

THE TRADITIONAL ANGLICAN NEWS

MARCH 15, 2015

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FR. ROBERT'S REMARKS



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God

We continue our movement through this Lent toward Easter.

In 1977 or so, I read a little book called, *The Spirit of God* by Fr. Thomas Hopko. Fr. Tom had written the book just a year or so earlier. Over these years he has had a profound impact on me. Those who read these pages will understand as Fr. Tom has been quoted a number of times here, in *Fr. Bob's Books* in the newsletter of a jurisdiction of former obedience, or just in conversation.

Fr. Tom suffers from severe congestive heart failure secondary to senile amyloidosis and is working his way through his final Lent here on earth. For the last almost two weeks the family has been posting to

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Fr. James Gibbons: A Sermon for Palm Sunday



Fr. James Gibbons

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be equal to God, but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

There is quite a bit of interesting doctrine in this short piece of scripture. What is it that Jesus did not consider to be a prize, He did not have to strive for or earn the right to be called God. The New International Bible translates part of this scripture this way—"Who, being in very nature God, did not consider equality with God something to be grasped." (Philippians 2:6 NIV)

This scripture makes it quite clear that Jesus is God. He did not have to earn it or try and achieve it, He was God incarnate from birth. This bit of scripture from today's Epistle also speaks about the virgin birth. As we say in the Creed "And was incarnate by the Holy Ghost of the Virgin Mary, And was made man," It also says that he was obedient unto death. This must have been quite difficult for Jesus to accept because being God he did not know what it was like to die. Nevertheless, he did die for our sins as also recorded in the Creed, "And was crucified also for us under Pontius Pilate. He suffered and was buried," This is what joins this Epistle with today's Gospel reading. In the reading of the Passion of Our

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Fr. James Gibbons: A Sermon for Palm Sunday

Lord Jesus Christ from the Gospel, we have Jesus, Pontius Pilate and a great multitude of people in the courtyard. As the drama unfolds the chief Priests and the elders of the people hand Jesus over to Pontius Pilate to be judged and executed. It is clear from the scriptures that Pontius Pilate really did not want to get involved with this trial. He tried several times to have Jesus released, but the mob being incited by the chief Priests and the elders would not have any part of it. Pilate offers two prisoners to be released, one Jesus and the other Barabbas. The mob chose Barabbas and demanded that Jesus be crucified. Today, we celebrate Palm Sunday, the day Jesus entered into the city of Jerusalem with cries of Hosanna in the Highest, Blessed is he that cometh in the name of the Lord. The Gospel reading for today is five days later. What a change a few days makes! Jesus went from being accepted and welcomed into the city to being condemned by the same people that threw palms down before him just a few days before. You could probably attribute it to what some people would call mob psychology, that is, it only takes a few people, probably the chief Priests and the elders placed in a place of prominence, crying out what they want the people to say. It doesn't take very long for the majority of people to jump on to the bandwagon. Even though the people wanted Pilate to crucify Jesus he still had the power to release him, yet he submitted to their will. Pilate stands before the crowd and symbolically washes his hands of Jesus's blood. The people say something quite interesting after that.

“WHAT A
CHANGE A FEW
DAYS MAKES!”

“Then answered all the people, and said, His blood be on us, and on our children.”

This statement has a connection with the Old Testament in that the blood of the sin offering was put on the person who offered it. Jesus was the sin offering not only for the nation of Israel but the whole world. It is by his shed blood that we receive forgiveness for our sins, which is expressed in the service that we celebrate today. There is another interesting comparison to the Old Testament. On the day of atonement, there would be two goats brought to the altar, they would draw lots and one goat would be sacrificed and the other would be a scapegoat which was released into the wilderness. This can be seen in today's gospel that there were two men, Jesus and Barabbas. Jesus was sacrificed on the cross and Barabbas was released. Finally, it says that when Jesus died.

“Jesus, when he had cried again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in twain from the top to the bottom.”

In the temple there was a veil which separated the holy place from the most holy place which the high priests entered once a year on the day of atonement with blood to make atonement for the sins of the people. When Jesus died, it says that the veil was torn. This symbolizes that Jesus had completed the atonement for the sins of the whole world and that there was no need for any more animal sacrifices. The way to God was

Fr. James Gibbons: A Sermon for Palm Sunday

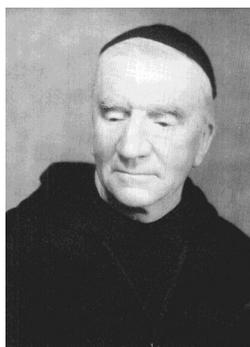
now opened by his one sacrifice on the cross made for the sins of the whole world, once for all time. Another interesting thing about the veil is what is behind it. In the tabernacle and Solomon's Temple what was behind it was the Ark of the Covenant where the High Priest sprinkled the blood of the sacrifice on it. This is where atonement for the sins of the Nation of Israel was made. The Ark of the Covenant was a gold chest with two Angels at each end of it. This also has a connection with the Easter story. In John's Gospel it records that after the resurrection of Jesus, Mary Magdalene looked in where Jesus body had been placed and she saw Angels, one at the head and the other at the foot where the body was. This is a picture of the Ark of the Covenant and the place where atonement was made for the sins of the whole world. Because Jesus died on the cross and rose again on the third day he has proved that he is the Saviour of the whole world and has paid the price of sin which man inherited from his rebellion in the Garden of Eden. As sin came into the world by one man that is to say Adam, the forgiveness of sin also came into the world by one man—that is Our Lord Jesus Christ.

As we celebrate Palm Sunday let us give thanks that Our Lord Jesus came into this world to save us from our sins and that he was obedient until death, even death on the cross, for he did not have to do this but he would have even if you or I were the only one that needed to be saved.

“Wherefore, God also hath highly exalted him, and given him the name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess Jesus Christ is Lord, to the glory of God the Father.”



Fr. Andrew: Four Meditations



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

MAUNDY THURSDAY THE TOUCHSTONE

‘As Moses lifted up the serpent in the wilderness.’

S. JOHN iii. 14

THE Cross is the great touchstone of reality. We see what sin is, it crucifies Love; we see what Man may be, undefeated even by that; we see what God is, revealed in that Love which nothing could defeat; we see what Love is, the real character of Almighty God.

Let us then, as we look upon the Cross, own to our share in the sin that caused His suffering, and claim for our poor lonely souls the

“THE CROSS IS
THE GREAT
TOUCHSTONE OF
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Fr. Andrew: Four Meditations

Love that shines out over the troubled surface of life's experience, as a great beacon light, beckoning to some safe haven, shines over the tossing waters of the sea. Let us say softly to ourselves, 'It is God Who hangs there.' If He had been merely the bravest and most innocent of men, it would have been the tragedy of humanity that He should have been so slain; but, as our faith tells us it is God, it is the tragedy of the universe.

We do well indeed to smite our breasts, and there is no penitence of ours that can find a sufficient abasement before the awful radiance of the majesty of the crucified Love of God. Yet for all our sin His love remains unalterable, and as we lift our heads somewhat, drawn by the spell of His unutterable beauty, He calls us to Himself. Even we are accepted in the Beloved, and the august Trinity pardons us, not because we deserve pardon, but because of our faith in and union with Him, Who, as Man, offered for us all a perfect Sacrifice, and, as God, draws out human hearts to rest in His Sacred Heart.

“FROM THESE
TWO FACTS WE
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BY.”

GOOD FRIDAY

'God was in Christ, reconciling the world unto Himself' 2 COR. V. 19

THERE are two great facts that Good Friday always brings before us. The first is the fact of the world's sin. There never was a day in all the world's history when it had such a chance of recognizing beauty or behaving brutally. 'Behold the Man !' said Pilate. So said their own eyes and brains and hearts; so said Almighty God from the sphere of His eternity. And what did they do ? The holy people, the Church of that day, excommunicated Him; the representative of the great nation that stood for justice condemned Him; one friend sold Him and another denied Him; the people forsook Him. Man used his opportunity for seeing beauty to be brutal, and excelled himself in his brutality.

The second fact is this: we know without any question that this same Friday brought to our race a greater contribution of spiritual and moral power than any other event that ever happened in its history—the revelation of the eternity and power of the Love of God. Nothing can really beat Love. Even on this Friday Love won.

From these two facts we may form a theory to live by. First, there is in our human nature a very bad side, and that side, as this Friday shows us, hurts God, and we can, if we like, identify ourselves with that side and go on hurting Him. Secondly, we can be on God's side, working out His eternal purpose through love in our own human nature, as our Lord did. Not even a death on the gallows in the dark can defeat us if we are really identified with that true life-force which is the energy of the sacrificial love of God.

EASTER EVEN
LYING IN STATE

'He took upon Him the form of a servant . . . and became obedient unto death.'

PHIL. ii. 7, 8

WE read constantly in the papers of the queue of people who fire by the coffin of some great personage who lies in state in abbey or cathedral. The poor body lies there, cased in oak, draped and beflowered, surrounded by burning tapers; the soul, however good

Fr. Andrew: Four Meditations

the man may have been, is but the soul of a creature, who has probably learnt through life's schooling to say with sincerity the prayer of the Publican, 'God be merciful to me a sinner.'

How different was the scene at the close of our Lord's life! Let us pass by the Cross in single file, and take a long look at Him Who hangs there. Our Lord's body hung then in the place of shame, without the walls of the Holy City, upon a rough cross that had been knocked together carelessly by some poorly-paid executioners, excommunicate, accompanied with two criminals. Such was the outward semblance of things then.

But if the veil of appearances that hangs between us and reality could have been lifted, what a difference there would have been between the lying in state of a human king and of Him Who on Calvary bore the form of a servant. The exterior surroundings of the earthly king would have been the funeral pomp and pageantry considered by his subjects appropriate to the occasion: the interior condition of the soul would have been that of a creature before his Creator. The strange exterior ritual of Calvary veiled the radiant triumph of the soul of Jesus and the victory of His Sacred Humanity. If one authentic inch of the rough wood of His Cross could now be held by human fingers, no shrine would be deemed fair enough to furnish its resting-place.

EASTER DAY

THE WITNESS OF THE RESURRECTION

'This Jesus bath God raised up, whereof we all are witnesses.'

Acts ii. 32

IT is an unthinkable supposition that a life so apparently ordinary and a death so common as our Lord's could have been preached as a Gospel and proclaimed by a few poor peasants and had any weight of witness, unless these men had been transfigured by a living faith. Unlettered men could not have faced the might of Rome and the intellect of Greece, unless they had been upheld by an experience to them so certainly true that no other kind of experience could shake it and bring a reaction of disillusionment.

Again, when one authentic relic of Christ's body would have proved for ever that the story of His Resurrection was untrue, it is impossible to suppose that that relic would not have been procured if it had been possible. Every murder trial reveals how difficult it is to get rid of a body, when there is every reason to do so. In the case of our Lord's body, all the actors in the drama wished to produce it: His friends to pay it honour, His enemies as a proof that He had not risen. There can be no explanation of the empty tomb except that the Church's faith in the Resurrection is true.

But our belief in the living Christ is something much more than just belief in His survival after death. There is nothing necessarily divine in that. Our Lord's death was the consummation of His perfect obedience to the divine law of love, which is the eternal will of His heavenly Father. What from the earthly side of things looked like death and failure, from the heavenly side of things was manifest as the perfect victory of love. His death was the revelation of Eternal Love, which His Resurrection revealed to be Eternal Life.



HIS DEATH WAS
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Bonnie's Reflections: LENT AND LIGHT



MRS BONNIE IVEY

The word Lent comes from the Old English word *lencten*. It's related to our word *lengthen*, as in "Hours of daylight lengthen in spring." In the northern hemisphere, we welcome the coming of the sunlight earlier each day. In the southern hemisphere winter deepens, and artificial light becomes more pleasing and necessary. In either place, Lent is a good time to consider the contrast between light and darkness in the Prayer Book lessons and accompanying Bible readings.

In the collect for Lent I, we ask for "new and contrite hearts". **Contrite** means literally to feel ground down in spirit by sorrow for sin. If we are not made aware of our sins, we might become **complacent**. Complacency makes one feel self-satisfied, pleased with one's own merits; while being unaware of danger, deficiencies, or neglect of one's duty. There may be things lurking, *growing*, in the dark basement of our hearts. It would be better to find out what's down there and deal with it. Jesus, the light of the world, came to expose and destroy the works of darkness. "Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light so that it may be seen plainly that what he has done has been done through God." (John 3:20, 21)

We can benefit from experiencing Lent as a time to receive the Lord's diagnosis and healing. It will do us no good if, instead of dying to our self-will, we congratulate ourselves. "*I gave up chocolate, I read the Bible, I prayed, I gave money.*" Accomplishing a list of self-imposed tasks might lead us to self-congratulation and complacency. Perhaps it's good to fail at our Lenten discipline, and so realize how dependent we are on the Lord's help. He sees that "we have no power of ourselves to help ourselves." (Collect for Lent III)

The Epistle for Lent III says "You were once darkness, but now you are light in the Lord. Live as children of light, (for the fruit of the light consists in all goodness, righteousness, and truth) and find out what pleases the Lord. Have nothing to do with the unfruitful works of darkness, but rather expose them." (Ephesians 5:8-11) Light nurtures life and growth. It is productive, while darkness is not.

Lenten readings give us pictures contrasting light with darkness external and internal. Judas slips out of the lamp-lit upper room into the night. Flaming torches wind their way through olive trees in the garden as temple guards search for Jesus. Judas comes forward in the torchlight to betray his Master with a kiss. Peter hunches near a fire in the High Priest's courtyard in the cold pre-dawn hours, while Jesus is interrogated indoors. Accused of being his disciple, Peter fiercely denies it. A cock crows. As Jesus is led away, he and Peter lock eyes. Peter goes out onto the dark alley and weeps bitterly. As Jesus hangs on the cross, the sun's light fails, and darkness creeps over the land. Crowds stand

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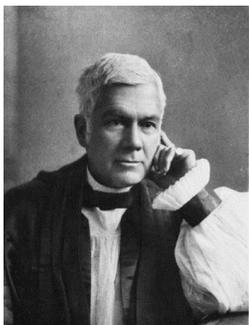
Bonnie's Reflections: LENT AND LIGHT

mocking till he dies. The body of Jesus is laid in a tomb. The stone rolling across to seal the doorway shuts out the light.

“The reason the Father loves me is that I lay down my life - only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.” (John 10:17, 18)



Bishop William Walsham How, D.D.: Holy Communion



W. WALSHAM HOW, DD
1823-1897

This column continues a serialization of at least part of Bishop Walsham How's little book *Holy Communion, Preparation and Companion*.

HOLY COMMUNION: PART I. PREPARATION *continues*

EXAMINATION UPON THE TEN COMMANDMENTS.

COMMANDMENT I.

Have I honestly and heartily given myself to God, to serve Him with all my powers?

Have I loved God with all my heart?

Have I loved anything better than God, such as myself—or pleasure—or the world—or some other person?

COMMANDMENT II.

Have I worshipped God with true heart-worship?

Have I always tried to think of God as a Spirit, and to feel His presence, both in public and in private prayer?

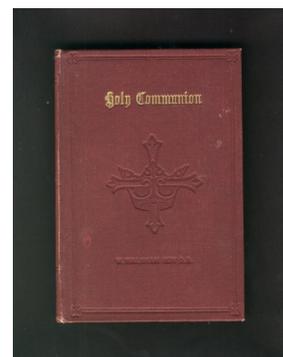
Have my prayers never been a dead dry form?

COMMANDMENT III.

Have I always honoured God's holy Name, speaking it with reverence, whether in conversation or in prayer?

Have I always honoured all that belongs to God, such as His word, His house, His ministers, His people?

Have I ever made, or repeated, jokes about holy things, or upon words in the Bible?



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COMMANDMENT IV.

Have I been thankful for God's Day, and used it to His glory?

Have I been glad to go to God's house, and to join in the prayers and praises of the Church?

Have I looked up on all days as lent by God, and remembered that I must give an account for my use of time?

COMMANDMENT V.

Have I paid due honour and respect to all set over me—in my home, in my country, in my Church?

Have I striven for the grace of obedience and submission to others?

Have I been self-willed and obstinate, or ungracious and ill-tempered in my submission?

COMMANDMENT VI.

Have I injured no one in any way, but striven to do to others as I should wish them to do to me?

Have I borne no malice nor hatred in my heart, but thought kindly and charitably of all others?

Have I watched my words, and never spoken anything which would hurt another's feelings?

COMMANDMENT VII.

Have I been pure and chaste in thought, and word, and deed?

Have I carefully guarded eye, and ear, and heart, against all that could defile?

Have I been temperate and self-denying in all things?

COMMANDMENT VIII.

Have I been strictly honest in everything, never wronging anyone in the least thing, and always, if possible, making restitution for any wrong I may have done?

Have I been true and just in all my dealings, never taking an unfair advantage, never neglecting to pay what was due from me?

Have I lived carefully as regards money, never spending more than I ought, but always giving to God a due proportion in works of charity?

COMMANDMENT IX.

Have I taken great care never to say anything carelessly about others so as to injure their character?

Have I always spoken the very truth from the heart?

If I have been tempted to speak what is untrue, have I confessed it and asked for-



Bishop William Walsham How, D.D.: Holy Communion

givenness?

COMMANDMENT X.

Have I been content with what God has given me?

Have I guarded my heart against all covetous thoughts, and all unkind feelings towards others who are better off than myself?

Have I set my heart overmuch upon any earthly object of desire?

The following may sometimes be used instead of the foregoing :—

EXAMINATION UPON THE BAPTISMAL VOW.

I.—Have I striven to keep my Baptismal Vow by renouncing and fleeing from all kinds and degrees of sin?

1. Have I stedfastly resisted the temptations of the DEVIL?

Have I especially hated and avoided such sins as make man most like the Evil one?

These are:—

- a. Pride ; thinking much of myself, and of my own rights and position ; not bearing to be slighted or affronted ; not being willing to overlook and forgive offences.
- b. Lying ; all untruthfulness and want of straightforwardness ; all hollow, insincere words ; all hypocrisy, and pretending to be better than I am.
- c. Tempting ; the leading others to sin by my words, or by my actions, or by my example, or by my neglect.

2. Have I stedfastly resisted the temptations of the WORLD?

Have I especially avoided, as far as I could, the company and friendship of the godless and worldly?

Have I kept from places and amusements which I know to be dangerous to my soul?

Have I kept from the snare of personal vanity?

Have I rooted out of my heart all covetous desires, and all craving after, and love of, money?

3. Have I stedfastly resisted the temptations of the FLESH?

Have I especially been wholly pure and chaste and modest, in thought, in word, in look, in act? Have I hated and fled from everything which could defile my soul with the least stain of impurity?

“ . . . THREE RULES
TO HELP YOU TO
UNDERSTAND THE
COMMANDMENTS
IN THE SPIRIT..”.

Bishop William Walsham How, D.D.: Holy Communion

Have I been self-indulgent in eating or drinking?

Have I given way to sloth, indolence, love of ease, waste of time?

Have I practised self-denial in lawful things for Christ's sake?

II.—Have I striven to keep my Baptismal Vow by earnestly seeking to hold the true Faith, as I have been taught?

Have I searched the Scriptures, and constantly believed God's holy word?

Have I been faithful to my Church, and to her holy teaching?

Have I striven to live in a dutiful teachable humble spirit, not being proud of my own cleverness or learning?

O MERCIFUL
GOD, FORGIVE ME
THIS SIN, FOR
JESUS CHRIST'S
SAKE. AMEN.

III.—Have I striven to keep my Baptismal Vow by obediently keeping God's holy Will and Commandments?

Have I loved God with all my heart and mind and soul and strength?

Have I never loved, or sought after, anything more than God?

Have I loved my neighbour as myself? Have I put away all selfishness, and tried to do good, as far as I was able, to all?

Also the following questions as to Prayer and Holy Communion may be useful :-

Have I prayed from my heart to God morning and evening?

Have I tried to remember God, and to lift up my heart to Him in secret during the day?

Have I made a faithful use of the public worship of the Church, joining heartily in the prayers and praises, and worshipping God in spirit and in truth?

Have I faithfully obeyed my Saviour's dying command, and regularly and devoutly partaken of the holy Sacrament of His Body and Blood?

When you have finished your Self-examination, you should make a full and humble Confession to God, mentioning especially the sins you have discovered.

to be continued next month



Fr. Robert's Remarks

a blogsite from time to time as he has failed drastically and recently moved to a hospice.

There are a couple of things that I should like to share with you from that blog.

The first is a simple statement from a week ago, “We forge on.” Juliana, Fr. Tom’s daughter, commented, “That is a favorite maxim of Dad’s, a one-phrase commentary on Hebrews 12:1b: “...let us run with perseverance the race that is set before us.”

But what more appropriate pair of verses could be chosen for the last leg of “the race”; what more appropriate words could be chosen to describe the Lenten, Paschaltide, and Ascensiontide period; what more appropriate words could be chosen to describe life!

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb 12:1-2

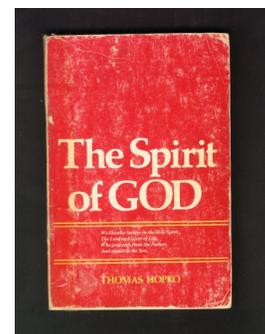
I want to share with you, also, a prayer that was posted on the web yesterday—March 16th—for Fr. Tom. I think that this is certainly a prayer worthy of some time in reflection. Not only is Fr. Tom’s death imminent, but I think just now also of so many others who have passed from us and others nearing their end.

Prayer For One Preparing To Yield His Body

O Lord, our heavenly Father, through your only-begotten Son and our Lord and Savior Jesus Christ, you have revealed to us that you are the God of Abraham, Isaac, and Jacob—the God, not of the dead, but of the living! For, you are the author of life, and did not will that we your creatures should endure death.

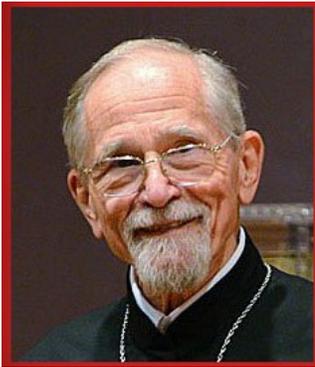
You have created us in your image, and in order to grow into your likeness, in the bliss of Paradise. But through the disobedience of our forefather Adam, we have been banished from Paradise into this world. Yet into this same world, where death now reigns, you have sent your Son to restore to life Adam and Eve, and their children’s children to all generations. Through the gifts of repentance, baptism, and the indwelling of your Holy Spirit, you bestow true life to all who put their hope in you in communion through your Son, our Lord Jesus Christ, and who desire the knowledge of your truth.

When your Son healed the sick, opened the eyes of the blind, and raised the dead, he said to his disciples: you shall do greater things than these. To those who believe in him he thereby gave power over the dominion of death and over the powers that have kept your creature captive to death.



Fr. Robert's Remarks

We, therefore, entreat your mercy and loving-kindness upon this your child *Presbyter Thomas* whose earthly body is now subdued by the bonds of this world. Your apostle Paul has taught that our earthly body is sown perishable, only to be raised a spiritual and imperishable body. Grant now, O Lord, the spiritual harvest promised to your servant *Presbyter Thomas* when his earthly body descended into the waters of baptism. As you have begun to raise him to newness of life in the Church which is the foretaste of your kingdom, so by the unworthy entreaties of us, your children and servants, receive from your child *Presbyter Thomas* this, his last offering of his corruptible earthly body, so that in turn he may receive from you the promised spiritual body, whole and incorruptible.



On the last Day, grant us who pray, to stand together with your servant *Presbyter Thomas* before your holy glory, and to receive the blessedness of your saints in your eternal kingdom, where there is no more striving or sorrow, but only the lightness and joy of innocent children.

To us who remain and have become as brothers and sisters of your servant *Presbyter Thomas*, grant true peace in the knowledge that “Death is overthrown and Christ God is risen!” Strengthen our communion with our brother *Presbyter Thomas*, that among your saints he may in turn entreat mercy for us who love him, and so may we all attain to that eternal joy of those who call upon your holy Name.

May the dark night of this present life now close for your child, *Presbyter Thomas*, and may he arise in the light of your glory. May your mercy descend upon him and so may his soul ascend to the dwellings of your saints. For glorified is your most-holy name, Father of heaven and earth, and that of your Son, our Lord Jesus Christ, and of your heavenly and life-giving Spirit, now and ever and unto ages of ages. Amen.

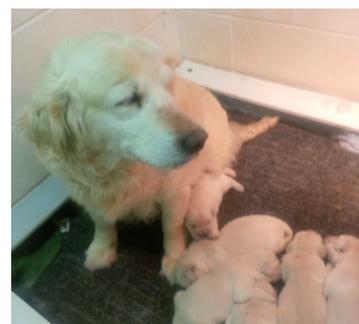
On a different topic, early this month, I had an emailed thank you note and an update from Fr. Alphonse in Cameroon. He mentioned that he had received the money for the building of a house from the *Africa Appeal* and expressed his thanks for it. Fr. Alphonse wrote, “I would like to thank all the donors who promptly assisted...”

He assures us that they are working very hard on the project and has promised pictures and further details. I have no doubt that we shall see them in the next issue of the *Traditional Anglican News* and the *Africa Appeal* newsletters.

Like Bishop Steven Auyule-Milenge of the Diocese of Congo, Fr. Alphonse has many ideas for spreading the faith and helping his people. Both are always grateful for whatever help we can give them.

Fr. Robert's Remarks

Notable this last while is that the Canadian dollar has taken a huge hit. The official Bank of Canada exchange rate on St. Patrick's Day is \$0.78 against the American dollar—the currency which tends to be the currency of choice in Congo and Cameroon. Even if we give the same amount, the effective value in their economies is a quarter less than what it was this time last year.



A SUCCESSOR
TO OUR GOLDEN
RETRIEVER
AIDAN WAS
BORN ON
MARCH 6TH.

WE HOPE TO
HAVE HIM WITH
US ABOUT THE
FIRST OF MAY.



On *Laetare* Sunday—Mid-Lent Sunday—March 15th, I was privileged to be able to be at St. Matthew's in Ottawa and offer Mass with the congregation there while Fr. Peter Jardine attended to some family matters in the UK. Joyce and I took the opportunity to visit our daughter and her family up by the Gatineau Hills in Québec.

TRADITIONAL ANGLICAN CHURCH OF CANADA

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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, India, Australia, New Zealand.

The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.

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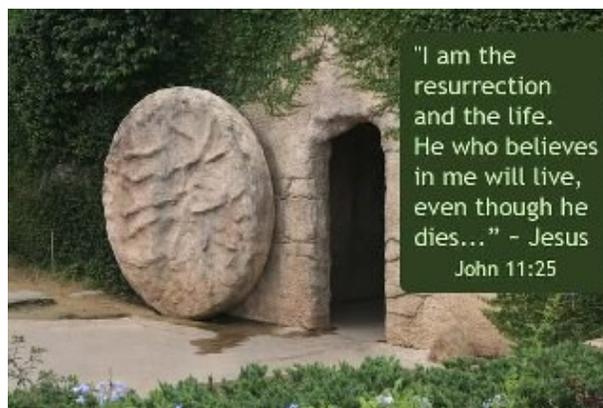
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Fr. Robert's Remarks

Congratulations to Allan Higdon and Willa Rea of St. Matthew's parish on the birth of their first grandson Arthur.

Before our next issue, the Lenten season—though surely not the Lenten lifestyle—will be over for this year we shall be well into Easter-tide.. May you have a joyous Easter.

God Bless!



Prayer Chain

Requests for prayer may be sent by email to the TACC District Office at:

Prayer@traditionalanglican.ca

Please put "Prayer Request" in the subject line.

Requests may be left at 705-746-7378

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Donations are tax deductible and may be sent to :

The Parish of St. Bride
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Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.

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