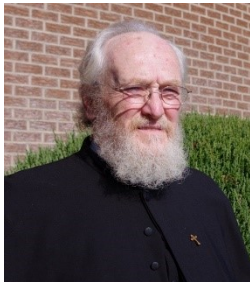


THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2018

VOLUME 6, ISSUE 4

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Christ is Risen!

This month we continue our celebration of the Resurrection of our Lord Jesus Christ from the dead.

Earlier today I met a Presbyterian friend whom I have known for over 40 years. His has not been an easy life, particularly in recent years. He has been widowed and, while subsequently remarried, he has been bereft of his daughter, recently. We greeted each other and I asked him how he was. He mumbled something in an equivocal sort of way and then he said, "You know, I was just reading in the Psalms and a verse that jumped out at me was "This is the day which the LORD hath made; we will rejoice and be glad in it" (*Ps. 118.24*) and a beautiful smile crossed his face. It was a wonderful and appropriate segue, changing the subject to a topic he loved. We spoke briefly about the Easter connection of that verse and then we departed to our several responsibilities. We shall, no doubt, meet again (d.v.) over coffee in the near future and I expect to see that wonderful smile once again.

The prolific, 19th century writer, translator, and hymnographer, Dr. John Mason Neale, in his multi-volume series, *A Commentary on the Psalms*, commenting on this verse notes that "at any rate there is no

(Continued on page 11)

Fr. James Chantler: The Third Sunday After Easter



Fr. James Chantler

In today's liturgical Gospel (John 16 : 16-22) we heard Christ speaking to the Apostles just a few hours before His Passion. Our Lord knows of His coming agony and that even Peter will deny knowing Him after He is arrested. Still Jesus is concerned with preparing them for His death and departure and intent upon relating to them the comfort they shall given when they are faced with tribulation. We, along with the Apostles, are being prepared for Pentecost : the coming of the Holy Ghost, the Comforter, who will lead us into all truth and support us in the many "changes and chances of this mortal life."¹

Jesus begins by letting them know that soon they would not see Him and this was to warn them about the difficult times which were to come. He is being merciful : for He wants them to be ready for, and not frightened or surprised by, His departure. Even at this stage He is still them teaching about the nature of His Kingdom. While He was among them they could not fully comprehend that His Kingdom was not of this world but a spiritual one and that He would actually reign from the Cross as His purpose was being accomplished. When He says "and in a little while again ye shall see me" He is teaching them about the shortness of this life; about His Resurrection; and the Second Advent. There is to be a brief period after the Crucifixion and burial of Our Lord when the Apostles won't see Him but He will rise on the third day and this

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	2
<i>St. Cyril of Jerusalem: On the Lord's Prayer</i>	5
<i>The Rev. Vernon Staley: The Christian Way</i>	9
<i>From the Parishes</i>	12

(Continued on page 2)

Fr. James Chantler: The Third Sunday After Easter

“IN YOUR PATIENCE
POSSESS YE YOUR
SOULS” (LUKE 21 :
19) AND ENDURE THE
PRESENT TIMES EVEN
REJOICING IN YOUR
SUFFERING KNOWING
THAT IN SUFFERING
WITH CHRIST YOU
WILL ONE DAY SHARE
IN HIS JOY “AND YOUR
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FROM YOU.”

will have a huge impact upon them. The same men who were afraid to even admit to being His disciples were now emboldened to claim that Jesus did indeed raise up the Temple in three days just as He said He would and they were now able to understand what He had taught them about His Kingdom being a spiritual one. This “little while” also described the period when they would embark upon their post-Pentecost Apostolates where they too would be called to suffer for the Kingdom's sake. Our Lord likens this to childbirth as the suffering would only be for a short while before they were to experience great joy. It is no different for us: if Christ, the Son of GOD, who was without sin had to endure the Cross and the Apostles had to endure much suffering before they entered into the eternal life we can expect to suffer as well. This was the experience of the early Christians: in Acts 14 : 21,22 we learn “When they preached the Gospel to that city and had taught many, they returned to Lystra and to Iconium and Antioch, Confirming the souls of the disciples and exhorting them to continue in the faith and that we must, through much tribulation, enter into the Kingdom of GOD.”

In this present life we will experience ‘loss and gain’. We must never forget to count our blessings and we must remember that any difficulties and sorrows we may be called to endure are nothing compared to what Our Lord suffered and, in any event, these days are only a short while. We know not when but we are assured that Jesus will come again with power and in great glory to judge the quick and the dead and by the Holy Ghost we are ‘strengthened for service’³ in the interim. One day, perhaps very soon, we shall stand before the Son of man so “in your patience possess ye your souls” (Luke 21 : 19) and endure the present times even rejoicing in your suffering knowing that in suffering with Christ you will one day share in His joy “and your joy no man taketh from you.” Amen.

1.) *changes and chances... Rogationtide Collect , BCP 1962 , pg. 198*

2.) *Loss And Gain... John Henry Newman , Burns and Oates , 1848*

3.) *Strengthen for service...liturgy of Malabar , BCP 1938 , # 248*

Bonnie's Reflections: Reaching For Living Water



MRS. BONNIE IVEY

Sometimes the words of Jesus are presented in a way that makes them sound bland. “If anyone is thirsty, let him come to me and drink.” But when Jesus spoke these words, some hearers found them puzzling, arrogant, offensive – or the words of a crazy man.

The seventh chapter of John's gospel tells how Jesus arrived in Jerusalem during the 8-day festival of Tabernacles, or Sukkot, the “Great feast.” Worshippers carried branches of palm, willow, citron and myrtle, species representing the different terrains Moses, with the people he led, travelled through to reach the Promised Land. Shacks (tabernacles) were built to represent the rough shelters of those desert camps, and during the festival, people ate and slept in them. These shelters were deliberately made to be frail, letting the wind blow

Bonnie's Reflections: Reaching For Living Water

through and showing the stars above. The people must depend on God's sheltering hand over them.

The outer court of the Temple was transformed for Sukkot. Temporary balconies built high above the pavement gave women and children a good view of the men singing and praying below. At each corner of the court stood a giant lamp post, 86 feet high. Each post was topped with four huge lamps containing oil. On every lamp there blazed a wide flat wick. All the city was lit by the Temple's glow.

Musicians and singers stood on 15 broad stairs in the courtyard. All night long, elders of the people, revered teachers of God's Law, sang, prayed and danced. They gave their testimonies – God saved me from going wrong in my youth, or – God graciously forgave and corrected me when I was astray. Accompanied by trumpets, lyres and harps, these dignified old men, surprisingly, juggled flaming torches in a celebration of light and joy. **The reason for this joy was the awareness of the presence of God among his people.**

As dawn broke, the priests led a procession to the Pool of Siloam, situated near the Temple. The appointed priest filled a tall silver pitcher for the Water Libation ceremony. Trumpets and singing rang out as the procession returned to the Temple. The priests circled the altar, pitcher held aloft. On each preceding day of Sukkot the procession circled the altar once, but on this last day, the celebrants went around it seven times. Music was answered by shouts of praise. Men shook the tree branches they carried, portraying the rejoicing trees of Psalm 96, which sing as God arrives to judge the earth in righteousness. (Ps. 96: 12,13)

At one corner of the stone altar sat two vessels, one for the wine libation, one for water. Each had a narrow spout which allowed its contents to be seen flowing down the side of the altar. The Water Libation recalled God's miracle, through Moses, when water burst out of a rocky cliff and saved the children of Israel, weakened by thirst in the wilderness. The ceremony of drawing water from the Pool of Siloam symbolized "drawing down" the presence of the Spirit of God among his people. At this point the gift of prophecy was sometimes granted, God giving his message for someone to speak aloud to the gathered worshippers.

The crowd watched intently as the shining pitcher was raised high, the stream of water ran glittering into the cup, and began to trickle down the altar stones.

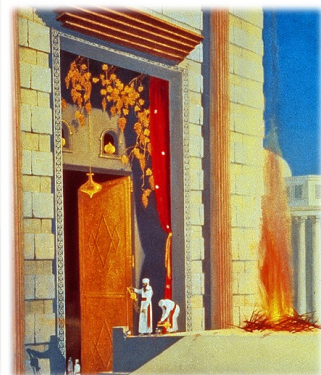
THE REASON FOR
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PEOPLE.

Water Libation Cup

ספל לניסוך המים



The water libation, (ניסוך המים), is performed on each of the intermediary days of *Sukkot*, along with the wine libation. The water libation cup is set down on the southwestern corner of the altar, next to the wine libation cup. Both the wine and the water are poured at the same time into their respective cups. The openings on the two cups are of different diameters to allow the two liquids to flow through at the same speed, and trickle down the side of the altar.



Bonnie's Reflections: Reaching For Living Water

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as Scripture has said, streams of living water will flow from within him." (John 2: 37,38)

The Greek word used here for "said" is ***ekraksen***: to shout hoarsely, to roar out. Immediately some in the crowd identified Jesus as the Prophet, some as the Messiah. Arguments broke out. The Temple Guards, armed with cudgels, closed in around Jesus. But there was no arrest. The chief priests and Pharisees questioned the Guards, "Why didn't you bring him in?"

"Because no man ever spoke the way this one does."

The prophet Jeremiah speaks for God: "My people have committed two sins. They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water." (Jer. 2:13) Just as in that time, today we may be content with spiritual dryness. We think it's normal never to long for God, never seeking daily contact with him. An intellectual assent to his existence satisfies us. We keep him out of our hearts, making no reference to him in our decisions and actions. That is the first sin Jeremiah mentioned.

The second sin is depending on something else to guide and give meaning to our lives. Books and magazines offer us alternative world views and advice. People on television or the internet have "answers" enough to keep us experimenting for a lifetime. We might fill ourselves up with passionate attachment to a relationship, career, group, special cause, or personal goal. We search for a "god" or "goddess" we hope will give us what pleases us, without requiring us to change our ways. Our self-made cistern leaks and is polluted by run-off from the world.

"Do not run until your feet are bare and your throat is dry. But you said 'It's no use! I love foreign gods, and I must go after them.'" (Jer. 2:25)

Will we turn away from human ideas and trust Jesus to fill us with living water? There he stands, our eternal High Priest, holding the silver pitcher, waiting.



The images above and further images relating to temple worship can be found at <http://www.templeinstitute.org/>

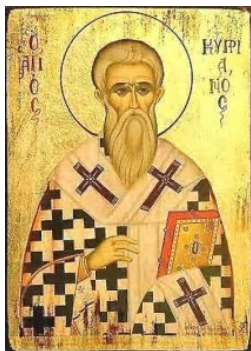


The water libation (ניסוך המים), takes place on each of the intermediary days of the festival of Sukkot. Every morning kohanim and Levites descend down to the Shiloach spring, where they submerge the Water Libation vessel. A kohen then carries it back up to the Holy Temple, surrounded by holiday pilgrims and accompanied by blasts of trumpets and shofarot. The water libation is then performed alongside the daily wine libation on top of the altar.



The kohen carries the Water Libation flask from the Shiloach spring back up to the Holy Temple. He enters the inner courtyard via the Water Gate.

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer



ST. CYPRIAN OF CARTHAGE

28. What wonder is it, beloved brethren, if such is the prayer which God taught, seeing that He condensed in His teaching all our prayer in one saving sentence? This had already been before foretold by Isaiah the prophet, when, being filled with the Holy Spirit, he spoke of the majesty and loving-kindness of God, consummating and shortening His word, He says, in righteousness, because a shortened word will the Lord make in the whole earth. Isaiah 10:22 For when the Word of God, our Lord Jesus Christ, came unto all, and gathering alike the learned and unlearned, published to every sex and every age the precepts of salvation He made a large compendium of

His precepts, that the memory of the scholars might not be burdened in the celestial learning, but might quickly learn what was necessary to a simple faith. Thus, when He taught what is life eternal, He embraced the sacrament of life in a large and divine brevity, saying, And this is life eternal, that they might know You, the only and true God, and Jesus Christ, whom You have sent. John 17:3 Also, when He would gather from the law and the prophets the first and greatest commandments, He said, Hear, O Israel; the Lord your God is one God: and you shall love the Lord your God with all your heart, and with all your mind, and with all your strength. This is the first commandment. And the second is like it, You shall love your neighbour as yourself. Matthew 12:29-31 On these two commandments hang all the law and the prophets. Matthew 22:40 And again: Whatsoever good things you would have men do to you, do even so to them. For this is the law and the prophets. Matthew 7:12

29. Nor was it only in words, but in deeds also, that the Lord taught us to pray, Himself praying frequently and beseeching, and thus showing us, by the testimony of His example, what it behooved us to do, as it is written, But Himself departed into a solitary place, and there prayed. Luke 5:16 And again: He went out into a mountain to pray, and continued all night in prayer to God. But if He prayed who was without sin, how much more ought sinners to pray; and if He prayed continually, watching through the whole night in uninterrupted petitions, how much more ought we to watch nightly in constantly repeated prayer!

30. But the Lord prayed and besought not for Himself— for why should He who was guiltless pray on His own behalf?— but for our sins, as He Himself declared, when He said to Peter, Behold, Satan has desired that he might sift you as wheat. But I have prayed for you, that your faith fail not. Luke 13:31 And subsequently He beseeches the Father for all, saying, Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one; as You, Father, art in me, and I in You, that they also may be one in us. The Lord's loving-kindness, no less than His mercy, is great in respect of our salva-

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JOHN 17:3

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

tion, in that, not content to redeem us with His blood, He in addition also prayed for us. Behold now what was the desire of His petition, that like as the Father and Son are one, so also we should abide in absolute unity; so that from this it may be understood how greatly he sins who divides unity and peace, since for this same thing even the Lord besought, desirous doubtless that His people should thus be saved and live in peace, since He knew that discord cannot come into the kingdom of God.

MOREOVER, WHEN
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PRAYERS. .

31. Moreover, when we stand praying, beloved brethren, we ought to be watchful and earnest with our whole heart, intent on our prayers. Let all carnal and worldly thoughts pass away, nor let the soul at that time think on anything but the object only of its prayer. For this reason also the priest, by way of preface before his prayer, prepares the minds of the brethren by saying, Lift up your hearts, that so upon the people's response, We lift them up unto the Lord, he may be reminded that he himself ought to think of nothing but the Lord. Let the breast be closed against the adversary, and be open to God alone; nor let it suffer God's enemy to approach to it at the time of prayer. For frequently he steals upon us, and penetrates within, and by crafty deceit calls away our prayers from God, that we may have one thing in our heart and another in our voice, when not the sound of the voice, but the soul and mind, ought to be praying to the Lord with a simple intention. But what carelessness it is, to be distracted and carried away by foolish and profane thoughts when you are praying to the Lord, as if there were anything which you should rather be thinking of than that you are speaking with God! How can you ask to be heard of God, when you yourself do not hear yourself? Do you wish that God should remember you when you ask, if you yourself do not remember yourself? This is absolutely to take no precaution against the enemy; this is, when you pray to God, to offend the majesty of God by the carelessness of your prayer; this is to be watchful with your eyes, and to be asleep with your heart, while the Christian, even though he is asleep with his eyes, ought to be awake with his heart, as it is written in the person of the Church speaking in the Song of Songs, I sleep, yet my heart wakes. Song of Songs 5:2 Wherefore the apostle anxiously and carefully warns us, saying, Continue in prayer, and watch in the same; Colossians 1:2 teaching, that is, and showing that those are able to obtain from God what they ask, whom God sees to be watchful in their prayer.

32. Moreover, those who pray should not come to God with fruitless or naked prayers. Petition is ineffectual when it is a barren entreaty that beseeches God. For as every tree that brings not forth fruit is cut down and cast into the fire; assuredly also, words that do not bear fruit cannot deserve anything of God, because they are fruitful in no result. And thus Holy Scripture instructs us, saying,

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

Prayer is good with fasting and almsgiving. Tobit 12:8 For He who will give us in the day of judgment a reward for our labours and alms, is even in this life a merciful hearer of one who comes to Him in prayer associated with good works. Thus, for instance, Cornelius the centurion, when he prayed, had a claim to be heard. For he was in the habit of doing many almsdeeds towards the people, and of ever praying to God. To this man, when he prayed about the ninth hour, appeared an angel bearing testimony to his labours, and saying, Cornelius, your prayers and your alms are gone up in remembrance before God.

33. Those prayers quickly ascend to God which the merits of our labours urge upon God. Thus also Raphael the angel was a witness to the constant prayer and the constant good works of Tobias, saying, It is honourable to reveal and confess the works of God. For when you prayed, and Sarah, I did bring the remembrance of your prayers before the holiness of God. And when you buried the dead in simplicity, and because you did not delay to rise up and to leave your dinner, but went out and covered the dead, I was sent to prove you; and again God has sent me to heal you, and Sarah your daughter-in-law. For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God. Tobit 12:12-15 By Isaiah also the Lord reminds us, and teaches similar things, saying, Loosen every knot of iniquity, release the oppressions of contracts which have no power, let the troubled go into peace, and break every unjust engagement. Break your bread to the hungry, and bring the poor that are without shelter into your house. When you see the naked, clothe him; and despise not those of the same family and race as yourself. Then shall your light break forth in season, and your raiment shall spring forth speedily; and righteousness shall go before you, and the glory of God shall surround you. Then shall you call, and God shall hear you; and while you shall yet speak, He shall say, Here I am. Isaiah 58:6-9 He promises that He will be at hand, and says that He will hear and protect those who, loosening the knots of unrighteousness from their heart, and giving alms among the members of God's household according to His commands, even in hearing what God commands to be done, do themselves also deserve to be heard by God. The blessed Apostle Paul, when aided in the necessity of affliction by his brethren, said that good works which are performed are sacrifices to God. I am full, says he. having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. Philippians 4:18 For when one has pity on the poor, he lends to God; and he who gives to the least gives to God— sacrifices spiritually to God an odour of a sweet smell.

34. And in discharging the duties of prayer, we find that the three children with Daniel, being strong in faith and victorious in captivity, observed the third, sixth, and ninth hour, as it were, for a sacrament of the Trinity, which in the last times

THEN SHALL YOU
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AND WHILE YOU
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HERE I AM.

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

had to be manifested. For both the first hour in its progress to the third shows forth the consummated number of the Trinity, and also the fourth proceeding to the sixth declares another Trinity; and when from the seventh the ninth is completed, the perfect Trinity is numbered every three hours, which spaces of hours the worshippers of God in time past having spiritually decided on, made use of for determined and lawful times for prayer. And subsequently the thing was manifested, that these things were of old Sacraments, in that anciently righteous men prayed in this manner. For upon the disciples at the third hour the Holy Spirit descended, who fulfilled the grace of the Lord's promise. Moreover, at the sixth hour, Peter, going up unto the house-top, was instructed as well by the sign as by the word of God admonishing him to receive all to the grace of salvation, whereas he was previously doubtful of the receiving of the Gentiles to baptism. And from the sixth hour to the ninth, the Lord, being crucified, washed away our sins by His blood; and that He might redeem and quicken us, He then accomplished His victory by His passion.

BUT IF IN THE HOLY
SCRIPTURES THE
TRUE SUN AND THE
TRUE DAY IS
CHRIST, THERE IS
NO HOUR
EXCEPTED FOR
CHRISTIANS
WHEREIN GOD
OUGHT NOT
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ALWAYS TO BE
WORSHIPPED;

35. But for us, beloved brethren, besides the hours of prayer observed of old, both the times and the sacraments have now increased in number. For we must also pray in the morning, that the Lord's resurrection may be celebrated by morning prayer. And this formerly the Holy Spirit pointed out in the Psalms, saying, My King, and my God, because unto You will I cry; O Lord, in the morning shall You hear my voice; in the morning will I stand before You, and will look up to You. And again, the Lord speaks by the mouth of the prophet: Early in the morning shall they watch for me, saying, Let us go, and return unto the Lord our God. Hosea 6:1 Also at the sunsetting and at the decline of day, of necessity we must pray again. For since Christ is the true sun and the true day, as the worldly sun and worldly day depart, when we pray and ask that light may return to us again, we pray for the advent of Christ, which shall give us the grace of everlasting light. Moreover, the Holy Spirit in the Psalms manifests that Christ is called the day. The stone, says He, which the builders rejected, has become the head of the corner. This is the Lord's doing; and it is marvellous in our eyes. This is the day which the Lord has made; let us walk and rejoice in it. Also the prophet Malachi testifies that He is called the Sun, when he says, But to you that fear the name of the Lord shall the Sun of righteousness arise, and there is healing in His wings. Malachi 4:2 But if in the Holy Scriptures the true sun and the true day is Christ, there is no hour excepted for Christians wherein God ought not frequently and always to be worshipped; so that we who are in Christ— that is, in the true Sun and the true Day— should be instant throughout the entire day in petitions, and should pray; and when, by the law of the world, the revolving night, recurring in its alternate changes, succeeds, there can be no harm arising from the darkness of night to those who pray, because the children of light have the day even in the

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

night. For when is he without light who has light in his heart? Or when has not he the sun and the day, whose Sun and Day is Christ?

36. Let not us, then, who are in Christ— that is, always in the lights cease from praying even during night. Thus the widow Anna, without intermission praying and watching, persevered in deserving well of God, as it is written in the I Gospel: She departed not, it says, from the temple, serving with fastings and prayers night and day. Let the Gentiles look to this, who! Are not yet enlightened, or the Jews who have remained in darkness by having forsaken the light. Let us, beloved brethren, who are always in the light of the Lord, who remember and hold fast what by grace received we have begun to be, reckon night for day; let us believe that we always walk in the light, and let us not be hindered by the darkness which we have escaped. Let there be no failure of prayers in the hours of night— no idle and reckless waste of the occasions of prayer. New-created and newborn of the Spirit by the mercy of God, let us imitate what we shall one day be. Since in the kingdom we shall possess day alone, without intervention of night, let us so watch in the night as if in the daylight. Since we are to pray and give thanks to God for ever, let us not cease in this life also to pray and give thanks.

Concluded



The Rev. Vernon Staley: The Christian Way — Serialized



THE REV. VERNON STALEY

Repentance

SACRAMENTAL CONFESSION.

The Church, in the Communion Service, urges all who cannot receive the Holy Communion with a quiet conscience to seek relief and to remove the obstacle, by confessing their sins before the priest. The words are, "If there be any of you, who cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief : that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The Church also leaves the way open to any who wish to confess as an act of devotion to our Lord, or who desire the special discipline of private confession, with a view to receiving the benefit of Absolution, together with good advice. Those persons, over whom evil habits have gained the mastery, will find confession before a priest a most helpful means of getting free from such habits. In all cases in which sinners freely accept the humiliation of such confession, as the outcome of true contrition, Absolution is a blessed privilege and a real means of grace entrusted by Jesus Christ to His Church.

ABSOLUTION IS A
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TO HIS CHURCH.

The Rev. Vernon Staley: The Christian Way

At the turning-points of life—such as Conversion from a course of sin, Confirmation and first Communion, Marriage, return to Holy Communion after long lapse, serious illness, preparation for death—the use of penitent confession before the priest, with earnest purpose of amendment, is to be commended as well-pleasing to God and profitable to the soul. But such confession must be quite voluntary, as the outcome of real sorrow for sin. If you feel it right to go to Confession, it must be of your own free-will, as a duty to which your conscience calls you. It is not a question of *must* I go, but of *ought I* to go to Confession?

For instruction about Absolution see pages 49-51. (*in an earlier issue of this newsletter. ed.*)

WHEN GOD GAVE
YOU THE NEW BIRTH
IN BAPTISM, AND
MADE YOU HIS
ADOPTED CHILD, IT
WAS BUT THE
BEGINNING OF HIS
CARE OF YOU.

Confirmation.

When the patriarch Jacob *came* to the end of his long life, he spake of "the God which fed me all my life long unto this day." And such is God to all who love and serve Him. When God gave you the new birth in Baptism, and made you His adopted child, it was but the beginning of His care of you. "All life long" God cares for you, and desires to guide and to bless you. He has helps and graces waiting for you throughout your earthly *life*. One of such helps by the way is your Confirmation, which comes when childhood is past, and you are come to years of discretion, and when temptations are more strong.

Life is a battle with the devil, the great tempter, and all the powers of evil within and without. At your Baptism it was promised in your name that you would resist the devil, and put from you all his wicked suggestions and works ; and you were signed with the cross "in token that you should fight manfully against sin, the world, and the devil." If you are to win in the fight against sin, the world, and the devil, you must "put on the whole armour of God." One very important piece of the armour of your soul is Confirmation, which means being made strong. It is God the Holy Spirit Who in Confirmation gives you spiritual strength to resist evil of every kind. If you will read what is said on pages 46-49 of this book, you will learn what Confirmation is, what it means, and what good it will do you.

To neglect to be confirmed, when you are old enough, is a very great mistake ; for it is to refuse the spiritual strength which you need. The blessing and help of Confirmation is so great, that no one ought to need persuading to be confirmed.

If you are not already confirmed, you should pray to God to guide you, and to put you in the right way of receiving Confirmation. Then you should speak to your parish priest or some clergyman, and tell him simply that you wish to hear more about Confirmation, and to be prepared for it. He will then advise you what to do. You need not be afraid to speak to him about this : he will be most kind *to you, and very glad to know of your good* desire.

It will greatly help you in your preparation if you will read over carefully, two or three times, the First Part of this book, pages 3-54 ; because the knowledge of Christian Doctrine is needful and helpful to you in preparing for your Confirmation. When you



The Rev. Vernon Staley: The Christian Way

have done this, you should next read what has just been said above about Repentance, on pages 158-164; because, in order to receive the Gifts of the Holy Spirit in Confirmation, your heart must be cleansed from sin, and it cannot be cleansed until you truly repent. The first step in a good Repentance is Self-Examination, by which the Holy Spirit will chew you how you have sinned. You will find devotions for Repentance in the Second Part of this book, pages 78-86. (*in an earlier issue of this newsletter. ed.*)

Your Confirmation is meant to lead you to your First Communion. You will read about Holy Communion on pages 41-45 and 168-174 of this book.

All this prayer and reading will greatly help you when you go to the classes in preparation for Confirmation. So be in downright earnest, and go forward with a good courage; and God will be with you. You will find prayers to use in preparation for Confirmation on page 76. (*in an earlier issue of this newsletter. ed.*)

Continued next month



Fr. Robert's Remarks

(Continued from page 1)

doubt as to the Christian application of this verse. From very early times, it has been held to apply not merely to the new time of grace, after the abolition of the Law, but in an especial manner to Easter Day, styled by St. Ignatius of Antioch, "Queen and chief of all the days." (Vol 3. p.527.) He also points out that the verse is used as an anthem during Easter Week between readings at Lauds and Vespers. Many continue that practice today. In our Canadian 1962 BCP we have the verse assigned during Easter Week as part of the Gradual between the Epistle and Gospel at Mass.

Dr. Neale also, in his catena of references, draws attention to the notion of *the Day* quoting from several writers.

Our 1938/64 *Book of Common Praise* has the lovely hymn "This is the day the Lord hath made" (#51—see the back page of this newsletter) by the 18th century hymn writer, the Rev. Isaac Watts. By putting this hymn in the section for Sundays, the "old blue hymnbook" makes the connection between Easter and all Sundays.

With the exception of Christmas Day, Easter Day, and Whitsunday, each of which has its proper set of anthems, each day of the week throughout the years we say/sing *Venite* (Psalm 95). In it we have our attention drawn to the word "To-day". "To-day, O that ye would hear his voice." the Book of Hebrews spends time on these words, too. A point would be that there is only ever "To-day" .

One can never make decisions in the past for the past is gone, regretted or other-

(Continued on page 14)

ALLELUIA, ALLELUIA.
THE SAME STONE
WHICH THE BUILDERS
REFUSED / IS
BECOME THE HEAD-
STONE IN THE
CORNER. **ALLELUIA.**

THIS IS THE LORD'S
DOING, / AND IT IS
MARVELLOUS IN OUR
EYES. **ALLELUIA.**

THIS IS THE DAY
WHICH THE LORD
HATH MADE; / WE
WILL REJOICE AND
BE GLAD IN IT.
ALLELUIA.

HELP US NOW, O
LORD: / O LORD,
SEND US NOW
PROSPERITY.
ALLELUIA.

PSALM 118. 22-25
WITH ALLELUIAS.
GRADUAL IN EASTER
WEEK

From the Parishes



JANINE LISE BROWN

Parish of the Resurrection, Walkerville (Windsor)

Requiescat in Pace: Janine Lise Brown

March 14, 1967 — March 1, 2018

Passed away peacefully on March 1, 2018 with family by her side at the age of 50. Cherished wife to Christopher Black. Beloved Mom to Melissa, Melanie, Megan (Adam), and Stacey. Dear Grandma to 7 grandchildren. Predeceased by her parents George and Claudette. Loving sister to 5 siblings. She will be missed by many family and friends.

Fr. James Chantler officiated at Janine's funeral in the chapel of Families First Funeral Home on March 3.



Parish of the Resurrection, Walkerville (Windsor)

The parish's mothers who were able to attend service on Mothering Sunday (Lent 4). All mothers who come to Church on Mothering Sunday are given flowers by the congregation. We thank GOD for all our mothers and we thank Mary Chantler (second from the right) for baking the simnel cake we enjoyed at our after Mass luncheon.



From the Parishes

Parish of the Resurrection, Walkerville (Windsor)



Natalie (left) and her little sister Danielle before the Altar on Palm Sunday 2018 displaying a palm cross and the fronds they used to make crosses with at children's Church.



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



BEFORE



AFTER

At Synod 2016, Fr. Steve Beyer was noticed with—for him—unusually long hair. He mentioned at the time that he was growing it “for cancer”. In mid-March, a year and a half later, looking ahead to this issue of the Newsletter, I asked him about his hair.

Fr. Steve replied that in late February or very early March this year it was cut. He also wrote that “A few years ago I saw a documentary on various treatments for cancer in young children; some of the chemotherapy, radiation therapy etc led to hair loss in the young patients. The youngsters appeared to accept their treatments as a matter of course, but their hair loss was harder to take.”

He further notes that “There are several wig makers listed on the internet and they have volunteers working for them who take the time to manufacture wigs from human hair. (Search Wigs for Sick Kids.) There are listed many companies providing wigs for children and these companies provide information on the hair donation procedure.”



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

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Fr. Robert's Remarks

wise; nor, with any particular assurance, in the future for one has no absolute assurance of a personal future; there is only to-day in which we can choose.

This is the day which the LORD hath made; / we will rejoice and be glad in it. Alleluia.

Until next month.



THIS IS THE DAY THE LORD HATH MADE;
HE CALLS THE HOURS HIS OWN;
LET HEAVEN REJOICE, LET EARTH BE GLAD,
AND PRAISE SURROUND THE THRONE.

TODAY HE ROSE AND LEFT THE DEAD,
AND SATAN'S EMPIRE FELL;
TODAY THE SAINTS HIS TRIUMPHS SPREAD,
AND ALL HIS WONDERS TELL.

HOSANNA TO THE ANOINTED KING,
TO DAVID'S HOLY SON!
HELP US, O LORD; DESCEND AND BRING
SALVATION FROM THY THRONE.

HOSANNA IN THE HIGHEST STRAINS
THE CHURCH ON EARTH CAN RAISE;
THE HIGHEST HEAVENS, IN WHICH HE REIGNS,
SHALL GIVE HIM NOBLER PRAISE.

Newsletters 4 U

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