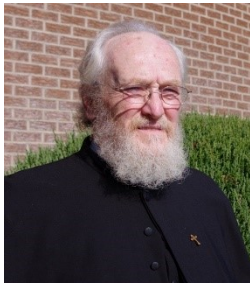


# THE TRADITIONAL ANGLICAN NEWS

FEBRUARY 15, 2018

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## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings; the Lord be with you!

I picked up the mail this afternoon (Ash Wednesday) and, to my delight, the latest issue of *The Chesterton Review* had arrived. As is my wont, I flipped through the book first before settling on any particular article. A "Letter from a Long-Time Reader" caught my eye.

Having thanked the editors for their "efforts in preserving and presenting the wit and wisdom of G.K. Chesterton", the "long-time reader", Fr. Thaddeus Zuber, a nonagenarian year old priest from the USA wrote,

"I have read him since my high-school days, (I am now ninety-two!), and he has taught me to see the world through the eyes of a wise man, a man of faith. E.G.—"the first effect of not believing in God is that you lose your common sense and cannot see things as they are"—is it not marvelous as a commentary on today's world? And he is always doing that—something he wrote in 1910 describes the way things are now."

Had it not been Ash Wednesday, perhaps I would not have noticed it; however, it struck me that this note and the Chestertonian quote were totally appropriate to the beginning of Lent.

Another writer who spoke of "common sense" was Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*. She wrote, "Common sense is seeing things as they are; and doing things as they ought to be."

(Continued on page 13)

## Fr. Charles Warner: Church As Mother: Mothering Sunday



FR. CHARLES WARNER

What is Mothering Sunday? Mothering Sunday can best be described as a holiday which is observed by both Catholic and Protestant Christians, especially of European descent. It rests on the fourth Sunday in Lent, precisely 3 weeks before Easter day. Traditionally it was seen as both a day in which people would return to their mother church, as well as an opportunity to honour mothers in general. This, of course, should not be confused with the secular holiday known as Mother's Day celebrated in a number of western cultures.

It was during the sixteenth century that people began to return to their 'Mother Church' for services held on Laetare Sunday. This was, and still is, a day when the normal rigours of Lent was relaxed. The Vestments were rose coloured and there were flowers placed about the church. It was a day of 'Hope' with the promise of Easter soon in sight.

At that time it was understood that ones 'Mother Church' was the place where they were baptized, or where there was a strong familial connection. Mothering Sunday also became a day when the serving class were given a day off to visit their particular 'Mother Church'; quite often with family members. It was truly a

### INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	4
<i>The Rev. Vernon Staley: The Christian Way</i>	5
<i>St. Cyril of Jerusalem: On the Lord's Prayer</i>	7
<i>Fr. Robert Mansfield SSC: A Sermon on Ash Wednesday</i>	10
<i>From the Parishes</i>	14
<i>The Rev. George Herbert: Lent</i>	15

(Continued on page 2)

## Fr. Charles Warner: Church As Mother: Mothering Sunday

rare opportunity for people to come together.

There are a number of English traditions that are associated with 'Mothering Sunday'



Sunday'. In some Church of England parishes, it is the only day in Lent when marriages can be celebrated. There is also the practice of '*clipping the church*'. This is when the congregation form a ring around the church building by holding hands and embracing it. Also, during some church services a little bunch of flowers are given to the children to present to their mothers.

Of course there is the *Simnel Cake*, which is a

traditional confection associated with both Mothering Sunday and Easter. There are also the *Mothering Sunday Buns*, which are sweet buns covered on top with pink or white icing with multi-coloured sprinkles. In northern England and Scotland some prefer "*Carlings*", pancakes made of steeped peas fried in butter.

By the early 20<sup>th</sup> century the celebration of Mothering Sunday was beginning to fade and people began to celebrate Mother's Day on the same day as Mothering Sunday. The two celebrations became intertwined resulting in many people thinking they are quite literally the same thing. In spite of this, Mothering Sunday continues to hold a special place in the heart of traditional Anglicans and it remains on the calendar of some Canadian Anglican churches, particularly those with strong English connections.



*Fr. Charles Warner: Church As Mother: Mothering Sunday*

***Jerusalem which is above is free; which is the mother of us all.***

(Galatians 4:26)

As mentioned earlier, in days of past when family members moved away, they would on occasion return home to visit their family, especially their father and mother. Since the Church was central to their family life, it was not unusual for the local parish to be part of such pilgrimages. It was a demonstration of their faith and loyalty, to not only their parents and siblings, but also to their faith community, their church family. As a matter of fact it was customary to speak of the Church as 'Mother Church' and for many Catholic-minded Anglicans, the Blessed Virgin Mary was the Mother of us all. Why? Because like her we shared in the life of her son, Jesus Christ.

Thus we honour our Mothers, the Virgin Mary, and the Church as our nurturers, as the ones who fed us and kept us on the right path in life. It is because of this we recognize the very feminine nature of the Church. It is truly self-evident. It is in this particular relationship, of the Church as mother, that the faithful share in the Mission of the Church; that being the real presence of Jesus Christ working out His redemption in the world. We are the Body of Christ. We are the manifestation of that eternal reality, both in time and space; a truly glorious transformative experience.

Finally, I would like to remind you of what his Holiness Pope Francis said in his homily of September 15<sup>th</sup>, 2015 with regard to the Church as mother. He said, *"the Church is our mother. She is our "Holy Mother Church" that is generated through our baptism, makes us grow up in her community and has that motherly attitude, of meekness and goodness: Our Mother Mary and our Mother Church know how to caress their children and show tenderness. To think of the Church without that motherly feeling is to think of a rigid association, an association without human warmth, an orphan."*

As Anglican Catholics, we share fully in this wonderful deposit of Faith. The Right Rev. Robert Crawley SSC, pointed this out in his Tract, Mother Church. He noted that even though many in these tumultuous times choose to ignore the wisdom and guidance that the Church possesses, like a loving mother, She will not abandon Her children.

The Christian, with the guidance of 'Mother Church', has already become a child of God and a true heir of the kingdom of Heaven. This has been obtained through membership in the Body of Christ; a Divine creation. And it is because of this very unique and authentic relationship that humanity has been able to form and grow as an Apostolic Church, as a Catholic Church, producing *the New Testament, the sacraments, the mystery, and the creeds in the first 400 years of the Church.*

It must never be forgotten that the Church is directed by God to embrace all of His children and welcome them with love. By doing so it will demonstrate the best qualities of motherhood, thereby pointing toward a 'Mother Church' that like God Himself genuinely loves their children.





## *Bonnie's Reflections: Listen, Hope, Wait, Trust, Obey*



MRS. BONNIE IVEY

The Apostle Luke begins his gospel by stating that his sources were eyewitnesses to the events he portrays. It is believed that one of his sources was Mary, who supplied details of the lives of Jesus and John the Baptist.

Forty days after the birth of her baby boy, Mary, obeying the Law of Moses, went to the Temple in Jerusalem for the traditional service of Purification. A birth was considered a solemn, dangerous event – symbolically “death” to the life in the womb, but a new life in the outside world. To remove any spiritual shadow left upon the woman by childbirth, a sacrifice would be made; in Mary’s case, two birds. Their blood was sprinkled to render her “ritually clean”. Baby Jesus, as a firstborn son, would be considered holy to the Lord: God’s property. A priest would “redeem” or buy back the baby for his parents, with silver coins.



Presentation in the Temple by Rembrandt

The second chapter of Luke (verses 22-40) describes what happens when Mary, Joseph and Jesus receive this ministry. Two elderly people have been called by the Holy Spirit to be in the Temple at this moment, as witnesses of the fulfillment of God’s promise to send a Savior into the world. **They know who this child is.** Simeon, “righteous and devout” had been promised by God that the Messiah would be born in his lifetime. Now Simeon can die in peace. At the prompting of the Spirit, he bursts into a song of praise. We meditate on those words, which we call the “Nunc Dimittis”, as we sing them at Evening Prayer. Simeon goes on to make statements about the child’s future – and Mary’s.

Anna, a widow aged 84, has a recognized ministry as a prophetess. She is well-known to the congregation as one of those faithful souls who is at daytime and night services, fasting and praying. She announces to the people that the Redeemer they have awaited is this child before their eyes. Simeon and Anna are among the first to tell the Good News.

There are two nearly identical words used to describe what is happening here, which often trip up people reading lessons in church. **Prophecy** (rhymes with sky) is a verb, meaning to speak out a special message from the Spirit of God. **Prophecy** (rhymes with see) is a noun, meaning the message itself. Prophecy can reveal what is on God’s mind, *something that may not be able to be known by natural means*. When the newly pregnant Mary journeyed to visit her cousin Elizabeth, the older woman greeted her joyfully, “Why am I so favored, *that the mother of my Lord* should come to me?” (Luke 1:43) Likewise Anna and Simeon recognized their Messiah.

A prophecy may warn of a future event, preparing someone to take action. In Acts 11:27-30, we meet Agabus, who had a prophetic ministry. He prophesies a severe famine. The church responds, collecting money and food in time to offer relief during the emergency.

Prophecy may confirm a message previously given. Years later, the same Agabus warns Paul that the Jewish leaders in Jerusalem will bind him and turn him over to the

## *Bonnie's Reflections: Listen, Hope, Wait, Trust, Obey*

Roman authorities. Paul knows. He has had similar warnings from other prophets in several cities. Paul is calm, prepared and willing. He will spend his captivity preaching the gospel to his jailers.

For prophecy to benefit the church, there must be people listening to the Holy Spirit in every age. They must have courage to speak out the message they are given. There must be hearers who will accept the message, and trusting God, act upon it.

In scripture, it is often older people who receive, trust and obey. Think of the parents of John the Baptist, Zechariah and Elizabeth, (Luke 1: 5-25) praying and hoping for a child, though years of disappointment have piled up. Abram and Sarai (Genesis 15:4-6) waited longer and were older still. Each couple receives the promise of a son and sees the promise fulfilled. Older people may become experts at holding on to hope. They have had time to practice obedience. They become steadfast in trust, despite disappointment and delay.

Each of the people mentioned here was part of God's long-term plan. Our own salvation is ultimately a result of their willingness to listen, wait, and act in obedience.



## *The Rev. Vernon Staley: The Christian Way — Serialized*



THE REV. VERNON STALEY

### **The Notable Duties.**

#### **Repentance.**

#### **CONTRITION—CONFESSION—AMENDMENT.**

When God made man at the beginning, He made him for sonship. We were made to trust, to love, and to serve God as our Father. In creating mankind, God called into being a race capable of fellowship with Himself. As children of God by creation, we are able to hold communion with Him as our Father. This filial relation of man to God is his rightful privilege and natural position.

But God's intention in creating man for sonship has been marred. The filial bond between God and man has been disturbed and well-nigh broken by sin. Sin is the refusal to acknowledge God as our Father, and to trust, love, and serve Him as sons. The sinner is one who abandons His sonship, and, in so doing, becomes a rebel and an outcast in God's sight. By sin, man becomes the enemy of God, and incurs His wrath. Sin stirs the righteous anger of God. Sin separates man from God. The sinner, then, is a child of God who has despised his birthright, forfeited his privileges, and offended his Father.

Sin, moreover, not only separates man from God as his Father, but it also darkens the mind, pollutes the heart, weakens the will, and brings the whole man into bondage. Every wilful sin is a link in the chain which binds the sinner down and holds him fast. The sinner exchanges the happy freedom of a son for the miserable bondage of a slave. " Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? " By sin, man for-

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### *The Rev. Vernon Staley: The Christian Way*

feits "the glorious liberty of the children of God," and gives Himself up to the degrading slavery of a bondservant. Of himself, the sinner is powerless to reconcile himself to God or to regain his lost liberty, and must perish, unless God stretch forth His hand to aid and to rescue him.

So great is the pity and the mercy of God, that He has not left man in his fallen and helpless state, but has stooped to assist him. In His love, God has, in Christ, provided the means of reconciliation and restoration. " God hath reconciled us to Himself by Jesus Christ." God so loved the world, that He gave His Only Begotten Son to die for our sins, to re-unite us to God, and to restore us to true liberty. " Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." He hath "redeemed us with His Blood," and so won us back to God as His sons. The Son of God became Son of Man, that the sons of men might become sops of God. He came to remove the bar placed by sin to our fellowship with God ; and, in so doing, He enables us to regain our liberty as children of God. This is the doctrine of the Atonement—the making of man to be at one' with God in Christ.

The Atonement demands a response at our hands, for it does not stand alone. We cannot separate the work of Christ from our conduct. " Jesus Christ died for us, that, whether we wake or sleep, we should live together with Him." If we are to share in the benefits of the Atonement, we must answer to it in our lives. The death of Jesus Christ was the visible sign both of His perfect obedience to the will of God, and of the Divine hatred of moral evil. On the cross, Jesus Christ teaches the greatness of God's hatred of sin ; and, if we would be saved from sin and be reconciled to God, we, too, must hate sin and die to it. We must love and obey God even unto death : there must be no limit to our obedience to the will of God.

Now, Repentance is the sinner's response to the Atonement. It is in repentance that we are permitted to share in the blessings of our Lord's atoning work. By repentance, we unite ourselves with Christ crucified, and take to ourselves the merits of His atoning Sacrifice for sin. In repentance, we take God's view of sin. Repentance is the acknowledgement of our sin in its true colours, as an act of rebellion against our heavenly Father. Repentance is the sinner's return as a prodigal son to the Father's love. " I will arise, and go to my Father, and will say unto Him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son "—this is the meaning of repentance. Repentance is the expression of our firm resolve henceforth to trust, to love, and to obey God as our Father.

There are three stages of true repentance, without which no return to God is possible : namely, Contrition, Confession, Amendment.

**1. Contrition** is hatred of sin out of love to God. It is the hearty sorrow for sin, because sin offends God. In contrition the penitent views sin in its relation to God. Contrition is the foundation of repentance ; for there is no true repentance without this hatred of sin, and heartfelt sorrow for it. Contrition is the breaking of the heart in the thought of God's great love, which has been slighted by sin. True contrition places the

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### *The Rev. Vernon Staley: The Christian Way*

soul at once in a state of reconciliation and peace with God. "A broken and contrite heart, O God, shalt Thou not despise."

2. Confession is the truthful owning of sin, without excuse of any kind. If we are truly contrite, we shall not fail to confess our sins to Almighty God. No one is really penitent who refuses to own his or her wrong-doing. A refusal to confess is to try to hide our sins, and so to add sin to sin. Confession of sin is an act of humiliation on our part, and an act of justice to Almighty God, and so is well-pleasing to Him. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin."

Persons who have sinned grievously, and cannot find peace, ought to make confession to God before His priest, with a view to receiving Absolution. Those, too, who wish to confess less grievous faults, as an act of devotion, are allowed the same opportunity. But in order to possess any value in God's sight, such confession before a priest must be quite freely made, as the outcome of true contrition.

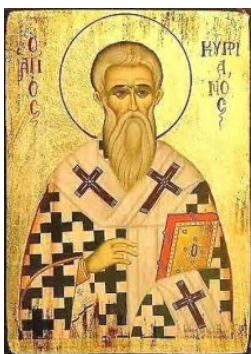
3. **Amendment** is the forsaking of sin for the future, and may be regarded as the sure test of true repentance. He who is truly contrite will not only confess his past sins with heartfelt sorrow, but he will be careful to avoid sin for the time to come. The best proof that we hate sin is given by leading a better life. When the Baptist called upon his hearers to repent, he added, "Bring forth fruits meet for repentance," that is fruits answerable to amendment of life." God, in His goodness, calls men to repentance, and gives those who obey His call grace to serve and love Him better for the future. "For as it was your mind to go astray from God : so, being returned, seek Him ten times more."

XXX

*Continued next month*



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



ST. CYPRIAN OF CARTHAGE

22. After this we also entreat for our sins, saying, And forgive us our debts, as we also forgive our debtors. After the supply of food, pardon of sin is also asked for, that he who is fed by God may live in God, and that not only the present and temporal life may be provided for, but the eternal also, to which we may come if our sins are forgiven; and these the Lord calls debts, as He says in His Gospel, I forgave you all that debt, because you desired me. Matthew 18:32 And how necessarily, how providently and salutarily, are we admonished that we are sinners, since we are compelled to entreat for our sins, and while pardon is asked for from God, the soul recalls its own consciousness of sin! Lest any one should flatter him-

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

self that he is innocent, and by exalting himself should more deeply perish, he is instructed and taught that he sins daily, in that he is bidden to entreat daily for his sins. Thus, moreover, John also in his epistle warns us, and says, If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins. In his epistle he has combined both, that we should entreat for our sins, and that we should obtain pardon when we ask. Therefore he said that the Lord was faithful to forgive sins, keeping the faith of His promise; because He who taught us to pray for our debts and sins, has promised that His fatherly mercy and pardon shall follow.

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23. He has clearly joined herewith and added the law, and has bound us by a certain condition and engagement, that we should ask that our debts be forgiven us in such a manner as we ourselves forgive our debtors, knowing that that which we seek for our sins cannot be obtained unless we ourselves have acted in a similar way in respect of our debtors. Therefore also He says in another place, With what measure you mete, it shall be measured to you again. And the servant who, after having had all his debt forgiven him by his master, would not forgive his fellow-servant, is cast back into prison; because he would not forgive his fellow-servant, he lost the indulgence that had been shown to himself by his lord. And these things Christ still more urgently sets forth in His precepts with yet greater power of His rebuke. When you stand praying, says He, forgive if you have anything against any, that your Father which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive you your trespasses. There remains no ground of excuse in the day of judgment, when you will be judged according to your own sentence; and whatever you have done, that you also will suffer. For God commands us to be peacemakers, and in agreement, and of one mind in His house; and such as He makes us by a second birth, such He wishes us when new-born to continue, that we who have begun to be sons of God may abide in God's peace, and that, having one spirit, we should also have one heart and one mind. Thus God does not receive the sacrifice of a person who is in disagreement, but commands him to go back from the altar and first be reconciled to his brother, that so God also may be appeased by the prayers of a peace-maker. Our peace and brotherly agreement is the greater sacrifice to God—and a people united in one in the unity of the Father, and of the Son, and of the Holy Spirit.

24. For even in the sacrifices which Abel and Cain first offered, God looked not at their gifts, but at their hearts, so that he was acceptable in his gift who was acceptable in his heart. Abel, peaceable and righteous in sacrificing in innocence to God, taught others also, when they bring their gift to the altar, thus to come with the fear of God, with a simple heart, with the law of righteousness, with the peace of concord. With reason did he, who was such in respect of God's sacrifice, become subsequently himself a sacrifice to God; so that he who first set forth martyrdom, and initiated the Lord's passion by the glory of his blood, had both the Lord's righteousness and His peace. Finally, such are crowned by the Lord, such will be avenged with the Lord in the day of judgment; but the quarrelsome and disunited, and he who has not peace with his brethren, in accordance with what the blessed apostle and the Holy Scripture testifies, even if he have been slain





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

for the name of Christ, shall not be able to escape the crime of fraternal dissension, because, as it is written, He who hates his brother is a murderer 1 John 3:15 and no murderer attains to the kingdom of heaven, nor does he live with God. He cannot be with Christ, who had rather be an imitator of Judas than of Christ. How great is the sin which cannot even be washed away by a baptism of blood— how heinous the crime which cannot be expiated by martyrdom!

25. Moreover, the Lord of necessity admonishes us to say in prayer, And suffer us not to be led into temptation. In which words it is shown that the adversary can do nothing against us except God shall have previously permitted it; so that all our fear, and devotion, and obedience may be turned towards God, since in our temptations nothing is permitted to evil unless power is given from Him. This is proved by divine Scripture, which says, Nebuchadnezzar king of Babylon came to Jerusalem, and besieged it; and the Lord delivered it into his hand. 2 Kings 24:11 But power is given to evil against us according to our sins, as it is written, Who gave Jacob for a spoil, and Israel to those who make a prey of Him? Did not the Lord, against whom they sinned, and would not walk in His ways, nor hear His law? And He has brought upon them the anger of His wrath. Isaiah 13:24 And again, when Solomon sinned, and departed from the Lord's commandments and ways, it is recorded, And the Lord stirred up Satan against Solomon himself. 1 Kings 11:14

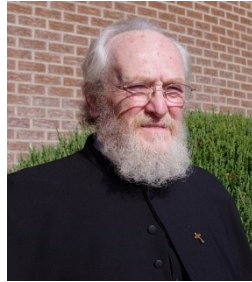
26. Now power is given against us in two modes: either for punishment when we sin, or for glory when we are proved, as we see was done with respect to Job; as God Himself sets forth, saying, Behold, all that he has I give unto your hands; but be careful not to touch himself. Job 1:12 And the Lord in His Gospel says, in the time of His passion, You could have no power against me unless it were given you from above. John 19:11 But when we ask that we may not come into temptation, we are reminded of our infirmity and weakness in that we thus ask, lest any should insolently vaunt himself, lest any should proudly and arrogantly assume anything to himself, lest any should take to himself the glory either of confession or of suffering as his own, when the Lord Himself, teaching humility, said, Watch and pray, that you enter not into temptation; the spirit indeed is willing, but the flesh is weak; Mark 14:38 so that while a humble and submissive confession comes first, and all is attributed to God, whatever is sought for suppliantly with fear and honour of God, may be granted by His own loving-kindness.

27. After all these things, in the conclusion of the prayer comes a brief clause, which shortly and comprehensively sums up all our petitions and our prayers. For we conclude by saying, But deliver us from evil, comprehending all adverse things which the enemy attempts against us in this world, from which there may be a faithful and sure protection if God deliver us, if He afford His help to us who pray for and implore it. And when we say, Deliver us from evil, there remains nothing further which ought to be asked. When we have once asked for God's protection against evil, and have obtained it, then against everything which the devil and the world work against us we stand secure and safe. For what fear is there in this life, to the man whose guardian in this life is God?

FOR WHAT FEAR IS  
THERE IN THIS LIFE,  
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## *Fr Robert Mansfield, SSC: A Sermon on Ash Wednesday*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

“Father, forgive them for they know not what they do.”

A Sermon for a seven week Oecumenical Series — The 7 Words from the Cross  
(Each year the preaching is shared among the local clergy of Parry Sound)

Ash Wednesday, 2018

St. Luke 23.34

Christ is in our midst!

Beloved in Christ, today we come to the foot of Calvary, so to speak, and hear these first words of Jesus from the Cross: “Father, forgive them for they know not what they do”

I have no doubt that, in a photographic sort of way, Jesus on that cross was well represented in the violent imagery of Mel Gibson’s movie *The Passion of Christ*. There are definitely images that have been pulled from the movie—the crown of thorns; the whipped and bloodied Jesus—that represent what man can do to man summed up in the pre-Christ Roman expression “Homo homini lupus est”, “Man is wolf to man.” It certainly gives a dramatic backdrop for Jesus’ words, “Father, forgive them; for they know not what they do.”

These are words that He also speaks in intercession for those who crucified Him and by extension to all who have in any way, shape, or form, contributed to the burden that He bore on that cross.

It seems to me that it was pure love that shone through the eyes of Jesus as He prayed to His Father. That love was shown despite the agony; of anger and of bitterness there was nothing, only love and a loving appeal for forgiveness.

On Sunday just past we used a Collect with which you may or may not be familiar:

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*.

As we move into a time of spiritual discipline, it is good to remember that we cannot do it alone. We need the Holy Spirit and we need His gift of charity remembering that you cannot have the one without the other. The Gift comes with the Giver.

Let’s look at “love” for a moment. Over the past year there are a couple of books that I have been reading.

In the one book, *Our God Heals: To Set Free Those Who Are Oppressed*, the Roman Catholic Benedictine of Douai Abbey near Reading, England, Fr. Nicholas Broadbridge, OSB notes:

I estimate from my experience that of the people I meet, either in groups, in the workshops, or as individuals who come to see me, at least 95% of them do not love themselves, do not know deep down in their hearts that Jesus loves them. (p.40)

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*Fr Robert Mansfield, SSC: A Sermon on Ash Wednesday*

The other book is called *In the Eyes of Your Creator: Truly Valuing Yourself and Others*. The author, an Orthodox priest, Fr. David Fontes, wrote:

I have been counseling people since 1978, first as a priest only and later as both a priest and a clinical psychologist. I have discovered over these years that most people tend to come for counseling because they are wrestling with one of two issues, or perhaps both. The first issue is that they don't know in the deepest core of their being— their heart— how truly valuable they are in the eyes of their Creator. The second issue they often wrestle with is how to truly show unconditional value toward others, especially those who have treated them poorly in the past, even those whom they see as enemies.

Fontes, David. *In the Eyes of Your Creator: Truly Valuing Yourself and Others* (Kindle Locations 56-61). Ancient Faith Publishing. Kindle Edition.

Your question for to-day: Do you really know deep down, how valuable and loved you are?

That you do so is so important as we move toward the topic of forgiveness. Fr. Broadbridge expressed a definition of healing:

Healing is simply God's love flowing through us; as it flows it heals; what stops his love from flowing through us is our lack of forgiveness. I would suggest that a lack of love is always the cause of a problem thereby needing forgiveness followed by love.

Now Forgiveness is important, not because it heals, but because it is the instrument, which unblocks us, to enable us to Love and it is the LOVE flowing through us, which heals.

Because of Jesus' acceptance of the cross and His intercession on the cross, forgiveness is given. You are called to be like Jesus. In the Gospel—St. Luke 9.23 and similarly in St. Matthew 16.24—we are told,

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

One thing about a cross as Jesus spoke of it is that if you want to follow Him you have to take it up daily and that you will end up on it. The question now is what will you do once you are on the cross.

One speaker I used to listen to spoke of the cross. In one conference, in a rhetorical sort of way, he challenged his audience with the question—and I paraphrase a bit—

What sort of cross are you looking for? Are you looking for a big impressive one—nice and shiny? Or are you looking for a small one? Or, perhaps, a huge Styrofoam cross; one with a little wheel on the end, just to make it a little easier?

Actually, we get to take up our cross daily; however, we do not get to modify it at all. We actually get the same model as Jesus, but it is ours and when we are on it we get to ask God to forgive.

“HEALING IS SIMPLY  
GOD’S LOVE FLOW-  
ING THROUGH US; AS  
IT FLOWS IT HEALS  
...”

*Fr Robert Mansfield, SSC: A Sermon on Ash Wednesday*

In Colossians 1, St. Paul wrote—of himself,

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church

Strictly speaking, there is absolutely nothing lacking in what Jesus did on the cross for our salvation. The reality in St. Paul's life was that he just had not made it through to the end of the suffering to which he was called. I have not made it through to the end of the suffering to which I have been called. You have not made it through to the end of the suffering to which you have been called.

There is a world of difference in our sufferings, though. Jesus suffered on the cross totally alone and seemingly abandoned and He forgave. You, St. Paul, and I, are not alone on our crosses. Jesus is suffering with and in us on the cross and we have the Spirit within us.

Fr. Nicholas Broadbridge told of one healing. There was an adult gentleman who had grown up in what was a very dysfunctional family and who had had all sorts of family issues from childhood. He was prayed for that he might let go of the resentments. He allowed God to forgive in him. As he was prayed for and as the day progressed, he realised that he "already felt a new and quiet peace." Weeks later when he saw all of his family again, he realised that in many ways, the only person to have changed was himself. A year later he described a much healthier and even loving family relationship developing with his parents and siblings. He said, "I feel that I have been set free from a prison and can breathe fresh air for the first time. God promises to make us anew in Christ and I know that is what has been done to me."

An acquaintance started a thread on Facebook about people who irritate him and whom he has banned from his page. A follow-up comment was posted,

"They will still need your prayers. They are unhappy and angry people."

To this my friend replied;

Of course they do – and they have them – they are grouped together under the general intercession in my prayers which goes something like "And I pray for those people I don't like."

As I read the comments, I opened to one of the Intercessions in our Prayer Book which has the beautiful lines:

Remember for good all those that love us, and those that hate us, and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, do thou, O Lord, remember.

and I added:

And I pray for those people I don't like."

To my intercessory appeal, I added the prayer for the Holy Spirit and the gift of love mentioned at the beginning of this talk.

"I FEEL THAT I HAVE  
BEEN SET FREE FROM  
A PRISON AND CAN  
BREATHE FRESH AIR  
FOR THE FIRST TIME.  
GOD PROMISES TO  
MAKE US ANEW IN  
CHRIST AND I KNOW  
THAT IS WHAT HAS  
BEEN DONE TO ME.".





## *Fr Robert Mansfield, SSC: A Sermon on Ash Wednesday*

Regardless of how long you have known Jesus, my prayer for you this Lent would be that, as you forgive or allow God to forgive through you, you know, know deep down, how much God loves you and knowing that you may be free to share that forgiveness and love.

So, <sup>14</sup>For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup>Of whom the whole family in heaven and earth is named, <sup>16</sup>That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; <sup>17</sup>That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup>May be able to comprehend with all saints what is the breadth, and length, and depth, and height; <sup>19</sup>And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. <sup>20</sup>Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup>Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

*Ephesians 3. 14-21*



## *Fr Robert's Remarks*

St. Paul wrote to the Corinthians, “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” (1 Corinthians 2:16)

We have the Book of Common Prayer which was so called for a purpose. It is a device that supports our “common” prayer. As Christians we have a “common” sense of how things are and so, it would seem to me that our “common sense” as Christians could be described as “the mind of Christ.” Returning to our “common sense” as members of the Body of Christ is pretty much what Lent is about.

As recently as the evening before last, the Canadian lectionary selection for the Second Lesson at Evensong—in our final preparation for Lent—was Romans 12:

<sup>1</sup>I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. <sup>2</sup>And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. <sup>3</sup>For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

We are called, not to be conformed to this world, but to be transformed.

The Rev. W.K. Lowther Clarke, in his mid-20th century *Concise Bible Commentary*, suggests that “As **this world** or “age” (*aeon*) forms a contrast to “the Age to Come”, **transformed** implies reforming the personality after the pattern of that Age.” So he is making the point that the “mind” here is much more than just the “intellect”.

The *Orthodox Study Bible* on the same verse comments that “Mind (Gr. *nous*) here is more than intellect; it is the highest faculty of human nature, encompassing the mind and the heart. With this faculty one sees and comprehends God.”

WE ARE CALLED,  
NOT TO BE  
CONFORMED TO  
THIS WORLD, BUT  
TO BE  
TRANSFORMED.

### *Fr Robert's Remarks*

In the 50th psalm, the Psalmist writes, “

16 BUT unto the ungodly saith God, / ‘Why dost thou preach my laws,  
and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed, / and hast cast my words behind  
thee?

As I mentioned above, Lowther Clarke spoke of “reforming the personality”. The Psalmist also speaks of “reform”.

I encourage you to read and pray the *Penitential Service*. You can find it on page 611 of the Canadian BCP. The *Exhortation* draws attention to the “need that all Christians continually have, of a renewal of their repentance and faith.” It calls us 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.” The one who hates to be reformed casts away the words of God; the one who wants to be renewed, reformed, and transformed will embrace the discipline offered by the Church and i.a., takes God’s words and hears them, reads, marks, learn, and inwardly digests them and the words become transformative.

May you have a blessed, wonder-filled, and transformative Lent!

Until next month.



### *From the Parishes*

#### **St. Bride's, Pitt Meadows**



January 18, 2018, following the regular Thursday Mission Mass at St. Bride's which is also Bert Dantu's 91st birthday.

From San Diego, Kelsi was visiting her Grandparents—Bert & Beatrice.



LEFT TO RIGHT: BERT, & BEATRICE  
DANTU, FR. DAVID MARRIOTT, SHIRLEY  
FERGUSON;  
FRONT: KELSI DANTU

*From the Parishes*

**Mission of the Ascension, Kitchener-Waterloo**



DOROTHY MAY EGLIN

**Requiescat in Pace:** Dorothy May Eglin (née Evans)

April 15, 1929 — February 1, 2018

Passed away peacefully on Thursday, February 1, 2018 at the age of 88. Wife of the late Kenneth Eglin. Mother of Susan, Elaine (Richard Thivierge), Allison (Tim Cottle) and Robin Elizabeth (JW West). Grandmother of 11 grandchildren and 11 great grandchildren. Daughter of the late William G. (Garnet) and Vivian Evans, who was predeceased by her brothers Bill and John Evans.

A Memorial Service was held on Friday, February 9, 2018 at the Henry Walser Funeral Home, 507 Frederick Street, Kitchener,



In 1996, Dorothy was a founding member of St. Edmund's parish of the Anglican Catholic Church of Canada in Kitchener. She became a founding member of the Mission of the Ascension in 2012. Ascension's first services were held in her home. Dorothy served as organist until early 2017 when her health began to fail.



*The Rev. George Herbert: Lent*



REV. GEORGE HERBERT  
3/4/1593 – 1/3/1633

George Herbert's poem *Lent* is taken from the collection of religious poetry known as *The Temple*.

*The Temple* is divided into 3 sections— *The Church Porch*, *The Church*, & *The Church Militant*.

It is usually published with *The Country Parson*.

LENT

Welcome deare feast of Lent: who loves not thee,  
He loves not Temperance, or Authoritie,

But is compos'd of passion.

The Scriptures bid us *fast*; the Church says, *now*:  
Give to thy Mother, what thou wouldst allow

To ev'ry Corporation.

The humble soul compos'd of love and fear  
Begins at home, and layes the burden there,

When doctrines disagree.

He sayes, in things which use hath justly got,  
I am a scandall to the Church, and not

The Church is so to me.

True Christians should be glad of an occasion  
To use their temperance, seeking no evasion,

When good is seasonable;

Unlesse Authoritie, which should increase  
The obligation in us, make it lesse,

And Power it self disable.

Besides the cleannesse of sweet abstinence,  
Quick thoughts and motions at a small expense,

A face not fearing light:

Whereas in fulnesse there are sluttish<sup>1</sup> fumes,  
Sowre exhalations, and dishonest rheumes,<sup>2</sup>

Revenging the delight.

## TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office  
136 William St.  
Parry Sound, ON  
P2A 1W2

Phone: 705-746-7378  
E-mail:  
vicargeneral@traditionalanglican.ca  
&  
We're on the web at

TRADITIONALANGLICAN.CA



*EUNTES IN MUNDUM UNIVERSUM*  
GO YE INTO ALL THE WORLD

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### *The Rev. George Herbert: Lent*

Then those same pendant profits, which the spring  
And Easter intimate, enlarge the thing,  
And goodnesse of the deed.

Neither ought other mens abuse of Lent  
Spoil the good use; lest by that argument  
We forfeit all our Creed.

It 's true, we cannot reach Christ's fortieth day;  
Yet to go part of that religious way,  
Is better than to rest:  
We cannot reach our Savior's purity;  
Yet are bid, *Be holy ev'n as he.*  
In both let 's do our best.

Who goeth in the way which Christ hath gone,  
Is much more sure to meet with him, than one  
That travelleth by-ways:  
Perhaps my God, though he be far before,  
May turn, and take me by the hand, and more  
May strengthen my decays.

Yet Lord instruct us to improve our fast  
By starving sin and taking such repast  
As may our faults control:  
That ev'ry man may revel at his door,  
Not in his parlor; banqueting the poor,  
And among those his soul.



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*Newsletter@TraditionalAnglican.ca*

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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:

**Fr. David Marriott**

*drm274@hotmail.com*

409-15210 Guildford Dr.

Surrey BC V3R 0X7