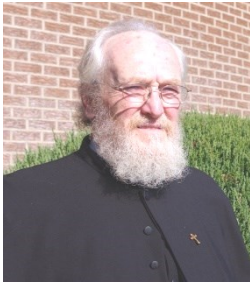


THE TRADITIONAL ANGLICAN NEWS

AUGUST 15, 2021

VOLUME 9, ISSUE 8

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!

This issue we begin with the Feast of the Assumption of the BVM. This feast is designated in our BCP as “The Falling Asleep of the Blessed Virgin Mary” and it is also known as The Dormition. The period of the issue ends with Holy Cross Day—two important festivals in the life of the Church. The latter festival has

particular significance for me as a member of the Society of the Holy Cross.

On March 19, 1711, Bishop Thomas Ken died. He had written, “I am dying, in the Holy, Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; and, more particularly, in the Communion of the Church of England, as it stands distinguished from both Papal and Protestant innovation, and adheres to the Doctrine of the Cross.” This dying statement of Bishop Ken is something that I have reflected on many times, and to which I return.

In this issue there are several items related to these two festivals.—Falling Asleep and Holy Cross

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



FR. DAVID MARRIOTT, SSC

Given the difficulty that I, in company with many others, have experienced with some limitations with our ability to hear what others are saying, since the start of the pandemic, and the need to wear a mask in many businesses, which we have needed to enter, this homily, originally written in 2008, and revived in 2016, seemed to be so very appropriate, even as we are able to manage to get through life without the need to ‘mask’, but, as we all fear, this could well change very suddenly, as it has in parts of the UK, France, and many other countries, including parts of the USA and Australia. From the Gospel of St. Mark, Trinity XII, ‘but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.’ (Mark 7.37)

In all of our reading of Holy Scriptures, especially in the New Testament, there is a lot of news about the senses, and the operation of them: especially, that of sight and that of hearing. Today, in the Gospel of St. Mark, we have heard of one of them. Jesus even sent two disciples to take this message to St. John the Baptist: so that he might understand Jesus: ‘Then Jesus answer-

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

ing said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.’ (Luke 7.22-23)

Recall one of Our Lord’s admonishments: ‘Him, who hath ears to hear, let him hear!’ (Mt. 11.15)

You see, just as in our day, there are levels of hearing, or more accurately, levels of listening. And what Our Lord means is that we have an urgent need to really listen to His words. That when we listen, we need to have our minds open to His thoughts, so that we can, in effect, internalize the teaching in ourselves, and incorporate the Good News into who we are. To do this we have to be ready to accept that this impact will change us, will change our perceptions of how the world is all put together, how things work in relation to each other. We may see changes in how we rate, or value things or events in our society: we may find that we are not in tune with many of our neighbours, with whom we share this city.

‘HIM, WHO HATH
EARS TO HEAR, LET
HIM HEAR!’ (MT.
11.15)

Jesus knows that when He speaks, not everyone is ready to listen: and yet He shows us incredible patience and gentleness in His ability to allow us to keep on coming back to the Source of all truth, humbly acknowledging how our weaknesses have led us astray, again and again. Because He knows that as time goes by, those of us who stay the course will hear a little more detail of the story, each and every time we hear it: every Christmas brings us new Joy, new revelation, in some small way: every Easter new passion for the Passion of Our Lord, and for His glorious Resurrection. Until that time shall come where we are close to understanding the truth, reaching for an ever closer Communion with God, where God becomes integral to our very being, and where the fear of death is overcome by the knowledge of the Glory of God, Father Son, and Holy Ghost.

So, in His ministry here on earth, Jesus showed us by His actions what it is that we must treasure: the first - that we might **hear** the Word of God, that this will be understood, and that this Word will dwell in us forever. Remember the collect from Advent 2: ‘BLESSED Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*’

That we might **see** the Glory of His Majesty, of His Creation, that we might understand from this His Power and gentle Might over all things. And that His overarching purpose is to attain peace and harmony, unsullied by evil, in the due fulfillment of time.

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

That we can **speak**: we have the ability to communicate in a clear way the truth of Our Christian faith: that we might fulfill the Great Commission to preach the Gospel, to all living creatures. So that in this work ordered by God, we may contribute in some small way to that peace and harmony we all seek.

And that we guard against the perils and temptations of the enemy, who is ready to divert us, to lead us astray, not hesitating to use the powers of evil to possess us, to prevent us from following Christ: so that we can stay mentally strong and healthy.

The physical problems healed by Jesus can demonstrate to us the sorts of things we need to do to follow Him.

And the same healing can demonstrate to us the values cherished by Jesus. The first is not to judge a book by its cover: the man had waited years to be the first to get in the pool of Siloam, but never could get there in time: but he was not jealous of the others, not angry, but accepted the fate he had been given, in all humility: that his lot was to be there – and of course, his lot was to be there until Jesus came by – so that his lot was impeccably tied up with that of Jesus Christ.

The woman with the issue of blood, who reached out to touch Jesus robe as He passed: imagine her fear when Jesus asked, ‘Who touched me?’ – and yet she came forward and confessed, confessed that malady she had for so long, and confessed her faith in Jesus Christ: and so was healed.

The blind man shouting out, Jesus thou Son of David, have mercy upon me, and the crowds trying to get him to be quiet, to shut up: it was embarrassing: but Jesus ignored their concerns, their pride and petty conceits and spoke with the man: and the answer was, ‘That I might receive my sight’: so that he could once more become a productive and useful member of society.

And that is the common theme: have you noticed: that all those healed reduced the imposition of stress: on the loved ones, and immediate family, who may have had to support the one in need, on society, for any help the town had to provide: even in the way of control of begging and outcasts, and most of all, for those afflicted, that they could function again – that they were once more worthwhile citizens.

If we are humbly obedient to the teaching of Jesus, we shall find that the practice of humility and obedience will create dividends in unexpected areas: you’ll find that you will smile more: and have you noticed, that when you see someone coming toward you with a smile on their face, that your automatic response is to smile back? And how valuable is that in our rushed egocentric and selfish world?

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Frances Ridley Havergal: Kept For The Master's Use

Following the book *Kept For The Master's Use* is a section of poems by Miss Havergal which are included in this serialization.

SELECTIONS FROM MISS HAVERGAL'S LATEST POEMS

Sunday Night.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill *his* chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
Oh speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to 'rise and shine.'

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name—
'Our Comforter!' As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let thy holy music overflow
With soothing power his listening, resting soul.

A Song in the Night.

[Written in severe pain, Sunday afternoon, October 8th,
1876, at the Pension Wengen, Alps.]

I take this pain, Lord Jesus,
From Thine own hand,
The strength to bear it bravely
Thou wilt command.

I am too weak for effort,
So let me rest,
In hush of sweet submission,
On Thine own breast.

I take this pain, Lord Jesus,
As proof indeed
That Thou art watching closely
My truest need;

That Thou, my Good Physician,
Art watching still;
That all Thine own good pleasure
Thou wilt fulfil.

I take this pain, Lord Jesus;
What Thou dost choose
The soul that really loves Thee
Will not refuse.

It is not for the first time
I trust to-day;
For Thee my heart has never
A trustless 'Nay!'

I take this pain, Lord Jesus;
But what beside?
'Tis no unmingled portion
Thou dost provide.

In every hour of faintness
My cup runs o'er
With faithfulness and mercy,
And love's sweet store.

Frances Ridley Havergal: Kept For The Master's Use

I take this pain, Lord Jesus,
As Thine own gift;
And true though tremulous praises
I now uplift.

I am too weak to sing them,
But Thou dost hear
The whisper from the pillow,
Thou art so near!

'Tis Thy dear hand, O Saviour,
That presseth sore,
The hand that bears the nail-prints
For evermore.

And now beneath its shadow,
Hidden by Thee,
The pressure only tells me
Thou lovest me!

What will You do without Him?

I could not do without Him!
Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be.
But the more I find Him precious—
And the more I find Him true—
The more I long for you to find
What He can be to you.

You need not do without Him,
For He is passing by,
He is waiting to be gracious,
Only waiting for your cry:
He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Saviour?
Do you not want a Friend?

One who will love you faithfully,
And love you to the end?

Why will you do without Him?
The Word of God is true!
The world is passing to its doom—
And you are passing too.
It may be no to-morrow
Shall dawn on you or me;
Why will you run the awful risk
Of all eternity?

What will you do without Him,
In the long and dreary day
Of trouble and perplexity,
When you do not know the way,
And no one else can help you,
And no one guides you right,
And hope comes not with morning,
And rest comes not with night?

You could not do without Him,
If once He made you see
The fetters that enchain you,
Till He hath set you free.
If once you saw the fearful load
Of sin upon your soul;
The hidden plague that ends in death,
Unless He makes you whole!

What will you do without Him,
When death is drawing near?
Without His love—the only love
That casts out every fear;
When the shadow-valley opens,
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone!

What will you do without Him,
When the great white throne is set,
And the Judge who never can mistake,
And never can forget,—
The Judge whom you have never here
As Friend and Saviour sought,
Shall summon you to give account
Of deed and word and thought?

Frances Ridley Havergal: Kept For The Master's Use

Church Missionary Jubilee Hymn.

'He shall see of the travail of His soul, and shall be satisfied.'—*Isa. liii. 11.*

What will you do without Him,
When He hath shut the door,
And you are left outside, because
You would not come before?
When it is no use knocking,
No use to stand and wait;
For the word of doom tolls through your heart
That terrible 'Too late!'

You cannot do without Him!
There is no other name
By which you ever can be saved,
No way, no hope, no claim!
Without Him—everlasting loss
Of love, and life, and light!
Without Him—everlasting woe,
And everlasting night.

But with Him—oh! with Jesus!
Are any words so blest?
With Jesus, everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love;
With Jesus—perfect peace below,
And perfect bliss above.

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you! hush! He calls you!
He would not have you go
Another step without Him,
Because He loves you so.

Why will you do without Him?
He calls and calls again—
'Come unto Me! Come unto Me!'
Oh, shall He call in vain?
He wants to have you with Him;
Do you not want Him too?
You cannot do without Him,
And He wants—even you.

Rejoice with Jesus Christ to-day,
All ye who love His holy sway!
The travail of His soul is past,
He shall be satisfied at last.

Rejoice with Him, rejoice indeed!
For He shall see His chosen seed.
But ours the trust, the grand employ,
To work out this divinest joy.

Of all His own He loseth none,
They shall be gathered one by one;
He gathereth the smallest grain,
His travail shall not be in vain.

Arise and work! arise and pray
That He would haste the dawning day!
And let the silver trumpet sound,
Wherever Satan's slaves are found.

The vanquished foe shall soon be stilled,
The conquering Saviour's joy fulfilled,
Fulfilled in us, fulfilled in them,
His crown, His royal diadem.

Soon, soon our waiting eyes shall see
The Saviour's mighty Jubilee!
His harvest joy is filling fast,
He shall be satisfied at last.

A Happy New Year to You!

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night,
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;

New streams from the Fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance, full and unpriced;
All this be the joy of thy new life in Christ!

Frances Ridley Havergal: Kept For The Master's Use

Another Year.

Another year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence 'all the days.'

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!

New Year's Wishes.

What shall I wish thee?
Treasures of earth?
Songs in the springtime,
Pleasure and mirth?
Flowers on thy pathway,
Skies ever clear?
Would this ensure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?

Where is the treasure,
Lasting and dear,
That shall ensure thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear;
These shall ensure thee
A Happy New Year.

Peace in the Saviour,
Rest at His feet,
Smile of His countenance
Radiant and sweet,
Joy in His presence!
Christ ever near!
This will ensure thee
A Happy New Year!

'Most Blessed For Ever.'

*(Though the date of these lines is uncertain, they are chosen
as a closing chord to her songs on earth.)*

The prayer of many a day is all fulfilled,
Only by full fruition stayed and stilled;
You asked for blessing as your Father willed,
Now He hath answered: 'Most blessed for ever!'

Lost is the daily light of mutual smile,
You therefore sorrow now a little while;
But floating down life's dimmed and lonely aisle
Comes the clear music: 'Most blessed for ever!'

From the great anthems of the Crystal Sea,
Through the far vistas of Eternity,
Grand echoes of the word peal on for thee,
Sweetest and fullest: 'Most blessed for ev



Corda in Cælo — Reflection for Holy Cross Day

In 1939, Fr. Shirley C. Hughson, OHC (Order of Holy Cross) arranged a little book called *Corda in Cælo* as “Exercises . . . Offered as an aid to those who” wish to make some degree of progress in the practice of affective and contemplative prayer”.

From this collection are taken *The Joy of the Cross* and *The Sacred Passion..* They might serve well as Holy Cross Day approaches on September 14.

IX THE JOY OF THE CROSS

“The pain of learning to die is the joy of learning to live.” — BISHOP SAMUEL B. BOOM, A.D. 1935.

- | | |
|--|--|
| I. O Jesus, Lord of my soul,
How great a cross hast Thou prepared
for those who live in Thee !
A cross at once light
and most heavy—
light because it is so sweet,
heavy because my patience
is so small. | I. O Jesus, Lord of my soul:
Behold my life,
behold my will,
behold my good name;
I am Thine; dispose of me
according to Thy will. |
| II. O Jesus, Lord of my soul,
let me not know deliverance
from my cross unless
that deliverance come from Thee. | II. O Jesus, Lord of my soul:
Do Thou, O Lord, perform
Thy will in me;
let me never offend Thee. |
| III. O Jesus, Lord of my soul,
let my will be knit for ever
to Thy holy will;
take from me all selfish longing
for sweetness of spirit,
and teach me to walk in the way
of Thy cross. | III. O Jesus, Lord of my soul:
Let not Thy grace depart from me:
I will to suffer, Lord,
because Thou hast suffered. |
| IV. O Jesus, Lord of my soul,
Thou hast shewed us the way of life,
Thou hast said, " Take up thy cross
and follow me."
Thou art our Exemplar, and whoso
follows Thee hath nought to fear. | IV. O Jesus, Lord of my soul:
May it never please Thy Majesty
that a gift of so high price
as Thy dear love be made
to one who serves Thee
only for the sweetness of reward. |
| V. O Jesus, Lord of my soul,
cost what it may, let me not come
to Thee with empty hands. | V. O Jesus, Lord of my soul:
The proving of my love
doth not consist in tears,
nor in that melting sweetness
which my soul desires;
but rather in serving Thee
in righteousness, in fortitude,
and in humility. |

II

“Love knows no rest, but unceasingly seeks for its beloved ;
for love must possess that for which it longeth.”—THOMAS À
KEMPIS, *Soliloquy of the Soul*, chap. xii.

Corda in Caelo — Reflection for Holy Cross Day

III

"The will of God is God Himself; I cannot conform myself to it without finding Him whom my soul loveth." -ABBÉ: AVRILLON, *The Year of Affections*.

i. O Jesus, Lord of my soul:

Thou showest Thy loving power
when Thou wilt;
and Thou wilt it always
if only I can will it too.
All things fail, but Thou, Lord of all,
Thou failest not.

ii. O Jesus, Lord of my soul:

Those who love Thee,
how little have they to suffer!
How gently, how sweetly, how tenderly,
dost Thou deal with them !

iii. O Jesus, Lord of my soul:

Thou layest indeed a heavy cross
on those who love Thee,
but only that they may learn
in the depth of that trial
to know the depth of Thy love.

iv. O Jesus, Lord of my soul:

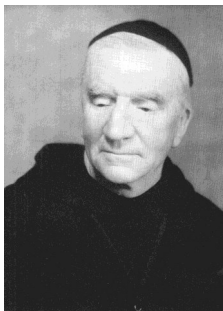
Thou hast said unto me,
"Thou art Mine, and I am thine;
merit lies only in doing,
in suffering, in loving."

v. O Jesus, Lord of my soul:

Either to suffer or to die;
I ask of Thee
no other boon than this.



Fr. Andrew: Meditation—the Assumption of the BVM



There appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. - Rev. xii. 1

AUGUST 15th is the Festival of the Falling Asleep of the Blessed Mother. It is our human way to have many names for, as we have many minds about, facts, so that it is variously called the Assumption or the Falling Asleep or the Repose of the Blessed Virgin. It certainly is a strange thing that no relic of the Blessed Mother has ever been produced. Tradition tells us that her grave was found empty and fragrant with lilies, and all we can say is that that is a very sweet tradition.

FR. ANDREW, SDC

This, however, we can say with bed-rock certainty. Besides her own inherent dignity as the Mother of our Lord, Mary stands for the Church of faithful people. She is the representative of faithful souls. She shines before us as the one who brought her will to a perfect loyalty to the will of God through the union of her will with the will of her Divine Son. We are taught to believe that everything that has been accomplished in the Head of the Church shall also be accomplished in His members. He will come again, and we are told His saints will come again. He has overcome and is seated upon His Father's throne, and also 'to him that overcometh' is it granted to sit upon a throne (*Rev. iii. 21*). It is this ultimate triumph of the elect soul that we celebrate as we keep the Festival of the Assumption. Through the grace of God we can really win a real victory. Mary suffered with Him ; we should be very faithless if we doubted that she is glorified with Him, and praying for us that we also may know the final fruits of faithfulness.



Video Conference

“Wait Upon the Lord ...” A Conference on Prayer”

presented by

The Rev. Fr. Jonah Bruce

Parish Priest St. Francis of Assisi, Gainesville, GA



Diocese of the South, ACC/OP

*Conference By ZOOM
Wednesday, September 15, 2021
7:00 pm Eastern; 4:00 pm Pacific*

For further information contact conference@traditionalanglican.ca

ZOOM info will be sent out nearer the date



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THE TRADITIONAL ANGLICAN CHURCH OF CANADA
A Missionary District of the Anglican Catholic Church



Archbishop Joseph Raya: On The Dormition

In Theotokos, published by Madonna House (www.madonnahouse.org) in Combermere, ON, Archbishop Joseph Raya wrote about the Dormition or Falling Asleep of the Blessed Virgin Mary. Following it he speaks about the "Divine Worth of the Human Person". The book is worth the read!



ARCHBISHOP JOSEPH RAYA

MEANING OF THE FEAST

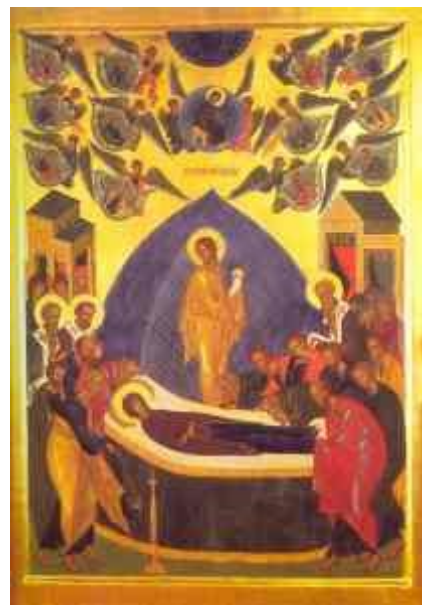
DORMITION does not commemorate Mary's death as such, but what life-after-death really is, and what entry into the Kingdom means. Dormition refers to the one who is alive, who is at home, who has actually arrived at her goal on the other side of death. She has entered into "life-to-come," and our human nature is wholly fulfilled in her body and soul. Mary is the supreme success and masterpiece of the work of God in our humanity.

Entering "life-to-come" is not exactly a dying, but a new becoming; it is a bursting forth of life that casts off decay and leaves behind disintegration once and for all. It is a becoming and a pure beginning. The celebration of Dormition really means that from death comes only life and not decay. Mary is the sign of things to come: the sign of the Kingdom of God already come, the sign of the creation already saved, and the sign of the life to come where God is "all in all" (Col.3:11).

In celebrating death, Christians do not give any thought to surrendering the old self; we rather revel in the ultimate validation of life, affirming the resurrection of all and the final outcome of our life, which is eternal glory. Mary was mortal, like all mortals. She died, and her death was a passage from an apparent defeat of our human nature to triumph, from an apparent end of hope to fullness of life. She is the representative of renewed humanity, the New Eve, who introduced human nature into a new perspective of life, as the first Eve introduced it to sin and misery.

Death-Dormition-Assumption is a Christian trilogy celebrating the final victory of Christ in the Mother of God and ultimately, the final victory of our human nature over corruption and darkness, wherein the whole human being enters into salvation. Undiminished, we fuse into God who preserves our uniqueness and our personality whole.

More than any other feast of Mary, the Dormition is dogmatic in nature. It insists on the truth of the two natures of Christ, who is true God and true man and the divinization of creation and of humanity. Jesus Christ, Son of God, God of God, was in our human nature as perfect a man as he was in the Trinity a perfect God. He was the son of Mary, and Mary was his real Mother, more Mother to him than any mother is to her child. His human reality was taken from her very flesh and blood, and from her alone, the substance of all humanity.



The Church Mouse: Think Like A Fish

It seemed like every one of the church people were here today. There was a special service called a Baptism. It wasn't for a baby, like Baptisms I had seen before. This one was for Jesse. He is a boy who started coming to church with his friends Mona and Kevin. Jesse has no mother or father, but he has foster parents. They are a kind couple who agreed to take Jesse and care for him as if he was their very own boy. And today they became his Godparents, promising to help him learn more about God, and grow up to be a man who loves the Lord.

There so proud of him today. Jesse was all clean and shined up and wearing his best clothes. He stood up in the front of the church with Father Palmer and answered the questions he was asked in a firm voice.

“Do you profess this faith?”

“I do.”

“Do you desire to be baptized into this faith?”

“I do.”

“Will you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?”

“I will, God being my helper.”

After Father Palmer had poured some blessed water over Jesse's head, and made the sign of the cross with it on Jesse's forehead, the priest turned Jesse to face the people. He stood there with his hand on Jesse's shoulder and spoke.

“Today Jesse has been made God's faithful soldier and servant. His ordinary human life has been changed into a new Eternal life. The blessed water we used today represents the wonderful River of Life that flows out from God's throne. The river does not end with this Baptism service. It flows forever to refresh God's people and help them to keep the promises they made to God at their baptism.”

“St. John had a vision which we can read about in “The Book of the Revelation to St. John” in the Bible. In that vision, John saw into Heaven. He saw a trickle of crystal clear water flow out from God's throne. The farther it flowed, the deeper and wider it became. The little stream became a mighty river. Our life with God is like that. The farther



The Church Mouse: Think Like A Fish

we go along in our life with God, the deeper our experience and understanding of His love and wisdom become.”

“Jesse, today you have been placed into that river. Your job now is to *stay in that river!* You must think like a fish. The river is the source of your life. To do this you need to speak with God every day. Listen for the voice of his Holy Spirit in your heart for He will guide you. You must take care of others whom God has placed in your life. You must share the good things God has provided with those who need that help. Finally, you must prepare yourself to receive the Holy Spirit in the service of Confirmation.



Fr. Robert's Remarks

(Continued from page 1)

On June 28th, we held a brief District Synod using the video conferencing ZOOM. We are on a learning curve; however we did succeed in doing what needed to be done which was the acceptance of the minutes of the previous Synod, the acceptance of the financial reports, the approval of budgets, and the election of Officers and Synod Delegates.

Various greetings were sent from the Synod.

Budgets for 2021 (\$12,350) and 2022 (\$13,950) were approved.

The Officers of the District:

Vicar General — The Very Rev. Robert Mansfield, SSC

Secretary/Treasurer — Joyce Mansfield

Clergy Member on Council Western Canada — Fr. David Marriott, SSC

Clergy Member on Council Central Canada — Fr. James Chantler

Lay Member for Western Canada — Fred Campbell

Lay Member for Central Canada — Willa Rea.

Delegates to Provincial Synod:

Clergy:

, The Very Rev.. Robert Mansfield, SSC

Fr. James Chantler

Fr. David Marriott.

Laity:

Allan Higdon,

Willa Rea,

Joyce Mansfield.

“LISTEN FOR
THE VOICE OF
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YOU.”

TRADITIONAL ANGLICAN CHURCH OF CANADA

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We're on the web at

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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.

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

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

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St. Athanasius
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613-477-3098

Mission of
Our Lady of Walsingham
Brantford, ON
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St. John's
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Mission of the Ascension
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St. Mary's
Chapleau, ON
705-864-0909

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

Fr. Robert's Remarks

(Continued from page 13)

Particular thanks were extended from the Synod to Bert Dantu and to Norman Freeman. Bert served for this past decade as a member of the District Council and a Delegate to Provincial Synod. He also served as Treasurer in our early days. Norman served as Provincial Synod Delegate. While both have retired from their respective positions, neither has retired to inactivity in his own parish.

Following the Synod, Bishop Florenza as the Episcopal Visitor has reviewed the Minutes and given assent and consent to all resolutions, acts, and other decisions of the Fifth synod of the Missionary District of Canada and enacted the same.

Our 2022 District Synod will, d.v., be, once again, a residential Synod and it is scheduled for October 2022 at Queen of Apostles Renewal Centre in Mississauga—the much appreciated site of our previous Synods.

It is definitely to be noted that ZOOM, while it allowed us to accomplish some things that needed to be done, is not the ideal way to conduct Synod. There was no opportunity for corporate worship, visiting, sharing meals, or just relaxing—things that have been so important to us at our previous Synods.

Till next month; God Bless!

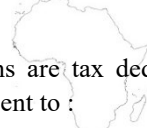
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