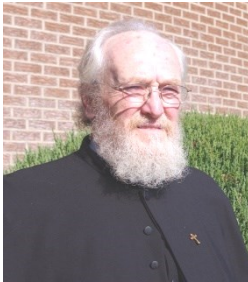


# THE TRADITIONAL ANGLICAN NEWS

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## Fr. Robert's Remarks



FR. ROBERT MANSFIELD,  
SSC

*“Grant that they may have power and strength to have victory and triumph against the devil, the world, and the flesh.”*

Greetings! The Lord be with you!

Please forgive me if I have mentioned this before; it is highly likely that I have. When I was young there were several pieces of Scripture that we were obliged to memorise for Sunday School—the Ten Commandments, Psalm 23, Psalm 100, the Beatitudes, the scriptural canticles for Morning and Evening Prayer, and the putting on of the armour of God. There were lots more but these certainly seemed to be important. I’m sure that the experience of many of you was the same.

When we were memorising the spiritual armour, it was, as I remember it, presented either in terms of looking like a Roman soldier or a mediaeval knight. With an English/Welsh background, I always thought that the latter with its notions of chivalry—think Arthur and the knights of the Round Table—the more attractive.

### The Armour of God

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might.

<sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

<sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

<sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

<sup>15</sup> And your feet shod with the preparation of the gospel of peace;

<sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

<sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

<sup>19</sup> And for me, that utterance may be given unto me, that I may open my mouth

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*Bonnie's Reflections: Which Brother?*



BONNIE IVEY (& LAD)

I have wiped out your **transgression** like a thick cloud, and your sins like a heavy mist. Return to me, for I have redeemed you. (Isaiah 44:22)

If you look up “transgression” in a concordance, you will find two meanings: 1. **Breach of trust** and 2. **Rebellious act**.

“MY SON WAS  
DEAD,  
AND NOW HE IS  
ALIVE!”

The story of the prodigal son that we read in Luke 15 demonstrates a younger brother’s rebellious act and breach of trust. Jesus tells the story of a wealthy family, with a fine home, land, and livestock, attended by numerous servants. The younger son has the amazing cheek to tell his father that he doesn’t want to wait around for his eventual inheritance but wants his share of the estate right now. Surprisingly, the father hands over the money. Perhaps he hopes the lad will show good judgment, but no. The boy wastes everything he was given by splashing his money around for good times with “friends” (“hangers-on”) who leave him as soon as the cash dries up.

Does he decide to humble himself and go home? No, he avoids the embarrassment of facing father and brother with empty hands. Even when famine and impossible food costs overtake the country in which he is living, he struggles to keep himself alive by his own efforts. Now he is the contract employee of a pig farmer. He can’t afford to buy food. Jesus adds the detail, “No one gave him anything.”

The lad is humiliated. Pigs were ceremonially unclean and to be avoided by Jews following the rules of their religion. He also feels helpless because even by his own efforts, swallowing his pride and taking this job, he is just not going to survive. He feels shame. “I am no longer worthy to be called your son,” he imagines himself telling his father. “Let me be one of your servants.” The best he is hoping for is pity.

But the father has been longing for his son, watching the road in hopes of seeing him return. The moment he recognizes the boy he runs toward him. He embraces him, calling out for a celebration. There must be a feast, and music, and dancing! The servants scurry to provide what is needed. The boy is clothed in a robe. The word used here for robe means a beautiful long flowing garment meant for important occasions. There are new sandals for his feet—his father is setting him upon his feet again—and a ring for his hand. The ring is important because rings were engraved for marking wax seals on official documents. This evidence of the father’s trust in his son is the equivalent of giving him authority to spend his father’s resources. “My son was dead, and now he is alive!”





### *The Louhs: An Inspirational Message*

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*This message from March 1, 2022 is reprinted with permission.*

For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes. - Jeremiah 16:17

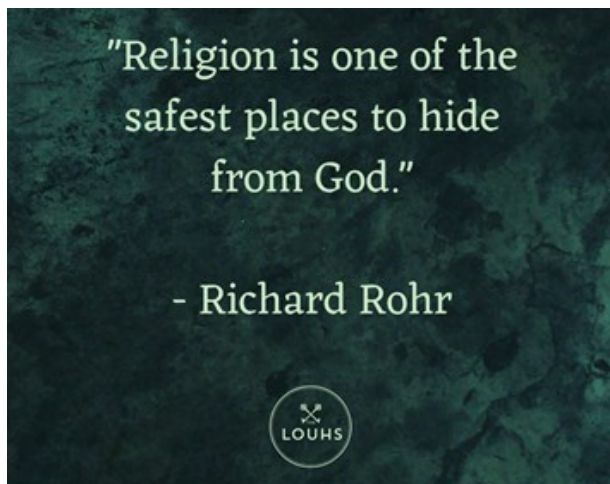
For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes. - Jeremiah 16:17

Sometimes we hide from God. We think that by going to church and being an established member of a church or faith organization, it makes us close to God. Yet, going to church is something even the Pharisees could claim. Yet, they were not necessarily reflecting on themselves throughout the week. They believed that as long as they held certain practices on the outside, it made them pure of heart on the inside. And the truth is, like the Pharisees, most of us begin and live our faith tradition with good intentions and motives.

But over time, the world robs our attention and dilutes our priorities as we navigate the demands of daily life. But we must keep in mind, that remembering God on Monday, is as important, as worshipping Him on Sundays. We must challenge the status quo of allowing ourselves to become Sunday morning Christians, choosing instead to pursue an intimate relationship with God on a daily basis. And the truth is, none of us are immune to this. We all have a long way to go in terms of making God our first priority. But thankfully we have God's grace that accompanies us in our own imperfect journeys of faith. But at the same time, we must not take that grace for granted.

As we begin our Lenten journey toward Christ's resurrection, let us commit today, to spend more time with God than we have been. Spend time daily talking to God in prayer, listening to Him through reading Scripture and allowing it to guide you in self-reflection; regarding your motivations, inner thought life and varied priorities. In this way, we let our religion cultivate our faith, and we allow our faith to change our lives, shaping us more and more into God's image.

You see, we must never lose sight of the work involved in growing any relationship, especially our relationship with God. So, yes, let us continue to embrace our





## *The Louhs*

collective worship on Sundays, but let it not negate our individual and personal responsibility to translate that worship into a commitment all throughout the week.



### *Canon Charles C. Bell, MA: Ash Wednesday & Early Lent*

*The following talks are excerpted from The Children's Round of Fast and Feast written by Canon Charles Bell of York in 1900 and a second edition in 1907. These are drawn from the 1907 edition. This short series is continued from last month.*

#### **Third Week in Lent**

LET us take, to-day, a few thoughts about our prayers. We cannot persevere unless we pray. Now, dear child, I expect you have been taught to say your prayers when you wake up in the morning and when you go to bed at night. Be very careful about your prayers; take trouble over them. It is a very great mistake to think that while our lessons and our other daily doings need care and trouble, our prayers can be hurried through, without any thought or care.

First of all, before you begin to pray, stop and think: "To Whom am I going to pray?" You might then make the sign of the Cross.

When you pray, you speak to GOD, and GOD is very great, very good, and very loving, so you must be very reverent. You must kneel down, and shut your eyes, and try to keep all your thoughts for GOD. This is not very easy. Sometimes, when we are saying our prayers, we begin to think about a game of play or one of our toys, and though we go on saying the words of our prayers, our thoughts are busy with something else. We must try very hard to prevent this. Always ask yourself, when your prayers are finished, whether you have kept your thoughts fixed, and if you find that you cannot remember having said one of your prayers, kneel down and say that one again.

What prayers do you say? You should always say the LORD'S Prayer—"Our FATHER"—and then any prayers which you have been taught. Then it is a very good thing to pray in your own words. Speak to GOD out of your own heart, and ask Him for all that you need. But never be irreverent: remember to Whom you are speaking. I have sometimes heard grown-up people speak about things which children have said in their prayers, as if they were very amusing. Do you know, dear child, I sometimes fear that there are children who try to say those things so as to be thought amusing. You must never do such a wicked thing as that. Always speak very carefully to GOD. You can ask Him for whatever you need—He loves you, and if it is for your good He will give it to you; but you must always be very serious, or you will be taking GOD's holy Name in vain.



## *Canon Charles C. Bell, MA: Ash Wednesday & Early Lent*

Next week we will think more about what prayers we ought to say.

Now I want to say a word about our prayers in church. When you go to church, and especially when you are present at the Holy Service of the Eucharist, you must be very quiet and very reverent. It is better to stay away from church than to go and behave badly. Remember that the Holy Service is the best time for prayer. The LORD JESUS comes to His altar, and though we cannot see Him with our eyes, He is really there after the priest has spoken those sacred words. Try to tell Him, then, how much you want to love Him. Do not stare about, or fidget, or play, but shut your eyes and clasp your hands. There are many little children who do not get this chance of talking to the dear Saviour. Do not sit down after the sacred words have been spoken until the end of the Service. If you get tired of kneeling stand up. Always remember to bow your head at the sacred Name of JESUS. Lastly, never make fun, or speak lightly, of anything holy. Your prayers will suffer if you do this ; you will not be able to feel that GOD is near you and listening to you. Ask the dear LORD to make you a reverent child.



### **Fourth Week in Lent**

We will go on to-day to think about the five parts of prayer. Whenever we pray, we ought to do five things:—

We ought to confess our sins to GOD .

We ought to thank GOD for all His goodness. We ought to worship and adore GOD.

We ought to ask GOD for all that we need.

We ought to pray for others.

#### *Confessing our sins.*

I have already told you that when we have done wrong we must always tell GOD. But we very often do wrong and forget all about it; sometimes we do wrong in ignorance, because we do not know that the thing is wrong. So you see, dear child, that we always have sins to confess to GOD. When you say your morning prayers, add this little prayer to them:—

“O my GOD, I am sorry that I have ever sinned against Thee. Forgive me, and help me to conquer my faults, for JESUS CHRIST'S sake. Amen.”

In the evening, when you say your prayers, think over the past day, and ask yourself if you have been naughty, and if you find that you have, tell GOD about it, and then say that little prayer again.

#### *Thanking God.*

This is a part of prayer which we are very apt to forget and leave out. We remember

WE OUGHT TO:

1.) CONFESS

2.) THANK GOD

3.) WORSHIP AND  
ADORE GOD.

4.) ASK GOD

5.) PRAY FOR OTHERS.

## *Canon Charles C. Bell, MA: Ash Wednesday & Early Lent*

to ask GOD for what we want, but we forget to thank Him when He gives it to us. We get into the way of thinking, “Of course I have my breakfast and dinner every day ; of course I have my warm clothes, and my comfortable home and kind friends.” We forget that GOD alone gives us these things, and that at any moment He could take them all away, if He liked. Let us not be ungrateful; let us give thanks to GOD for all His good gifts.

### *Worshipping God.*

By this we mean praising GOD , and owning that He is perfectly good, and perfectly holy, and perfectly loving. The Church puts into our mouths a very short, and yet a very wonderful form of worship: “Glory be to the FATHER, and to the SON, and to the HOLY GHOST; As it was in the beginning, is now, and ever shall be, world without end. Amen.”

### *Asking for what we need.*

This, perhaps, seems to be the simplest part of prayer, and yet many of us make mistakes about it. We ought to be careful to ask GOD for all the things we need, just in the same way as we ought to be thankful for all His gifts. We must pray every day, “Give us this day our daily bread.” We must not think that, because we get these things every day, there is no need to pray for them. Some people only pray when they want something particularly. GOD wishes us to pray always: “Pray without ceasing.”

### *Prayer for others.*

I expect you have been taught to do this. Have you not been taught a little prayer, asking GOD to bless father and mother, brothers and sisters? That kind of prayer is called intercessory prayer; that is a long word, but it simply means prayer for others.

This is a great help to keep us unselfish; we must not be selfish in our prayers. Pray for every one you love, pray for those who are unkind to you, pray for those to whom you have been unkind, pray for those whom you dislike praying for them will soon make you like them more.



## **Passion Week**

THE word “passion” has two meanings. I expect you know one of these meanings; you know what it means to give way to angry passions. But the word has another meaning; when we speak of “the Passion of our LORD” we mean the pain and suffering which He bore in order to save us from our sins.

The fifth Sunday in Lent is called Passion Sunday, because the Gospel at the Holy



“He taught them.”—S. MARK x. 1.

## *Canon Charles C. Bell, MA: Ash Wednesday & Early Lent*

Service of the Eucharist tells us how the Jews, who hated our LORD because He was so good, took up stones to cast at Him. CHRIST hid Himself from their anger, because His hour was not yet come; but that taking up of stones was the beginning of the fury and hatred which ended in the Cross of Calvary.

What a sad and dreadful thing suffering is! It almost makes you cry when you hear of all the dreadful pain which the dear LORD suffered at the hands of those cruel people. It ought to make us cry when we think that our sins caused the dear Saviour all the suffering. Dear child, I want to think with you for a while to-day about suffering. Have you ever suffered ?

Perhaps you have borne a good deal of pain at some time or another. Perhaps there may be some child who will read this little book who knows what it is to suffer a great deal of pain every day. I suppose that there will be scarcely one who does not know what pain means. Well, dear child, first of all I want you to remember that GOD does not make pain, He does not send it in order to torture us, and He does not like to see us in pain.

GOD did not like to see His dear SON suffering on the Cross, and He does not like to see any of His children suffer. I think we may say that GOD hates to see us in pain, because so much of the pain and disease in the world is the work of the devil.

Now, I shall have several things to say to you about suffering during Passiontide, but for to-day I want you to think how the LORD JESUS suffered in order that He might be able to feel for us when we have to suffer. That feeling with us in our sufferings we call divine sympathy. It is a very great help for those who have to suffer to know that the dear LORD can feel for each ache and pain because He Himself has suffered.

Now we, too, ought to have sympathy ; that is to say, we ought to feel for one another. Are children always sympathetic ? I am afraid not; I am afraid that they are very often hard and unkind about the sufferings of others. They forget that noise and rough play will cause a great deal more pain to some one who has a bad headache; they get vexed if they are asked to be quiet because some one is ill. It is never too early to begin to think of others. Again, will you think a little more carefully before you speak? We can hurt others, and cause them pain, by the things we say. Children often say very unkind things. I do not say that they always mean to be unkind, but they do not think before they speak, and so they wound and hurt people, and so help to make more suffering in the world. Try not to repeat the unkind things you hear; do not think that it is grand to say unkind things, because whenever you do so you wound and hurt the LORD JESUS. It is just as if you had said an unkind thing to Him.

Be very careful never to laugh at any one who is lame or deformed. You would not like to be found laughing at JESUS on His bitter Cross. Well, lame and deformed people are bearing the cross, and if we laugh at them, or make fun of them, it is just as if we made fun of the LORD JESUS.

GOD DID NOT  
 LIKE TO SEE HIS  
 DEAR SON SUFFERING ON THE  
 CROSS, AND HE  
 DOES NOT LIKE TO  
 SEE ANY OF HIS  
 CHILDREN SUFFER.

## *Canon Charles C. Bell, MA: Lent 3 to Good Friday*

Do not be unkind to animals, not even to flies or beetles ; they are GOD's creatures, and you will grieve Him if you ill-treat them. Try to have sympathy with those who suffer ; you know how miserable and sad you feel when you are in pain. Others feel the same as you do ; be very kind and tender to them ; move about quietly ; be thoughtful ; try to ease their pain if you can.

If you had been at Calvary when the dear LORD was crucified I think you would have wanted to ease His pain ; you would like to have been there to give Him a cup of cold water when He said, "I thirst." Dear child, you can do this still by trying to help and ease others in their sufferings. JESUS has said, " Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

THIS IS A VERY  
SOLEMN TIME DUR-  
ING WHICH WE TRY  
TO FOLLOW OUR  
DEAR LORD IN HIS  
SUFFERINGS.



### **Holy Week**

THIS is a very solemn time, during which we try to follow our dear LORD in His sufferings. I think, dear child, you should try to think for a short time on each day of this week about the sufferings of our LORD. Read, or get some one to read to you from the holy Gospels, a little each day about the Passion of CHRIST. Remember, as you read or listen, that He bore those sufferings for you, that He might save you from sin and death, and give you life for evermore.

But the dear LORD suffered also that He might set us an example of patience and courage. Think how patient He was in His sufferings. It is very hard to be patient when we are blamed for things which we have not done. The dear LORD had never done anything wrong in all His life, but yet the Jews accused Him and told wicked untruths about Him. When we are falsely accused we very often get angry, and answer back impatiently. But the LORD JESUS was quite patient and gentle; He never answered back, not so much as one angry word. He was as gentle as a lamb.

Think again how cruelly CHRIST was treated: the servants of the High Priest blindfolded Him, and struck Him on the cheek, and then laughed at Him. It is always hard to bear being laughed at with patience, and if any one hits us we find it very hard not to hit back. But the LORD JESUS bore being laughed at, and did not try to harm those who hit Him. This was not because He could not have hurt them ; at any moment He could have called down fire from heaven ; but He bore it all with perfect patience, because it was His will to suffer and thus to save us all.

Now, dear child, we are very often impatient when we are told of the wrong things which we have done. We answer back, and get sulky, or put ourselves into a passion. How very far we are from following the Saviour's example of patience under reproof!

Again, we are often fretful or cross if we have to wait for any-thing ; we want to have everything at once, and if we do not get it we make a great deal of trouble.





## *Canon Charles C. Bell, MA: Lent 3 to Good Friday*

Cannot we learn to wait patiently ? We shall find, as we grow up, that there are many things for which we shall have to wait, and if we learn patience now it will make things much easier for us in time to come. I have known children so impatient that they would destroy a thing because they could not wait patiently-even a toy would be spoilt because they could not have the patience to wait until some one came to show them how it worked. Dear child, this is very wrong, it shows an impatient nature. Let us learn from the Passion to be more patient.

Do you not sometimes speak impatiently ? You ask for something, and if it does not come at once you speak crossly, or perhaps even say bad words, and call people unkind names. You must try to keep very near to the dear LORD in His Passion, so that you may learn from Him how to be patient, and also that you may gain from Him the strength to conquer your faults of impatience.

Lastly, when you have to suffer you must look to the Passion for the strength to be patient. It is very, very hard to be patient when we are in pain, but GOD wants us to learn this lesson from our pain. Try not to grumble or give more trouble than is necessary. People are very patient with a little invalid, but the little invalid must not be impatient because others are patient. Be gentle, be grateful, be loving in your illness, for thus you will be following the example of the LORD JESUS in His Passion.

*PERHAPS YOU  
HAVE SOMETIMES  
WONDERED WHY  
TO-DAY IS CALLED  
GOOD FRIDAY.*



### **Good Friday**

PERHAPS you have sometimes wondered why to-day is called *Good* Friday. It is in so many ways such a sad day.

When we think of all the sin and cruelty which crucified our dear LORD, when we think of all the dreadful pain He bore, we feel almost inclined to call it *Bad* Friday. And yet it is really a very good Friday. It speaks to us of the wonderful love of GOD, Who loved us so much that He sent His dear SON to die for us on this day. Yes, it was all *for us*, and that is why it is such a good Friday for us.

It is a day to be spent very quietly ; let us put aside all noisy games and amusements on this day. We must not treat it as a day for pleasure and holiday-making; people who do this are really very ungrateful. The day is a holiday, but it was not made so for us to take pleasures, but in order that we might try to be near the dear LORD on His bitter Cross.

While the Saviour was hanging on the Cross He spoke seven words of love. I want you to think about these seven words, and I am going to give you a few simple thoughts about each one of them.

## *Canon Charles C. Bell, MA: Lent 3 to Good Friday*

When they nailed His hands and feet to the Cross, the LORD JESUS said, " FATHER, forgive them ; for they know not what they do." How sweet and gentle is this word ! JESUS prays for those who are hurting Him and giving Him such dreadful pain. He does not lay the blame on them ; He says " they know not what they do." Let us learn to forgive those who have done us harm. Let us pray for them as we kneel before the Cross to-day.

Two thieves were crucified with the LORD JESUS; one of these, seeing the patient love of the Saviour, cried to Him, saying, " LORD, remember me when Thou comest into Thy Kingdom." And JESUS answered, " Verily, I say unto thee, To-day shalt thou be with Me in Paradise." See how ready the dear LORD is to pardon and receive those who call upon Him. Even in His hour of awful pain He hears the cry of the penitent thief, and promises him that he shall be near Him in Paradise that very day. Let us pray for all those who are living in sin, that they may be brought into the fold of the Good Shepherd.

LET US PRAY THAT  
WHEN GOD CALLS  
US TO HIMSELF WE  
MAY THUS GIVE  
OURSELVES INTO  
HIS HANDS WITH  
TRUST AND LOVE..

When JESUS saw His blessed Mother and S. John, the disciple whom He loved, standing beneath the Cross, He said to the holy Virgin, " Woman, behold thy Son." Then He said to S. John, ` Behold thy Mother." JESUS loved His blessed Mother very much, and one of His last words was a word of care for her. He gave her into the care of S. John; He meant that the Apostle was to be a son to her. We too must love the holy Virgin, and try to imitate her goodness. Let us pray for our mothers, and ask the LORD JESUS to give us grace to be loving and dutiful as He was. After this there was darkness for three hours, after which our LORD cried, " My GOD, My GOD , why hast Thou forsaken Me ? " So awful was the hour of our LORD'S greatest suffering that He Who is GOD knew what it was to feel that the heavenly FATHER had forsaken Him. We can never altogether understand all that our Saviour suffered for us ; but we know that He bore it all in order that we might never be separated from GOD .

You know, dear child, that when you are ill or in pain you are often very thirsty. When you think of all that CHRIST had borne you will not wonder that He cried, " I thirst." See how very patient He was. He did not say, " Why don't you bring Me some water?" He just said, " I thirst." We may think here of the thirst and longing of JESUS for the souls of men, and pray for all missions at home and abroad.

Then JESUS cried, "It is finished." The Saviour meant that He had finished the work which He came to do. Think how thoroughly He had done His great work. Let us try to do our work thoroughly, and with all our might.

Once again our LORD spoke before He died on the Cross, " FATHER, into Thy hands I commend My Spirit." Thus the dying Saviour gave His Spirit into the hands of the FATHER. Let us pray that when GOD calls us to Himself we may thus give ourselves into His hands with trust and love.



## *Fr. Robert's Remarks*

boldly, to make known the mystery of the gospel,

<sup>20</sup> For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

It was many years later that I came across the notion that the one who had on the spiritual armour was much more closely allied with the priesthood in the Old Testament than the Roman military. Here I think of how 'Joshua fit the battle of Jericho'—to use lyrics of the old spiritual sung by Mahalia Jackson.

At the end of Joshua 5, Joshua has a vision where he is greeted by "the commander of the army of the Lord". I assume this to be Michael the Archangel. That thought brought to mind the prayer,

Holy Michael, the Archangel, defend us in battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do you, O Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. Amen.

"PUT ON THE  
WHOLE ARMOUR  
OF GOD"

I suppose that, since the ground was described as holy and Joshua was commanded, "Put off your shoes from your feet; for the place where you stand is holy. And Joshua did so" the commander might have been the commander-in-chief—God Himself.

Regardless, the story of the battle proper is a story of victory of an obedient people. The circling of the city was led by the priests.

St. Paul calls us all—clergy and laity—as the priesthood of the baptised, "to put on the whole armour of God" for a purpose—

that ye may be able to stand against the wiles of the devil.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

<sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

This purpose also brings to mind the supplication from the Service of the Holy Baptism of Such as are of Riper Years (p. 536 of the BCP Canada 1962) quoted at the beginning of this column

*"Grant that they may have power and strength to have victory and triumph against the devil, the world, and the flesh."*

and also the renunciation in the Baptism Covenant section of the Catechism (p. 544) where the Catechist asks

What did you Godfathers and Godmothers then do for you?

### *Fr. Robert's Remarks*

To which the Answer follows,

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the vain pomp and glory of the world, and all the sinful desires of the flesh. Secondly, that I should believe and confess the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments and walk in the same all the days of my life.

The Catechist asks,

Do you not think that you are bound to believe and do as they promised for you?

To which the beautiful Answer echoes back,

Yes, I do; and by God's help so I will. And I heartily thank our heavenly Father that he has called me into this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end. Amen.

Similarly, in the SSJE (Canada) Holy Week Book, we hear at the Renewal of the Baptismal Vows during the Easter Vigil the exchange,

Wherefore, dearly-beloved brethren, now that our Lenten exercises are over, let us renew the promises made in Holy Baptism, whereby we once renounced Satan and all his works, and likewise the world which is the enemy of God, and promised to serve God faithfully in his holy Catholic Church.

I demand therefore: Do YOU renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh?

*People:* I do.

A common expression during my lifetime has been, "He has his own demons to deal with." I expect that all of us do. The Scriptures make us aware of the spiritual warfare taking place in the heavenly places. If we are not renouncing the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, we can so easily end up as co-lateral damage.

At the Eucharist we occasionally hear the Ten Commandments read. The Second Commandment is

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the LORD thy God am a jealous God, and visit

AND I HEARTILY  
THANK OUR HEAV-  
ENLY FATHER THAT  
HE HAS CALLED ME  
INTO THIS STATE  
OF SALVATION.



## *Fr. Robert's Remarks*

the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

Recognising that God identifies Himself as a jealous God visiting some and showing mercy to others, we might look at ourselves wondering about the sins of our forebears and how they affect us. We might also reflect on the fact that each generation has a forward impact on its descendants and wonder how we shall affect our descendants. If we love God, perhaps our goal ought to be to lessen our impact on future generations and allow God to show mercy—read: His loving kindness—unto thousands.

There is a comment from St. Seraphim of Sarov who died in 1833: “Acquire the spirit of peace and a thousand souls around you will be saved.” What a beautiful thought and goal.

A Lenten approach for us might be to acquire the “spirit of peace”

There are a couple of books that I would commend. The first is Dom Lorenzo Scupoli's *The Spiritual Combat & a Treatise On Peace of Soul*. This is a 16th-century spiritual writing also known simply as *Unseen Warfare*. It is meant to be worked through slowly and put into practice. This book was translated, with some adaptations for the Greek and Russian Churches. In our time selected parts of the eastern version were translated, reorganised, and recast into English by Fr. Jack Sparks, PhD of the Antiochian Church in three more easily read volumes as *Prayer in the Unseen Warfare*, *Virtue in the Unseen Warfare*, and *Victory in the Unseen Warfare*. From 1968, Fr. Sparks spent some years as a field worker with Campus Crusade for Christ.

As I have done above, the preface of *Prayer in the Unseen Warfare* draws attention to our Baptismal Covenant. Our Lenten practices are a living out of our Baptismal Covenant. For most of us it was our parents and Godparents who made the decision for us; but it was we who acknowledged that decision and chose to carry it on as our own personal decision we were Confirmed. As we approach the Paschal Feast, may we rejoice in and for our Lenten exercises.

An 11th-century hymn (printed in full on the next page) was translated by Rev. J. Ellerton in 1971 as,

Oh! may these our Lenten days,  
blest by thee, with thee be passed,  
that with purer, nobler praise  
we may keep thy feast at last.

Till next month; God Bless!

R+



OH! MAY THESE OUR LENTEN  
DAYS,  
BLEST BY THEE, WITH THEE  
BE PASSED,

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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

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### *Fr. Robert's Remarks*

1 Giver of the perfect gift,  
only hope of human race,  
hear the prayer our hearts uplift  
trembling at thy throne of grace.

2 Though the accusing voice within  
speaks of many a wrong to thee,  
thou canst cleanse from every sin,  
thou canst set the conscience free.

3 Who can save us, Lord, but thou?  
Let thy mercy show thy power.  
Lo, we plead thy promise now,  
now, in this accepted hour.

4 Oh! may these our Lenten days,  
blest by thee, with thee be passed,  
that with purer, nobler praise  
we may keep thy feast at last.

5 God the Holy Trinity,  
grant the mercy we implore;  
God the One, all praise to thee  
through the ages evermore.

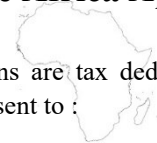


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