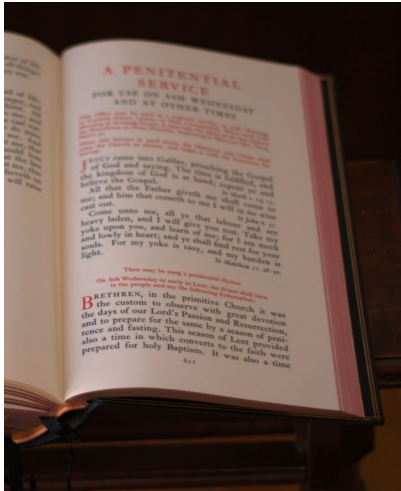


# THE TRADITIONAL ANGLICAN NEWS

FEBRUARY 15, 2015

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## A LENTEN EXHORTATION



*On Ash Wednesday or early in Lent, the Priest shall turn to the people and say the following Exhortation:*

**B**RETHREN, in the primitive Church it was the custom to observe With great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same by a season of penitence and fasting. This season of Lent provided also a time in which converts to the faith were prepared for holy Baptism. It was

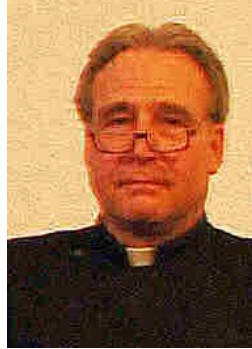
also a time when such persons as had, by reason of notorious sins, been separated from the body of the faithful, were reconciled and restored to the fellowship of the Church by penitence and forgiveness. Thereby the whole Congregation was put in mind of the message of pardon and absolution contained in the Gospel of our Saviour, and of the need which all Christians continually have, of a renewal of their repentance and faith. I therefore invite you, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God's holy Word.



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*Fr. James Chantler: A Sermon for Septuagesima*



FR. JAMES CHANTLER

“OUR DAYS IN  
GESIMATIDE ARE  
MEANT TO PUT US  
IN A MIND READY  
FOR THE FASTING  
AND PENANCE OF  
LENT : ...”

The Ecclesiastical or Church Year has many seasons and they fall into two cycles. The first cycle is called the Incarnation and the second is called the Redemption or Paschal cycle. The first cycle is focused on the mystery of the Word made flesh and dwelling amongst us and the second cycle is focused on the saving work of the Word made flesh in the passion, death, resurrection and ascension of Christ and the outpouring of the Holy Spirit upon His disciples. Starting today, the Sunday called Septuagesima, we have entered the second cycle of the Church’s Year in the season called Gesimatide. The term Septuagesima is Latin and means the seventieth day before Easter though, in fact, it is only sixty-four days before the Queen of Festivals. Of the three Sundays in Gesimatide: Septuagesima, Sexagesima and Quinquagesima only Quinquagesima is precise in it’s dating with it being the fiftieth day before Easter. Gesimatide which is only two and one half weeks long comes between the great festivals of Christmas and Easter. It could be described as the dividing line between the joy of Christmas and thankfulness for the Epiphany and the rigours of Lent which is, of course, followed by the Christian’s greatest joy of Easter. Our days in Gesimatide are meant to put us in a mind ready for the fasting and penance of Lent which begins on Ash Wednesday so we must take to heart the lessons appointed for Gesimatide which has been described as a ‘pre-Lent’ or ‘little Lent’.

Let’s examine today’s liturgical Gospel a parable or short story based on familiar life experience which Christ used to teach about the nature of His Kingdom. In the portion of Matthew’s Gospel immediately preceding today’s reading a rich young man approached Jesus and asked Him what he must do to be saved. Christ replied that he had to sell all that he had, give it to the poor and then follow Him. The rich man was overly concerned about his considerable assets and refused to accept Christ’s counsel. He went away disappointed and unwilling to follow Jesus. In the discourse that followed, which is the Gospel for today, Jesus teaches His disciples about what it means to follow Him: what it takes to be an inheritor of His Kingdom. In today’s Gospel we read about the vineyard: it represents the Kingdom of GOD. The Householder represents GOD the Father and the labourers represent all baptized Christians. The master of the vineyard paid all his workers the same at the end of the day whether they’d worked all day or only a part of it. Some workers protest but the Master maintains he’s been generous to all. What does this story teach us about our salvation? Well, first and foremost the wages in the parable represent our salvation, a generous gift from our loving GOD. Though we are to serve Him with all our hearts and minds and strength, we can’t earn our salvation by works. We must receive the blessings freely given to us with humility and gratitude counting it not only our duty but our joy to serve Him. Secondly, we need to understand this generous gift to be an equal gift, as GOD loves us all and will look kindly upon all who labour for the love of Him. This leads me to my third and final point: late comers

### *Fr. James Chantler: A Sermon for Septuagesima*

are just as welcome to the Master's vineyard as those who were there before them. This is important for those of us who have laboured so long in the 'oldbeliever' Church. We must be kind and gracious and welcoming to those who've joined us after we've borne the burden and heat of the day. It would not be service well pleasing to GOD (and would be unhelpful to those seeking to help our Lord build up His Kingdom) if we were to chide newcomers by saying: "it's about time" or "what took you so long?" This doesn't mean that we endorse a person putting off or ignoring their duty to serve our Master but we do well to remember that we will be judged at the last day on our fidelity to GOD not on how long we've served Him. We must spread the Good News that the Master calls all the nations to Him and we must be happy and obedient servants in His vineyard, not counting the cost, for it is not yet too late to be damned just as it is not too late to be saved. Amen.



### *Blessing of a Simnel Cake as used at Resurrection Walkerville*

**A**lmighty God, giver of all joy: We beseech Thee to bless this cake, that it may be to us a symbol of our communion with Thee and with one another; as its flour was once scattered over our land as wheat and now is one, so let us be one in anticipation of Thy gift of the new Jerusalem which, as Thy redeemed people, is our joy, our hope, and our home. Hear us, O Lord, through Jesus Christ thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen*



### *About Simnel Cakes*

*From Resurrection Parish leaflet: Reprinted from the Chipping Norton News.*

When I was a child my brother and I would cycle to Chesteron Woods to pick primroses for our mother - she wanted no truck with the new-fangled Mother's Day which had arrived from the USA with the Yanks just a few years before. She ensured that we knew the origins of the day - Mid-Lent Sunday as it was on this day that the devout parishioners went to the Mother Church of the parish, or the Cathedral of the diocese, to make their offerings. Sometime during the seventeenth century the day became the festival of human motherhood when the whole family met together and apprentices and servants were given the day off - probably the only holiday in the year - and took flowers gathered from the hedgerows and, sometimes the gift of a simnel cake to their mothers from their employers.

'Tll to thee a Simnell bring  
 'Gainst thou go'st a mothering,  
 So that, when she blesseth thee,  
 Half that blessing thou'lt give to me.'

"WE MUST  
 SPREAD THE  
 GOOD NEWS ...,"

*Fr. James Chantler: A Sermon for Septuagesima*

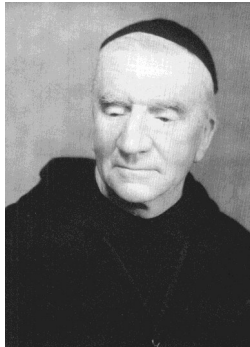
Robert Herrick 1648

Simnel cakes had been known from mediaeval times and the word simnel, probably derived from the latin word `sitnila', meaning fine, wheaten flour from which the cakes were made. There were local specialties and Shrewsbury, Devizes and Bury made large quantities to their own special recipes and shapes - all were very rich with ingredients similar to those in Christmas cakes. It was the Shrewsbury version that became widespread. The fourth Sunday in Lent is still known as Simnel Sunday in some areas.



*Fr. Andrew: Self-Love — A Lenten Meditation*

“THERE IS A  
POWER  
STRONGER THAN  
OUR OWN SELF-  
LOVE, . . .”



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

‘Put on the whole armour of God.’—Eph. vi.

SELF-LOVE is a strong force. We are very fond of ourselves, and can make great excuses for ourselves, though we see glaring faults in other people. We can give in to ourselves in all kinds of ways. But this self-love of ours is something that we can conquer, and something that we *must* conquer. There is a power stronger than our own self-love, and that is the power of the love of Christ.

If, when we kneel before God in prayer, we find that we are hugging some doubt or fear, we shall not be able truly to give ourselves to Him until we have wholly risen above our unworthy distrust, which really is a subtle form of self-love. Real self-surrender depends upon our winning this victory. We cannot give ourselves completely to God until we do.

S. Matthew in all probability was an example of egotistical self-love as he plied his trade at the customs, and very likely thought most critically of the men who followed after Jesus. But when the Lord Himself came into his life with a clear call, ' Follow Me ! ' Matthew got up and followed, and self-love was flung down and conquered then. No doubt there was many another battle. S. Francis de Sales says we shall be lucky if self-love dies half an hour before we do! The fight has to go on.

If the armour wherein we trust is the earthly power with which our self-love has furnished us, let us fling it away and put on the whole armour of God.



*A Thought for more than just to-day*

***Do you want a better priest? Pray for the one you've got!***

*‘SWOT’ at St. Bride of Kildare*

*This article is one in an occasional but ongoing series about effective communication.*

On Sexagesima, the parish of St. Bride met after the Mass to hold a workshop similar to that held at the 2014 Synod of the Missionary District.

In the homily at Mass, Fr. David reflected on the parable of the Sower, and how this related to the workshop that we had planned, as we can understand the role which we are to play in life as the ‘sowers’ of God’s Word, and the challenge which we face in a society where knowledge of the Word of God has been seriously weakened by all the thorns – the cares of the world – which crowd out and stifle those who hear the word, but are trapped, in fact cornered, by their own choices in life.

The workshop was comprised of 8 participants, which meant that there was only one discussion group.

The results were as follows:

<b>Strengths</b>	<b>Weaknesses</b>
Our parish community Website Core leadership The Bible/BCP That people call if they cannot attend church	Lack of people Are we welcoming? Our lack of understanding of modern ways to communicate Lack of energy/fatigue
<b>Opportunities</b>	<b>Threats</b>
Use of Website Blog Homily .MP3 on website Video of services?	Lack of commitment to God Spiritual – not religious’ the unchurched Wealth: seekers have too much! Evolution of liberal/materialistic society in BC



PITT MEADOWS  
 COMMUNITY  
 CHURCH – THE  
 SUNDAY HOME  
 OF ST. BRIDE’S  
 PARISH



*‘SWOT’ at St. Bride of Kildare*

It is clear that we have work to do, and that a measure of introspection is needed: our conversation about our welcome for others is one to note, but more to the point is that we have to find ways to bring people through the door, so that we can welcome them! Hence the focus of Opportunities on new (to us) ways of connecting, in a world of texting, when only one or two of us are comfortable with this – or Facebook, or blogs!

Perhaps the main weaknesses relate to the main challenge: lack of numbers to do the work, and a lack of energy in those who make up the same numbers. This led us to the conclusion that we are there to bear witness to the faith as expressed by the Traditional Anglican Church of Canada and the Anglican Catholic Church: this is what we are called to do, and it is the task to which we must direct our efforts, using the tools provided and available to us: hence the focus under a meagre list of Opportunities to those offered by technological innovation.

Submitted by Fr. David Marriott, SSC



“THE  
‘THOUGHTS OF  
YOUR HEART’  
REPRESENT  
THE INNER  
YOU, THE  
PERSON YOU  
ARE BEHIND  
ANY MASKS  
YOU MIGHT  
WEAR.

*Bonnie’s Reflections: **HEARTS***



MRS BONNIE IVEY

We usually think of the heart as the seat of emotions, especially love; though courage, generosity and compassion are qualities we associate with it. In the Bible we find a different view. In it, the heart is the source of the mind, will, intentions, motivation and action. The “thoughts of your heart” represent the inner you, the person you are behind any masks you might wear.

In 1 Samuel we read of two men, each raised to Israel’s throne by Samuel’s ministry. Saul looks like a hero, but his nerve fails him as he waits for Samuel before a decisive battle. He offers a sacrifice in Samuel’s stead. The prophet arrives and rebukes him. Saul replies with excuses and blame-shifting. Later, Saul is told by Samuel he must eliminate the Amalekites: leave no-one, take nothing, destroy everything. A surgical strike. Instead, Saul and his men bring home the defeated king, a kind of living trophy. They destroy only “what was despised and weak,” keeping the best livestock. Samuel arrives, and Saul declares he has fulfilled the mission.

“What is that bleating and bellowing?” asks Samuel. Saul protests, “I *did* obey the instructions. The men took the animals for a sacrifice to the Lord.” Finally, reluctantly, Saul admits his sin. But he begs Samuel to honour him in front of the people. The old prophet tells him, “The kingdom has been torn from you,” and cuts all ties with Saul. He seeks out the future king God has chosen, a man after God’s own heart.

”

## Bonnie's Reflections: *HEARTS*

Led by God to Bethlehem, Samuel searches among the sons of Jesse for this future king. He sees tall, imposing young men, but the Lord says "Man looks at the outward appearance, but God looks at the heart." God has chosen the youngest, David, a shepherd.

David's heart belongs to God. He is a man of prayer, who writes songs of worship. Saul, by contrast, always spoke to Samuel of worshipping "The Lord *your* God." Years pass, during which Saul first loves, then fears and hates, the increasingly successful David. After the death of Saul, David comes to the throne. He is now rich and powerful, with several wives. Yet he brings the wife of one of his officers to his bed. She becomes pregnant. There is no way to cover up the scandal. David arranges the killing of the husband, and one week later, marries the widow. Can this be "the man after God's own heart"?

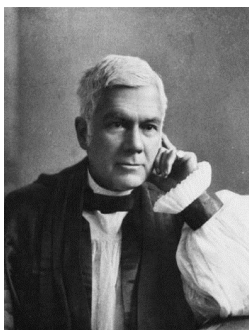
In 2 Samuel we read that the prophet Nathan rebukes David for his sin. David replies "I have sinned against the Lord." Nathan prophesies that, although David's sin has been forgiven, the consequences of it will resonate throughout his family. The sword will never depart from his house. David humbly accepts this judgment. Through years of war and difficulty, he remains faithful to God.

In Psalm 51 he writes "Create in me a pure heart, O God, and renew a right spirit within me...Restore to me the joy of your salvation and grant me a willing spirit, to sustain me."

Lent is a time to ask God to search our hearts, and reveal what needs repentance and correction. Let us undertake this period, not like Saul, but like David.



### *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*

SELF-EXAMINATION.

The only thing said in the Bible about preparation for Holy Communion is this :—

"LET A MAN EXAMINE HIMSELF."

It is quite the way of the Bible to give great broad rules to guide us, but to leave us to fill up the way and plan of following these rules for ourselves. All the Bible tells us is that we must search into our own selves before we come. Plainly this is

"LENT IS A TIME  
TO ASK GOD TO  
SEARCH OUR  
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AND  
CORRECTION."

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

in order that we may know what we are, and what we have done, and how we have been living. This searching into our own selves is called SELF-EXAMINATION. The Bible does not tell us *how* to do it, so we must try to find that out for ourselves. We should naturally ask, Does our Church then help us? And at once we find it does. In the first of the two addresses to be used in giving notice of Holy Communion, we are told something about Self-examination. The Church there exhorts us to search and examine our own consciences, and that very earnestly and truthfully, and again to examine our life and conversation (which means the same as *conduct*) by the rule of God's Commandments. Now we could not do better than follow this advice. What we have to do is to set our own hearts and lives side by side with God's holy law, that we may see where we have broken it, and how far we are from what God requires.

THE COMMANDMENTS.

I hope you have often thought of the reason why the Ten Commandments are read at the beginning of the Communion Service. It is plainly because by them we ought to examine ourselves before we come to the Lord's Holy Table. I am going therefore to take the Ten Commandments, and to set down a few questions about each of them to help you in this work of Self-examination. But before I do so there are several things I should like you to think about.



1. It will be the greatest possible help to you to practise *daily* Self-examination. Perhaps this sounds hard. But it is not really so. I do not want you to go through a long string of questions every day. What I want you to do is this :—Think over your life and character, and choose out two or three sins to which you find yourself most often tempted. Then each night when you first kneel down to say your prayers, examine yourself briefly as to these. Think of them in turn, and see whether you have given way to them, or whether you have watched against them, during the day, praying God to forgive you if you have given way to them, and thanking Him if you have been able to resist them. This would only take you two or three minutes, and would greatly help you to know yourself and to watch against your besetting sins. If you practise this carefully, and if you come very often to Holy Communion, it will not be necessary to go through the Ten Commandments every time. Perhaps it would be enough to do this once in the month ; and at the other times when you are preparing for Holy Communion you might simply examine yourself more carefully and searchingly as to the same sins which you think of every night.

2. There is always a double danger in a long list of questions. Partly, there is the danger of their being gone through in a formal unreal way, which can do no good at all. And partly, there is the danger of feeling self-satisfied, and as if one was not so great a sinner after all, when one finds many questions as to sins of which one is not guilty. This last is a great danger, against which you must guard carefully, remembering that these questions are set down for all to use, and that some of them will be most needful to some persons, and some for others. So I should advise you to put a little mark against those questions you feel you most need to ask yourself, taking care, if possible, to have at least one so marked under each Com-



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

mandment, and in general to ask yourself only these. Still it will be well sometimes to go through all the questions carefully, for God very often shows us at such times that we have really been guilty of sins we never suspected, and we learn to know some of our "secret faults."

3. I am afraid I must keep you a little longer still before we come to our questions, for I think I ought to try to show you how you ought to understand those Commandments by which you are going to examine yourself. This is just what Jesus Christ Himself did in the Sermon on the Mount. He showed how the Jews of old took the Commandments in the *letter* only, while Christians must take them in the *spirit*. By the *letter* is meant only just exactly what the very words themselves say. By the *spirit* is meant all that God intended the words to mean. You can see what the difference is if you think of our Lord's first example. He took the Sixth Commandment, "Thou shalt do no murder." Now the Jews thought they never broke this Commandment unless they killed some one, but Jesus says even unrighteous anger and cruel unkind words break it.

I should like to give you three rules to help you to understand the Commandments in the spirit.

A. When anything is commanded or forbidden, all lesser things of the same kind are commanded or forbidden. [Anger is a lesser thing of the same kind as murder.]

B. When anything is commanded or forbidden, all like things of other kinds are commanded or forbidden. [Honouring the King is a like thing of another kind to honouring your father and mother.]

C. When anything is commanded the opposite is forbidden, and when anything is forbidden the opposite is commanded. [You are commanded to honour your parents ; therefore disrespect to them is forbidden. You are forbidden to murder ; therefore love is commanded.]

And now, *when* shall the Self-examination take place ?

This little book is meant for those who come frequently to Holy Communion; so I think it will be sufficient if you make your Self-examination for the Sunday's Communion on the

FRIDAY EVENING.

First kneel down and say this short prayer :-

O MERCIFUL FATHER, I am about to search and examine my conscience by the rule of Thy Commandments. Teach me to know myself, and let no self-love, nor any slothfulness or careless unconcern, veil and cloak my sins from my sight. May Thy Holy Spirit enlighten

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

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

me, that I may search into the most secret chambers of my soul, and discern the evil that is in me. And make me more and more to hate and mourn over my sin, that I may truly repent, and stedfastly purpose to lead a new life ; through Jesus Christ our Lord. Amen.

Then ask yourself the questions which follow slowly and thoughtfully, answering each one in your conscience honestly and truthfully. And when your conscience tells you you have sinned, then say :-

O MERCIFUL GOD, forgive me this sin, for Jesus Christ's sake.  
Amen *to be continued next month*



*Fr. Robert's Remarks*

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



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Yesterday was Quinquagesima. We reflected on the Holy Gospel reading taken from St. Luke's Gospel. The reading was about the blind man who, as Jesus passed by called out to Jesus asking for mercy. He was rebuked but cried out all the more, "Thou Son of David, have mercy on me." Jesus called for him and asked him what he wanted him—Jesus—to do to him. His reply: "Lord, that I may receive my sight." Jesus said, "Receive thy sight; thy faith hath saved thee." The conclusion of the narrative: "And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise to God."

The once blind man saw physically and immediately saw/perceived what he must do—follow Jesus and glorify God. All the people including those who had just told the man off, too, knew what they must do once they had seen what had happened—praise God.

Several weeks ago, on the First Sunday after Epiphany, we prayed:

"O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*" (*BCP Canada 1962, p. 123*)

Fr. John Hunwicke posted a message on his blog *Mutual Enrichment* (<http://liturgicalnotes.blogspot.ca/>) on Quinquagesima which he concluded with this:

"Hence, in this Age of the Individual, so much bewilderment about the way the world works; leading to the sort of questions about God's Way with Man by which so many fewer people in previous eras seem to have been worried (but see Luke 13 and read Jonah). But I hope by now I have made clear my own approach to those tedious questions about Theodicy which so worry Modern Man and so tax the ingenuity of those Modern Clergy who feel compelled to answer Modern Man's questions without querying Modern Man's assumptions."

### *Fr. Robert's Remarks*

The word and notion of “worldview” might be synonymous with the notion of “Modern Man’s questions” and “Modern Man’s assumptions.”

We are entering the Lenten fast—a time when we are called to do a worldview adjustment for ourselves; a time to ensure that our views and our actions are consistent with what our faith teaches; consistent with what a life indwelt by and obedient to the Most Holy Trinity would do.

Related to this is the notion of conscience. From a Christian point of view our conscience is not merely an intuition about something but it is an informed faculty that we have. The informing of the conscience must be according to the obedience of faith. ( On the topic of conscience I would mention in passing a lecture given by Dr. Edward Tingely [ <http://www.augustinecollege.org/faculty.html> ].)of Augustine College and formerly of the Annunciation parish in Ottawa which is available at <https://www.youtube.com/watch?v=OX1o-assYAO>.

Fr. Hunicke draws attention to three brief Readings from the Breviary Office of Matins for Quinquagesima where the blind man of the Gospel narrative stands for mankind. Drawn from Pope St. Gregory who, speaking of us, says “And because the Godhead taketh into itself our weak manhood, man receiveth again the light which he had lost.” (quoted from *The Anglican Breviary* p. 424)

There is a common old saying—well, only relatively speaking, I guess, is it old from an historical point of view—“There are none so blind as those who will not see.” As is often the case with sayings of this sort, it is only partial. The complete saying I am told “There are none so blind as those who will not see. The most deluded people are those who choose to ignore what they already know.” This is attributed to the 16<sup>th</sup> century John Heywood.

Lent is our opportunity to have “spiritual cataracts” removed.

From time to time I am exceedingly conscious of being a stranger in a strange land. Over the past week or so, I have been reflecting on the Supreme Court of Canada’s ruling on assisted suicide. I have been reflecting on the topic of conscience related to a policy of the College of Physicians and Surgeons of Ontario (and a similar document in Saskatchewan) restricting the conscience rights of those medical professions and requiring them to provide “effective referrals” if it is something that for conscience they decline to perform thus making them complicit in the very act that they decline to perform. I have been reflecting on the topic of evangelism. In all of it, I find a certain sympathy with Father Anthony, one of the Desert Fathers who said, “A time is coming when people will go mad, and when they see someone who is not mad, they will attack him saying, “You are mad, because you are not like us.”

Recently, I have been rereading the book *Finding Calcutta*<sup>1</sup> by Mary Poplin. When I read it the first time round about 5 years ago, it was the sub-title that caught my eye. The sub-title: *What Mother Teresa Taught Me About Meaningful Work and Service*; this time round it was my remembrance that she had spoken of the subject of “worldview.”

*Fr. Robert's Remarks*

A very well educated person and an educator at the graduate level, Mary Poplin had an awakening to faith about 1993. She had heard and read much about Mother Teresa. One of Mother Teresa's repeated comments was that their work was religious work not social work. Following from that Poplin contacted the Sisters of Charity in Calcutta and arranged to spend a couple of months with the Sisters in 1996. This book chronicles that visit and more. It is not a heavy book to read though it does challenge. I commend it to you.

One comment that she made was "Since I cannot write about Mother Teresa from a secular point of view without distorting who she was in Christ, I will leave it to the readers of other religions or secular faiths to translate the stories for themselves."

Mother Teresa shocked more than a few people because she said things that did not fit their worldview.

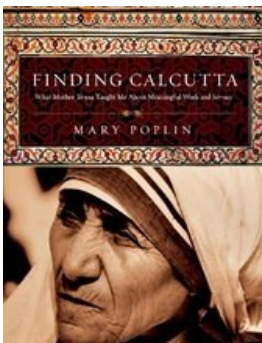
Poplin addresses the idea of "worldview". Throughout the book there are illustrations of how people were totally unable to understand and appreciate what the Sisters were doing and why precisely because of a problem of "worldview". One of the two appendices to the book is entitled *A Brief History of the University and Dominant Worldviews*. The summary conclusion of this appendix:

"The absence of Christian perspectives has diminished the university's own commitment to academic freedom and to providing universal education. When the worldview of Christianity is lost in the larger public conversation, it becomes increasingly trivialized and privatized. This is so pandemic that the founders of the new European Union wrote their Constitution without any reference to Christianity in the history of Europe, a fact that Pope John Paul II, Benedict XVI and others have worked to correct. Even atheist philosopher Jurgen Habermas has argued against the absence of Christianity in the history—not because he is a believer, but because he loves the truth. Habermas said, "Christianity, and nothing else, is the ultimate foundation of liberty, conscience, human rights, and democracy, the benchmarks of Western civilization." (p. 175)

I have no doubt that the issue of evangelism is really the most critical of the issues I mentioned above. If the Christian worldview were dominant, the other issues would not be there; that they are there at all is evidence that Christian worldview is not dominant. Ultimately then, it would seem that the answer to the other issues is that we learn to evangelise and be evangelised.

Mother Teresa was asked how she could love so many people. Her reply was to the effect that she didn't; she loved them one at a time. This might be a starting point for us. Most of us are not called to be Billy Grahams; all of us are called to share the Gospel and, as St. Francis of Assisi commented, when necessary use words. I am happy that Fr. Chantler has brought out the issue of sharing "what we have been given: shar[ing] the free gift of eternal salvation: . . ."

There is a book with some valuable insights by Dr. Scott Hahn called *Evangelizing Catholics: A Mission Manual for the New Evangelization*<sup>2</sup>.



"FINDING CALCUTTA"  
BY MARY POPLIN

### *Fr. Robert's Remarks*

In the opening chapter, Hahn responds to the question, “What is the New Evangelism?” with stories of three people. The first is the story of Abby Johnson. He writes:

#### A Conversion

The year: 2009. The place: The Planned Parenthood facility in Bryan, Texas.

Every morning, as the facility’s director, Abby Johnson, left her car and walked toward her office, one of several young pro-life sidewalk counselor’s would call out to her.

None of the counselors harassed Johnson. They didn’t insult her. Whoever was there that day would simply say “Hello,” ask Johnson how she was doing, and talk to her about her day. Over time friendships began to blossom—which meant that when Johnson decided to escape the abortion business that October, she had friends to whom she could turn.

Over the next two years, through her friendships with those sidewalk counselors and other Catholics at the Brazos Valley Coalition for Life, the Baptist-turned-Episcopalian-made the decision to enter the Catholic Church.

Johnson received the Eucharist for the first time in December 2011.”

This is, to be sure, an example of a rather high profile convert; but those who reached out to her were simply ordinary people like you and me.

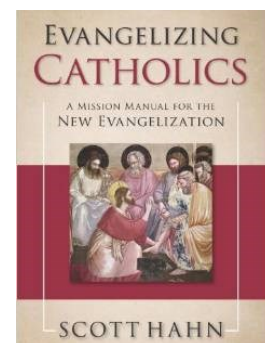
Hahn wrote further about evangelism saying,

“Rather, the New Evangelization is the work of the whole Church — lay, ordained, and consecrated. It’s about friends, family, and co-workers reaching out to one another and proclaiming the truth of Christ using all available means — conversation, personal witness, and the vast array of intellectual and spiritual riches the Church has built up in her two thousand year history. It’s about simple acts of kindness, simple challenges issued in love, and simple questions asked with sincerity.

More fundamentally, the New Evangelism is more for the baptized than the unbaptized. It’s for those who’ve been inadequately catechized but all to adequately secularized, and it’s for those who have been de-Christianized in the very process of being sacramentalized.

And make no mistake, there are more than a few of those Catholics.”

It would be more than a little naïve to suggest that Christian principles are the ruling principles of this country despite Jurgen Habermas’ comment about Western Civilization quoted above.



BY SCOTT HAHN

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### *Fr. Robert's Remarks*

The only way that will happen is if our country turns back to God. We have our Calcutta right here! ❀❀❀

<sup>1</sup> *Finding Calcutta: What Mother Teresa Taught Me About Meaningful Work and Service*; Poplin, Mary, Intervarsity Press, 2008 ISBN-10: 0830834729, ISBN-13: 978-0830834723; pbk, pp180

<sup>2</sup> *Evangelizing Catholics: A Mission Manual for the New Evangelization*, Hahn, Scott, Our Sunday Visitor, 2014, ISBN 978-1-61278-773-2



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