

# THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2022

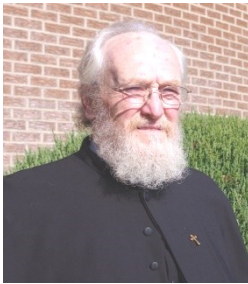
VOLUME 10, ISSUE 4

## Happy Easter!

*The Lord is risen indeed!*

*Thanks be to God, which giveth us the victory through our Lord Jesus Christ*

### Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you!

My remarks will be very brief this month—actually, little more than to wish you all a blessed and holy Eastertide and to mention our Synod upcoming in October at Queen of Apostles Renewal Centre in Mississauga, a venue with which we have become familiar over the last decade.

The Synod will be in the first week of October.

The Archbishop will address the Synod via ZOOM as will Bishop Stephen Scarlett of the Diocese of Holy Trinity and head of the Department of Evangelism of the Province. Bishop Florenza is expecting to attend. Preliminary materials and registration forms will be out in the next week or so.

May your joy be full!

Till next month; God Bless!

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### Fr. James A. Chantler: A Sermon for the Octave Day of Easter



FR. JAMES A. CHANTLER

*Let the words the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my strength and my Redeemer. Amen. Ps. 19. 14*

In the Gospel appointed for today (St. John 20 : 19 – 23) we find the record of the Church's first Ordinations. This account provides us with the Scriptural basis for the sacrament of Ordination and the establishment of the Apostolic Succession which the Church Catholic: the Roman Catholic and Eastern Catholic Churches; the Eastern and Oriental Orthodox Churches; the Traditional Anglican Churches; the Polish National Catholic Church and some of the Lutheran Churches (the Nordic Catholic Church) kept and have passed on to succeeding generations. We know what Jesus did and what He expected His Apostles to continue: remember what our Lord said to the Apostles in today's liturgical Gospel *As my Father has sent me, even so I send you.* After breathing on them Jesus went on to

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say: *Receive ye the Holy Ghost, whose soever sins ye remit, they are remitted unto them and whose soever sins ye retain, they are retained.* The latter quotation is an important passage for understanding the sacrament of Penance which is now sometimes called Reconciliation. The two quotations I've mentioned indicate that the Apostles were vested with authority by our Lord Himself to govern His Church (or in the case of priests to serve Christ's Church under the oversight of their Bishop) and they are found in our Book Of Common Prayer's forms for Consecrating An Archbishop Or Bishop and The Ordering Of Priests.

“RECEIVE YE  
THE HOLY  
GHOST, WHOSE  
SOEVER SINS YE  
REMIT, THEY ARE  
REMITTED UNTO  
THEM AND  
WHOSE SOEVER  
SINS YE RETAIN,  
THEY ARE  
RETAINED.”  
JESUS

Not every Church can claim to be an inheritor of the Apostolic Tradition and for those who can, such as us, there is a sacred duty to pass it on unadulterated. This is why we cannot accept the purported ordination of women. The late Pope John Paul the Second declared that *we have no competence or authority* to change what our Lord Himself has established and that is true for all of Christ's One Holy Catholic and Apostolic Church for the sacred priesthood is Christ's and He is our Great High Priest. This is also why laymen cannot minister in the holy offices reserved for men set aside for that purpose: as Christ deemed it necessary that a man ought to be ordained in a most solemn manner before he could be appointed to such an high and responsible office. Our Bishops (who are the successors of the Apostles and also are possessed of Priestly orders) and our Priests serve as icons or representatives of Christ, on behalf of Him: 'alter Christus' is the Latin term and even Christ was sent by the Father. If our Lord was sent by His Father – GOD THE FATHER, how could any man assume to himself authority to minister in the priestly office on behalf of the Father without that authority being conferred upon him by a successor of the Apostles who had been tasked for this very purpose by Christ Himself? This is a great comfort to old believers: this assurance that the sacraments we receive are duly authorized and valid and that is why we had to had to disassociate ourselves from those who thought that they could reimagine GOD's holy will or attempt to conform His will to theirs in order to advance their agendas.

We must always be mindful that the sacraments, including Ordination, are channels by which we receive GOD's grace. May we, the servants of Christ, endeavour to receive the sacraments worthily: that is with hearty repentance and a lively faith, submitting our whole selves to GOD's holy will. The benefit will be great indeed if we do but the danger will also be great if we receive the same unworthily. Amen.

## Bonnie's Reflections: Which Brother?



BONNIE IVEY (& LAD)

*Due to some issues last month part of Bonnie's Reflections went missing. With apologies to Bonnie and to the reader, the complete article is reprinted in this current issue. ed.*

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*"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**.

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 divides the estate between the brothers. As he 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 Gentile 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 according to the Jews' religious rules, and were therefore to be avoided. 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 as he begins his journey home.

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 affirming his authority to spend his father's resources.

"My son was dead, and now he is alive!" is the father's expression of welcome

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## *Bonnie's Reflections: Which Brother?*

and satisfaction. There is no long lecture about the past or big list of conditions that must be met; no chart showing an expected repayment plan for the funds that were wasted. The younger brother has received much more than he expected. He hoped for pity. Now forgiveness, welcome, and assurances of his father's love bring healing of his former shame.

There is no welcoming word from his elder brother, who hears the party going on but refuses to come join in the celebration. He says, "All these years I have served you, and you never even gave me a young goat to celebrate with my friends!" He resents his father's welcome of "this son of yours" (not, my "brother") and focuses on his mental list of all the times he has been the good, obedient, deserving son. He expected a reward for his good behaviour. Where is *his* reward? The father points out that everything he owns was always available to his older son. And when the estate was divided, the older brother received half just as his younger brother did. Which brother would you rather be?

*"THEREFORE,  
REPENT AND RE-  
TURN, SO THAT  
YOUR SINS MAY  
BE WIPED AWAY,  
IN ORDER THAT  
TIMES OF RE-  
FRESHING MAY  
COME FROM THE  
PRESENCE OF  
THE LORD."  
(ACTS 3:19)*

Jesus told this story to this particular crowd for a reason. "Now all the tax collectors and the sinners were drawing near to listen to him. Both the Pharisees and the Scribes were murmuring among themselves, 'This man receives sinners and eats with them.'" The story is intended to highlight our heavenly Father's readiness to restore a loving relationship with one who has sinned but repents. But what can He do with the hard-hearted and proud, who point out the sins of others even while they deny their own need for forgiveness?

*"Therefore, repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord." (Acts 3:19)*



## *Canon Charles C. Bell, MA: Easter*

*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 will be concluded.*

### **Easter Day**

THIS is the most bright and beautiful and happy day in all the year. It is the greatest Festival of the Church. On this day our LORD JESUS CHRIST rose from the dead. On Good Friday the disciples were very, very sad; they thought that they would never see their dear Master any more. He had been laid in the tomb, and a great stone had been rolled against the door, and they had gone back to their homes very sad and very sorrowful.

Early on the morning of Easter Day S. Mary Magdalene came to the tomb, and

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found that the great stone had been rolled away. She went and told S. Peter and S. John about this that she had seen; then they came running to the tomb, and found it as she had said. They went into the tomb, and found that the Body of JESUS was not there, but only the linen clothes in which He had been wrapped. The two disciples then went back home, but the Magdalene still stood outside the tomb weeping. Presently she looked into the tomb, and saw two angels sitting, the one at the head and the other at the feet, where the Body of JESUS had lain. The angels spoke to her, and told her that the LORD had risen from the dead. Then she turned and saw JESUS Himself. At first she did not know that it was JESUS; she thought that it was the gardener, and asked Him if He had taken away the Body of the LORD. Then JESUS said, "Mary." At once she knew that it was the LORD, and cried out to Him, "Master."

You see, dear child, the Jews could get Pilate to put our LORD to death ; they could persuade him to have the tomb watched, and that great stone rolled against the door; but neither the Jews, nor Pilate, nor all the strong soldiers could keep JESUS from rising again from the dead. The Saviour had won His victory and overcome death, and opened to us the gates of everlasting life. How happy and glad Easter ought to make us! CHRIST is risen from the dead, and we are risen with Him. Now we need not fear death; for us death is only the gateway of life. We need not grieve for those whom we have lost; we shall see them again. But more than all, we shall see the LORD JESUS Himself, and rejoice with Him in His joyful Resurrection.

Let us rejoice on this glad Festival. Let us join heartily in the beautiful Services of the Church. How beautiful is the Holy Service of the Eucharist on this day, with the beautiful music, and the white flowers, and the many lights upon the holy altar; CHRIST is our Paschal Lamb. What does "paschal" mean? Do you not remember the lamb which the children of Israel were commanded to kill and eat on the night before Moses led them out of Egypt? Pharaoh had not allowed them to go, so God told Moses that He would send the last and most dreadful plague on Pharaoh and his people—in one night the eldest son in every house in the land should die; but the Israelites were to sprinkle the blood of the lamb which they had killed upon the lintel above the doors of their houses, and then their eldest sons would be saved. Even so the Blood of CHRIST, the Lamb of God, saves us from sin and death, and the risen CHRIST leads us out of the land of death into heaven, the Land of Promise.



## *Canon Charles C. Bell, MA: Easter*

### **Monday in Easter Week**

LET us go on to-day, dear child, to think why we ought to be glad and happy at Easter. The Apostles and disciples were not only glad to see our dear LORD alive again, because they had got their Master and Friend with them once more, they were glad because His rising again meant that He had won a great victory over sin and death. They had been sad on Good Friday, not only because the dear LORD was dead, but because they thought that all had been lost. They felt that there was no more hope for the world, and that sin and death had conquered goodness and love. But when they saw the Saviour again at Easter, then they knew that He had won everything in a way more wonder-ful than they had ever dreamed of.

“FOR CHRISTIANS  
DEATH IS THE GATE-  
WAY OF  
EVERLASTING  
LIFE . . .”

You and I ought to be glad at Easter because of all that the rising again of JESUS has brought to us. How much easier it is to persevere in trying to do right when we know that right is sure to win in the end! Sometimes we get very sad and low-spirited because it does not seem to make very much difference whether we try to be good or not. We do not find everything easy and pleasant. People do not always understand how hard we are trying. Perhaps we are sometimes punished when we have not really meant to do wrong, and then we say, What is the good of all this trying? I don't seem to get on any better for it all.” Do not be sad or down-hearted; our dear LORD was perfectly good, and yet He had many things to make Him sad and sorrowful, and He suffered all the bitter pain of the Cross, but in the end He won the victory, and rose again on the third day from the dead.

“LORD, ALL PITY-  
ING,  
JESU BLEST,  
GRANT THEM  
THINE ETERNAL  
REST”

Again, Easter should make us very happy, because it brings the promise of life for evermore. When the dear Saviour rose from the dead He opened for us the gates of everlasting life. Since the first Easter morning death has not been a terrible thing to Christians. We know that we too shall rise again as the LORD did.

Some people try to make death, and funerals, and graves, and churchyards, very sad and awful things. This is what the heathen do. There is no reason at all why we should make everything to do with death black and miserable, as if we thought that we had lost our dear dead for ever. To do that would be to behave as if there had never been any Easter Day at all. At the Holy Service, when the body of some one who has died is going to be buried, the priest wears black vestments, but this is not done because death is a black thing for Christians, but because sin is such an awful thing, and sin is the cause of death. For Christians death is the gateway of everlasting life, and so at funerals we bring flowers, because flowers are the sign of the Resurrection, and I will tell you why. You know that when winter comes, all the leaves drop off the plants, and they shrivel up and look as if they were dead; but when the spring-time comes these plants come to life again, and have new leaves and new flowers. They have, so to speak, risen again from the dead.

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I have sometimes heard people say that they would be afraid to go through a churchyard at night. I wonder why. Do they think that there is anything in a churchyard which would do them harm? If they do they are wrong. The churchyard belongs to God—it is God's acre—and in it rest the bodies of the faithful, until the day when CHRIST shall call them to rise again. The souls of the faithful are in Paradise waiting for that day. Let us not be afraid to pass through the churchyard; let us make the sign of the Cross, and say

“Lord, all pitying, Jesu blest,  
Grant them Thine eternal rest.”



### **Tuesday in Easter Week**

TEMPERANCE

SOBERNESS

CHASTITY

LET us think to-day about the difference which Easter should make in our lives. Think over this text: “If ye then be risen with CHRIST, seek those things which seek those things which are above.”

You see we have not got to wait till after death in order that we may rise with CHRIST. We must seek to rise with Him here and now. What do I mean? What have we got to rise from? Well, dear child, we must rise from the death of sin; we must seek to rise above the dying life of this world, and we must seek those things which are above. Now, it is very easy to make a great mistake about this. Once there was a great stir in England because people thought that the end of the world was coming at once. What do you think happened? Every one gave up their work; there were no shops open; no one did their business until the day came on which it was supposed that the world was coming to an end. The world went on as usual on that day, and people saw that God alone knows when the end of the world will be. But I have told you this in order to make you see how we ought to seek the things which are above. Is it right to sit still and do nothing—to neglect our work and our duty? Will this please God, or help us to find the things which are above? I think not. We must seek the things above by trying to serve CHRIST very well in the things below.

Do not forget that your body will rise again. Learn to be careful of your body ; it is GOD's gift to you, and, as the Catechism teaches us, it is to be kept in temperance, soberness, and chastity.

*Temperance.* It is very bad for our bodies to have too much of anything: we must try to be careful in matters of eating and drinking.

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*Soberness.* We must try not to be loud or noisy in any way. Do not be anxious to make every one look at you or take notice of you. We must be sober in our dress: try to be always very neat and tidy, but do not want to wear very gaudy things. Always be clean. No one who really feels that their body is the gift of God, which will live with Him some day in heaven, could be content to leave their body in dirtiness.

*Chastity.* Your body is sacred. Never do anything, or even think of anything, which might make you forget this. Your body is the temple of the HOLY GHOST. Do not talk secrets with other children; that sort of talk is very often wrong. I am sure you will not go wrong if you make up your mind not to listen to or talk about anything which you would not like dear father and mother to know.

Do you know, dear child, I often think that in this life we are like a person who is clearing out a cupboard or a shelf. You know how they pick out the good things and keep them, and then cast out and throw away all the dirt and rubbish. All our lives we shall have to go on choosing between the lower things and the higher things, carefully keeping those things which are good, and boldly casting away the things which are bad and worthless. We shall often want to keep a bad thing, and sometimes we shall be tempted to throw away a good thing. Easter comes to help us, to teach us which are the things that we can carry with us into the risen life, and to make us hate and despise the lower things, which drag us down and keep us from the things which are above.



PUBLIC DOMAIN.

*EDWARD KING  
(1829-1910),*

*BISHOP OF  
LINCOLN*

## *Bishop Edward King of Lincoln: Easter Day*

*Edward King (1829-1910), Bishop of Lincoln*

*Taken from The Love and Wisdom of God., Chapter IV, having been preached  
in Lincoln Cathedral.*

### **EASTER DAY.**

*Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the  
work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."*

*I Cor. XV. 58.*

THIS is, I think, a very suitable text on which to speak to a Christian congregation on the evening of our great Easter Festival.

All Christians, East and West, all those nearer to us at home from whom we have sometimes to deplore our unhappy division, agree in this great fundamental truth of the Christian religion—"Christ is risen indeed".





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And while all Christians agree that Christ is risen, so do they mean by this Resurrection that Christ had died for us, and by His Resurrection has proved that He was the Son of God, as He had said. So St. Paul understood the doctrine of the resurrection. It proved Jesus to be the Son of God with power. To-day, when as Christians we keep the great festival of the Resurrection, we declare our belief that Jesus was the Son of God, that He died for us and rose again for our justification. What can we want more? "If God be for us, who can be against us? If He spared not His own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things. It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

There, dear brethren, is the true ground of a Christian's joy on Easter Day. The Resurrection shows that Christ was the Son of God; thus the Son of God died for us. Here, then, is pardon for all our sins. Here is pardon and peace for us all. But there is more. Christ not only died, but is risen again, and so there is new life and hope for us. "Because I live," the Saviour had said, "ye shall live also." Easter Day opens a new fountain of life for us. "Christ is risen from the dead," and not only so, but is "become the first-fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive."

By the Resurrection of Christ we are to receive new life from Him. As to-day we think of the risen, living Christ, we ought to see in Him the fulfilment of His own words. "I am the vine, ye are the branches." When we think of the risen Saviour to-day, we should try and picture Him to ourselves as the true Vine, and ourselves as the branches drawing our life from Him. We need not trouble ourselves by seeking to explain exactly the way in which this Christ-life lives in us. Some great facts we know, and a sufficiency of results has been given us to enable us to trust in hope. The whole effect of the incarnation of the Son of God towards humanity is not to be seen in this life. Our life in this world down here now is but a very small and imperfect part of the whole results of the risen life of the Saviour. "Our life is hid with Christ in God." He is not where once He was, in the manger in the stable at Bethlehem. He is not now working in a little village shop at Nazareth. He is not now hanging on the cross on Calvary, but He is risen, He has ascended and is on the throne in the full enjoyment of the love and glory of the Father, angels, and archangels, and all the hosts of heaven worshipping Him. And that is where we are to be, in the place which the Saviour is preparing for us on the throne with Himself. That is the true end, the real flower and fruit of the Christ-life which we derive from the true vine. But this world down here is, as it were, too cold a climate for us to see what the real beauty of the fruit of the Vine is. We can, as it were, only see the stem and the leaves. But on Easter Day we do well to reassure our-selves of the promise that we shall one day see Him as He is, and that we shall be like Him. This is the mental, spiritual attitude suggested for us to-day by my text.

"THEREFORE, MY  
BELOVED  
BRETHREN, BE YE  
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St. Paul, in the long chapter of which this text is the close, had been proving the fact of the Resurrection of Christ, and then he tells us what, in his mind, should be the practical conclusion.

“Therefore,” he says, “therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord.”

To be steadfast, unmoveable. This is the first great lesson for us to-day, to continue in this faith of our Lord’s Resurrection, grounded and settled, and not to be moved away from the hope of the Gospel, which we have, as it were, heard again to-day in the words, “The Lord is risen indeed”. To renew our act of faith, to stand firm, and abide its results. Our mental and spiritual attitude to-night, then, should be one of trustfulness and hope. “O Israel trust in the Lord, for with the Lord there is mercy and with Him is plenteous redemption.” The Son of God has died for us, and He shall redeem us from all our sins. Is not this a lesson which some of us need at the present time?

The watchwords of the day are progress, speed, discovery, competition, push, novelty, change. These are some of the words which represent the state of things in which we are now living. I do not say that they are altogether wrong, but do they not seem to stand in strange contrast to the conclusion of St. Paul's address to those who believe in the Resurrection of our Lord?

“Be stedfast, unmoveable.” You will say that the words do not refer to the same subject-matter. That is quite true; but then, what is the object of all this haste and change and progress in which this world is so surely engaged. Is it for the kingdom of God and His righteousness? Is it for the pearl of great price of which the Gospel speaks? Could we to each question with the utmost stretch of charity answer simply “Yes”? Surely, if we find it so, at the best it is only partially so, and that part which is so, is so chiefly indirectly. It does not fulfil the command, “Seek ye first the kingdom of God and His righteousness”.

Is it not well, then, for us to-day to stand apart from this blind rush of the modern world and to listen to the Apostle's words: “Be stedfast,” “stand firm,” “be unmoveable”.

Observe, the Apostle's injunction is no excuse for idleness. On the contrary, his words enjoin work and imply progress—“always abounding in the work of the Lord”.

The patience of the Gospel is not a condition of unprofitable idleness, but representing rather the quietness, and persistence and peace which the mystery of life requires in order that she may do her work. It is the condition required for the good seed that it may bring forth its fruit with patience.

We who, by God's grace, believe in the good news of to-day, “the Lord is ris-

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MOVEABLE”.



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en indeed,” will do well to examine ourselves that we may see if we have the true spirit of detachment in which we ought to live with regard to the things of this life.

It is not necessary that we should go out of the world; it is not necessary that we should give up all the good things of this life which God Himself has given us, but it is necessary that we should be ready to do so when and as He pleases. It is necessary, therefore, that we should preserve our inner spirit of detachment to all those things that make life in this world dear to us. Wealth and pleasure and success and honour and independence and power, and even then the most subtle and sacred attachment of friendship and family life, all need to be purified by the presence of the Holy Spirit, and held by us in a conscious spirit of detachment. This is one of our needs if we would enter into the full meaning of the Apostle's words: “Be stedfast, be unmoveable,” for this can only be when our heart is detached from the constant change of earthly things, and finds its rest in the great unchanging truths of the Gospel. Let this be one of our Easter resolves and prayers, that God may give us the true spirit of detachment so that our hearts may be set at liberty to do His Will. Then there will be no danger that our patience will lead to idleness; we shall be always working, always advancing, always abounding in the work of the Lord.

These last words show us the blessed and holy sphere in which our life's work as Christians ought to be carried on. It should be in the Lord. In Him, i.e. by His power and in His way, for Him, i.e. for His glory, “for all things were created by Him, and for Him, and in Him all things consist”.

This brings out clearly another of our great needs in the present day. We need to keep the true aim and object of life more clearly before us. We are too often entangled in our own net. We are blinded by the dust of our own existence. Politics, education, social reform, and other matters, in themselves not evil nor necessarily wrong, absorb us, and leave us little or no time for God.

We need to set God more consciously before us, to make His will and His glory more avowedly the guiding principle and rule of all we do.

Our life, our work, our progress, should be always in the Lord, then it will not be in vain. And may I not to-night, speaking to you in our own Cathedral, in our city, appeal to the evidence of the facts which God in His mercy has lately shown us? But a few weeks ago a great effort was made, an effort made “in the Lord,” after much prayer and thought and united work, to preach the old truths of the Gospel throughout the length and breadth of our city (The reference is to a mission held throughout the city of Lincoln shortly before this sermon was preached); the preachers of our mission proclaimed with fresh vigour and new ways of application the older truths of the Gospel story that Christ, the Son of God died on the cross for us, therefore there is pardon and peace for all; that Christ is risen indeed, then there is new life and hope in the Lord:

POLITICS, EDUCATION, SOCIAL REFORM, AND OTHER MATTERS, IN THEMSELVES NOT EVIL NOR NECESSARILY WRONG, ABSORB US, AND LEAVE US LITTLE OR NO TIME FOR GOD.

### *The Church Mouse: Yes, He Rose!*

I didn't start to feel better until about three days after Easter. Oh, the church service was exciting. Lots of bright candles were shining, and sweet-smelling flowers were up at the front of the church. The music sounded so joyful as everyone sang together. The best thing, or so I thought at the time, was that two little wee children had brought their Easter treats with them. While the older people listened to Fr. Palmer's teaching about the resurrection of Jesus, they were quietly unwrapping and eating chocolate eggs. They dropped bright bits of coloured foil on the floor under the pews, and bits of chocolate. I scurried around on the floor, eating the sugary treasures. What a thrill for a mouse! But my joy didn't last. Even a small mouse can have a very big bellyache from eating too much candy.



Fortunately, I was all better by Children's Bible Class day. I even looked forward to sharing the children's cookie crumbs. Since Mrs. Bee started working in the church office, she has brought real homemade treats for the children. And me.

Everyone was sitting around the table, talking about how much they liked the Easter Service. Kelly said, "I really liked the very beginning part, Father, where you came in and shouted, 'The Lord is Risen!' and everyone shouted back to you, 'He is risen indeed!' That made it exciting."

"Think how exciting it must have been for the disciples on that first Easter day!" replied Fr. Palmer. "Mary Magdalene saw Jesus alive near the empty tomb. She told the others. At first they did not believe her, but"—

"Excuse me, Father!" interrupted Mona. "I really want to ask about something that happened to me and my friends last summer. We went to a church camp. There was a counsellor there who was talking to us girls as we sat around the campfire one night. *She didn't believe Jesus rose from the dead!*"

"Tell us more, Mona," said the old priest. "What did she say?"

"She said it was like this. Suppose your Mother always tells you it is really important not to play in a certain place, because it might be dangerous. One day your friends ask you to go there with them. But at that moment, you see your mother's face and hear her voice telling you not to



## *The Church Mouse: Yes, He Rose!*

go. You see her and hear her so clearly in your mind that it's AS IF she was really there. The counsellor said the disciples loved Jesus so much that everything he had taught them was really clear in their minds; so clear that after he died it was as if he was still there, speaking to them. Then they told others about it, and the story got passed around and mixed up, she said, until lots of people believed that Jesus had actually, physically, risen from the dead."

"And what did you and the other girls say?" asked Fr. Palmer.

"Oh, we didn't argue with her," said Mona. "She was a Church Camp Counsellor! She ought to know...but we went away to our cabin and talked it over among ourselves. We all agreed that we felt inside us that she was wrong, but we didn't know how we knew that. It was very confusing."

Fr. Palmer sat thinking for a moment. "Well," he said, "it's disappointing that you should meet someone who confused you at a place you had come to learn about our faith. But it's good that you felt something was wrong about her explanation. I believe the Holy Spirit was helping you begin searching for the true story."

"Jesus was seen by Mary Magdalene first, at the tomb. Then he appeared to a group of disciples and ate with them. Two disciples met him on a country road, where he walked along and talked with them. His disciple Thomas didn't believe the others' stories, so Jesus appeared to him also. He showed Thomas the marks of crucifixion on his hands, feet, and side. Then Thomas believed too! When the disciples were out in their fishing boat one day, they saw Jesus on the shore. "Come and have breakfast," he called. They did, and he cooked them a meal of fresh fish! Jesus even appeared to a group of five hundred of his followers, all at once."

"There were people who wrote these things down, and the church has kept their words carefully ever since. So, we can have confidence that Jesus rose from the dead, in his same body, to live forever. And we have his promise that some day he will raise us up to live with him forever."

WE CAN HAVE CONFIDENCE THAT JESUS ROSE FROM THE DEAD, IN HIS SAME BODY, TO LIVE FOREVER. AND WE HAVE HIS PROMISE THAT SOME DAY HE WILL RAISE US UP TO LIVE WITH HIM FOREVER



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GO YE INTO ALL THE WORLD

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## *Bishop Edward King*

Two great marks seemed to me to characterize our mission—power and peace. The churches were crowded, and there was no bitterness, all passed off without any ill-will. And not only so, but during the last week, has not God given us further evidence that the work of the mission has not been in vain.

Three hundred candidates, men and women, almost all adults, have come forward to renew their baptismal vows and receive the full gift of the Holy Spirit in the holy rite of Confirmation. “Not unto us, O Lord, not unto us but unto thy name be the praise.” This must be our first thought, and then surely we may take up the words of the Apostle—“be steadfast, unmoveable,” keep to the old paths, hold fast the old faith. You do not want another Gospel, a new theology.

Be patient, persevere, the Lord is risen indeed. Wait for the Lord.

“Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

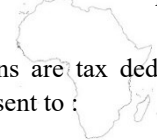


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