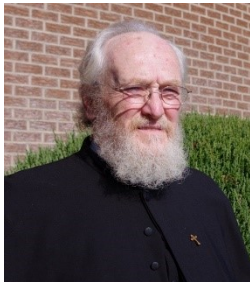


THE TRADITIONAL ANGLICAN NEWS

JANUARY 15, 2018

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

I trust that you have had a wonderful Christmas and Epiphany and that you continue to carry the joy with you. We are fast approaching the pre-Lenten period and before the next issue of this newsletter is out we shall have passed Ash Wednesday.

The third of the Christmas Anthems (BCP p. 104) is taken from St. John's first Epistle. St. John wrote,

"In this was manifested the love of God toward us, / because that God sent his only begotten Son into the world that we might live through him."

Ideally, this is what we have been celebrating throughout the season and not just through the season past but going forward day by day.

(Continued on page 13)

Fr. Byron Woolcock, TDC: Anawin



FR. BYRON WOOLCOCK, TDC

The Ministry of the Smile

When I served as Pastor for Sturgeon Falls and area we ministered to a varied group of people indeed. With two French and one English Roman Catholic parishes, a large summer tourist population, many all year just passing through and needing a handout. Some just had no one else to turn to.

One day I got a call from a lady in a town near Sturgeon Falls. She was Roman Catholic and living in an "irregular marriage situation", which I was soon to discover the sad reason for. Her husband was in jail for throwing their infant son against the wall. Little Shane, or course, developed Cerebral Palsy, eventually using a wheel chair to attend school his first years. Now age eight, he had become slowly worse and confined to bed. His mother had called me "to pray for him and anoint him". Of course I did and also returned regularly, so that soon, although he could not speak or see, he recognized my voice and he smiled, his mother said, as soon as he heard me come in the house. When he eventually died, his mother and I sat near his bed and talked quietly of how he had ministered to us both. I conducted his funeral, his little hands held his mother's treasured rosary and many of his school mates, with their teacher, attended the service.

Living Definitions

As I was first looking up Anawim definitions for this article my thoughts immediately had come to little Shane, and indeed the many others across Canada I thought I was ministering to, while the opposite was indeed more true! Some I have mentioned in our Newsletter before. As a Franciscan, I have always admired the childlike playful spirit St. Francis exhibited. In Seminary, I also

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Fr. Byron Woolcock. TDC: Anawim

learned of St. Therese of the Child Jesus through her “Story of a Soul”, recounting her “little way” of childhood spirituality. Both Saints echo Our Saviour’s “unless you become like little children” (Matt. 18:3).

As I write this in Advent, I recall Caryll Houselander whose thoughts carry through this Season. In this case it is her “Passion of the Infant Christ.” In the chapter on becoming like little children, she sums up for me my friend Shane and so many of the Anawim I have been blessed by. Of the ordinary child’s first years she says, “An ordinary child, who has not been warped by ill treatment or spoiling is...a more complete human being than they will ever be again. He or she possesses humility and simplicity in the true sense of those much abused words. He has the capacity for total joy and total surrender. No memory and no experience of the power of time to dull, and to heal, can take away one jot from his eternal now... Humility, which cannot be separated from real simplicity, is part of young childhood. Children do not become bitter because they are treated as little and insignificant: they take it for granted they are so, and to them it is as necessary to love and be loved as it is to eat and drink”.

I thought of the few adults I’ve met who had the trust and courage that going back to childhood brings with it. Miss Houselander also rightly points out that this courage is the other side of the coin, namely the courage to grow up in the first place! That fact may remind us of Baptism and Confirmation, “that this child may lead the rest of his life according to this beginning” and of course, this dovetailing works as the Bishop Confirms us...”daily increase in thy Holy Spirit”...Those observations lead us to:

Jesus, God’s Anawim:

In his Epistle to the Philippians (2:6-7) St. Paul tells us Jesus emptied himself, “taking the form of a servant.” This total humility even extending to death...on the cross (verse 8).

As Eucharistic people we know why this happened, “that we, through his poverty, might become rich” (2 Cor. 8:9) fittingly used also in the Christmass Offertory sentence (pg. 73, BCP, Canada). Also echoed in the Advent Collect we know so well.

In my rosary Gospel Mysteries I use “the ministry of Jesus to, and from, women”. The first mystery, obviously, of Mary (and good St. Joseph) raising Jesus so many years. One of the “kenosis verses” we are amazed at is “Jesus was subject unto them” (Luke 2:51). Following his being found in the temple (Mary “keeping all these sayings in her heart.”) Jesus “increased in wisdom and stature and in favour with God and man.” (Luke 2:52). (These Luke 2 facts always strike us as to how any Christian can either ignore or downplay this woman who conceived, nourished, taught and formed the Son of God so many years. Bishop Paul Hewitt, echoing Fr. Austin Farrer, rightly labelled this as a “mechanistic” view of Mary (The Fortnightly, Dec. 9, 2017).

Soon, as I write, congregations will sing of this “Kenosis/Anawim” again at Christmass. “And, through all his wondrous childhood, He would honour and obey, Love, and watch the lowly maiden. In whose gentle arms he lay...” (Once In Royal David’s City verse 3).

ST. PAUL:

“LET THIS MIND BE IN YOU,
WHICH WAS ALSO IN CHRIST
JESUS: WHO, BEING IN THE
FORM OF GOD, THOUGHT IT
NOT ROBBERY TO BE EQUAL
WITH GOD: BUT MADE
HIMSELF OF NO REPUTATION,
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.
WHEREFORE GOD ALSO HATH
HIGHLY EXALTED HIM, AND
GIVEN HIM A 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
THAT JESUS CHRIST IS LORD,
TO THE GLORY OF GOD THE
FATHER.”
EPISTLE FOR PALM SUNDAY
PHIL. 5-11

Fr. Byron Woolcock, TDC: Anawim

Liberation Theology

Yes, the term has had some bad press in Roman Catholic circles!

For a fuller Catholic vision, I have found commentary on the Beatitudes useful:

“Blessed be ye poor; for yours is the kingdom of God” (Luke 6:20).

“Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt. 5:3).

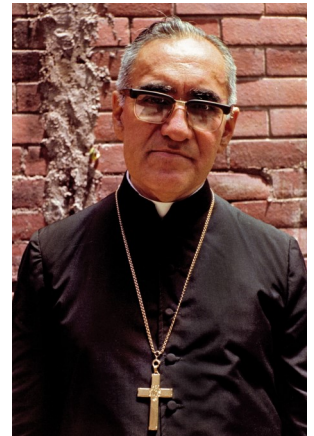
We must neither dismiss Luke’s version as inferior nor “spiritualize” Matthew, to excuse our wealth, lifestyle and all those times we do not look only to God for our needs.

Thus, although the Anawim are the poor people of the Old Testament, (how often mentioned in the Psalms) they can still be found all over the world. But not all poor people are Anawim. Perhaps the fulcrum here is Prayer. I have found two quotes helpful in my understanding first of the Luke 6:20 version. The first is from Archbishop Oscar Romero of El Salvador; “When I feed the poor, they call me a saint. When I ask why the poor are poor, they call me a communist.” (Deep Justice in a Broken World)

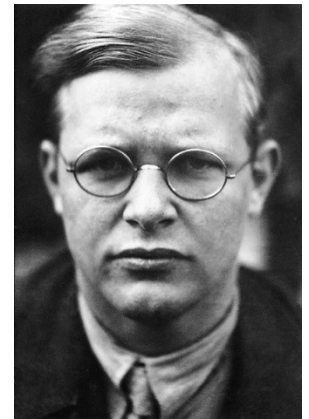
The second quote, also from a Martyr; “Christianity stands or falls with its revolutionary protest against violence, arbitrariness and pride of power and with its plea for the weak. Christians are doing too little to make these points clear rather than too much. Christendom adjusts itself far too easily to the worship of power. Christians should give more offence, shock the world far more, than they are doing now. Christians should take a stronger stand in favour of the weak rather than considering first the possible right of the strong” (Dietrich Bonhoeffer)

Recalling the full context of “the fulcrum” of prayer another approach I profited from, of course, my iPad is paraphrased here: Notice that both versions of the Beatitude mentioning “the poor” are in the present tense (“theirs IS the kingdom”). Thus to be poor, to be amongst the Anawim, means letting God fully into our hearts. The rich have many options before they have to go to God, unless, of course, they are poor in spirit! Thus living in “total poverty” (Lucan and/or Matthean) means living total freedom. The Anawim are those the world pays no attention to because they can’t be exploited for anything. The Anawim are empty of the spirit of the world and thus echo another beatitude, “Blessed are they which do hunger and thirst after righteousness, for they shall be filled” (Matt. 5:6).

Like the Anawim of the Gospel we too, in loving devotion and surrender to God, can remain faithful and await the good things of Our Lord to fill our emptiness. We, like them, can thus delight in the Lord because we are rooted in Him. With our Blessed Mother Mary, we repeat Anawim justice, faith and hope: “He hath filled the hungry with good things; and the rich he hath sent empty away” (Lk. 1:53).



ROMERO



BONHOEFFER

Bonnie's Reflections: The Parable of the Prodigal Father



MRS. BONNIE IVEY

Jesus used parables to make people think. It is much easier to remember a teaching in story form because our own imaginations are involved as we listen and consider its meaning. Although people of good will flocked to hear Jesus, there were some who rejected him as a teacher, because they despised the company he kept. Jesus was known to be friendly toward notable sinners.

In chapter 15 of his gospel, Luke gives us three parables told by Jesus. They all deal with the theme of “lost and found”. The third is commonly called the parable of the Prodigal Son, but it also tells us about a Prodigal *Father*. (Luke 15: 11-32)

Jesus begins: “A certain man had two sons...” but the father is really the key figure. We might think of the sons as the “good boy” and the “bad

boy”. The youngest, probably in his late teens as he is not yet married, does the unthinkable. The self-centered, immature lad can’t see the irony in asking for his inheritance up front, so he can go and live independently - on his father’s money. In the far country where he settles, his conduct is prodigal and disastrous.

Prodigal has two definitions. The first fits this boy.

Prodigal: spending money or resources freely and recklessly; wastefully extravagant

Broke, hungry and ragged, the boy sinks to working for a Gentile, keeping pigs, those animals shunned by Jews as unclean. He would have liked to share the pigs’ food. Nobody gave him anything. Convinced he had wrecked his life and relationship with his father, he set out for home, hoping to be taken back as a hired worker. He rehearses his speech. “I am no longer worthy to be called your son. Let me be a servant...”

Picture this: a large comfortable house, surrounded by rich fields and gardens. Workers are tending cattle, picking ripe fruit, drawing water for the horses. A man seated on the front porch, hand shading his eyes, stares toward the main road. A thin figure enters the gate and takes a few hesitant steps towards the house.



Bonnie's Reflections: The Parable of the Prodigal Father

The father springs down the steps and he runs! He runs to the boy and sweeps him into his arms. He kisses him. The boy stammers out his request, but his father has already shouted for his servants, for the best clothes in the place, shoes for the boy's feet and a ring for his hand.

"My son was dead and is alive, was lost and is found!" Here is the second meaning of Prodigal.

Prodigal: having or giving something on a lavish scale

The father is rich in compassion, mercy and love. He freely gives them to his repentant son. There will be a feast, and music, for joy must be shared! But when the older son arrives, the "good son", he is angry upon hearing the reason for their father's joy. He will not come in. The father comes out and pleads with him, but the older brother denies his brotherhood. "That son of yours," he calls him. He is full of bitterness, has a list of grievances, jumps to conclusions about his brother's spending habits. He turns his resentment upon his father. I have always served you, he complains, and you never gave a party for me. "My son," the father replies, "you are always with me, and everything I have is yours."

Jesus does not tell us whether the elder brother joins the celebration. He leaves us to think about it. Are we like the younger brother, wanting to leave God, and chart our own course in life? Do we think that everything we have is the result of our own talent and work? Or do we acknowledge that everything come to us from our Father's hand, and try to do whatever he asks of us? Do we trust our Father to forgive and receive us with kindness if we fail him?

Are we like the older brother? Do we keep God our Father at arm's length? Are we focused only on our performance at keeping the rules, working toward some expected reward rather than seeking a relationship of love with the Father? Do we keep score on other people and make comparisons? Can we be merciful and forgiving like our Father?

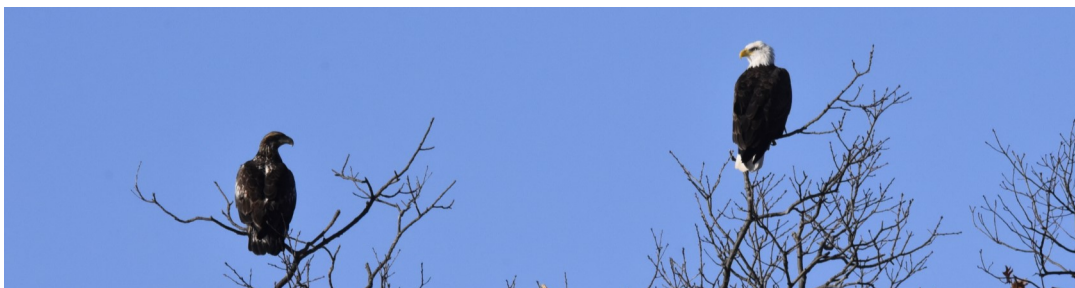
We must never forget there are only two kinds of people in this world.

1. SINNERS
2. REDEEMED SINNERS



MAJESTIC BEAUTY

AT THE DUMP



The Rev. Vernon Staley: The Christian Way — Serialized



THE REV. VERNON STALEY

The Notable Duties.

ALMSDEEDS—PRAYER—FASTING ALMSGIVING.

FASTING.

Jesus said — " Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly."

"MOREOVER
 WHEN YE FAST,
 BE NOT,
 AS THE
 HYPOCRITES . . . ,"
 — JESUS

Fasting is abstinence from food and drink ; but, in a secondary sense, it includes all forms of self-denial. The object of fasting is that the flesh may be subdued to the spirit : in other words, that the body may become an apt and willing minister of the soul. Fasting, or self-denial, aids us in resisting temptation. If we are able to deny ourselves in lawful things, we shall be better able to deny ourselves in unlawful things. Fasting may be practised not only as an act of discipline, but also as an act of penitence : that is to say, we may thus afflict ourselves as an expression of sorrow for our sins.

The Church is faithful to the teaching of Holy Scripture in urging her children to fast. In the Book of Common Prayer, she gives a list of the fasting days to be observed in the year. It is the duty of a Christian to make some honest attempt to observe these fasting days. Whilst some, for good reasons, cannot observe these days with strictness, in abstaining from their usual amount of food; such persons are called upon to practise self-denial and self-discipline in other ways, and thus fulfil the spirit, if not the letter, of the notable duty of fasting. The due observance of fasting days involves in spirit the abstaining from attendance at parties and places of amusement.

FASTING BEFORE HOLY COMMUNION.

The custom of receiving the Holy Communion fasting has from early times prevailed in the Church ; and is, with probability, to be traced to Apostolic authority. The Church observes the custom of fasting before reception of the Holy Communion out of honour to our Lord's Presence in the Sacrament. St. Augustine said, "It has seemed good to the Holy Ghost that, in honour of so great a Sacrament, the Body of the Lord should enter the mouth of a Christian before other food, and it is for this reason that the custom referred to is observed throughout the world." Bishop Jeremy Taylor said, It is a Catholic custom, that they who receive the Holy Communion should receive it fasting. This is not a duty commanded by God: but unless it be necessary to eat, he that despises this custom gives nothing but the testimony of an evil mind."

It is true that our Lord first gave the Sacrament of His Body and Blood to the Apostles in the evening, after they had eaten the Passover. But the Passover was not an ordinary meal; and the Apostles had taken no food for some hours previously. It is better to go to

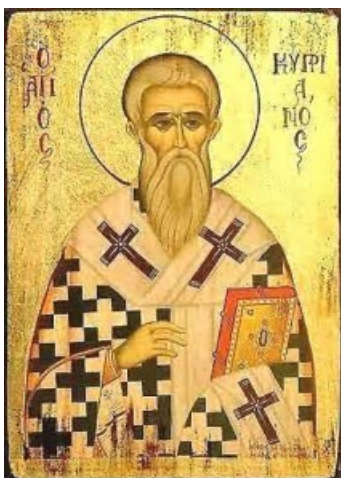
The Rev. Vernon Staley: The Christian Way

receive Holy Communion early in the morning, before breakfast. By receiving Holy Communion early, before other food, we give Jesus Christ the first place, and set the needs of the soul before those of the body. Of the Holy Communion He said, " Labour not for the meat which perisheth, but for that Meat which abideth unto eternal life."

Continued next month



St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer



ST. CYPRIAN OF CARTHAGE

18. As the prayer goes forward, we ask and say, Give us this day our daily bread. And this may be understood both spiritually and literally, because either way of understanding it is rich in divine usefulness to our salvation. For Christ is the bread of life; and this bread does not belong to all men, but it is ours. And according as we say, Our Father, because He is the Father of those who understand and believe; so also we call it our bread, because Christ is the bread of those who are in union with His body. And we ask that this bread should be given to us daily, that we who are in Christ, and daily receive the Eucharist for the food of salvation, may not, by the interposition of some heinous sin, by being prevented, as withheld and not communicating, from partaking of the heavenly bread, be separated from Christ's body, as He Himself predicts, and warns, I

am the bread of life which came down from heaven. If any man eat of my bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world. John 6:58 When, therefore, He says, that whoever shall eat of His bread shall live for ever; as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest any one who, being withheld from communion, is separate from Christ's body should remain at a distance from salvation; as He Himself threatens, and says, Unless you eat the flesh of the Son of man, and drink His blood, you shall have no life in you. John 6:53 And therefore we ask that our bread— that is, Christ— may be given to us daily, that we who abide and live in Christ may not depart from His sanctification and body.

19. But it may also be thus understood, that we who have renounced the world, and have cast away its riches and pomps in the faith of spiritual grace, should only ask for ourselves food and support, since the Lord instructs us, and says, Whosoever forsakes not all that he has, cannot be my disciple. Luke 14:33 But he who has begun to be Christ's disciple, renouncing all things according to the word of his Master, ought to ask for his daily food, and not to extend the desires of his petition to a long period, as the Lord again prescribes, and says, Take no thought for the morrow, for the morrow itself shall take

"I AM THE BREAD OF
LIFE WHICH CAME
DOWN FROM
HEAVEN. IF ANY MAN
EAT OF MY BREAD, HE
SHALL LIVE FOR
EVER: AND THE
BREAD WHICH I WILL
GIVE IS MY FLESH,
FOR THE LIFE OF THE
WORLD. "

JOHN 6:58

St. Cyprian of Carthage: Treatise 4 — On the Lord's Prayer

thought for itself. Sufficient for the day is the evil thereof. Matthew 6:34 With reason, then, does Christ's disciple ask food for himself for the day, since he is prohibited from thinking of the morrow; because it becomes a contradiction and a repugnant thing for us to seek to live long in this world, since we ask that the kingdom of God should come quickly. Thus also the blessed apostle admonishes us, giving substance and strength to the steadfastness of our hope and faith: We brought nothing, says he, into this world, nor indeed can we carry anything out. Having therefore food and raiment, let us be herewith content. But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which drown men in perdition and destruction. For the love of money is the root of all evil; which while some coveted after, they have made shipwreck from the faith, and have pierced themselves through with many sorrows. 1 Timothy 6:7

TO THOSE WHO
SEEK GOD'S
KINGDOM AND
RIGHTEOUSNESS,
HE PROMISES THAT
ALL THINGS SHALL
BE ADDED.

20. He teaches us that riches are not only to be contemned, but that they are also full of peril; that in them is the root of seducing evils, that deceive the blindness of the human mind by a hidden deception. Whence also God rebukes the rich fool, who thinks of his earthly wealth, and boasts himself in the abundance of his overflowing harvests, saying, You fool, this night your soul shall be required of you; then whose shall those things be which you have provided? Luke 12:20 The fool who was to die that very night was rejoicing in his stores, and he to whom life already was failing, was thinking of the abundance of his food. But, on the other hand, the Lord tells us that he becomes perfect and complete who sells all his goods, and distributes them for the use of the poor, and so lays up for himself treasure in heaven. He says that that man is able to follow Him, and to imitate the glory of the Lord's passion, who, free from hindrance, and with his loins girded, is involved in no entanglements of worldly estate, but, at large and free himself, accompanies his possessions, which before have been sent to God. For which result, that every one of us may be able to prepare himself, let him thus learn to pray, and know, from the character of the prayer, what he ought to be.

21. For daily bread cannot be wanting to the righteous man, since it is written, The Lord will not slay the soul of the righteous by hunger; Proverbs 10:3 and again I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging their bread. And the Lord moreover promises and says, Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the nations seek. And your Father knows that you have need of all these things. Seek first the kingdom of God and His righteousness, and all these things shall be added unto you. Matthew 6:31 To those who seek God's kingdom and righteousness, He promises that all things shall be added. For since all things are God's, nothing will be wanting to him who possesses God, if God Himself be not wanting to him. Thus a meal was divinely provided for Daniel: when he was shut up by the king's command in the den of lions, and in the midst of wild beasts who were hungry, and yet spared him, the man of God was fed. Thus Elijah in his flight was nourished both by ravens ministering to him in his solitude, and by birds bringing him food in his persecution. And— oh detestable cruelty of the malice of man!— the wild beasts spare, the birds feed, while men lay snares, and rage!

Continued next month



Father David Marriott, SSC: Congo - Kasai Orientale.



FR. DAVID MARRIOTT, SSC

Some years ago, Bishop Steven Ayule-Milenge received a contact from a group of clergy in Kasai Orientale province in the Democratic Republic of Congo. The initial contact was continued, as it took the form of a request to join the ACC. This was formalized and presented to the Provincial Synod some two years ago.

Subsequently, the political situation has deteriorated as a federal election which was due two years ago could not take place because the electoral role had not been revised and/or checked: the result is that the President of the country is still in control even though his mandate ended in 2016. Currently, elections are proposed for the end of this year, 2018: but in the meanwhile, violence has broken out in the capital, Kinshasa, in Sud and Nord Kivu,

where militias are trying to gain control of several areas, and worst of all, in Kasai in Central Congo, where the problem has been exacerbated by a local chief attempting to take control of the region. The article here is a report by Fergal Keane of the BBC who shows the impact of this colossal displacement of over a million people from their homes: (<http://www.bbc.com/news/av/world-africa-42333743/dr-congo-crisis-on-kasai-s-hunger-road>)

This is from the end of October 2017:

The head of the UN food agency has appealed for aid to avert a humanitarian crisis in the conflict-wracked DR Congo province of Kasai.

David Beasley told the BBC that more than three million people were now at risk of starvation.

He warned that hundreds of thousands of children could die in the coming months if aid was not delivered.

Violence flared in August 2016 after the death of a local leader during clashes with security forces.

It has forced 1.5 million people from their homes, most of them children.

Mr. Beasley described the situation in Kasai as a "disaster".

"Our teams are out in the field, we saw burned huts, burned homes, seriously malnourished children that had been stunted, obviously many children have died already," the head of the World Food programme (WFP) said.



RÉPUBLIQUE
DÉMOCRATIQUE DU
CONGO



Father David Marriott, SSC: Congo - Kasai Orientale.

Now, Bishop Steven has reported that this part of the ACC Congo has been drawn into this conflict, in two parishes which are situated in indigenous pygmy villages – Congo has many different ethnic groups and languages. The pygmy villages still follow their own traditions, one of which is that if a village is attacked and the local chief is killed, then the remaining survivors leave that village and join other villages in their region: Bishop Steven writes: ‘the Parishes of St. Jean Bilalo II and St. Matthew's Nagalula situated in the equator forest pygmies areas were attacked by Mai-Mai militia on the night of December 30 to 31th, 2017. There were many dead in the two villages including the villages’ chief and some members of his family. According to the pygmies’ culture when the great chief dies in the village people leave the area and disperse to other villages. The two parishes are at risk to be deleted on the list of our Diocese. Because no one will stay in the village where the parishes are situated. There is no problem in other parishes situated in the equator forest. This is the report I received from mobile phone.’

The Bishop received this news by phone because it is so very expensive for him to travel – within the country – from his home in Bukavu to Kasai: it involves a flight to the west to Kinshasa (1500kms.) and then a flight back to the east from Kinshasa to Mbuji-Mayi (930kms.) This conflict is serious and long lasting: we might ask what there is for us to do: when there is no possibility for us to raise funds to make any difference.

From spiritual writers like Fr. Yves Raguin, SJ in his book *Paths to Contemplation*: (Paths to Contemplation: P. Barrett [Translator] ISBN-13: 978-0856500077) and from Fr. Andrew, SDC in his various writing, the answer that I have learned is that we need to contemplate the situation, reflect on the needs of so many people, and then to include these people in our regular prayer life and daily intercessions.

You remember this prayer: at the end of each morning prayer and evening prayer:

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.’?

Now, the exercise of prayer in this way is, as it is for most of our prayer life, work: this is not for the faint-hearted, but it is for those who pray for the longed-for elimination of evil and the future establishment of God’s Kingdom here in earth as well as the promise of eternal salvation for those who have followed in His way. It also demands that we understand, believe and honour the words of the psalmist when he writes:

A SMALL thing that the righteous hath / is better than great riches of the ungodly.



WHERE IS THE
 RÉPUBLIQUE
 DEMOCRATIQUE DU
 CONGO (DR
 CONGO)?

Father David Marriott, SSC: Congo - Kasai Orientale.

For the arms of the ungodly shall be broken, / but the LORD upholdeth the righteous.
THE LORD knoweth the days of the godly; / and their inheritance shall endure for ever.

They shall not be confounded in the perilous time; / and in the days of dearth they shall have enough.

As for the ungodly, they shall perish, and the enemies of the LORD shall consume as the flowers of the field; / yea, even as the smoke shall they consume away.

THE ungodly borroweth, and payeth not again; / but the righteous is merciful and liberal.

Such as are blessed of God shall possess the land; / and they that are cursed of him shall be rooted out.' (Psalm 37.16-22)

Over recent years, the Africa Appeal has been able, thanks to benefactors, to send funds to some of the most difficult and dangerous parts of the world: because our brothers and sisters in Christ – those who have sought and found some solace for their hurts, balm for their wounds by the adoption of the same faith with which we have been blessed – happen to live there.

But we must remember that the funds sent are but part of the work: and this is where all of those who are not able to contribute directly are needed: because your contribution will be felt by both those who have given, and especially by those who receive. This 'contribution' will not justify the issue of a tax receipt: it is not the power of money which you are called to offer: it is the power of your faith in Jesus Christ which you can demonstrate through your prayer and intercession for all those of our brethren whose needs are so acute – whether these live far, far away, or down the street.



Note

From the BBC:

The recent history of the Democratic Republic of Congo (DR Congo) has been one of civil war and corruption.

DR Congo is a vast country with immense economic resources and, until recently, has been at the centre of what some observers call "Africa's world war", with widespread civilian suffering the result.

The war claimed an up to six million lives, either as a direct result of fighting or because of disease and malnutrition.

The war had an economic as well as a political side. Fighting was fuelled by the country's vast mineral wealth, with all sides taking advantage of the anarchy to plunder natural resources. Some militia fight on in the east, where a big United Nations force is trying to keep the peace.

BBC, 6/12/17



AWARE THAT THIS ISSUE WAS LATE COMING OUT AND THINKING OF A SIDEBAR FOR THIS ARTICLE ABOUT CONGO AND PRAYER, FR. MARRIOTT, WROTE:

ON THIS ST. ANTHONY'S DAY [17/01/18], I CAME ACROSS THIS QUOTE OF ST. ANTHONY FROM THE 'ANGLICAN BREVIARY' (PAGE 1068):

'SATAN IS AFRAID OF GOOD MEN'S PRAYERS AND FASTS, BUT ABOVE ALL, OF THEIR WARM LOVE FOR OUR LORD, THE MERE SIGN OF WHOSE HOLY CROSS IS ENOUGH TO PUT HIM TO FLIGHT.'

Fr. Gilbert Shaw: On Prayer

PRAYER is that we should both come to know and be enabled to fulfil the purposes of God as he wills them for us and for his world.

In reality true prayer is the one-ing of our will with the will of God. This takes the whole of our attention, that by it God may use us as his instruments through which his power may work in the present to remedy the past and heal the future.



FR. GILBERT SHAW.

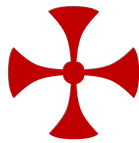
From

PRAYER: Extracts from the teaching of Father Gilbert Shaw
Fairacres Publication 8



The Sign of the Cross

Inspired by St. Anthony who is quoted by Fr. Marriott in the sidebar on page 11 of this issue, this item on the *Sign of the Cross* is taken from an old tract.



WHEN we cross ourselves, let it be with a real sign of the cross. Instead of a small cramped gesture that gives no notion of its meaning, let us make a large unhurried sign, from forehead to breast, from shoulder to shoulder, consciously feeling how it includes the whole of us, our thoughts, our attitudes, our body and soul, every part of us at once, how it consecrates and sanctifies us.

It does so because it is the sign of the universe and the sign of our redemption. On the cross Christ redeemed mankind. By the cross he sanctifies man to the last shred and fibre of his being. We make the sign of the cross before we pray to collect and compose ourselves and to fix our minds arid hearts and wills upon God. We make it when we finish praying in order that we may hold fast the gift we have received from God. In temptations we sign ourselves to be strengthened; in dangers, to be protected. The cross is signed upon us in blessings in order that the fullness of God's life may flow into the soul and fructify and sanctify us wholly.

Think of these things when you make the sign of the cross. It is the holiest of all signs. Make a large cross, taking time, thinking what you do. Let it take in your whole being, - body, soul, mind, will, thoughts, feelings, your doing and not-doing, - and by signing it with the cross strengthen and consecrate the whole in the strength of Christ, in the name of the triune God.



Fr. Robert's Remarks

At Christmas time we can resonate with the words from C.S. Lewis' *The Last Battle*:

"Yes," said the Lord Digory. "Its inside is bigger than its outside." "Yes," said Queen Lucy. "In our world too, a Stable once had something inside it that was bigger than our whole world."

Each year our life is guided by the ecclesiastical calendar. We get to the end and start over again—just going around in circles. But, do we really? It seems to me that living out our years is more like following a helix or spiral. At the least, it seems to imply movement rather than stagnation. On the one hand, the direction of movement could simply be measured in the years of our lives; on the other hand, it could be measured in terms of our growth toward our final goal. Hear C.S. Lewis' *The Last Battle* again:

"I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now...Come further up, come further in!"

One does hope that the calendar year complete and a self examination done that one has moved on "further up and further in" in our relationship with God.

The 19th century Russian saint Seraphim of Sarov taught:

"Acquire the Spirit of peace and a thousand souls around you will be saved."

I have been reminded that it is not the acquisition of peace *per se* that is of principal importance so that thousands around you will be saved so much as it is the acquisition of the Holy Spirit—the Spirit of peace—that is. A recent reflection has tied the words of St. Seraphim with the words of our beautiful Collect for The Sunday called Quinquagesima. (BCP, p. 136):

O LORD, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

While there are two requests in this prayer, they are both the same. The gifts come with the Spirit; receive the Holy Spirit and you have the gifts necessary. In fact, it could probably be construed as most unwise to push for the gifts without the giver—I think of Simon Magus in the book of Acts. In the Nicene Creed (p. 71) at the Eucharist, we claim the Holy Spirit to be "The Lord, The Giver of Life."

The word "grace" is associated with the Holy Spirit and with the gifts of the Spirit.

In his dogmatics book, *The Christian Faith*, Claude Beaufort Moss makes a point about grace:

"It is, indeed, difficult to avoid thinking of grace as a substance. But it is not a substance, and we ought not to think or speak of it as one. Grace is a touch of



BY THE KITCHEN
WINDOW



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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

the Holy Ghost, His power working in us.
We cannot distinguish between the Holy
Ghost and His gift of grace. (p. 325)

At our Confirmation (p. 560) and also in the
second Collect for Whitsunday (p.205), prayer is
offered that "we may continue thine for ever and
daily increase in thy Holy Spirit, more and more,
until we come unto thy eternal/everlasting
kingdom."

At Quinquagesima, we are preparing for Ash
Wednesday, the beginning of Lent, a time of prayer,
abstinence, and fasting.

Read the Exhortation of the Penitential Service
(p. 611). (Read, too, the Exhortations on pp 88 ff).
If we treat Lent seriously, I have no doubt that we
shall be needing to use this prayer regularly,
regardless of whether it is Quinquagesima or not.

When the 1962 Prayer Book was approved, it
"was offered to the Church with the hope that those
who use it may become more truly what they
already are: the People of God, that New Creation
in Christ which finds its joy in adoration of the
Creator and Redeemer of all."

Trusting that our pre-Lenten and Lenten
experience will be fulfilled as we do find joy in
adoration of the Creator and Redeemer of all, may
God bless you and keep you!.

Until next month.



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