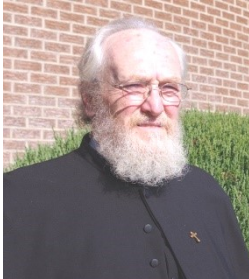


THE TRADITIONAL ANGLICAN NEWS

SEPTEMBER 15, 2019

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

ALMIGHTY God, the fountain of all wisdom: Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to elect fit persons to serve in the . . . Grant that in the exercise of their choice they may promote thy glory, and the welfare of this Dominion [or Province, or Municipality]. And this we beg for the sake of our Lord and Saviour Jesus Christ. *Amen.* (27. Before an Election. *BCP Canada 1962 p. 50*)

Greetings; the Lord be with you!

I trust that you have had a good summer.

On September 11th, we entered the 40 day election campaign. I have heard party leaders suggest that this upcoming election is the most important election that we have ever had. This is probably quite true; it is the only one that that will result in the election of our federal government for the next four years .

As always, my comments are not meant to commend any particular party or candidate but simply to encourage that you pray for the election and pray for guidance in how you ought to vote. While you are free to pray as you can, I commend the prayer above for your use.

(Continued on page 10)

Fr. Byron Woolcock, TDC: Christian Unity



FR. BYRON WOOLCOCK, TDC

EXPLANATORY, CONTEXTUAL, (LENGTHY) INTRO.

For the first time since we arrived in the Madoc, Ontario area in 1993 our Township recently sprayed pesticide on our country roads "for wild parsnip". Sadly, this was unknown to us and many others. As Susan and I, with our various dog companions, have walked these same roads frequently, even daily, I am now finding some serious toxic chemical health reactions. I may even be under partial "environmental house arrest" until colder weather!

When our good Vicar General asked me, some time ago, to write for he September Newsletter I agreed, and even had a theme thought out!

This present substitute article is from our two years in Churchill Falls, Labrador, 1978-1980, at the St. Mark's Anglican/United Joint Ministry. Together with our official signing under Archbishop Robert Seaborn we found ourselves ministering to Mennonite, Baptist, Christian Reformed and even one Greek Orthodox family, indeed most non Roman Catholic folks there. Of course we had a good relationship with the R.C. Pastor who was from Malta. We shared fellowship, experiences, great talks to Confirmation classes, even some vestments. Not least for him was the liturgical

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Fr. Byron Woolcock, TDC: Christian Unity

sewing and the frequent welcome supper invitations from Susan! Thus this “Ecumenical Opportunity”, and challenge, gave birth to Sermons, Bible Studies and articles like this present one.

I often wonder, as you likely do, “Would I still write or express as I did long ago, or change some, or even much?” In this present context... “Very little”! We much enjoyed our time in this Hydro Electric Company town with mostly younger families, more Baptisms and few funerals and very active Youth Group. I had the opportunity to teach grades six to eight in the Elementary School for Religious Education, take part in Ecumenical endeavours and joint worship and represent both my Archbishop and Congregations whenever a Political or International Celebrity arrived.

Obviously, from the present article, I admired the spirit and approach of good Pope John XXIII, (1958-1963). I close this introduction with a favorite quote, which perhaps should have been in my original article and which expresses much of the heart of his ministry and mine and, of course, yours as well.

“In the search for Christian Unity no one should ever have to deny who they are”. Pax et Bonum

CHRISTIAN UNITY

If we were asked the most important factor in our Unity as Christians most of us would probably answer with Jesus’ words; “By this shall all men know you are my disciples, if you have love for one another.” A little boy when asked to define Faith said; “Faith is believing in something you know isn’t true”! There are even more strange ideas around about Christian Love. For examples, despite what tee shirts say, love does not mean “never having to say you’re sorry”. On the contrary Love means forgiving, and being forgiven, unto seventy times seven. Our fellowship together as Christians is not presently built on perfection but on forgiveness, compassion, patience and acceptance. We do not choose one another but God has called us together and our fellowship depends on God, His call and our response.

One of the reasons good Pope John was such a beloved Bishop is the type of advice he offered, and lived out personally in his own life; “Emphasize those things that unite us as Christians rather than those things that divide”. In Christian fellowship there are so many essentials we share in common, I find as I grow older these essentials take on a new light of importance in our unity; the Lordship and Love of Christ, His Saving Life, Death and Resurrection and our common faith in, and obedience to Him. With a foundation like that to build our common fellowship on it is hardly surprising that Christ tells us we have not accomplished anything very amazing when we live together in Love in Him but rather have simply done our duty (Lk. 17:10).

Pope John tells us to emphasize our common faith and beliefs, he would have been the last to advise us to ignore our difference. In a joint ministry, just as in a Marriage, the larger Truths we share are not often the problems but rather the smaller matters of practice, ceremony and vocabulary. Here St. Paul can teach us a real lesson in priorities (1 Cor. Ch. 8). In this chapter Paul points out the prime importance of love. In verse

“THE FIRST OF
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Fr. Byron Woolcock, TDC: Christian Unity

two he says that if anyone imagines that he has come to know and understand much (of divine things, without love) he does not really understand or perceive as clearly as he ought. Then in verse 12, he equates sinning against your brother as sinning against Christ. All this however does not mean the “Love is the one thing necessary”, unless we follow God’s teachings about Love. Nowhere in Scriptures, for example, does God equate love with a sort of agreeable sentimentality among Christians solemnly agreeing that “basically we are all the same and it doesn’t matter what you believe”. What would we have to offer each other in our Fellowship in Christ if we were “all the same”?

The basis of any good marriage rests on the knowledge and acceptance that husband and wife are not the same and the other part of that basis grows out of the first; good and constant communication. Every married person knows about the necessity of communication in important fields of life together. It has been said; “Kids and Money, you can’t communicate with them, you can’t communicate about them”. We know however that we must communicate, working at this task with faith and constancy. Perhaps the reason so many couples separate is the personal sacrifice real communication demands is sometimes too surprising and shocking. Jesus had to die in order to learn that His Father was faithful to Him in life and death and beyond. Couples and Congregations too are asked to die many small “deaths” together in order to discover that profound joy which only comes from living together through these difficulties. In marriage, two weak and immature persons do not add up to one strong marriage and so too in a congregation, each brings the best they are and have from their own tradition, sharing as much as possible with others. No one need be ashamed of themselves as an individual, on the contrary Christ tells us to love yourself. No one need be ashamed to be a member of a certain denomination but rather rejoice in the elements of his or her own rich tradition he can bring to the common fellowship. I do not believe the sum total of any watered down “agreed minimum” is a real manifestation of the Church of Christ. Closer to this ideal is the best from each lived out in the fellowship of the Spirit and based on the principles of Christian Love mentioned throughout the New Testament and in this article. The popular song then was only half right when it asked “how can I be right for somebody else if I’m not right for me?” Yes we must be right for ourselves, true to our own heartfelt beliefs and traditions but also we must remember that the only way to be right for me is by trying to be right for someone else, and the only way to be right for somebody else is by trying to be right for me. Like love of self and love of neighbour in Jesus’ great commandment, these two are inseparable.

In summary, Unity (not Union) is found for Christians in the basis of that Christian Love consisting of forgiveness, acceptance, patience and real communication. The Christian knows Christ is most truly discovered in our neighbour (even, and especially, the disagreeable one) and Heaven is neither a ridding or exchange of our present relations but a continuing of them since we Christians do not believe in a “future life” but in eternal life, which has already begun. Our present Fellowship is the same one that will be continued forever.

Peace and Love be with you.



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Bonnie's Reflections: CLUES



MRS. BONNIE IVEY

When our children were small, they asked for a favorite game to be played at their birthday parties. The group of kids would be given a slip of paper. On it was written, in rhyme, a clue about a place they should search. That place contained another clue, and so on, leading them around the neighborhood. The last clue showed them where to dig for a treasure. Their efforts revealed a fancy tin box. In it were candies, usually some special kind wrapped in golden paper. The kids loved the predictableness of the game. There are clues. They have meaning. They lead to something.

“

C. S. Lewis wrote about the materialist view of the universe. Materialists believe that it consists only of solid material things. These things may appear to be related in some purposeful way, but that appearance of purpose is an illusion resulting from human thought processes. The material objects are in fact THE WHOLE SHOW. The universe is without meaning.

Lewis held this view at one point in his life, but there was a bothersome discord. In his eyes the universe was cruel and unjust. “Why did I, who was supposed to be part of the show, find myself in such a reaction to it? I was forced to assume that one part of reality – namely my idea of justice, was full of sense.” There was, he concluded, something behind the material things that causes us to recognize standards that are independent from our own thought processes. This was one of the clues which eventually led Lewis to God.

Thomas Howard, writer of ‘Chance or the Dance’, acknowledges his debt to the writings of Lewis. He was inspired to see the universe as having order and meaning, resembling a vast formal dance. Rather than think, like the materialist, that everything happens by chance and is meaningless, Howard says that for a Christian, “Everything is interconnected. Everything is everything else.” It has been orchestrated.

Material things can be clues through which God reveals himself. Take for example the “Golden Spiral.” This is the term for a particular mathematical sequence of plotting a line which results in a pleasing curve. This curve shows up in nature: in a snail’s shell, in a plant, in water running down the drain, in the cowlick on a newborn baby’s little head, and in the swirling arms of a galaxy. It is graceful. It pleases us. It has been called “God’s signature.”

The materialist will say that the golden spiral just happens to be the most efficient way for something to grow and still maintain its original shape, like a snail for example. The swirling water or arms of a galaxy are simply formed by natural forces. But how do natural forces so often result in that beautiful shape that pleases us? Why **should** we be pleased?

Pleasure: happy satisfaction at obtaining or experiencing something good

In Genesis 1:4 we read that God created light by a verbal command. He “saw that the light was good.” The Hebrew word used here for “good” also means “pleasing, agreea-

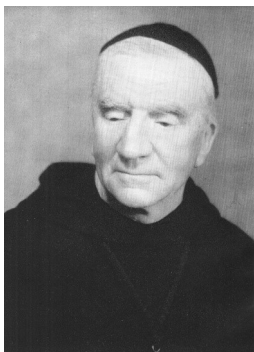
Bonnie's Reflections: CLUES

ble.” In Genesis 1:31 God declares that the creation of mankind in its two sexes, assigned to manage the garden in which they are placed, is “*very* good.” That “*very*” means a “muchness, force, abundance” of good, or pleasure. When God said “Let us make man in our image and likeness” he meant to include in those beings a capacity to recognize beauty and goodness, and to value them. This esthetic capability enables humans to experience pleasure in something that does not meet our daily needs. We go beyond searching for food, drink, shelter and a mate, to seeking beauty, order, and meaning.

When a believer senses beauty in the created universe, he or she can give thanks and praise to our Creator, who made us able to share in his pleasure. We have, like him, the ability to evaluate the thing we experience and pronounce it good. This gift is for all, because one does not have to be wise or articulate; even a baby can share joy with God.



Fr. Andrew, SDC: MICHAEL AND ALL ANGELS'



Who maketh His angels spirits. Ps civ. 4

THE Feast of the Holy Angels was a feast specially dear to the heart of S. Francis. It marks our faith in the unseen world. It seems congruous that the first creation of the Everlasting Spirit should have been spiritual, so we may well believe that, before this human scene appeared, there was a prologue of the spiritual world, in which God created spirits in His own image and gave those spirits the gift of free will. Then somewhere in that spiritual world there came a fall. 'There was war in heaven,' war in the spiritual sphere, and so there came disorder.

Our fall is always in our spirit. It is not our bodies that sin, but we who sin with our bodies. The sin is always in the will. There is a right order and a wrong order in things. Soul must control body, and mind must control matter. The spirit will only control the body rightly when the spirit is itself controlled rightly. The reason my spirit does not perfectly control my body is that my spirit is not wholly controlled by the

Fr. Andrew, SDC: MICHAEL AND ALL ANGELS'

Divine Spirit.

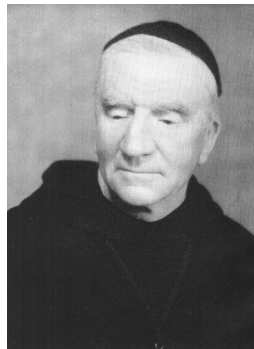
How wonderful a thing it was when in the Manger at Bethlehem there lay a little Child, Whose Sacred Humanity was altogether in the divine order ; Whose body was the perfect instrument of His soul, because His human soul would always be indwelt by, and obedient to, the Holy Spirit ; Who would touch every material thing with the right attitude of mind, because His human mind would always be in conformity with the divine wisdom. We can understand how the unfallen angels, millions and millions of spiritual beings, not only those the shepherds saw but millions unseen, knelt in adoration, seeing there the hope of the divine order coming at last.

September 29th



“THE WHOLE
SECRET OF THE
POWER OF S.
FRANCIS RESTS
UPON ONE THING,
AND THAT IS HIS
SINCERITY. “

Fr. Andrew, SDC: St. Francis Day: Sans Cire



Let us draw near with a true heart. — Heb. X. 22

S. FRANCIS has captured the love and the imagination of people as no other man has ever done, and in some very simple words said just before he died we really get the whole secret of the amazing influence of this Italian saint over the world. He looked round upon his Brothers and said, ' My Brothers, let us begin to love the Lord Jesus Christ.'

The whole secret of the power of S. Francis rests upon one thing, and that is his sincerity. The word 'sincere' is derived from the French, *sans cire*, or the Latin, *sine cera*, without varnish, without veneer—not wood that has a veneer or polish to make it look better than it is, but the absolutely genuine thing. It is the most terribly difficult thing to be quite sincere, and any one who *is* quite sincere in his quest of God will certainly be a saint.

S. Francis was completely, absolutely, and entirely sincere. There was absolutely nothing that he would not do for God ; there was absolutely nothing that he would not give up for God. But sacrifice is never an end in itself, and out of this sacrifice of Francis came the most marvellous freedom. He was able to come back from his intercourse with God to the most marvellous communion with people, and not only with people but with all creation. Out of the sincerity of his sacrifice came the reality of his communion. Communion and sacrifice always depend on one another. There is a language which is understood all over earth and all over heaven, and that is the language of sincerity.

S. Francis is saying to us, as much as to those who gathered round his bed when he was dying, ' My brothers and sisters, let us begin to love our Lord Jesus Christ.'

October 4th



Fr. Arthur Stanton: *The Impossible*



FR. ARTHUR STANTON

*“Which of you by taking thought can add one cubit unto his stature?”—
S. Matt. vi. 27.*

IT is very salutary for us to quite understand that there are a great many things which we cannot possibly do—we who do not understand what is meant by the life in the lily, when we consider it, how they grow; what their growth is; we who do not understand anything about our own growth, we cannot, although we may think, and think, and use all the powers that intellect has given us; we cannot add one cubit to our stature. That seems to belong at once to the sovereignty of God. We may be under-sized, but so God has created us, and we cannot help it. There is not one of us that by taking thought can make our-selves taller. And yet it would seem, certainly, that in society people are always wanting to be taller; or why do women wear such high heels, and men such tall hats? But in doing so, they do not make themselves the least taller. They do not add one cubit to their stature. It is in this way that God challenges us, and the challenge comes so straight, and so simply to us—that little simple fact belongs to the sovereignty of God. We who know so little, can do so little. If you think you can grow taller—grow—the Church roof is high enough! If you think you can touch the lowest star, touch it! You won't knock your head against the heavens. But we who cannot open the gates of the morning, we who cannot determine for one moment the flight of the swallows in the autumn--home--we cannot make ourselves taller.

We have electricity, it is true, and we say we have found it. It is in the air, but what it is no man can understand. We can get it out of the air and use it, but the secret belongs to the sovereignty of God.

So, too, about the genesis of life, about which there is so much talk. If you want to know the genesis of life, you must not go to the laboratory to find it out, but you must go to your old Book, and turn to the first chapter, and you will find the first words of the old Book contain it: “In the beginning God created.” And He Who created you, so that you cannot make yourself taller, created all life. It all belongs to the sovereignty of God.

Well, let me press this a little in other considerations: Now which of you by taking thought could ever have found out God? “The world by wisdom knew not God” (1 Cor. i. 21). They guessed, and thought, and imagined, and feared, and dreamed, and felt after Him, but “Clouds and darkness are round about Him: righteousness and judgment are the habitation of His seat” (Ps. xcvi. 2)—and He remained still the unknown God. Which of us by taking thought could possibly find out, think you, the Infinite, the Invisible, the Eternal? But, “That no flesh should glory in His presence” (1 Cor. i. 29). God reveals Himself to us by Himself “that no man should glory in His presence.” “Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” (1 Cor. i. 20).

Which of you by taking thought can find out that God is Love? Oh! you may look round about you, and, living as we do amid the shadows, it is perhaps the last thing

Fr. Arthur Stanton: The Impossible

we should discover by taking thought; but it is the revelation of the Holy Ghost, for the Holy Ghost has shown the Saviour to be All in all to us. “Who loved me, and gave Himself for me” (Gal. ii. 20). And the Saviour has shown us the Heart of God—“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (S. John 16). So the Saviour shows us the Heart of God, which is Love. But this is God's own revelation of Himself. Oh, no! Which of you by taking thought can find out God?

Now, you may say this: Which of us by taking thought can order our own life? We have often tried to do this. But what a dismal failure it has always been! We think that something will comfort us—and, suddenly, that something is gone! Why, we know not what a day will bring forth. We say, “Man proposes and God disposes.” That is true. Here is a man who has just signed a lease for fourteen years, and dies within the week! Here is a mother who slaved all she could for her one son. All she could put together and save, she saved for her one son. Before he came of age, he died. Here is another who amasses riches together, and says: “I will be comfortable in my old age,” but riches have wings, and they flew away. So always is it. It is always the same. It is Almighty God that ordereth all things both in heaven and earth. There are some keys He never takes from His girdle or gives to Cherubim or angels. Oh, which of us by taking thought can order our own life? Why, God has saved your souls, every one of you, and has made of you what you never imagined He could have made you, ten years ago. Well, He made you, and He has a right to you.

Well, then, let me ask another question: Which of us by taking thought can explain God's salvation to men? We never could have imagined it. The stains which are on my hands and on my breast can be washed away with water, but the stains on my heart and character need the Blood of the Covenant. It is only the Blood of the Lord Jesus Christ that can cleanse us, and rid us from all sin. And, therefore, the faithful saying—the true saying—the saying which you ought all of you to say to your own hearts, and to one another, is this, that “Christ Jesus came into the world to save sinners” (1 Tim. i. 15). The modern Theology is like the feathers we would put into a pillow—very soft. We put our pillow on our bed, and put our head upon it, but we cannot sleep. It is only God who giveth rest to the soul—“So He giveth His beloved sleep” (Ps. cxxvii. 3). It is only God who can rest our poor troubled souls. And if there is not peace in the blood-stained Cross, I ask where is there peace? If you want to find the genesis of salvation—did I not tell you the genesis of life was in the first open word of the Bible: “In the beginning God created”? and if you want to find the genesis of salvation it is at the beginning of the Gospel of S. John: “In the beginning was the Word, and the Word was with God, and the Word was God.”

Well, I have given you these three instances. And now just one or two resolutions.

We ought if this is the case, ought we not, to give God loving and confiding trust? He made us and not we ourselves; and He has redeemed us with His Blood.

BECAUSE HE
FILLETH ALL
THINGS—“HE
FILLETH ALL IN
ALL” (EPH. I. 23).



Fr. Arthur Stanton: The Silent Looks Of The Saviour

Ought not we to give Him love? What does it matter whether we are five feet high, or six feet high? That is no matter at all—only let us trust, Almighty God with our life: “My time is in His hands.” He brought me into the world when He willed. He will take me out of the world when He will. My birth was His time, and my death must be his time too.

I wish to have no wishes left,
But to leave all to Thee;
And yet I wish that Thou shouldst will
Things that I wish should be.

And these two wills I feel within
When on my death I muse:
But, Lord ! I have a death to die,
And not a death to choose."

(Faber's *Wishes about Death.*)

If that is the case, then let us trust our God right through. He made us, and not we ourselves. We are His people, and we are the sheep of His pasture. And, O troubled souls who think of the things that are coming, lie down in His pastures, lie down and rest in Him.

And, if this is true, then let us remember this: If we cannot, make ourselves higher, let us try and make God's glory higher. You say, Is that possible? No—God's glory is twofold: His essential glory, and His accidental glory. Of course, no creature could touch or add to His essential glory, but God has allowed us to add to His accidental glory, and we sing as the Blessed Virgin Mary sings, whose octave we keep to-day—“My soul doth magnify the Lord (Greaten-Magnify is only the Latin for greaten), and my spirit hath rejoiced in God my Saviour” (S. Luke i. 46). We sinners can greaten God, because we can say, we owe everything to the glory of His grace. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. . . . Blessing, and honour, and glory, and power, be unto Him for ever and ever” (Rev. v. 12, 13). Right dear in the sight of the Lord is the death of His saints. They surround Him, and glorify Him. Then, if we cannot heighten ourselves, let us heighten the glory of God. Let us do all the good we can, and praise God with the last breath of our life.

And, last of all, dear brethren, don't let us ever try to do the impossible. Which of you by taking thought can add one cubit to your stature? Don't try such nonsense! Don't let us try to do the impossible. So many of us try. For instance, many people try to have health. Oh, how they try to get health! And they leave God out-and they are invalids all their life! They try all the physicians, and are none the better, but rather the worse. It all seems such a failure.

Then there are so many of us who have tried to be good. That is a greater failure still! And we look through all our efforts in trying to be good, and we find

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Fr. Arthur Stanton: The Impossible

there is a law within us, warring against the law of our minds: “The flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other” (Gal. v. 17). And we who have tried to be good, say, What a hopeless mess we have got into. O God! I am only what I am in Thy sight, and nothing more, and nothing less. God, be merciful to me a sinner! That is the end of our trying to be good!

Then there are many of us who try to be happy! And we think: Give us everything we want, the home we want, the people we want, the money we want, the position we want, and we shall be happy. Did you hear the devil laugh? I think you might have done so. Happy! The richest man I ever knew was the most unhappy man I think I ever knew. Happy! Only God can make you happy!

Oh no, dear brethren, let us do what we can—give our life whatever it is, give our poor life into the hands of God, and say, “Lord, do to me whatever seemeth good in Thy sight.” I can trust Thee. Thou hast made me; Thou hast died for me: Thou hast gone to Heaven to prepare a place for me, that where Thou art, I may be also. I can trust Thee. “Lord, do to me whatever seems good in Thy sight.” And if the way is rough, and if the path is thorny, and if we are crucified, well then we come “unto the measure of the stature of the fulness of Christ” (Eph. iv. 13). That is tall enough for you! And, “When I awake up after Thy likeness, I shall be satisfied with it” (Ps. xvii. 16).

“Built in the mystic measure of the Cross—
Their lifted arms the transome: and their bulk,
The Tree, where Jesu stately stood to die
Thence came their mastery in the field of war—
Ha! one might drive battalions--one, alone.”

(R. S. Hawker, *The Quest of the Sangraal*.)



Fr. Robert's Remarks

Prayers for the upcoming election are important; prayers for the healing of our country are profoundly important as well.

There was an event took place in Ottawa last month. On August 17th, there was a Satanic Black Mass with a service of “unbaptism” held at a bar in the ByWard Market area of Ottawa. It is claimed that this is a first time in Canadian history that this has happened. The satanic service took place despite the protests of the Roman Catholic Archbishop Terrence Prendergast and others. In various locations, Masses of reparation were offered.

As I mentioned, there were two services—first the Black Mass and the second, a service of unbaptism.

The Encyclopaedia Britannica explains:

Fr. Robert's Remarks

Black mass, in the Roman Catholic church, a requiem mass during which the celebrant wears black vestments. The term is more commonly used, however, for a blasphemous and usually obscene burlesque of the true mass performed by satanic cults. The naked back of a woman often serves as an altar, and a validly consecrated host is generally used to intensify the mockery. The rite commonly incorporates other elements of satanic magic such as philtres or abortifacients.

Gratefully, the organizers of this satanic event did not have access to a consecrated Host.

Combined with the Black Mass was the ceremony of unbaptism. This is a ceremony wherein people formally renounce their baptism and attempt to “undo” their baptism. What a sadness! What a sadness that we have come to a state where this could even be contemplated.

Perhaps this event is a sign of things to come.

No doubt, there was a time when this sort of thing might have been dealt with under blasphemy laws; but, no longer. Recently I came across a statement by the American theologian, Stanley Hauerwas of Duke University's Divinity School. He wrote, “To live in the light of the resurrection is to refuse to use the powers that crucified Jesus in the name of achieving justice.”

The prevention of Black Masses or “unbaptisms” is not a matter of law; so much as it is a challenge to all of us Christians to live out our Christianity, our relationship with Jesus Christ, in such a way that lives are changed and people want to be converted and have a relationship with Him. We are called to love people into the Kingdom.

The encyclopaedia's commentary above made reference to abortifacients—anti-life drugs. Abortion and euthanasia are not subjects that are going to go away.

Some of you will remember Fr. Ted Gale who, served as the priest of the lower BC mainland in the Anglican Catholic church of Canada. In his retirement he moved to Mayne Island. Fr. Ted died a while ago. In the late 1980s and early 90s, on the 28th day of each month, he prayed the *Service of Communion* from our “old” Prayer Book—the 1918/22 BCP (p. 388) on the street outside the *Everywoman's Health Centre* in Vancouver which opened on November 4, 1988. January 28, 1988 was the day on which Canada's abortion law was struck down by the Supreme Court and Parliament was invited to present a new law. A new government bill was presented in 1991 and defeated. No attempt has been made since.

The Service Fr Ted prayed has the rather lengthy title of *A Communion or Denouncing of A God's Anger And Judgement Against Sinners With Certain Prayers To Be Used On The First Day Of Lent, And At Other Times, As The Ordinary Shall Appoint*. It was one line that got his attention, “The wrath of God is upon him that taketh reward to slay the innocent.” (This service appears in a different form in the 1959/1962 BCP as *A Penitential Service* p. 611.) There have been a number of people whom I have respected for their pro-life activities, but few more than Fr. Ted.

(Continued on page 14)

The Church Mouse: What to Say

There I was, cruising around on the church floor looking for crumbs, when Father Palmer and the kids came in. Zip! I scooted under a chair so no-one could see me. Being a mouse is like that – always trying to stay out of sight. It was lesson time again, and the subject was prayer.

“Prayer is talking with God,” Father Palmer reminded the children. “This week we will think about what to say. Now have any of you got little brothers or sisters?” The children began to talk about who lived at home. One had a brother who was just a tiny baby, and another had a sister big enough to follow her around and get into things. Two children had little brothers just learning their first words.

“When we are very small,” said Father Palmer, “we must learn to speak. Very often the first words we are taught are Thank You, Sorry, and Please. These are important words because we need them so often. And we need them when we come to talk with God in prayer.”

“We can start our prayer by saying **Thank You** to God. Can you think of some things to thank him for?” Well, yes, they could. One was very happy because he had a new puppy. Another had a visit from her grandparents. And one was delighted to have made a new friend. “These are all gifts from God,” said Father Palmer, “and so we thank him for being so good to us.”

“The next important word is **Sorry**. God is so good to us that we are ashamed for being so careless about pleasing him. And since he has surrounded us with other people whom he loves, we are ashamed when we have done wrong to those people. Tell God what you have done and ask him to forgive you for Jesus’ sake. Ask him to help you not to do that wrong thing again.” The children were very quiet listening to this. Maybe they were thinking of things they should not have done. Or maybe something they **SHOULD** have done but didn’t.

“Now we will think about saying **Please** to God. It is wrong to take things without asking, even when we know the answer will be ‘Yes.’ You wouldn’t come in from school and go right to the cookie tin and help yourself without asking, would you?”

Two of the kids kind of squirmed and looked at each other, so I guessed that they had.

Father Palmer said, “What you should do is say ‘Please may I have a cookie when I come home?’ And we should ask God for what we need, even though we know he wants to give it to us anyway. It shows that we realize that all good things come from him.”



The Church Mouse: What to Say

Then the children said their prayers with Father Palmer. Then they picked up their books and coats, said goodbye, and trooped out of the church. I wondered whether it was safe to come out from under the chair. Sometimes cookie crumbs fall out of children's coat pockets, you know. Yes! I could smell a bit of chocolate chip – I followed that lovely smell – and Oh! Father Palmer was right there, stooping down, looking right at me! I froze in fear. He winked at me, said “Good night, Mouse!” and away he went.



Fr. Roland Ford Palmer, SSJE

Fr. Palmer was one of the founding priests of the Anglican Catholic Church of Canada and the first Archpriest (read “Regional Dean”). Among his many achievements Fr. Palmer was the writer of the beautiful, 5 verse hymn, *Sing of Mary pure and lowly*. Yesterday was the Feast of the Exaltation of the Holy Cross, so the significance this hymn stands out for me today (15/09/19) commemorated in the ACC Kalendar as the *Seven Sorrows of the B.V. Mary*. The prophecy of St. Simeon that “Yea, a sword shall pierce through thy own soul also” always places Jesus’ Mother Mary at the foot of the Cross.

A couple of photos: On the left (courtesy Bonnie Ivey): Fr. Palmer who, at the time, was the Canon Missioner for the Diocese of Algoma of the Anglican Church of Canada in the open door of St. John’s Anglican Church in Chapleau, ON in the mid-1970s with children with whom he was conducting a mission. He also served as mentor for junior clergy.

On the right (courtesy the late Bishop Alfred & Fr. Byron Woolcock): a later picture—early 1980s. Fr. Palmer was one of the founding priests of the Anglican Catholic Church of Canada. He served until his death on St. Bartholomew’s day, 24/08/85—*Requiescat in pace*.

5. GLORY BE TO GOD THE FATHER;
GLORY BE TO GOD THE SON;
GLORY BE TO GOD THE SPIRIT;
GLORY TO THE THREE IN ONE.
FROM THE HEART OF BLESS’D
MARY,
FROM ALL SAINTS THE SONG
ASCENDS,
AND THE CHURCH THE STRAIN
REECHOES
UNTO EARTH’S REMOTEST ENDS.

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GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

In his conversion story, Dr. Scott Hahn told a story of speaking with Fr., later Bishop, Fabian Bruskewitz. Pro-Life issues came up and Bruskewitz quoted Jesus: "fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." Matt. 10.28 (Douai-Rheims Ver.)

Bruskewitz was making a point that abortionists could only kill the body of the infant child. He went on to say that Christians who do not actively show love destroy souls.

Perhaps these souls are those seeking "unbaptism" to-day.

I doubt that legislation is really going to help us very much; true love will.

I want to let Dr. Hauerwas have the last word here continuing immediately from his previous quote:

Thus the sentence, "Christians are called to be non-violent not because we believe nonviolence is a strategy to make war less likely, but because in a world of war, as faithful followers of Christ, we cannot imagine being anything else than nonviolent; it is a nonviolence, moreover, that may make the world more violent because the world will use violence rather than have the order it calls peace exposed as violence."

Till next month; God Bless!

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