We're on the web at

TRADITIONALANGLICAN.CA



*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, Pakistan, India, Australia, New Zealand, & the Philippines.*

*The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.*

*The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization #84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.*

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Pitt Meadows, BC  
604-551-4660

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

### *Fr. Robert's Remarks*

*(Continued from page 11)*

The disciples on the road to Emmaus were steeped in the Bible and they had just come out of a lengthy Bible study taught by Jesus. They recognized Jesus.

Just a thought

Until next month, God Bless!



A FOX AT THE ROAD SIDE EN ROUTE FROM CHAPLEAU TO THUNDER BAY.

### Newsletters 4 U

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### The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
Maple Ridge, BC V2X 2N9

*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:

**Fr. David Marriott**  
[drm274@hotmail.com](mailto:drm274@hotmail.com)  
409-15210 Guildford Dr.  
Surrey BC V3R 0X7