

# THE TRADITIONAL ANGLICAN NEWS

MAY 15, 2016

VOLUME 4, ISSUE 5

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings; the Lord be with you!

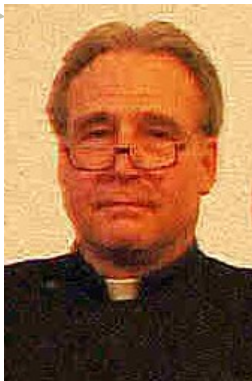
We find ourselves in the Octave of Pentecost approaching the Feast of the the Most Holy Trinity.

This is a time in which I have usually made it a point to go back to the Prayer Book, to re-read the Confirmation Service, and to reflect on it. Of particular significance have been the Bishop's Prayer just before and the words spoken during the laying on of hands .

“Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Spirit, and hast given unto them forgiveness of all their sins: Confirm and strengthen them, we beseech thee, O Lord, with the Holy Spirit the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever, *Amen*.

*(Continued on page 13)*

## *Fr. James Chantler: A Sermon for Easter IV*



FR. JAMES CHANTLER

*Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my strength and my Redeemer. Amen.*

The author of our liturgical Epistle is St. James The Just: ‘the kinsman of our Lord’.

St. James was the first Bishop Of Jerusalem : St. Paul describes him as one of the pillars of the Church (Gal. 2:4).

Today James is teaching the brethren at Jerusalem (and us) by correcting the notion, advanced by some, that good and evil are of GOD. 'Do not err' he is telling us: 'Every good gift and perfect gift comes from GOD'. Since GOD gave us a free will our sinful choices may bring pain and sorrow upon us but the evil does not come from GOD but from within our own hearts and minds. GOD may allow these things to happen and He may even use them for good as GOD is always good: He never changes; alters ; or varies. He is always light and He is never darkness. It was His Sovereign and Divine will that man should be given a new birth by way of His Son that, after Christ Himself, we should be the first fruits of the Holy Tree (the Cross of Calvary) that would go on producing fruit until the end of days. St. James goes on to say that as we are so favoured by GOD by the

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*Fr. James Chantler: A Sermon for Easter IV*

'implanted word' that we ought to be holy and self controlled and also be ready to hear and be taught : a theme which is explored again in today's Gospel when Christ tells His disciples that they will be sent the Comforter to guide them into all truth. We should understand what James means when he describes GOD as 'the Father of lights'.

James means, of course, that GOD created the sun and the moon and the stars without which there could be no natural life on Earth but He's also saying that there is an infinitely greater light than these: it is Jesus Christ the Sun of Righteousness – the only begotten and eternal Son Of GOD. Jesus Christ was sent by GOD the Father to be a light to lighten the Gentiles and to be the glory of GOD'S people Israel. He came so that we might see and know GOD'S goodness in His Son who brightened our darkness by the radiance of His birth. James says this light, the heavenly light, unlike natural light, has no variableness neither shadow of turning much like St. John says in 1 John 1.15:

“THIS THEN IS  
THE MESSAGE  
WHICH WE HAVE  
HEARD OF HIM  
AND DECLARE  
UNTO YOU THAT  
GOD IS LIGHT  
AND IN HIM IS  
NO DARKNESS  
AT ALL.”  
ST. JOHN

This then is the message which we have heard of Him and declare unto you that GOD is light and in Him is no darkness at all.

Be certain of this, my friends, the heavenly light is Jesus Christ 'The Light Of The World' : the perfect gift St. James speaks of. The good gifts James speaks of come from the Father through His Son which we receive through prayer and the sacraments as faithful members of Christ's Church. This leads me to speak briefly again about St. James' counsel on the duty of Christians. When he says that must be 'swift to hear' he is referring to the good news of the Gospel and that it should be our first resort: for the 'implanted Word' is able to save our souls. He then says 'slow to speak' which is again very good counsel for too many talk about the faith but never roll their sleeves and 'be about the Father's business' (Luke 2.49). It follows then that James would counsel us to be 'slow to wrath' for a lot of talk and no action can lead to anger and conflict and 'the wrath of man worketh not the righteousness of GOD'. James urges us to be doers of the Word and so it must be. To get started James suggests 'stripping off all filthiness' and he means that even though we live in the world we must reject all of the baggage we've accumulated by giving in to worldliness (being overly concerned with the things of this world) which holds us back from having a right relationship with GOD. An example of this was my own experience in the impaired Church (The Anglican Church Of Canada). I was a traditionalist who thought the battle for the faith was one to be fought at Synods; deaneries and by committees etc. Though I worked very hard, it could not bring me peace; could not grow the Church ; and I dare say : it was not service well pleasing to GOD for I was trying to win a spiritual battle: the battle between light and darkness by political and worldly means. I had to sincerely and thoroughly surrender my will to GOD and when I did I found peace and embarked on a journey which led to the establishment of this oldbeliever parish and , eventually, my Ordination. If we all heed the good counsel of St. James, dear brethren, we will (GOD being our helper) reflect the

*Fr. James Chantler: A Sermon for Easter IV*

light of Christ and our pioneering work in GOD'S vineyard will continue to bring forth choice fruits and grow more and more the Kingdom Of GOD : the Father Of Lights. Amen.



*Bonnie's Reflections: Lot Was Vexed*



MRS. BONNIE IVEY

In his Second Epistle, chapter 2, Peter describes how false teaching leads to denying God, bringing his revealed truth into disrepute. This results in depraved conduct in a society and brings judgement upon it. Peter refers to God's destruction of certain cities, "to make them an example". "[A]nd he rescued Lot, a righteous man, who was distressed ... [who] living among them day after day, was tormented...by the lawless deeds he saw and heard."

The NIV uses "distressed," but the KJV uses the term VEXED: annoyed, displeased, dissatisfied, frustrated, worried. We as Christians should be vexed when we reflect on our materialistic society.

PEOPLE CAN BE  
UPSET . . .

People can be upset by the thought that a righteous, loving God would destroy the city of Sodom. Some believe it to be horribly unfair that it was destroyed, because its people were simply involved in "acceptable alternate sexual behaviour". Some claim there was nothing sexual going on. It was "a sin of hospitality", because the men were merely curious about the identity of the two strangers (angels) who were visiting Lot.

The prophet Ezekiel gives more details about Sodom as he presents God's complaint against the city. In Ezekiel 16:49, God is addressing Jerusalem, personified as a woman, warning about possible judgement. "Now this was the sin of your sister Sodom. She and her daughters (i.e. as a society, and as individuals) were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them, as you have seen."

Lot's trouble begins (Genesis 19:3) in the evening, as the men of Sodom, young and old, assemble in front of his door. They call to him "Where are the men that came to you today? Bring them out to us so that we can have sex with them!" (literally "know" them) The word translated as "know" can mean either "become intimately acquainted with" or "have sex with". The context makes it plain they are not asking to be introduced. This is a mob with homosexual gang rape in mind. In Leviticus 18, sodomy, consensual or not, is forbidden. To put it in context, it is listed with incest, bestiality, and the sacrifice of children to idols, as actions repugnant to God.

"My friends, do not do this wicked thing!" replies Lot, sheltering in his doorway. Shockingly, he offers to send out his two virgin daughters for the mob to use as they will. Has he been worn down by daily exposure to vice in this city? Is he clutching at the less-

*Bonnie's Reflections: Lot Was Vexed*

er of two evils? Pressing Lot against the door, the mob shouts “This man came as a foreigner and he wants to play the judge! We'll treat you worse than them!” But the two angels open the door, snatch Lot inside, and strike the crowd with blindness and confusion.

The angels have made it clear that the city will be destroyed the next day, but that God will rescue Lot and all those who belong to him. Lot spends the night trying to convince the two young men engaged to marry his daughters that they must flee with the family. They think he is joking. Worse, Lot himself is hesitating. He has made a good life in this place; must he really abandon all? The angels finally grasp Lot, his wife, his daughters, firmly by the hand, and lead them out of the city. In verse 29, we read that God rescued Lot for the sake of Abraham; Lot owes his life to Abraham's relationship with God, and his pleading for mercy.

“ARE WE  
PRAYING  
FOR THOSE  
WHO WANT  
TO TRY  
CHURCH?”

As we are vexed, as we see around us the increasing lawlessness, lack of compassion, worship of self, the greed, the hatred of God, we may wonder which is worse: destruction of “the city” or its continued downward progression. Are we as Christians ready to take someone by the hand and “lead them out of the city”? If people become aware that the freedom promised by godless society actually leads to new forms of captivity, what then? Will they experience a moment of “unbeliever's doubt”? Will they decide to look where they never looked before for answers? Will they decide to “try church”?

This has happened, but the seekers of answers have sometimes been given not bread, but a stone. Some have met judgement, a lukewarm welcome, church politics. What is our relationship with our Lord? Are we praying for those who want to try church? Do we watch for the individuals, sometimes surprising individuals, whom God will send to our churches? A young woman recently told of going to a church where not one member acknowledged or befriended her. After five months, she quit attending.

Every day, hostility toward the church increases. If any person is willing to try church, in the face of the propaganda and contempt that mark society's attitude toward God's people, we must give them a better welcome. We must be certain of what we believe and have experienced. We must be willing to suffer embarrassment, overthrow our Anglican reserve, and be a blessing to him or her. There will, no doubt, be greater things to suffer. Jesus warned us about it. (John 15:18-20)

“But even if you should suffer for what is right, you are blessed. Do not fear their threats; do not be frightened, but revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have. But do it with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour may be ashamed of their slander.” (1 Peter 3:13-16)



*Willa Rea: Meeting Christians in Myanmar:  
the Evangelical Bible Seminary in Yangon*

Last February, my husband and I travelled half way around the world to visit our son working in tropical Myanmar (formerly Burma) situated between Bangladesh and Thailand on the Indian Ocean. Over the last few years, Myanmar has been opening up to the outside world as the military dictatorship made improvements to human rights and international sanctions were lifted. Rapid economic development is the result; one local journal claimed that there were over 100 construction cranes working in the city of Yangon (formerly Rangoon)! There is hope that economic growth will raise the standard of living for most people in Myanmar and not just the military elite.

People in Myanmar are very welcoming to visitors after their many years of isolation. They received us with great charm and dignity and we have many happy memories of our visit – especially sailing down the Ayerwaddy River (formerly Irrawaddy) on a local river boat. But the influence of the military regime is still strong and there are many difficulties to be overcome before people can enjoy the rights and freedoms of western countries.

Nowhere is this more evident than in the area of religion. Christian minorities (and Muslim minorities too) suffer at the hands of the majority Buddhist population. The Harvard Divinity School religious literacy project has this to say about Christians in Myanmar.

“Christians in Myanmar are estimated to make up around 8.2% of the population, roughly 5.5% Protestant, 1.3% Roman Catholic, and the remainder members of independent churches. Many of Myanmar’s Karen, Kachin, Chin, Karenni, Lahu, and Naga ethnic minorities are Christian. Generally, these ethnic minorities live in the border areas of Myanmar while the mainly Burmese Buddhist majority live in the central and southern parts.”

“Christian ethnic minorities have faced significant discrimination in Myanmar. Christians have reported campaigns of forcible conversion to Buddhism, restrictions on church-building and religious organizing, forced labor conscription, and killings, torture, rape, abductions, and other acts of violence against Christians by the Burmese military.”

While in Myanmar, Fr Peter Jardine of Voice of the Martyrs put us in touch with Michael and Rachael Chongluai. VOM is a non-profit charitable organization ded-



RACHEL AND MICHAEL CHONGLUAI, ALLAN HIGDON AND WILLA REA

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icated to raising awareness and support for persecuted Christians around the world.

The Chongluis founded the Evangelical Bible Seminary (EBS) in Yangon 27 years ago and have made it their life's work. On March 5<sup>th</sup>, just before we flew home, we were given a guided tour of the Seminary by Michael and Rachel. Unfortunately, there were no students or teachers present during our visit as graduation had just taken place and students were away doing outreach ministry in other parts of the country. Last summer, 38 people were led to Christ by students during the vacation outreach ministry.

The Seminary is over an hour's drive through heavy traffic from downtown Yangon, past the airport. The compound has men's and women's dormitories, washing facilities, dining hall and cooking area, a library, meeting hall, classrooms and an administrative office. There is also a residence that is almost finished where visiting instructors can be lodged and where Michael and Rachel hope one day to live. Travel from their home is very lengthy due to the traffic and Michael frequently stays overnight at the Seminary to avoid the commute. In the rainy season, vegetables are grown but when we were there the gardens were dried out. We did, however, see the pigs that are raised and sold to provide extra funds for the Seminary. There are several wells and cisterns to manage water on the property.

On February 20, 2016, the EBS held its 27<sup>th</sup> annual graduation service; since its inception, the EBS has graduated 400 students. This year 15 students graduated: three with a Master of Divinity, six with a Bachelor of Theology, and six with a Diploma in Theology.



The Master's degree takes six years, a Bachelor's five years and a Diploma requires four years. This includes a year for academic upgrading to improve levels of English and general knowledge which are deemed inadequate even though students have completed high school. Myanmar's education system favours rote learning and most Burmese we met did not think highly of it. The language of instruction at the EBS is English.

For the 2015-16 year, 42 students started the school year in

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June 2015; 28 men and 14 women. The women's dormitory and bathing facilities are smaller and older than the men's - improving them is the highest priority in Michael's plans but he does not have the funds. He stated that women seem to have a greater devotion to God and a more committed ministry.

Students are Christians from many denominations. Michael told us about a Roman Catholic woman who graduated with a degree and is now serving her church as administrator at a convent. Some denominations consider graduates of the EBS to be fully trained and ready to lead parish ministry. Others require further training by their particular denomination.

We had a thoroughly enjoyable (though very hot) morning with Michael and Rachel who took us for a delicious dim sum lunch after our tour. They asked us to tell people about them when we got back to Canada and would be grateful for your prayers as they continue to work to strengthen Christian ministry in Myanmar.

If you would like to know more about the Seminary or donate to the construction of a better women's dormitory, Michael can be reached at [micluaiebs@mptmail.net.mm](mailto:micluaiebs@mptmail.net.mm).



*The Rev. Vernon Staley: The Christian Way*



The Rev. Vernon  
Staley

**The Lord's Prayer.**

PRAYER is the lifting up of the soul to God, from Whom comes every good and perfect gift. In prayer we converse with God. By prayer we confess belief in the existence and sovereignty of God ; and acknowledge that we are but creatures, depending upon Him for all things needful for soul and body.

When the disciples urged the request, " Lord, teach us to pray," Jesus Christ replied by instructing them to address God as a Father. He said, "When ye pray, say, Our Father Which art in heaven." In bidding us thus to pray, our Lord at once disclosed the truths of the Fatherhood of God, and the sonship of man. The Lord's Prayer is the prayer of the sons of God.

The Lord's Prayer is the model and type of all acceptable prayer : and we have no right to desire anything of God, which it does not contain. If we would know how far any desire we may have is right, we should find out if it comes within the meaning of one of the seven petitions of the Lord's Prayer. If it does, then it is a right desire, and we may pray God to grant it, if it be His will.

PRAYER IS THE  
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PERFECT GIFT.

*The Rev. Vernon Staley: The Christian Way*

**THE LORD'S PRAYER.**

Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

*The Lord's Prayer as explained in the Catechism.*

“AND THIS I  
TRUST HE WILL  
DO OF HIS  
MERCY AND  
GOODNESS,  
THROUGH OUR  
LORD JESUS  
CHRIST. AND  
THEREFORE I  
SAY, AMEN, SO  
BE IT.”

**Our Father Which art in heaven,**

*I desire my Lord God our heavenly Father, Who is the Giver of all goodness, to send His grace unto me, and to all people,*

**Hallowed be Thy Name,**

*that we may worship Him,*

**Thy kingdom come,**

*serve Him, and*

**Thy will be done in earth ; as it is in heaven.**

*obey Him as we ought to do.*

**Give us this day our daily bread;**

*And I pray unto God, that He will send us all things that be needful both for our souls and bodies ;*

**And forgive us our trespasses, as we forgive them that trespass against us ;**

*And that He will be merciful unto us, and forgive us our sins ;*

**And lead us not into temptation;**

*And that it will please Him to save and defend us in all dangers ghostly and bodily ;*

**But deliver us from evil:**

*And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death :*

**Amen.**

*And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.*



*The Rev. Vernon Staley: The Christian Way*

*Further Explanation of the Lord's Prayer.*

**Our Father.** In saying the Lord's Prayer, we address God as our Father, for it is the prayer of Christians, who are His children by Baptism. In the early days of the Church no unbaptized person was allowed to say the "Our Father." The Lord's Prayer is the filial prayer—the prayer of sons. It is also the fraternal prayer—the prayer of brothers; for we do not say *my* Father, but *our* Father. If God is our Father, then we are brethren.

PETITIONS CONCERNING GOD'S GLORY.

**Hallowed be Thy Name.** By the Name of God, we mean the revelation of His nature and character. To hallow is to reverence. God's Name is hallowed by giving Him the first place in our hearts, and by treating everything which is specially His (such as His House, Day, Word, Sacraments, Ministers) with reverence.

**Thy kingdom come.** In these words we pray that God may be everywhere, and by all men, acknowledged as Lord of all; and also for the second coming and reign of Jesus Christ, at the end of the world.

**Thy will be done in earth, as it is in heaven.** Here we pray for grace to fulfil God's will on earth, as the holy angels fulfil it in heaven, and to bear without murmuring all the trials which befall us.

PETITIONS CONCERNING OUR NEEDS.

**Give us this day our daily bread.** Here we ask for the supply of the necessities of daily life, and for the sustenance of our souls. We ask for these needs to be supplied each day as it comes, in constant dependence upon God.

**Forgive us our trespasses, as we forgive them that trespass against us.** Because we are not fit to receive mercy until we have shewn mercy to others, we pray God to forgive our sins against Him, as we forgive the sins of others against ourselves. There is no use in praying if we are unforgiving.

**Lead us not into temptation.** We pray that we may not be tempted, or that God will support and deliver us if we are tempted. Our virtue is often tried, that God may in the end crown it.

**Deliver us from evil.** That is, Save us from evil to body and soul ; and specially from the devil, who is the evil one, and who seeks to harm us continually.

“IN THE EARLY  
DAYS OF THE  
CHURCH NO  
UNBAPTIZED  
PERSON WAS  
ALLOWED TO  
SAY THE "OUR  
FATHER." “

*To be continued*



*From the Parishes*



**The Resurrection, Walkerville**

The Church Of The Resurrection was pleased to welcome The Rt. Rev'd. Rocco Florenza to Walkerville on The Feast Of St. Philip And St. James The Apostles. He celebrated Mass , Preached and Confirmed Heath Alexander Chantler.

Bishop Florenza is Bishop Ordinary of The Anglican Catholic Church's Diocese Of The Resurrection which encompasses the states of New York ; Pennsylvania ; Connecticut ; Massachusetts ; New Hampshire ; and Vermont. His Cathedral Church is also dedicated to the Resurrection of Our Lord.

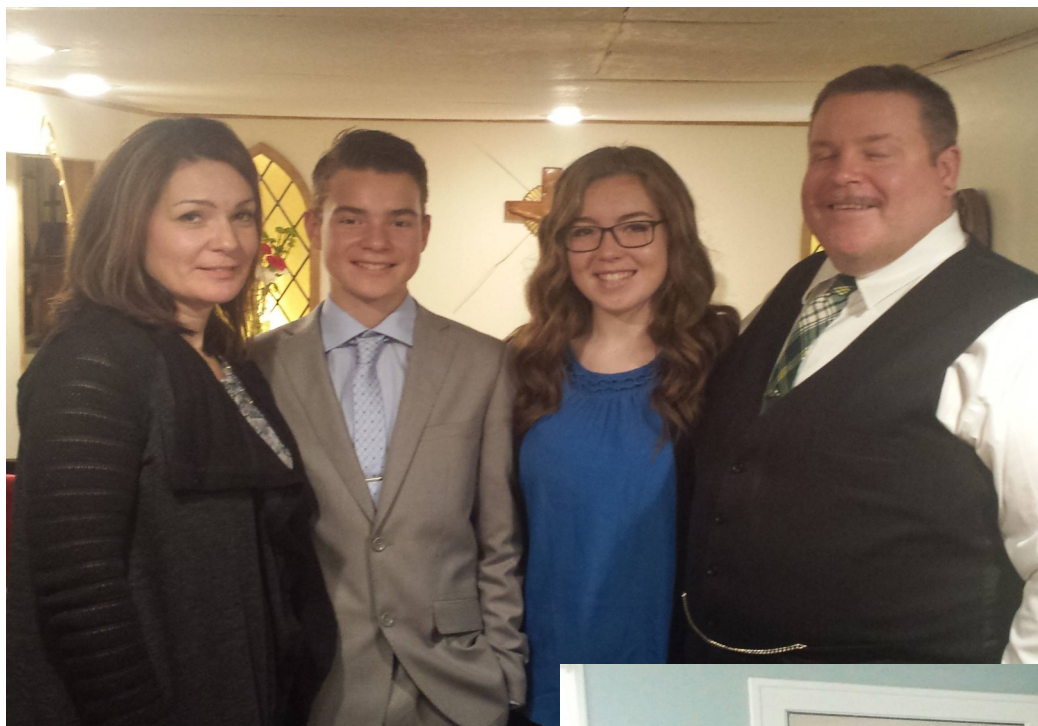
After the service we had a nice luncheon with time to congratulate Heath and for the congregation to meet the Bishop. We appreciate Bishop Rocco's carving time from his busy schedule to travel a long way to be with us and hope he enjoyed his visit.

HEATH WITH THE BISHOP FLORENZA AND PARISH PRIEST, FR. JAS. CHANTLER



HEATH WITH HIS GODPARENTS : ALEC CHANTLER , HEATHER MARTIN AND JAMES GIFFEN.

*From the Parishes*



OUR CONFIRMAND WITH HIS MOM , DAD AND SISTER (KRYSTYNE , SARAH AND HEATH SR.).



BISHOP FLORENZA DISPLAYING THE PARISH'S GIFT TO HIM - A SAN DAMIANO CRUCIFIX.

*From the Parishes*

**St. Mary's, Chapleau**

*Requiescat in pace.*



ARTHUR GRANT BROOMHEAD

BROOMHEAD, Arthur Grant – Passed away at the Chapleau Health Services on Saturday May 7, 2016 at the age of 86 years. Beloved husband of the late Anneliese (nee Walsinger) Broomhead. Loving father of Janet Broomhead (Padraic Taaffe) and John Broomhead (Carol). Predeceased by a daughter in 1969. Proud grandfather of Liam Arthur Taaffe and Katherine Anneliese Broomhead. Dear son of the late Walter and Emily (nee Bradley) Broomhead. Predeceased by his sister Marjory and brothers Jim (Eileen) and Walter (Kathleen). Brother-in-law of Albert Walsinger of Oberhausen-Osterfeld, Germany, and predeceased by his in-laws, Heinz (Iris) Walsinger and Heti Lorenscheit. Dear uncle of James (Bette), Ross (Frenda), Frank (Karin), Karen (Tony Buchan), Lynda Walsinger (Luis Borges) and Janine (Michael DeKok). Arthur had a special place in his heart for his many great nieces and nephews and his for his great-great nieces and nephews. Friends may visit at the P.M. Gilmartin Visitation Centre (10 Young Street) on Friday evening from 7 to 9 p.m. and again on Saturday May 14, 2016 from 10:00 a.m. until 10:45 a.m. followed by a Funeral Service at Trinity United Church at 11:00 a.m. with Reverend Robert Mansfield officiating. Interment at the Chapleau Municipal Cemetery. In lieu of flowers, donations made to Chapleau General Hospital Foundation would be appreciated by the family. [www.gilmartinfuneralhome.ca](http://www.gilmartinfuneralhome.ca)



FROM THE  
PARISHES

**St. Matthew the Apostle, Ottawa**



ALLAN HIGDON & WILLA REA ENJOY TIME WITH THEIR NEW GRANDCHILD, ARTHUR



## Fr. Robert's Remarks

*Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying:*

Defend, O Lord, this thy Servant with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit, more and more, until *he* come unto thy everlasting kingdom. *Amen.*”

Though it will be fifty-five years ago this October coming, I still have the remembrance of Bishop George Snell of Toronto saying those words and laying on his hands.

In my reflections, the words of Claude Beaufort Moss from *The Christian Faith* always come to mind. Moss wrote, “Grace is the touch of the Holy Ghost, His power working in us.” He goes on to remind us that “We cannot distinguish between the Holy Ghost and His gift of grace.”

In more recent years I have also picked up the little book by the late Br. John Charles (Vockler), FODC, sometime Metropolitan of the ACC called *Seven Deadly Sins, Seven Grace-fill Virtues, and Seven Mystical or Spiritual Gifts*. Like Moss, Br. John-Charles reminds us of the important fact that “Grace is the life of God in us, God acting graciously in us and towards us.”

“The ideal development of the life of grace is through passive surrender, which is not an empty activity but a waiting upon God. ‘Work out your own salvation with fear and trembling because it is God who works in you both to will and to do of his good pleasure.’ (Phil. 2.12-13) God is always there ahead of us drawing us towards himself with ‘bands of love’.

Having quoted Fr. Harton, from his book *Elements of the Spiritual Life*, who writes that it is “the passivity of constantly willed obedience to the Holy Spirit who will “guide us” into all truth” (John 16.13), Br. John-Charles continues,

“This passivity is characterized by a calmness and a serenity made possible by the Gifts. As we progress in the development of the Gifts, we move more closely to the divine command, “Be Holy for I am Holy” (Leviticus 20.7).

Br. John Charles presents a brief teaching on each of the seven gifts of the Holy



SEEN ALONG THE LOGGING ROAD EN ROUTE TO CHAPLEAU FOR SERVICE—I.E., WE WERE EN ROUTE FOR THE SERVICE, THE BEAR DID NOT MAKE IT.



RUFFED GROUSE ALONG THE WAY



NEAR CHAPLEAU

## 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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### PARISHES

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The Resurrection  
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### *Fr. Robert's Remarks*

Spirit as listed in the Confirmation Service—as distinct from the charismatic gifts enumerated in the New Testament Epistles—and which are drawn from Isaiah 11. 2,3. (from the Septuagint version; the KJV lists only six.)

Have you a life that is perfectly “characterized by a calmness and serenity”? Wonderful! If not, then . . .

Br. John-Charles again: “Prayer, scripture, worship, and our life in the church—all of these are means of grace.”

Use these various means of grace. Pray the hymns such as *Come, Holy Ghost, our souls inspire*. (#480), *Come, thou Holy Spirit, come* (#481). It has been said that he who sings prays twice. While God probably does not expect great singing from most of us; from all of us, love is what God does desire.

A few thoughts at Pentecost.

Until next month; 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

### Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

[Newsletter@TraditionalAnglican.ca](mailto:Newsletter@TraditionalAnglican.ca)

### The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride  
c/o 20895 Camwood Ave.,  
Maple Ridge, BC V2X 2N9

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

Contact Info:

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