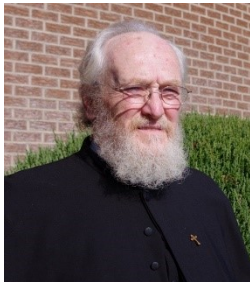


THE TRADITIONAL ANGLICAN NEWS

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

Today (15/06/17) is the Feast of Corpus Christi, a celebration of and a thanksgiving for the gift of the Holy Eucharist.

Many of our Anglican forebears have written eloquently on the subject of the Holy Eucharist. Right away, I think of the 20th century writer Fr. Eric Mascall, OSG and his book *Corpus Christi*, the late 19th-early 20th century writer, Dr. Darwell Stone and his monumental book *A History of the Doctrine of the Holy Eucharist*, and the vicar of Hursley, Fr. John Keble who wrote *On Eucharistical Adoration*.

(Continued on page 10)

Fr. David Marriott, SSC: A Sermon for Trinity Sunday



FR. DAVID MARRIOTT, SSC

Trinity Sunday is when we celebrate the Gift of the threefold majesty of God the Father, God the Son and God the Holy Ghost. It is a feast day, which effectively sets the Christian faith apart from all the other major religions on earth, as it is where we recognize that God is a Trinity, to be worshipped in Unity, and the Unity in Trinity. The creed of St. Athanasius tells us: 'The Father is made of none, not created, nor begotten. The Son is of the Father alone not made, nor created, but begotten. The Holy Ghost is of the Father and the Son: not made, nor created, nor begotten, but proceeding.'

Note that Our Lord, Jesus Christ is indeed a prophet to other faiths: notably the Jews recognize that He had a great and significant impact on the practices of the Jewish faith at that time: we see how Nicodemus, himself a Pharisee and 'ruler of the Jews', came to consult with and learn from Jesus, and later, Nicodemus it was who interceded for Jesus when the Pharisees sent officers to arrest Him, saying, in John 8.51, "Does our law judge a man without giving him a hearing, and learning what he does?'. He received a frosty reply: 'Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee'.

Islam has a range of beliefs, from the most fundamental Wahhabi, through to the far more secular and moderate faith we see in such countries as Turkey or Indonesia, from the prohibition on women leaving a house alone, without a male relative, and certainly not unveiled, to where women have much the same lifestyle as that enjoyed by Christian women: but to all these diverse groups, Jesus Christ is a major prophet, and indeed, Mary, His Mother, and Joseph are also held in very high esteem. But they see Him as a prophet, and they miss the essential and vital message, that He is indeed the Son of God.

The essential message that they do not understand is the message of the Trinity: the very centre of our faith, and, to be fair to

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	3
<i>Fr. Charles Warner</i>	4
Celebrating the 40 th Anniversary	
<i>The Rev. Vernon Staley:</i>	7
The Christian Way	
<i>St. Bernard of Clairvaux:</i>	9
On Loving God	
<i>From the Parishes & the District</i>	13

(Continued on page 2)

Fr. David Marriott, SSC: A Sermon for Trinity Sunday

all these others, perhaps the most difficult concept to grasp: the misunderstanding being the cause of heresy even within the body of Christian believers to this day. We have seen bishops of the church deny the Virgin birth of Our Lord, deny the truth of the Resurrection, deny the happenings of Whitsunday, Pentecost, when the Holy Spirit descended like as of fire, resting upon each of them, and was received by the disciples in that upper room in Galilee.

It is really very simple, these are the false prophets of whom Jesus warned all of us: they claim to speak in His Name, but they are false, they are not true, they are not Christian, any more than the believer in Islam who regards Jesus Christ as a prophet can claim to be Christian.

So what are we to do when we meet these beliefs, in someone we know, someone we do business with, someone we come to call friend?



Look at what Our Lord did, when Nicodemus came to consult. Because there we can see His example and message to us: He has already given to the apostles, and thereby to all of us, His great commission (S Mark 16) ‘Go ye in to all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.’

And what did Jesus do? He told Nicodemus that ‘Except a man be born again, He cannot see the kingdom of God.’ And then He went on to teach Nicodemus the Good News of the Baptism of water and of the spirit, which can then bring the gifts of salvation to each and every one who believes, who has welcomed the power of the Holy Spirit into their souls, just as the disciples in that upper room in Galilee.

So, you see, those folk who ask you if you have been born again are really on the right track: you know when you meet someone and they ask you, ‘Brother, have you been born again?’: and, as Anglican Catholics, you stand there a bit embarrassed and are not really sure what to say in answer to them.

Well, here is the answer: ‘Yes!’ You might want to add: ‘Thanks be to God’, and then you might want to add more: ‘Have you been born again?’

I say that they are on the right track, if sometimes a bit overbearing, because they are not afraid to ask the question which Our Lord tells us we should ask: so that if we meet someone of a different faith, be they Muslim, Wiccan, Jewish, Hindu, we can be quite confident of ourselves if we ask whether they know what we believe, and why. I recall telling a devout Jewish man that he might not realize that we have a prayer in our prayer book calling for the conversion of the Jews. He nearly fell off his seat.

Then I explained why the prayer was there: it is very simply that we know we have found the Messiah, the source of all goodness, and we would love for all those still seeking, to know this wonderful Good News, and to be able to share it with them. In fact, that prayer used to read for all Jews, Turks, infidels and heretics, thus covering all those who have not received this wonderful Gift of the Trinity, Trinity in Unity, and Unity in Trinity, God the Father God the Son and God the Holy Spirit.



Bonnie's Reflections: TAKEN UP

MRS. BONNIE IVEY

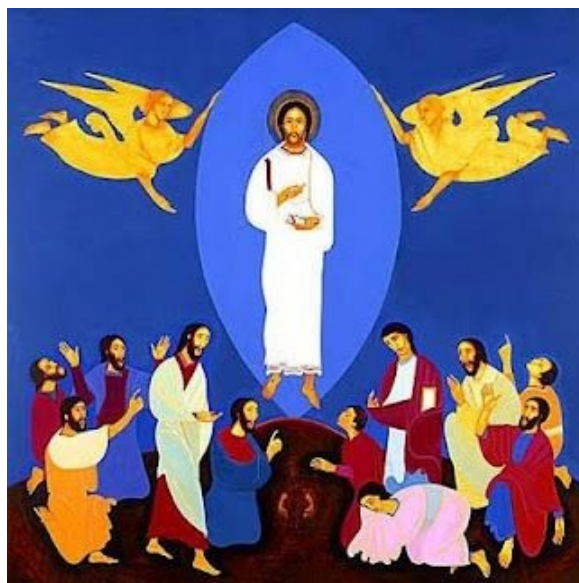
He appeared in the flesh,
was vindicated by the Spirit,
was seen by angels,
was preached among the nations,
was believed on in the world,
was taken up in glory.

St. Paul wrote these words in his first letter to Timothy, chapter 3:16. He makes the Ascension of Jesus into heaven the crowning point of his poem. Jesus was taken up in the sight of his disciples, and Luke reports "I have drawn up an account...handed down to us by eyewitnesses...I have carefully investigated everything from the beginning ...so that you may know the certainty of the things you have been taught." (Luke 1:1-4)

Those who have been nourished on the thin soup of skeptical Bible teachers may find it hard to accept the report of Jesus rising from the earth to be hidden by a cloud. If we accept that Jesus is Lord and master of nature, his manner of leaving makes sense. Having accomplished his work on Earth, Jesus had to make his departure from the disciples in a definitive way. He could not simply stop making appearances to the believers, or ride off into the distance. This would leave an impression that he might be found somewhere on Earth. Neither could he sink into the ground.

The Ascension was Jesus' return to his heavenly Father's presence. There he would receive again the glory laid aside when he became the incarnate Son. (John 17:5) This glory is the manifest splendor of God: his overwhelming power and majesty, goodness, faithfulness, righteousness, love and mercy. A simpler phrase would be "the wonder of his person." Jesus appeared to Peter, James and John in his glory once only, when he was transfigured before them. (Matt. 17:1-8) Sometimes we may be greatly moved by something, some sight or sound, that touches our spirit with awe and longing for something we have never found in our lives here. We might describe the experience as "glorious," but it melts away. Jesus has gone to prepare a home for us in the eternal presence of the fullness of this glory. When we, like Jesus, have passed through death, and are made like him, (1 John 3:2) our spirits will be enlarged to be able to experience his glory without being overwhelmed.

Our humanity has been taken into heaven with Jesus, body and spirit. (Eph. 2, 4-6) There is a Man on the throne, at the right hand of the Father. To be seated in the presence of a monarch, on his right hand, is to be equal in authority and power. Being seated indicates that the work of salvation has been completed. The ruin of humanity at the beginning, and our separation from God, have been undone. We were made for this.



Bonnie's Reflections: TAKEN UP

Jesus is now the High Priest who lives forever to make intercession for us, can sympathize with our weakness, and whose blood fulfills the New Covenant. (Hebrews chapters 4 and 9.) In what way does he pray for us? We see an example in John 17, where he prays for his disciples before his arrest. He prays, "Protect them by the power of your Name," not from loss, injury and death, but from loss of salvation. He prays also for "all who will believe" through the teaching of his disciples. He prays for us in this way.

He does not leave his disciples as orphans. He asks the Father to send the Holy Spirit to strengthen, educate, correct and lead. Above all the Spirit is to give power to the believers. This gift, promised by the Father, is also for us. (Acts 2: 39) It is a mistake for us to think we can live as Christians in our own strength, with our own knowledge. We must seek the Spirit's power and leading. It is useful to read the book of Acts, noting how many times the word power is used.

All believers experience the voice of the accuser, Satan, in their thoughts. Doubt, discouragement, fear and shame are poured into us. Jesus is our Advocate in heaven. He forgives the repentant, and throws the accusations out of court. (Rev. 12:10)

Finally, the Ascension is the foretaste of the Lord's return. We will see him coming in the clouds, in triumph, as he left.

"I am the living one; I was dead, and now look, I am alive for ever and ever. And I hold the keys of death and Hades."



"I AM THE LIVING ONE;
I WAS DEAD, AND NOW
LOOK, I AM ALIVE FOR
EVER AND EVER. AND I
HOLD THE KEYS OF
DEATH AND HADES."

Fr. Charles Warner: Celebrating the 40th Anniversary of the Affirmation of St. Louis (1977-2017) continued



FR. CHARLES WARNER

The Road To St. Louis

V The American Experience

In spite of questionable leadership regarding the matters of doctrine and political activism, most traditionalists remained within the ECUSA. They sincerely felt that the church could be reformed from within by organizing and educating both the clergy and laity. Because of this, "grassroots pressure groups" formed as the Episcopal Church moved in its increasingly radicalized direction.

The American Church Union (ACU) was the oldest and one of the most important

Fr. Charles Warner: Celebrating the 40th Anniversary

of these groups. According to Douglas Bess, the ACU's position was that the Episcopal Church should remain as part of the Catholic faith, meaning that they should hold to the same basic doctrinal tenets, such as the Trinity and the Eucharist, held by the Roman Catholic and Eastern Orthodox churches.

However, Anglo-Catholicism faced challenges at this time as well. High-church members of the ACU were confronted with the Second Vatican Council, which in 1965 “brought about a mild revolution in both the liturgical and theological explorations of the Roman Catholic Church.” What they found was that *the Roman Catholic Church was not immune to new forms of the Mass and the teaching of non-traditional theologians.*

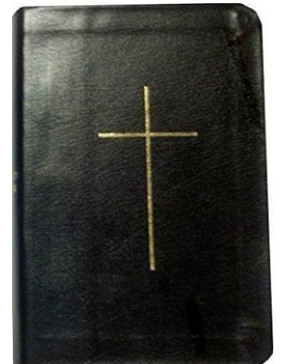
Out of the more Protestant or low-church end of the traditionalist Episcopalian spectrum came a group which had been formed in 1966 known as the Foundation for Christian Theology (FCT). The FCT originated in 1962 as a group from Michigan calling themselves the ‘Society of Fishermen,’ and publishing a newsletter called The Christian Challenge (TCC). The FCT made this little newsletter the leading traditionalist Episcopalian journal commenting on the news and events of the church.

An example of TCC’s effectiveness was in its 1962 report stating that “several Episcopal dioceses and parishes had adopted resolutions or withheld funding to register concern about ECUSA’s involvement with the NCC.” The journal reported and that the ECUSA “made numerous unnecessary political, economic and social pronouncements and taken theological positions contrary to the Catholic Faith” which was repugnant to the traditional beliefs of many Episcopalians. The TCC exposed the fact that a third of ECUSA’s national budget was earmarked for use in connection with the activities of the NCC and WCC.

The main concern for the Foundation for Christian Theology was the theological decline of the Episcopal Church, which it saw as a root cause of the political radicalization of the church.

The FCT worked on four principles: (1) “to defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture and enshrined in the historic Book of Common Prayer,” (2) “to work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-1888,” (3) “to resist false teaching within the Church” and (4) “to restore the Church to her primary mission of proclaiming the Gospel.” Both the ACU and FCT represented early dissident voices within the Episcopal Church, and were unquestionably the early leaders of orthodox Anglicanism challenging the radicals on every front.

A third body joined the fray when worries over liturgical revisions led to the establishment, in 1973, of the Society for the Preservation of the Book of Common Prayer (SPBCP). The Society initially published reports and tracts stating their opposition to the changes and according to Bess, they grew to just over 13,000 members prior to the 1973 General Convention held in Louisville, Kentucky.



Fr. Charles Warner: Celebrating the 40th Anniversary

Officially, the SPBCP was not so much against liturgical change, but, as reported in the June 10th, 1973 publication of The Living Church, they were more against changes that would affect basic Christian doctrines such as the Trinity, the divinity of Jesus Christ, the Atonement, and the Resurrection.

Along with the activism of the ACU, FCT, and the SPBCP, the battle against women's ordination and Prayer Book revision was also taken up by other groups. For example, Perry Laukhuff of Connecticut began a widely distributed newsletter in 1972, The Certain Trumpet, which took up the causes of the traditionalists.

It is in the early 1970's that positions were developed and shared across traditionalist lines as groups coalesced for the upcoming battle. High-church traditionalists worked together with low and broad-church traditionalists to fight the common cause of maintaining their shared Anglican heritage, that being the Book of Common Prayer and the male priesthood. As traditionalist groups emerged to resist Anti-traditional theology, Anglican Catholics found a united voice in both their objection to radical change and their desire to defend the Catholic heritage of the Anglican Communion. Even though their experiences were somewhat different in each country, Anglican Catholics shared a common concern and understood almost immediately that something must be done to preserve their Catholic heritage.



To be continued



PICTURE FROM CONGRESS OF ST. LOUIS; PERRY LAUKHUFF AT LEFT

Notes

- i. Louis W. Falk. * Confirmation from a primary source, former Primate of the Traditional Anglican Communion, the Most Reverend Louis W. Falk, regarding statements made in Bess' book Divided We Stand
- ii. Bess p.78
- iii. * Some Catholic theologians of note from this period were: Leonardo Boff, Brazilian, ex-Franciscan, ex-priest, co-founder of Liberation theology, Yves Congar (1904–1995), French Dominican ecumenical theologian, Joan Chittister, OSB, a nun who is a lecturer and social psychologist, John Dominic Crossan, ex-priest, New Testament scholar, co-founder of the Jesus Seminar, and Hans Küng, Swiss theologian. Had his license to teach Catholic theology revoked in 1979 because of his rejection of the doctrine of the infallibility of the Church, but retained his faculties to say the Mass, Edward Schillebeeckx, Belgian Dominican theologian.
- iv. TCC 1962 Report
- v. *ibid*
- vi. Badertscher Chapter 2, Footnotes, p.10



The Rev. Vernon Staley: The Christian Way—Serialized



THE REV. VERNON STALEY

Hymns,

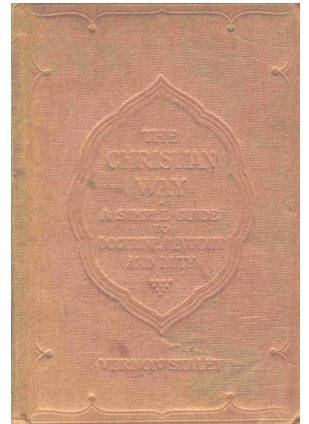
At this point in his little book, Fr. Staley Suggests a number of Hymns for reflection.

THE HOLY SPIRIT.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart;
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of Thy grace;
Keep far our foes, give peace at home;
Where Thou art Guide no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but One;
That through the ages all along,
This may be our endless song;
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.



THE HOLY EUCHARIST.

ONCE, only once, and once for all, 4
His precious life He gave;
Before the cross our spirits fall,
And own it strong to save.

"One offering, single and complete,"
With lips and heart we say ;
But what He never can repeat
He shows forth day by day.

For, as the priest of Aaron's line
Within the holiest stood,
And sprinkled all the mercy-shrine
With sacrificial blood:

The Rev. Vernon Staley: The Christian Way

So He, Who once atonement wrought,
Our Priest of endless power ;
Presents Himself for those He bought
In that dark noontide hour.

His Manhood pleads where now it lives
On heaven's eternal throne,
And where in mystic right
He gives Its Presence to His own.

And so we show Thy death, O Lord,
Till Thou again appear ;
And feel, when we approach Thy board,
We have an altar here.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run.

ALL GLORY TO THE FATHER BE,
ALL GLORY TO THE SON,
ALL GLORY, HOLY GHOST, TO THEE,
WHILE ENDLESS AGES RUN.

O JESU, Lord, remember,
When Thou shalt come again
Upon the clouds of heaven
With all Thy shining train:

When every eye shall see Thee
In Deity revealed,
Who oft upon Thine altar
In silence art concealed:

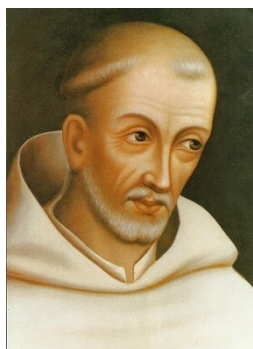
Remember then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee
Upon my bended knee,

That here I owned Thy Presence,
And did not Thee deny,
And glorified Thy greatness,
Though hid from human eye.

Accept, Divine Redeemer,
The homage of my praise;
Be Thou the light and honour,
And glory of my days.



St. Bernard of Clairvaux: On Loving God—Serialized



ST. BERNARD OF
CLAIRVAUX

1090–20/08/1153

Chapter XIII. Of the law of self-will and desire, of slaves and hirelings

Furthermore, the slave and the hireling have a law, not from the Lord, but of their own contriving; the one does not love God, the other loves something else more than God. They have a law of their own, not of God, I say; yet it is subject to the law of the Lord. For though they can make laws for themselves, they cannot supplant the changeless order of the eternal law. Each man is a law unto himself, when he sets up his will against the universal law, perversely striving to rival his Creator, to be wholly independent, making his will his only law. What a heavy and burdensome yoke upon all the sons of Adam, bowing down our necks,

so that our life draweth nigh unto hell. 'O wretched man that I am! Who shall deliver me from the body of this death?' (Rom. 7:24). I am weighed down, I am almost overwhelmed, so that 'If the Lord had not helped me, it had not failed but my soul had been put to silence' (Ps. 94:17). Job was groaning under this load when he lamented: 'Why hast Thou set me as a mark against Thee, so that I am a burden to myself?' (Job 7:20). He was a burden to himself through the law which was of his own devising: yet he could not escape God's law, for he was set as a mark against God. The eternal law of righteousness ordains that he who will not submit to God's sweet rule shall suffer the bitter tyranny of self: but he who wears the easy yoke and light burden of love (Matt. 11:30) will escape the intolerable weight of his own self-will. Wondrously and justly does that eternal law retain rebels in subjection, so that they are unable to escape. They are subject to God's power, yet deprived of happiness with Him, unable to dwell with God in light and rest and glory everlasting. O Lord my God, 'why dost Thou not pardon my transgression and take away mine iniquity?' (Job 7:21). Then freed from the weight of my own will, I can breathe easily under the light burden of love. I shall not be coerced by fear, nor allured by mercenary desires; for I shall be led by the Spirit of God, that free Spirit whereby Thy sons are led, which beareth witness with my spirit that I am among the children of God (Rom. 8:16). So shall I be under that law which is Thine; and as Thou art, so shall I be in the world. Whosoever do what the apostle bids, 'Owe no man anything, but to love one another' (Rom. 13:8), are doubtless even in this life conformed to God's likeness: they are neither slaves nor hirelings but sons.

'OWE NO MAN
ANYTHING, BUT TO
LOVE ONE
ANOTHER' (ROM.
13:8)

Chapter XIV. Of the law of the love of sons

Now the children have their law, even though it is written, 'The law is not made for a righteous man' (1 Tim. 1:9). For it must be remembered that there is one law having to do with the spirit of servitude, given to fear, and another with the spirit of liberty, given in tenderness. The children are not constrained by the first, yet they could not exist without the second: even as St. Paul writes, 'Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father' (Rom. 8:15). And again to show that that same righteous man was not under the law, he

St. Bernard of Clairvaux: On Loving God

says: 'To them that are under the law, I became as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ)' (I Cor. 9:20f). So it is rightly said, not that the righteous do not have a law, but, 'The law is not made for a righteous man', that is, it is not imposed on rebels but freely given to those willingly obedient, by Him whose goodness established it. Wherefore the Lord saith meekly: 'Take My yoke upon you', which may be paraphrased thus: 'I do not force it on you, if you are reluctant; but if you will you may bear it. Otherwise it will be weariness, not rest, that you shall find for your souls.'

Love is a good and pleasant law; it is not only easy to bear, but it makes the laws of slaves and hirelings tolerable; not destroying but completing them; as the Lord saith: 'I am not come to destroy the law, but to fulfill' (Matt. 5:17). It tempers the fear of the slave, it regulates the desires of the hireling, it mitigates the severity of each. Love is never without fear, but it is godly fear. Love is never without desire, but it is lawful desire. So love perfects the law of service by infusing devotion; it perfects the law of wages by restraining covetousness. Devotion mixed with fear does not destroy it, but purges it. Then the burden of fear which was intolerable while it was only servile, becomes tolerable; and the fear itself remains ever pure and filial. For though we read: 'Perfect love casteth out fear' (I John 4:18), we understand by that the suffering which is never absent from servile fear, the cause being put for the effect, as often elsewhere. So, too, self-interest is restrained within due bounds when love supervenes; for then it rejects evil things altogether, prefers better things to those merely good, and cares for the good only on account of the better. In like manner, by God's grace, it will come about that man will love his body and all things pertaining to his body, for the sake of his soul. He will love his soul for God's sake; and he will love God for Himself alone.

To be conclude next issue.



Fr. Robert's Remarks

There is one more—the 17th century, non-Juring Bishop Thomas Ken, the writer of several hymns in our 1938 Book of Common Praise. Bishop Ken wrote:

GLORY be to Thee, O adorable Jesus, Who under the outward and visible part, the Bread and Wine, things obvious and easily prepared, both which Thou hast commanded to be received, dost communicate to our souls the mystery of Divine Love, the inward and invisible grace, Thy Own most blessed Body and Blood, which are verily and indeed taken and received by the faithful in Thy supper, for which all Love, all Glory, be to Thee.

O God Incarnate, how Thou canst give us Thy flesh to eat and Thy Blood to drink, how Thy flesh is meat indeed and Thy Blood is drink indeed, how he that eateth Thy flesh and drinketh Thy Blood dwelleth in Thee, and Thou in him, how he shall live by Thee and shall be raised up by Thee to life eternal, how Thou Who art in

"WHEREFORE THE
LORD SAITH MEEKLY:
'TAKE MY YOKE UPON
YOU', WHICH MAY BE
PARAPHRASED THUS:
'I DO NOT FORCE IT
ON YOU, IF YOU ARE
RELUCTANT; BUT IF
YOU WILL YOU MAY
BEAR IT. OTHERWISE
IT WILL BE
WEARINESS, NOT
REST, THAT YOU
SHALL FIND FOR
YOUR SOULS."

Fr. Robert's Remarks

heaven art present on the altar, I can by no means explain; but I firmly believe it all, because Thou hast said it, and I firmly rely on Thy Love and on Thy Omnipotence to make good Thy Word, though the manner of doing it I cannot comprehend.

I believe, O Crucified Lord, that the Bread which we break in the celebration of the Holy Mysteries is the Communication of Thy Body, and the cup of Blessing which we bless, is the Communication of Thy Blood, and that Thou dost as effectually and really convey Thy Body and Blood to our souls by the bread and wine, as Thou didst Thy Holy Spirit by Thy Breath to Thy disciples ; for which all Love, all Glory be to Thee.

Lord, what need I labour in vain to search out the manner of Thy mysterious presence in the Sacrament, when my Love assures me Thou art there? All the faithful who approach Thee with prepared hearts, they well know Thou art there; they feel the virtue of Divine Love going out of Thee, to heal their infirmities and to enflame their affections, for which all Love, all Glory be to Thee.

O Holy Jesu, when at Thy Altar I see the Bread broken and the Wine poured out, O teach me to discern Thy Body there. O let those sacred and significant actions create in me a most lively remembrance of Thy sufferings, how Thy most blessed Body was scourged and wounded and bruised and tormented, how Thy most precious Blood was shed for my sins ; and set all my powers on work to love Thee and to celebrate Thy love in thus dying for me.

Glory be to Thee, O Jesu, Who didst institute the Holy Eucharist in both kinds and hast commanded both to be received, both the Bread and the Wine, both Thy Body broken and Thy Blood shed. Thy love, O Lord, has given me both, and both are equally significative and productive of Thy Love. I do as much thirst after the one as I hunger after the other ; I equally want both, and it would be grievous to my love to be deprived of either.

Ah Lord, who is there that truly loves Thee, when Thou givest him two distinct pledges of Thy Love, can be content with one only ? What lover can endure to have one half of Thy Love withheld from him ? And therefore all Love, all Glory be to Thee for giving both.

When More and Cross took this extract from *An Eposition on the Church Catechism; or, The Practice of Divine Love* by Bishop Ken to put in their book *Anglicanism* their anthology of 17th century Anglican writers, they felt that the extract could stand on its own. I shall exercise the same restraint and leave it for your consideration.

Upcoming on Friday next week is the Feast of the Sacred Heart. There is the wonderful prophecy in Jeremiah 3:15, "I will give you shepherds after my own heart, who will feed you with knowledge and understanding" It comes to my mind each year around this time—other times as well, but definitely at this time as we approach the Feast of the Sacred Heart and my reflection often goes to another great prophet, Isaiah, who spoke of the Seven Gifts of the Holy Spirit—the "manifold gifts of grace" spoken of at Confirmation—"Almighty and everliving God . . . daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever." (BCP Canada 1962, p. 559; cf Isaiah 11. 1-3)

"LORD, WHAT
NEED I LABOUR
IN VAIN TO
SEARCH OUT THE
MANNER OF THY
MYSTERIOUS
PRESENCE IN
THE SACRA-
MENT, WHEN MY
LOVE ASSURES
ME THOU ART
THERE?"

Fr. Robert's Remarks

A couple of evenings ago, I listened to a podcast. The speaker, Fr. Anthony, is a former military reserve intelligence officer with 19 years of service who has since his discharge been ordained. On Monday just past he celebrated his 10th anniversary of his priestly ordination and that celebration was the inspiration for this podcast. It is not the first time that I have listened to Fr. Anthony. He is a man with the heart of a shepherd.

The introit provided for the “Holy Heart of Jesus” in the Canadian *Introits and Graduals Book* produced by the SSJE and later the Convent Society is Psalm 89:1-4 (I&G #136). “My song shall be always of the loving-kindness of the Lord; with my mouth will I ever be showing thy faithfulness from one generation to another”. These are words that might, perhaps, encapsulate Fr. Anthony’s work.

As he began, Fr. Anthony spoke of his military background and leaving his pregnant wife and three children for his last deployment to Afghanistan. Then, his deployment complete, he “hitched a ride” back home on a multi-stop flight. While in an airport, he was contacted by the Red Cross and given a message to call his wife. He called and heard that their expected and already much loved child had miscarried.

It was but a brief moment in the talk and there was a sadness in his voice as he spoke of the loss of their child—a deep sadness that they would neither see the child nor be privileged to serve as parents in the raising of the child; profound sadness, too, that he was not able to be present as a helpmeet for his wife. Happily, Fr. Anthony and his wife have a healthy, happy marriage and have been able to move on in their lives. I think that it was a catch in his voice that got my attention.

We—as, no doubt, you, too—have, at the least, known people who have experienced a miscarriage, a stillbirth, or had young children die accidentally or suffered all sorts of losses. It might even have happened to you. Think of Job—we are reading the Book of Job right now in the Daily Offices. How blest are those who have available to them in a time of crisis someone with the heart of a pastor—who is, with knowledge and understanding, able to feed his people.

I should like to share with you several helpful books. None of them is just a collection of facts; they arise from the crucible of personal experience and help to contextualise things. Each is available in either paper or e-book formats. (ISBNs are for paper edition)

Naming the Child: Hope-filled Reflections on Miscarriage, Stillbirth, and Infant Death by Jenny Schroedel (ISBN: 978-1-55725-585-3, Paraclete Press, 2009/2010) is a wonderful book of about 160 pages. It is a book that has helped me in my understanding. It is also a book which I have freely given away and which has been graciously and helpfully received.

Limping But Blessed: Wrestling with God after the Death of a Child by Jason Jones (ISBN: 9781506409108, Fortress Press, 2017)

Truly Human: Recovering Your Humanity in a Broken World by Kevin Scherer (ISBN: 9781944967055; Ancient Faith Publishing; 2017)

Until next month,
God bless!



Part of the Back Garden

From the Parishes & the District

St. Mary's, Chapleau, ON



Elizabeth "Betty" O'Shaughnessy R.I.P.

In the mid-1980s, Tom and Betty Oshaughnessy were among the founding members of St. Mary's Chapleau, ON.

For many years Betty played the organ for services and, from time to time, she and Tom have hosted clergy and other visitors to the parish in their lakeside home.

The following obituary (and the photograph) are from the Gilmartin Funeral Home of Wawa and Chapleau.

O'SHAUGHNESSY, Elizabeth "Betty" – Passed away very peacefully at the Chapleau Health Services on Thursday June 8, 2017 at the age of 86 years. Beloved wife of Thomas "Tom" O'Shaughnessy for 63 years. Amazing mother of Heather Creighton (Norman) and Tom O'Shaughnessy (Bonnie). Loving grandmother of Andrew (Cheryl), Jeff (Erryn), Colleen (Marc) and Kevin (Tammy). Proud great grandmother of Ella, Logan, Mason, Charlie, Olivia, Ryann. Dear sister of the late Raymond and the late Shirley Bamford (late Len). Betty will be lovingly remembered by her nephews the late Raymond, Billy and Barry. Friends may visit at the P.M. Gilmartin Funeral Home (10 Young Street, Chapleau) on Sunday evening from 7 to 9 p.m. A funeral service will be held at Trinity United Church on Monday June 12, 2017 at 11:00 a.m. with Reverend Frank Moore officiating. Interment at Chapleau Municipal Cemetery. Memorial donations made to the Chapleau General Hospital "Caring Fund" would be appreciated by the family. (Funeral arrangements entrusted to the P.M. Gilmartin Funeral Home, Wawa, ON, 1-800-439-4937). www.gilmartinfuneralhome.ca



10th Anniversary of Ordination to the Priesthood

The Rev. Fr. Frank Moore of Holy Trinity & St. Jude, Thunder Bay was ordained to the Priesthood on June 2, 2007 celebrating his 10th anniversary this year. Congratulations and prayers.



TRADITIONAL ANGLICAN CHURCH OF CANADA

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GO YE INTO ALL THE WORLD

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

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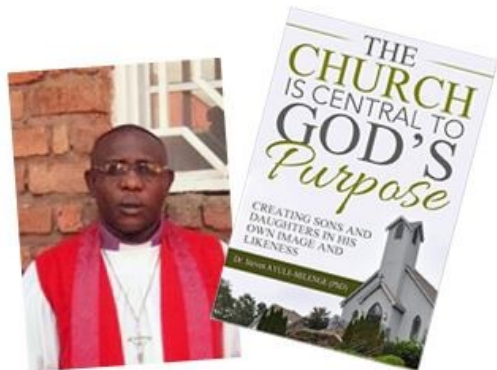
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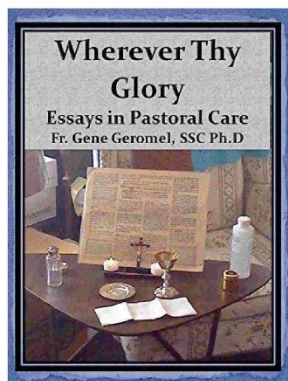
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