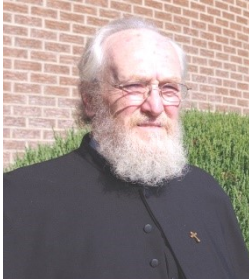


THE TRADITIONAL ANGLICAN NEWS

FEBRUARY 15, 2020

VOLUME 8, ISSUE 2

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

“BRETHREN, in the primitive Church it was the custom to observe With great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same by a season of penitence and fasting.”

Thus begins the Exhortation in the Penitential Service. It is on page 611 of our Canadian Prayer Book and page 13 of this issue.

As I write this column, we have barely a week and a half until Ash Wednesday and the Lenten fast begins.

Our Prayer Book is not a stand alone self-interpreting text. To see one example of this, turn to page xiii of our Canadian BCP where are listed “DAYS OF FASTING ABSTINENCE AND SOLEMN PRAYER TO BE OBSERVED IN THE ANGLICAN CHURCH OF CANADA” (Occasionally, I make up some little sticky labels reading “TO BE OBSERVED IN THE ANGLICAN CATHOLIC CHURCH” and put them into Prayer Books in appropriate places.)

(Continued on page 9)

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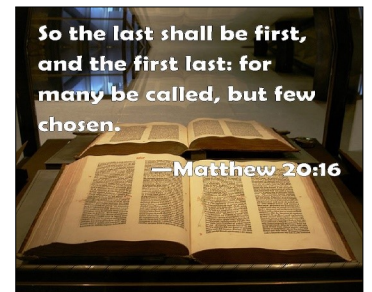
Fr. Charles Warner: The Labourers in the Vineyard — God's Justice



FR. CHARLES WARNER

*And said unto them; Go ye also into the vineyard,
and whatsoever is right I will give you.
And they went their way.”*
St Matthew 20, 4.

Our Gospel reading for Septuagesima concerns the parable of the labourers in the vineyard and it is essentially about justice in this world. According to St. Matthew, Jesus tells us about an owner of a vineyard who hired labour-



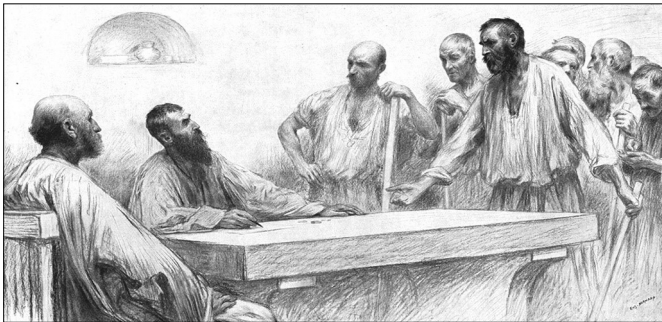
ers at approximately six in the morning and then as he felt the need, he hired more workers on an hourly basis throughout the day. The first group agreed to work the whole day for a penny or denarius, which evidently they felt to be a fair wage. The succeeding group of workers unanimously agreed to work the full day for whatever the owner felt was fair. By the end of the day, the owner paid all the labourers a denarius, even if they had worked only an hour for the day. The workers hired earliest complained that this was not fair.

The point of the parable, however, is about the owner's willingness to exceed conventional hiring practices, and his freedom to do so within the limits of individual agreements. Firstly, these men received all that they were justly entitled to receive through their agreement with the owner. Secondly, the owner's money was his to distribute as he saw fit. If he felt that it was fair to pay the last the same wage as the first, then it was indeed both his right and privilege to do so. As far as the owner was concerned justice had

Fr. Charles Warner: The Labourers in the Vineyard

been satisfied. The parable is simply the claim that each worker enters into a personal contract with the owner and that the owner claims the right to enter into differing contracts.

It is in the parable of the Labourers in the Vineyard that we come to learn about St. Matthew's concept of 'reward' at it relates to doing God's will and that it is different from the idea of reward as a kind of accumulated merit. The parable teaches us that no one should grumble or complain about the Joy of God's generosity, whatever it may be. So Saint Matthew teaches us, in this Markan narrative parable, about the reversal of values for all of humanity in the coming Kingdom of the Son of Man. The revelation here is that St. Matthew proclaims, that there are no degrees of reward. The only and final reward is God's presence in our life. Our share in this reality is the same and equal for all.



***“And when they had received it,
they murmured against the goodman of the house,”***
Matthew 20:11

Saint Matthew wants us to understand that Justice means that we are not valuable for what we do or own, but for what we are as one of God's creation. Therefore, we all have a right to whatever we need to help us grow ever closer to God. Since we are all equally deserving of this growth in the love of God, and we should all respect this fact, the foundation for justice lies in the sanctity of the individual. Justice is manifested in one's steady determination to give each person their right or due. Justice fuels all relationships between and among people. It is hence the basis of all social life, becoming a conduit between individuals and their community, and vice versa.

In the parable of the workers in the vineyard, something else rears its ugly head: Envy. Envy is one of the seven deadly sins which is most opposed to both justice and charity, because justice is the real expression of charity. When one is filled with envy, he or she resents the other for their treasure and their right to possess it. Covetousness is also opposed to justice, in as much as it has to do with both business and finance. We witness this particular vice with the behaviour of the labourers hired earliest. In many ways, envy and covetousness are the main reasons for much of the political and economic turmoil we witness in the world today.

God's Mercy and Grace given to all

“So the last shall be first, and the first last: for many be called, but few chosen.”
Matthew 20:16

It can be argued that the workers were afforded what we would call today a 'living wage'. The good news for us, as Christians, is that God doesn't give us what we deserve - he gives us what we need, whether we deserve it or not. And that's the whole

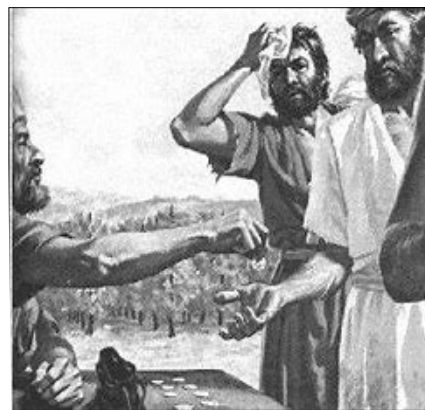
Fr. Charles Warner: The Labourers in the Vineyard

point; every worker was given a denarius and in those days that amount of money was what a family needed in order to survive.

Those who had worked only for an hour may not have deserved a denarius, but if they didn't get it, their families would go hungry that night. So the owner gave them what they needed. And that's what God has done for us through Jesus. In other words, none of us comes to Jesus at a higher level than anyone else. The key thing to remember is that we all receive His Grace in exactly the same way - not because we've earned it, but because of God's generous love.

Indeed Brothers and Sisters, *'The first shall be last, and the last first'*. Our message today is that while a person may be **first** in this life with honour or wealth, that is not true in God's kingdom. Simply, Salvation or eternal life is not earned by our status in this life. The people who some would think deserved more ended up receiving exactly the same gift as those who could be regarded as less deserving.

Our Heavenly Father is not so prejudice! I want to re-emphasize this, God's Mercy and Grace is distributed equally to everyone because He generously gives us, not what we deserve but what we need. Much like the owner of the Vineyard, who took care of his workers, God sustains us. And that is what Mercy and Grace is all about. Amen.



Bonnie's Reflections: Touching Jesus



BONNIE IVEY (& LAD)

Jesus told a parable: A man wounded by robbers is left for dead. A rescuer comes, but not before a priest and a Levite have already avoided the fallen victim, passing by on the other side. Why would they not help? Jesus' listeners would understand that they were on their way to the Temple, and touching blood or a dead body would make them "unclean" and therefore not fit to carry

out holy duties. The concept of uncleanness is foreign to us today, but it was of central importance to the Jews.

In a secular society we are in danger of losing all sense of the holy. Reading the Old Testament, we see how the Jews were taught to respect holy things and places. "Take off your shoes. You are standing on holy ground," God tells Moses from the burning bush.

Clean and unclean were categories that ruled Jewish daily life. ***This was not based on "dirt". Neither was it "good versus evil" but "human versus Divine".*** It was

Bonnie's Reflections: Touching Jesus

ceremonial in nature. Certain foods were unclean, though perfectly wholesome. Blood was unclean, because it represented life, and life belongs to God. "The life is in the blood" (Leviticus 17:11) so when a sacrifice was made, the blood was poured out in atonement before God, not made an ingredient in cooking. Dead things were unclean, yet animals were sacrificed; partly eaten, partly burned before the Lord. Oddly, even handling holy things in the Temple rendered the priest or Levite unclean. Things outside oneself could make one unclean, but so could a flow of bodily fluid. The laws were complex, and as time went on, the Scribes, those religious lawyers who interpreted the Law, made detailed additions.



To become "clean", a man or woman was required to take a ritual bath in a Mikveh, a pool filled with rainwater, and say certain blessings. ***"Unclean" was not to be dirty or contaminated, but to be unfit, out of place, not ready or able to stand as a human being before the Mighty, Holy, God of all.***

One day Jesus received an urgent plea from Jairus, the ruler of a synagogue. This man's job was to ensure that the building and all its contents were ritually clean and ready for use in worship.

His little girl was dying. Jesus followed him, accompanied by Peter, James and John. As they pushed through the crowded, narrow street, Jesus stopped. "Who touched me?" A frightened woman came forward and confessed she had done so, believing that to touch the fringe of Jesus' cloak would heal her abnormal bleeding. She had bled for twelve years, spending all her money on doctors whose treatments failed.

Reading this, we may not fully understand her despair. A woman was considered unclean for seven days during her menstrual period. When it ended, she entered the mikvah for ceremonial cleansing. But a woman whose flow continued long term would suffer greatly. Her possessions, bed, and chairs would be considered unclean. She could not visit another home without making its owners go through rituals to cleanse their furnishings. Sexual relations were forbidden so marriage would likely end in divorce. She would be unable to attend services at the Temple. Now she has touched Jesus, whom people say has power to heal. Has she made him ritually unclean? Will he be angry?

"Daughter," he says, "Your faith has healed you. Go in peace."

Bonnie's Reflections: Touching Jesus

Now messengers arrive to tell Jairus that his daughter is dead. No need to take up the Master's time. But Jesus pushes on to Jairus' house.

The Jews considered it disrespectful to allow a body to remain unburied overnight, so preparations for burial began the moment death was confirmed. The person's eyes would be closed. The body would be washed with perfumed oil and with water. It would be wrapped in cloths with spices. A young girl would be laid out in white, with her long hair arranged loosely, as though she were going to her wedding.

Surely sudden death would cause shock and dismay, so to ensure that family and friends could let their tears flow, professional mourners would attend. Some played sad music on their flutes. Others wailed loudly and threw dust on their heads to inspire the outpouring of grief.

Jesus arrives. "What is all this commotion? The girl is not dead but sleeping." The people laughed scornfully at him. Jesus put them out. (The words used to describe this could be translated "He *threw* them out.") Only Jairus, his wife, and the three disciples remained. Here is Jesus, the Lord of life, in a room with that unclean thing, a dead body.

He takes her hand. "Little girl, get up," he tells her. And she does. Jesus leaves her in her parents' care and slips away before the public focuses its attention on him.



In August 2019, Norwich Cathedral in England added a novel attraction. They temporarily installed a 50-foot-high carnival ride, a tower with a spiral slide. It was to help people view the intricate carving of the ceiling, and to start conversations about God, according to a Cathedral spokesman.

This might be considered an example of something which is inappropriate in a holy setting.

There are, no doubt, things in each one of us which are inappropriate for our life as followers of Jesus. What do we bring with us into his Holy Place? The season of Lent gives us a period of reflection and repentance.

“Create in me a clean heart, O God, and renew a right spirit within me.” (Ps.51:10)



Bert Dantu: Thoughts On Attending on Synod 2020



Mr. Bert Dantu

I attended the Twenty Third Provincial Synod of the Anglican Catholic Church held in Atlanta as a Lay member of our Canadian Church. For me this was a great honour and a responsible function to perform.

The G-4 Jurisdictions held their own separate meetings, but we all came together daily to celebrate the Morning Prayer with the Mass following..

I was somewhat disappointed that the G4 had not arrived at a final decision to unify, a decision, which in my opinion would have created a new Anglican Communion and may have attracted other Anglicans looking for a home to come to. I realise nonetheless that other factors could have interfered with such a major decision.

The Charge by Archbishop Haverland was very interesting and informed us of the growth of the Church in other parts of the world as well as the Archbishop's own personal faith.

The second interesting item was the address by Bishop Scarlett on Church Growth, all other business was discussed and approved as necessary.

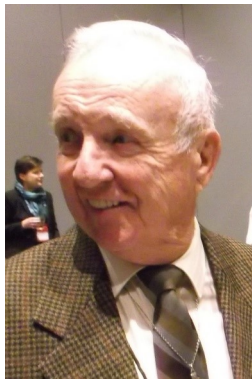
The high light of Synod, for me was the final Pontifical High Mass celebrated at the closing, it was reminiscent of services celebrated when I was growing up. It was also impressive to see all attending bishops fully robed in attendance.

The Synod was well attended and it was good to see and meet so many familiar faces, as well as meeting new ones.

Bert Dantu, Lay Delegate



Norm Freeman: Thoughts On Attending on Synod 2020



Mr. Norm Freeman

**BRIEF TO PARISH
ON THE 23RD 2020 PROVINCIAL SYNOD
OF THE ANGLICAN CATHOLIC CHURCH**

Let me emphasize that what follows is my understanding of what took place at the Synod, and these are my words, not necessarily those of others; but, I hope that this brief Report will give you some understanding of what went on during the Synod.

The Synod held in Atlanta from 13 through 17 January was attended by 108 voting delegates - 12 Bishops, 47 Clergy (priests and deacons) and 49 laity (my understanding). The Canadian Missionary District was represented by Fr. Robert; Fr. James

Chantler (Resurrection in Windsor); Bert Dantu (St. Columba of Iona); and, me. Fr. David Marriot did not attend due to personal issues.



Norm Freeman: Thoughts On Attending on Synod 2020

Our ACC Synod was held at the same time and place of those of the other G4 Member Continuing Anglican Jurisdictions: ACA (Anglican Church in America); APA (Anglican Province in America); and, DHC (Diocese of the Holy Cross). The Bishops of these 4 Jurisdictions met in Session, but the Clergy and Laity met only for Services and social gatherings.

Attending the Synod was an interesting experience, but one that I will likely forgo in the future. I enjoyed meeting so many devout individuals and hearing about Church accomplishments, challenges and issues. But the bureaucratic items that are necessary to deal with – Minutes of Meetings, finances, canon law amendments, etcetera, I can do without. I had enough of these in previous careers.

Let me report on the highlights from my viewpoint:

- 1) **The ACC:** Archbishop Haverland stated that secularization is pushing out traditional religion; and, the North American Church is at best, holding its own with respect to membership. Bishop Woodland of Australia and New Zealand advised that the same is true of his Diocese (even smaller in size than our Missionary District).

The ACC is growing mainly in Africa, but there is also growth in Pakistan; however, secularization - maybe 10 to 15 years behind the developed countries - will likely take its toll in those countries as well.

- 2) **Unity:** You will recall that the G4 Jurisdictions agreed in 2017 to recognize each others validity -i.e.- to be in communion with each other; and to work towards organic Union. This latter action is already working in some instances at the grass routes level where priests are being shared across the Jurisdictions; but the official action is moving slowly – understandably because of the need to meld finances; pension plans, Canon Law, and of course personal issues.

However, Archbishop Haverland advised that he is hopeful that the Diocese of the Holy Cross will join the ACC in the near future. This could be the catalyst for accelerating Unity amongst the four Jurisdictions.

- 3) **People:** I met many devout individuals, but I will speak about one person only: Bishop Alphonse Ndujiye – recently consecrated as Bishop of Cameroon. His Diocese is one that is benefiting from the African Appeal – an Appeal spear-headed by Fr. David Marriott and supported by our Church. Willa is also very active with this Appeal. This financial support is greatly appreciated allowing the Diocese to start the process of building schools, bringing medicine and water to communities and the construction of a cathedral. Bishop Alphonse told me, with tears in his eyes, of the difficulty he has personally to teach parishioners to pray while they and their children are dying of malnutrition and curable diseases. Delegates were advised that the World Health Organization has estimated that in the Sub-Sahara area of Africa in 2019, 2.7 million children under the age of 5, died because of malnutrition, malaria and HIV – all treatable. I will be recommending

IS THIS A “FIZZ” OF
BISHOPS?



MANY YEARS AGO IN
HIS “SAMIZDAT”
CALLED *THE ROCK*,
BISHOP ROBERT
CRAWLEY NOTED
THAT “EPISCOPAL” IS
AN ANAGRAM OF
“PEPSI COLA”;
ERGO, WROTE HE,
THE COLLECTIVE FOR
BISHOPS OUGHT TO
BE A “FIZZ” OF
BISHOPS

Norm Freeman: Thoughts On Attending on Synod 2020

that St. Matthew's not only continues to support the African Appeal but tries to increase our financial support.

4) Mission: Bishop Scarlett of the Diocese of Holy Trinity, California made several points on this subject:

- there is NO easy fix to dwindling numbers and the Church's influence on society;
- the process of defining our Mission needs to begin with Prayer and Fasting; and, Bishop Scarlett strongly recommended that each Parish sets aside a specific day of each week for Prayer and Fasting. What can we do to further the Church of Christ in our Community?
- Bishop Scarlett said that Prayer and Fasting are the means to gaining 'Spiritual Maturity'.
- we need to be positive about Christ and not complain about others.
- the Bishop is planning a Mission Retreat in 2021 that he hopes will be supported by the entire ACC Jurisdiction; and, that will help the ACC and its individual Churches re-define their Mission in specific terms and make plans to achieve that Mission. I plan to keep in touch with the Bishop's 'point man' on this initiative; and will report back on developments as I receive them.



BISHOP CHAD
JONES PREACHING
AT CLOSING MASS

5) Stewardship: The House of Laity in its separate meeting, established a Committee to see what can be done to grow our Parishes – a big task, but one that needs doing. I hope that the Committee will achieve its aim and publish its Report.

In this regard, *and this was not discussed at Synod*, you may have heard about the problems in the Anglican Church of Canada – a statistical analysis carried out by one of its Priests forecasts that the Anglican Church of Canada will disappear by 2040. The January 2020 edition of the Anglican Journal is completely devoted to this issue. Some articles suggested actions that could be taken to make the Church more relevant – mostly 'outreach' activities; but, also to change the Services to make them more appealing to the younger generation. Interestingly, I found only one reference in the Journal's articles that spoke of 'maintaining the historic, apostolic, and catholic richness of our Anglican heritage', as the means of becoming viable again – and this was presented by a newly ordained Priest who became an Anglican just 5 years ago!

I came away from the Synod thanking God for our Parish and what we have. I also support Bishop Scarlett's recommendation that we take seriously the need to discuss our Mission. I feel the ACC in the developed counties is in the same position as the Anglican Church of Canada, the United Church and others. Let's do something about it!

Thank you.

Norm Freeman , Lay Delegate to the 23rd Provincial Synod



Fr. Robert's Remarks

(Continued from page 1)

Stated in the title is the unqualified expectation that faithful Anglicans will do these things.

On the topic of obligation—in this case the attendance at worship and and particularly the Eucharist, Archbishop Haverland states, in his book, *Anglican Catholic Faith And Practice*,

Of course the need to state such obligatory rules is in a sense a defeat for the Church. In the ancient Church there were no such rules, because it was inconceivable that a Christian would not be eager to join with the Church in her worship and adoration of God. Christians now who do not care much about worshipping God, probably will not care much about breaking a rule. However the rule is useful, nonetheless, by way of teaching the devout, who do care about worship and who do love God, what their duty is.” (p. 131 3rd ed. 2011)

There are three items listed on page xiii: Major Fast Days, Days of Abstinence, and Days of Solemn Prayer. That there are “Major” fast days implies, it seems to me, that there are fast days which are not “Major”, but lesser or minor; that there are “Days of Abstinence” begs questions of what is implied in “abstinence”; and that there are “Days of Solemn Prayer” begs questions, too.

When I was young and all my life, for that matter, the notion of fasting has been denigrated. Proposed was a very weak substitute—that one could just give up something for Lent. Topping the list of candidates for this sacrifice of being given up was usually something that one really did not want to do or eat anyway.

But, read St. Matthew’s Gospel—chapter 6, the part of the Sermon on the Mount where Jesus speaks of prayer, fasting, and almsgiving. The situation is completely different. Like prayer and almsgiving, Jesus just simply assumed that His disciples would fast.

Fasting is not the only thing exhorted. There is the call “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.”

Fasting and self-denial might be monetised and financial donations given to food banks, etc. In some cases the actual food not eaten might be suitable for donating.

There are devotional books which provide aids to self-examination. There are lots of opportunities for self-denial and for reading and meditation on Scripture. Think too of the reminder at the end our Catechism—see page 555— to form a Rule of Life. Lent is a good time for a review of your Rule.

For self-examination, the 7 Deadly Sins are often mentioned. Pride is one of the seven.

In re-reading *A Mind Awake: An Anthology of C.S. Lewis*, recently, I was reminded C. S. Lewis’ thought on the subject of pride. In *Mere Christianity*, he wrote,

(Continued on page 14)

Atlanta Synod:



Archbishop Mark Haverland (ACC/OP), Bishop Paul Hewett (DHC), Bishop Chad Jones (APA)



Choir for the Closing Mass

Atlanta Synod:



Bishop Dominic Mduyvelwe , Bishop Alphonse Ndukiye, & Bishop Solomzi Mentjies



Bishop Walter Grundorf (APA)



Bishop Mushtag Andrew



Bishop Brian Marsh (ACA/TAC) coming and going. Cope presented at closing Mass in honour of his service.

The Church Mouse: Keeping A List

The church door opened and then slammed. Bang! Then Stomp Stomp Stomp, in came Kevin, late for Kids' Bible Class. The others were already sitting down with Fr. Palmer. Their heads turned to watch Kevin as he flung his book bag and his coat onto the floor. He flopped into a chair and sat there with his arms folded.

"Kevin," said Fr. Palmer, "I believe your face would curdle milk. Why are you so upset and angry?" Kevin's face got even more sour-looking.

"It's my bratty brother! He always does stuff, then makes me get blamed for it! It's not fair! Then he says 'Sorry!' and expects me to be all friendly with him again. I'm keeping a list of everything bad he does to me!"



Fr. Palmer quietly passed a plate of cookies across the Bible study table to Kevin, who took one. (I crept out of my mouse-hole and crouched ready to scarf up any crumbs that fell.) "While you all enjoy these treats" said Fr. Palmer, I will tell you about two brothers who knew Jesus. Their names were Andrew and Peter. They had been fishermen, rough, tough, hard-working men who had left their boats and nets to follow Jesus. He was teaching them about living the way God wants us to live. And Peter had a question. 'How many times must I forgive my brother? Seven times?'"

"Peter thought he was being very nice to forgive seven whole times. But Jesus told him he must forgive seventy times seven! Do you know how many that makes?" Things got quiet as the children screwed up their eyebrows and silently thought about the seven times table.

Myra said shyly, "Is it four hundred and ninety?"

"Correct!" said Fr. Palmer. "But you know, perhaps Jesus was having a bit of fun with Peter. If Peter kept track of all the things Andrew did that made him angry, he would have a very, very long list to carry around after a few years. But if Peter forgave Andrew each time he was upset with him, he would just get into the good habit of forgiveness long before he reached four hundred and ninety."

"Forgiveness is important because we can't receive God's forgiveness for ourselves if we don't forgive others. Now suppose you have done something very wrong, and you KNOW it was very wrong. You want God to forgive you. But if you are holding on to your list of wrong things others have done to you, how can you reach out to God to receive his forgiveness? Your hands are full!"

"Oh!" said Kevin. He looked very thoughtful.

"This way of forgiving, without holding on to our list of others' wrong actions, is so important that Jesus put it into a prayer he taught to his followers. 'Forgive us our trespasses, as we forgive those who trespass against us.'" That

The Church Mouse: Keeping A List

means “Forgive us for the wrong things we do **just the same way that we forgive those who do wrong things to us.**”

“So I guess Peter figured it out it was better to forgive Andrew?” asked Kevin.

“Exactly,” said Fr. Palmer. “The two brothers learned to be at peace with each other, and later became leaders in the church. What are you doing, Kevin?”

“Tearing up my list!” Kevin answered. After class was over, and everyone was gone, I collected the bits of torn paper from that list and used them to make my mouse nest a little more soft and snug.

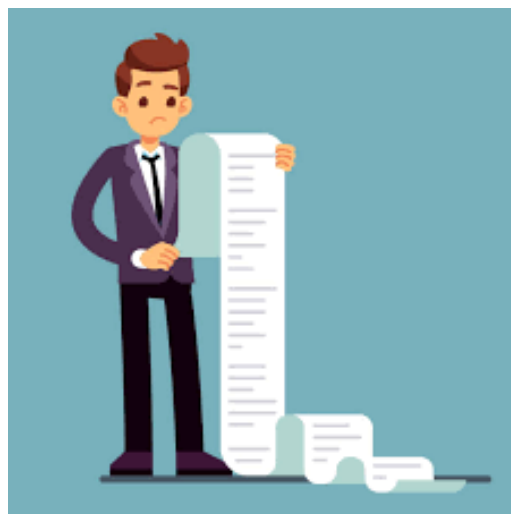


The Exhortation From the Penitential Office

The Exhortation From the Penitential Office is found on page 611 of the BCP (Canada) 1962.

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

BRETHREN, in the primitive Church it was the custom to observe With great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same by a season of penitence and fasting. This season of Lent provided also a time in which converts to the faith were prepared for holy Baptism. It was also a time when such persons as had, by reason of notorious sins, been separated from the body of the faithful, were reconciled and restored to the fellowship of the Church by penitence and forgiveness. Thereby the whole Congregation was put in mind of the message of pardon and absolution contained in the Gospel of our Saviour, and of the need which all Christians continually have, of a renewal of their repentance and faith. I therefore invite you, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God's holy Word.



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EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

(Continued from page 9)

"For Pride is a spiritual cancer; it eats up the very possibility of love, or contentment, or even common sense."

In describing pride as a cancer, Lewis seemed to be removing sins from a category of "just following the rules" to a different plane where they are seen as symptoms of spiritual illness and here I find myself skipping to the General Confession at Morning and Evening Prayer where we admit that "there is no health in us." I am reminded, too, of the description of the Church as "a hospital for sinners" which implies that we can be healed by Christ.

The Catechism ask why we ought to read the Bible.

Answer. Because it tells how God has made himself known to man; and how we may come to know him, and find salvation through our Lord Jesus Christ in the fellowship of the Church.

We can note that the word "salvation" translates a word which suggests 'rescue', 'health', and 'victory'.

Let's take the Exhortation seriously!

Till next month; God Bless!



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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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