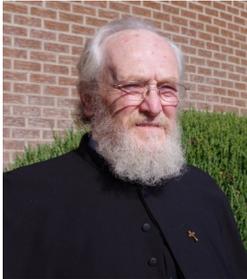


THE TRADITIONAL ANGLICAN NEWS

SEPTEMBER 15, 2015

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

“It was early morning, when I was seven years old, that I saw the angels. I am as sure of it now as I was then. . . .The Angels have a stupendous reality. Their activity among us has become to me a vital, positive reality.” So wrote Mother Alexandra in her book *The Holy Angels* which was published in 1981.

In the Preface to her book, Mother Alexandra wrote,

“Angels are of the faith, as stated in the Symbol of Faith, ‘Maker ... of all things visible and *invisible*.’ The Holy Scriptures abound with

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Fr. Byron Woolcock: The Gospel



FR. BYRON
WOOLCOCK, TDC

The Gospel

To the west of our home lies the village of Warsaw, where are located a series of small caves. When I again began some reading about “The Gospel”, I remembered why I had never, years ago, followed our children in their cave explorations! As my Gospel topic had long been chosen I could neither “back out nor turn around”! Clearly I had forgotten the old battles; “Did St. Paul get Jesus Right?” or “Are there two Gospels, one of the Kingdom and the other of the Cross”? As is so often, an old book (or two!) held the solution. “The word ‘Gospel’ in the New Testament is applied exclusively to the announcement of certain events (*author's emphases throughout*) occurring at a particular time in the history of the world. These are the Incarnation, Birth, Baptism, Ministry, Miracles, Betrayal, Condemnation, Death, Burial and Resurrection of Jesus”. (Church Doctrine, Bible Truth, M.F. Sadler) I have emphasized some on that list not because they are any more, or less, integral to The Gospel but because I have come to realize that in my own parish ministry of teaching and preaching I did not always realize the fullest (comprehensive) Biblical meanings of these Gospel events. The Gospel of Mark begins, rightly, with “The beginning of the Gospel of Jesus Christ, the Son of God” (Mk. 1:1). The other three Gospels, with some differences, also speak of the events listed above.

In various of his books, Bishop N.T. Wright seeks to emphasize aspects of the Gospel which have been “forgotten”. His “How God Became King” is one book I could have used in my efforts of parish teaching! The basic thesis Bp. Wright takes, I believe, is that the Messianic and Kingdom hopes of God’s People Israel have been fulfilled in Jesus, but not always properly accentuated in the Church. He points out that the many “Kingdom proclaiming” Acts, Teachings, Parables and Signs of Jesus are not, for example even brought specifically into the Creeds of the Church. (In both Apostles and Nicene we seem to pass immediately from Christ’s birth to his death and resurrection!). Our limited human language often needs clarification. I for one

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Fr. Byron Woolcock: The Gospel

didn't teach often enough that the "Whose kingdom shall have no end" does not mean it has not yet had a very real beginning! We know the Creeds were, partially, "born of necessity" in the life of God's Church. Bishop Wright, thankfully, does not want to rewrite the Creeds! However, I believe, his suggestion that we "festoon" the Creed (as we often do the Lord's Prayer) with ideas illuminating more fully and Biblically these articles of faith is essential. Again, I believe this is a more than useful exercise and for those "soaked in Prayer Book Life and Worship" an opportunity also for further growth in the Gospel. His suggestions are on pages 264-273 of "How God Became King". For example, the first article of the Nicene Creed, belief in God, Father and Creator is "festooned" prayerfully by (such as) Genesis 1, Ps. 19:1, Is. 40:26, Ps. 96:5..., (and on) and the "Abba Fatherly call" in Exod. 4:22-23. Although I commend his books and (mainly) agree with his thesis, I am glad we "grew up with our Prayer Book in hand!" The subtitle of Wright's book is "The Forgotten Story of the Gospels" which I would prefix with "not quite"! Yet another Bishop, with whom I feel a little more at home, best summarizes "Gospel of Kingdom and Cross" beautifully: "In fulfilment not only of particular passages in the Old Testament, but of the whole Passion which the Old Testament contains, Christ's death was the act of divine power which broke the forces of evil and set up God's Kingdom amongst men". (pg. 18, *The Gospel and the Catholic Church*, Archbishop Michael Ramsay). This glorious "dove-tailing fact" is rejoicingly expressed in hymn 386, "The Lord is King", based on Ps. 97:1.

"THE GREAT
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FORTH THE
GOSPEL OF HER
LORD. ..."
M.F. SADLER

The wonderful nearness and availability of Christ's Kingdom was well pointed out by Mrs. Bonnie Ivy in our August issue of TAN. My father used to say that when we reach our hands across the communion rail we reach "into the fullness of God's Kingdom". We know (as in Rom. 8, etc.) the Holy Eucharist is "fully Gospel". It is the pre-figuring of the freedom of all creation in the fullness of the Kingdom for which we pray in the Lord's Prayer. Hopefully without too serious a "chapter hopping" our thought travels to Rev. 21 which speaks not simply of "saved people going up" but also of the Holy City coming down, fulfilling another Kingdom hymn's promise, "Jesus who died shall be satisfied, And earth and heaven be one". (#600, *This Is My Father's World*.)

The Gospel In The Prayer Book:

As you well know, the subtitle above is a majestic and clear response to Sadler's challenge; "The great work of the Church of Christ is to set forth the Gospel of her Lord. If he has committed His truth to our keeping, it is for us to see that we retain that truth in its fullness, and transmit it unimpaired." (*Church Doctrine, Bible Truth*) Probably you also thought of the Solemn Declaration, pg. viii in our own Prayer Book.

At the beginning we noted what the Gospel is and, to further clarify and re-enforce this, the words of Mr. Harry Blamires are applicable. "Christianity is so much more than a moral code, a recipe for virtue, a system of comfortable idealistic thoughts. It is a

Fr. Byron Woolcock: The Gospel

religion of acts and facts. Its God is not an abstraction, but a Person with a right arm and a voice. Its God has moved among us". (The Christian Mind, pg. 111)

In his "Church Doctrine, Biblical Truth", Prebendary Sadler next asks that "how" of the Gospel Proclamation (in words I originally had hoped would be the full theme of this article!) "What provision does the Church make that this Gospel of the Kingdom should be set before her children in the form it always appears in Scripture? What means does she employ that it should have the same prominent place in her system which it undoubtedly occupies in the Bible"? Before answering this question I would be remiss in not mentioning "The Gospel" in 1Cor. 15 (Epistle for Trinity 11). No, this is not "Paul's (contrasting) Gospel". St. Paul, we remember, stands historically on this side of the Cross and Resurrection. Certainly, as a "Messianic Jew", he knew Kingdom and Cross together. In 1 Cor. 15:1-4 he lists the death, burial and resurrection as "the Gospel". I like to see that in the lovely light of the "completion" of Ephes. 1:10, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him...". Gospel events initiate triumph over darkness, the reign of Christ and beginning of New Kingdom Creation. What might those facts mean for our words and deeds even now? As I am a Catholic (and therefore Sacramental) Christian, Priest and Franciscan, I know nothing, of good in Christ, spoken or done, can ever be lost in the service of the Kingdom. As we well know Citizenship in God's Kingdom changes everything in a person's life, including the ways we engage our culture.

Of course our subtitle answers M.F. Sadler's question. Each day Anglican Catholics recall with joy the proclamation, absorption and strength of the Good News. The "Gospel in the Prayer Book" is first found in the Church Year, from Advent to Pentecost. It is in the Daily Offices, their Psalms, Collects, Readings and Canticles, and the Litany where we also plead God's deliverance by the mighty acts of the Gospel (pg 31, BCP). The daily and weekly Creeds profess our faith in God and his creative, redemptive and sanctifying acts. If there may be another or better way for Christians to set forth The Gospel, both in "private" and "public" Prayer, in a fuller and clearer and more Scriptural way, I do not know of it. Certainly we who hold the Prayer Book a precious timeless treasure know that even more expression of the Gospel Way is found in other parts of our Book. As our own planet and moon circle the sun, from which they derive all light and life, so the Prayer Book Offices and Readings, Prayer, Psalms and Litanies, etc. circle the Holy Eucharist. (The Eucharist gives eternal meaning to all prayer, as it does to our Life and Hope.)

Here a summary quote from our good Archbishop more than suffices; "The Prayer Book tradition...provides an anchor, and objective interpretive lens, and a prayerful setting for traditional and orthodox interpretation of Scripture. In other Christian bodies the sacraments have been loosed from Scripture and its constant fertilizing influence.

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HARRY BLAMIRE

Fr. Byron Woolcock: The Gospel

Scripture is neglected and the jewel of the Eucharist is pried loose from its golden setting in a round of offices centered on the systematic reading of Psalms and Scripture. But, for Anglican Catholics, the sacraments are truly Scripture so prayed and read and presented as to be a large part of the very sacramental forms through which God pours forth his grace into our hearts.”

Notes:

1. The closing quote is from our Archbishop Mark’s clear, prophetic (and more polite than I would have been!) sermon (on The Great Tradition) at Forward in Faith/N. America, Evensong, July 15, 2015.

2. Many other references to The Gospel are found. (e.g.) In both St. Peter’s and St. Paul’s sermons (Acts 2:14-36 and Acts 13:17-41) the call to repentance (and baptism) predicated on the Gospel facts.

3. I am not in either portion of the crowd who believe the Reformation either a “total disaster” or a “total blessing”! Thus the base of our Prayer Book, and other ancient liturgies both East and West also proclaim Gospel.

4. In Fr. Palmer’s lovely hymn “Sing of Mary” (#807) we are reminded the Rosary also sets forth, in Petition, Intercession, and Praise, the “Joyful, Luminous, Sorrowful and Glorious” mysteries of The Gospel. Thus the Rosary can be a powerful, comforting and strengthening witness, “ever near at hand”.

5. Because some of our Christian Brothers and Sisters have mistaken our essential response to the Gospel as being The Gospel itself, I would add here the following facts.

I love the short “Gospel based Invitation” in Rom. 10:9, “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” Again, the (essential) daily response in repentance, love and obedience to the Gospel, although totally Scriptural, is not the Gospel.

May Christ’s Peace be with you all and may he prosper you as you “proclaim the Gospel of His Kingdom among the nations.” “You may be the only Gospel your neighbour ever reads.” (St. Francis)

Fr. Byron, TDC



YOU MAY BE THE
ONLY GOSPEL
YOUR NEIGHBOUR
EVER READS.”
(ST. FRANCIS)

Bonnie's Reflections: Coming Home Again



MRS. BONNIE IVEY

There are many people today who believe in some form of moral relativism, that is, the idea that there is no universal right or wrong, that “I decide whether something is wrong for me.” This might be exciting for college students debating in a common room, but in practical terms friction results if I park my car in the company president’s private parking spot. We Christians believe that all human societies observe some kind of moral code, and ourselves try to practice what we have learned from Scripture, tradition and reason. Rather than believe that societies make up rules simply as a way to avoid friction, we believe that every human tribe bears a moral compass, built into us all by God our maker. There may be differences in details, but “right” and “wrong” mean something to all societies.

What about war? Is it right to be “over there”, wherever that may be? Is it right to be a peacekeeper but wrong to be a combatant? Right to shoot a child if she might have a weapon? Wrong to hold one’s fire if the result is loss of the lives of other? There are too many suicides among military personnel, emergency workers and others who must make split-second decisions. A new type of inner wound is being recognized: “**Moral Injury**”. This may exist with Post-Traumatic Stress Disorder, but is different. PTSD is characterized by fear, flashbacks, continual frightening thoughts, and nightmares. Moral Injury is a heavy sense of guilt about one’s actions — or inaction.

People suffering from this injury find it hard to accept praise for their service. The role of hero is very bitter to one who second-guesses past actions or decisions. Such people say they have violated their own sense of right and wrong. “I am not *me* anymore”. “I feel guilty if I feel good.” “I started thinking God hates me.”

Dr. Jonathan Shay has written about moral injury in military and emergency workers. He was first to name it, and found his patients suffering from desperate situations in their past in three ways. One third have PTSD, characterized by fear caused by a life-threatening or otherwise traumatic event. Another third are haunted by loss, whether of physical health or death of colleagues. The other third he finds with moral injury, those who suffered a betrayal of good faith, of their sense of right and wrong. These ones, he says, are most at risk for self-harm. They are most isolated from other people, and may turn to drugs or reckless behavior, if not suicide. **Some believe they are beyond forgiveness.**

One of his patients, a Catholic, had been told by a superior officer “We don’t need those prisoners.” Interpreting this as an order to kill the unarmed prisoners, he goaded his reluctant men into shooting them all. He was distraught that he had commanded his soldiers to commit this sin. Dr. Shay told him that his distress showed that “Your soul is

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Bonnie's Reflections: Coming Home Again

still alive within you.” He spoke to him about the need for repentance, confession, and absolution.

Others as well have approached moral injury as a spiritual problem. Brite Divinity School, of Ft. Worth, Texas, has a Soul Repair Centre. Here they help sufferers with moral injury seek and accept forgiveness. A vital part of their program is helping people to “come home again”, that is, to renew their relationship with God and community.

Right and wrong are real. So is guilt. But there is forgiveness. Do we as Christians reflect the welcome that Jesus offers to the fallen? Can we say with certainty that we would not make the wrong choice under pressure? Peter the disciple did, and denied his Lord three times. Then, on that shore at sunrise, Jesus does not refer to this wrong action. **Three times he asks, “Peter, do you love me?” and he gives Peter his new orders, showing his forgiveness, acceptance and trust.**

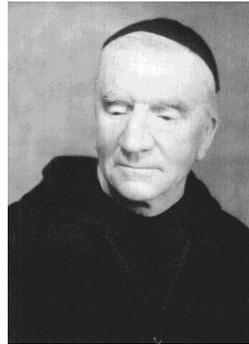
“Feed my lambs. Take care of my sheep. Feed my sheep.” Peter is home again, part of the church. (John 21: 11-18)



Fr. Andrew SDC: Three Meditations

HARVEST THANKSGIVING

‘One soweth, and another reapeth’—S. JOHN iv. 37



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

A HARVEST thanksgiving, rightly considered, is a very profound and wonderful thing. As we look at the trophies from the field, the beautiful banners of autumn, the exquisite purple grapes, what are they made of? They are made of matter and water by Mind. We can see the matter and the water, but Whose is the mind that lifted them to the wonder of the grape or the autumn leaf? The grape cannot make itself. Atoms cannot stand up of themselves and group themselves into grapes. Whose is the mind that makes the grape? Who ‘lights the evening star’?

We believe that behind this life of ours is a Supreme Intelligence which has moulded and fashioned things, lifting them to use and purpose and beauty, and that that Mind clothed Himself with our human flesh and expressed Himself through a human nature. We believe that in the Blessed Sacrament the Mind which fashions the grape makes that bread and wine to be the mystery of His Body and Blood. He, the very centre and essence of our being, sows Himself amongst us, that He may reap His own harvest, the harvest of saints, of people who can live

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lives that are worthy of such a Creator. He wants a better beauty than the beauty of the grapes, a fairer fragrance than that of the flowers. He wants to do in the human sphere the beautiful things He does in those lower spheres of His creation. He wants a harvest of men and women after His own likeness, as they are created in His own image, feeding upon Himself, and letting Him do His own hidden work as He communicates Himself to them.

THE FRUIT OF THE SPIRIT : I

'The fruit of the Spirit is love, joy.'—Galatians v. 22

THE perfect fruit of the Spirit of God is the Incarnation of our Lord, and we may consider S. Paul's words in the light of that revelation.

When we think of the great God entering the universe which He created, how wonderful is the ritual of the stable and the straw! The fruit of the Spirit is manifest in the love of Jesus lying in the manger. As we think of Him going through life, He did not draw clever people to Himself by argument or have a great organization. The fruit of the Spirit is shown in love, this perfect love which appeals to love, and those who love Love come to Love; they are simple folk, very stupid some of them, but they gather round Him as He passes on His way from the manger to the shop and along the roads of Galilee, till at last He climbs the lonely hill—the fruit of the Spirit shown in love all the while.

The second fruit of the Spirit, says S. Paul, is joy. We speak of our Lord Jesus Christ as the Man of Sorrows, and He Himself spoke of having nowhere to lay His head, and then, without the slightest sense of incongruity, He said, 'Come unto Me, all ye that labour and are heavy-laden, and I will give you rest.' No one has ever suggested that He was saying something far-fetched and extravagant, or disputed His power to give rest. Again, on the night of His betrayal He prayed for His apostles that they might have His joy. How could He speak of joy, He Who was going out to betrayal and torture? Because His joy is the joy of the Spirit, and the joy of the Spirit is the very spirit of joy.

THE FRUIT OF THE SPIRIT : II

'The fruit of the Spirit is ... peace.'—Galatians. v.22

THE third 'fruit of the Spirit' of which S. Paul speaks in his letter to the Galatians is peace. The fruit of the Spirit is a threefold peace.

First, peace in oneself, as one has surrendered to the highest thing one knows, the peace of a perfect integrity. Our Lord could not be bribed or frightened

“THE FRUIT
OF THE
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LOVE, ...”

Fr. Andrew SDC: Three Meditations

into taking some lesser way than the way of complete holiness, so that He knew a perfect peace in Himself. Secondly, there is peace in our relation to God. We can always have peace, because the whole revelation of God is that He is always ready to forgive the very moment that we come to Him. If we have done wrong and want to start again, we can, here and now. We can be quite sure that the wish to do the new right thing is His own gift, His own hand held out to us, His own prevenient grace. Thirdly, we can have peace in our relations to other people, because people cannot stop our loving them. People laid traps for our Lord and plotted against Him, but nothing lessened His love for them. When they were actually hammering nails into His hands and feet, He was still praying for them. There is the supreme flowering of the Spirit in the peace of that prayer.

We may know great agony in our body, great agony in our mind, and yet thereby make perfect the joy of the spirit. If we yield ourselves to the inflow of the Spirit of God, the Incarnation reveals to us that the fruit of that Spirit will be love, joy, and peace.

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Fr. Robert's Remarks

them: they are mentioned over 230 times. Our liturgy and prayers include them in the most solemn moments. ... Yet generally speaking the faithful know little about them. They ignore them, or what is sadder still, they disbelieve in the reality of the holy angels, thus, in so doing, they miss the vital comfort and joy of sensing their presence, and fail to participate in the Angelic Liturgy which eternally praises the Lord God”

Once again, we are approaching the Feast of St. Michael and All Angels on September 29th followed by that of the Holy Guardian Angels on October 2nd and that of St. Raphael later in the month on the 24th. It seems worthwhile spending a little time thinking about the Holy Angels.

We can look at our own Prayer Book and see the Holy Angels in the *Te Deum*, and the *Benedicite, omnia opera* where we daily join with them in worship. Among other places we find the Holy Angels at the Eucharist and at Compline.

We praise thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting
To thee all Angels cry aloud, the Heavens and all the Powers therein.
To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Hosts
Heaven and earth are full of thy glory.

Fr. Robert's Remarks

In *Benedicite, omnia opera*:

O ye angels of the Lord: / praise him, and magnify him for ever.

I think that I cannot really remember a time when I did not have some degree of devotion to the Holy Angels and was not grateful for their ministry. One of the very helpful prayers in the Prayer Book is at Compline—

Visit, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. *Amen.*

I have no idea how often I have prayed this prayer nor how many times I have offered it to others for their own use.

Similarly, I have found the Compline hymn *Before the ending of the day* to be particularly meaningful. That the Holy Angels are God's instruments of our protection, I have no doubt.

In a little book – *Wonders and Signs: The Miracles of Jesus* Pope St. John Paul II wrote, "If we accept the gospel account of Jesus' miracles—and there is no reason not to accept it other than prejudice against the supernatural—one cannot doubt a unique logic which links together all those "signs" and demonstrates their derivation from God's salvific economy. They serve to reveal his love for us—that merciful love which overcomes evil with good—as is shown by the very presence and action of Jesus Christ in the world". (*Wonders and Signs: The Miracles of Jesus*; John Paul II; ISBN: 0-8198-8238-0 Daughters of St. Paul, 1990)

I have the notion that a similar sort of statement could be made about the Holy Angels.

Mother Alexandra whose quote I used at the beginning of this column was born in January 1909 and was known earlier in her life as Princess Ileana of Romania, the youngest daughter of King Ferdinand and Queen Marie of Romania. She was a great granddaughter of Queen Victoria of England and of Czar Alexander II of Russia. Later in life she became an Orthodox nun and served as the founding Superior of the Monastery of the Transfiguration in Ellwood City, PA where she died in 1991.

Mother Alexandra's book, *The Holy Angels*, mentioned above is a wonderful read. (<http://www.amazon.com/Holy-Angels-Mother-Alexandra/dp/0932506100>; Life & Life Publishing Co.) While not a new book, it can still be found fairly easily. This book is broken neatly into three parts or Books: Book One: Angels in Old Testament Times; Book Two: Angels in the New Testament; and Book Three: The Angels in the Christian Church. Book Three includes the writings of the Fathers of the Church, Liturgy, art, etc. The Epilogue and frontal materials are worth the read as well.



MOTHER ALEXANDRA
(PRINCESS ILEANA)
1909-1991

Fr. Robert's Remarks

Mother Alexandra concludes with the words of the Liturgy,

Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy
Glory; Glory be to thee, O Lord Most High. Amen.

Another helpful book to which I have returned over the years is *The Angels and Their Mission* by the brilliant and pastoral Cardinal Jean Daniélou, SJ. (<http://www.amazon.com/The-Angels-Their-Mission-According/dp/0870610562>)

This book was translated for publication in English in 1957. In his Introduction, Fr. Daniélou explained his reason for writing the book. He wrote:

“To devote an entire book to the subject of angels might seem at first glance unwarranted. But the question is not without its practical value. There is a passage in the Encyclical *Humani Generis* which expresses concern over the fact that many people today deny the personal character of the celestial spirits. And indeed there are two chief errors concerning this subject. The first comes from the rationalists who group angels and demons together as personifications of psychological realities and who would like to see in them a mythical interpretation of data to which psychoanalysts would furnish the key. Others, justifiably reacting against these tendencies, show a lively interest in the invisible world; but they seek to penetrate it by means of Spiritism or theosophy, and, by their attempts, they stray from the one single way of access which is given to us, Jesus Christ.

That is why it will not be inopportune to speak of the angels.”

Fr. Daniélou describes what he is doing in his book: “The perspective we have adopted—the role of the angels in the economy of salvation—forced us to follow a historical order.” He allows that it might have had more appeal had he jumped in with the angels described in the Gospels. “But”, says he, “we would not fully understand the joyous hymns with which they greet the comings of Christ unless we had first shared in their patience during the advent of their waiting.”

In ten chapters, Daniélou discusses The Angels and the Law, The Angels and the World Religions, The Angels of the Nativity, The Angels of the Ascension, and The Angels of the Church, The Angels of and the Sacraments; The Guardian Angel, The Angels and the Spiritual Life, The Angels of Death, and The Angels of the Second Coming.

Throughout the book there is a wonderful interweaving of Scripture and the Fathers of the Church.

Holy Michael Archangel, defend us in the day of battle. Be our



CARDINAL
JEAN DANIÉLOU, SJ

Fr. Robert's Remarks

safeguard against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. *Amen.*

On page 294, our Prayer Book reminds us that our God who does all things well has "ordained and constituted the services Angels and men in a wonderful order." In the same prayer we pray that we may be helped and defended.

ELECTIONS

Across the country, we are currently in a period of electioneering—78 days, the longest campaign since 1872.

While I have nothing to say about any particular party or candidate, I might venture the comment that as we move closer to the election itself, perhaps we need to pray for our country and its governance. As well as the prayers just above—Holy Michael Archangel—in which we ask for protection—and the Collect for St. Michael and All Angels in which we ask for help and defence, there are several prayers in the Prayer Book section beginning on page 37—*Prayers and Thanksgivings upon several occasions* which might be suitable.

PERHAPS WE
NEED TO
PRAY FOR
OUR
COUNTRY
AND ITS
GOVERNANCE

#24 For the Prime Minister of Canada and the Premiers of the Provinces.....	49
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THANKSGIVING

In a few weeks—October 12, the second Monday in October we shall be celebrating our National Thanksgiving Day.

Our Thanksgiving Day has moved around somewhat. It was celebrated in late October or early November for some years. Officially, it was established in 1879 as a national holiday and fixed to November 6th. Practically, it was celebrated on the first Monday. This worked well until the end of World War I and the Armistice Day was commemorated on the same day. In 1931 the two were separated and Armistice Day was assigned to November 11th.

On January 31, 1957, due to the fact that it often fell in the same week as Remembrance Day, November 11th, Thanksgiving Day was moved to the second Monday of October. The proclamation was that there be "a day of general thanksgiving to almighty God for the bountiful harvest with which Canada has been blessed."

There are a number of prayers in the Prayer Book appropriate to the theme of

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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.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization

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St. Matthew the Apostle
Ottawa, ON
613-829-7271

St. Athanasius
Belleville/Roslin, ON
613-477-3098

The Resurrection
Walkerville (Windsor), ON
519-255-1703

St. John's
Parry Sound, ON
705-746-9720

Mission of the Ascension
Waterloo, ON
705-746-9720

Holy Trinity & St. Jude
Thunder Bay, ON
807-622-3931

St. Mary's
Chapleau, ON
705-864-0909

St. Bride of Kildare
Pitt Meadows, BC
604-551-4660

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

Fr. Robert's Remarks

Thanksgiving—notably the beautiful collect for Thanksgiving Day on page 307. This same collect is expanded by a couple of additional phrases and lines and placed in the *Family Prayers* on page 736—the last page of the Prayer Book.

There are a couple of thanksgiving prayers in the *Form of Thanksgiving for the Blessings of the Harvest* (pp 617 –621). Of significance, are some examples of praying thankfully even when the harvest has failed.

I would mention that a helpful index for the 1962 Canadian Prayer Book was developed by Br. Nicholas Lawrence, TDC. For your interest and consideration, an electronic copy of this index will be sent out with this newsletter.

Until next month,

God Bless!



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.

Requests may be left at 705-746-7378

Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

Newsletter@TraditionalAnglican.ca

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.

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