

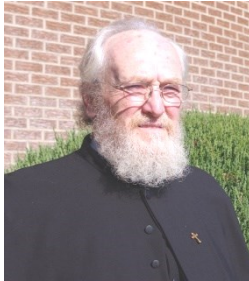
THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2021

VOLUME 9, ISSUE 4

*Christ is Risen!
Alleluia!, Alleluia, Alleluia!*

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Happy Easter!

Greetings! The Lord be with you!

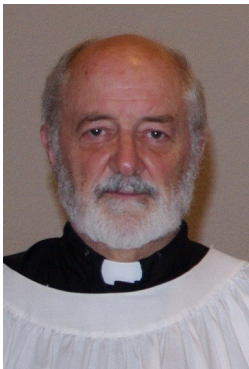
Definitely relevant to Easter are the words, "The third day he rose again from the dead", words we say at least twice a day in the Apostles' Creed at the Offices and "The third day he rose again according to the Scriptures", words we say at least on most Sundays and Holy Days in the Nicene Creed.

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The Rev. Peter Jardine: Eastertide Sermon



REV. PETER JARDINE

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

I hope there is not a single person in this church who looks down upon women to any degree at all. But we have to admit that in society around us, in this country and elsewhere, there are far too many people who regard women as inferior to men.

The saddest explanation for that is that such people do not know the Bible, and worse, they do not know our God. In the love that God has for His human creatures there is no distinction between men and women. We are all created by Him and all loved equally by Him.

On the Cross, Jesus, the only begotten Son of God, in His full humanity, died for all – men and women alike. The sins of all of us were His burden on the Cross.

And in His mighty Resurrection, Jesus, in His full divinity was restored to life for the justification of all, men and women alike. Justification is the gift of God, the forgiveness of the sins of a believer, a man or a woman who responds to the Gospel with faith.

In the Gospels there are two women called Mary who we should look upon with great respect and love. We should also witness the high regard God shows for women. The brilliant light of that regard shines on these women and through them.

The first Mary is the Blessed Virgin, chosen by God to be the vehicle for God the Son to take on human form. What a unique honour God gives there to woman kind.

The second Mary is Mary Magdalene, and it is easy to consider her honour as being almost equal to that of the Blessed Virgin. Mary Magdalene found the open tomb of our Lord, and it was to her just a

The Rev. Peter Jardine:: Eastertide

short time later – just a paltry few minutes later – that Jesus, our Risen Lord, showed Himself to her. The first human being to see our Risen Lord.

Mary Magdalene has much to teach us. She first appears in the Gospels, in Luke 8:2, for example, as a woman who had been freed from seven devils. St. Luke does not say that Jesus drove out those evil spirits, but the evidence from Mary's subsequent behavior certainly tells us that Jesus was the one who cured her.

Mary became a most faithful disciple. In Luke 8:3 we learn that she, and other women, provided for Jesus and the twelve Apostles from "out of their means". This took place perhaps two full years before the crucifixion of our Lord, when we learn of her presence at the foot of the Cross.

Mary Magdalene obviously believed in Jesus. She may not have fully appreciated His divine nature until after His Resurrection, but she had great faith in Him and was devoted to Him.

That devotion was enough for Jesus to reward her so specially by revealing His Risen person to her outside the tomb. What an honour! Mary was then able to go to the Apostles and tell them she had seen the Lord. Mary Magdalene knew her God.

That is such an important lesson. One Good Friday I was preparing the Daily Devotion for the Wednesday after Easter III. I had chosen the reading from Acts 17, where St. Paul was in Athens talking to the Athenians and he told them he had seen an inscription on an altar which said TO THE UNKNOWN GOD. St. Paul continued, **Whom ye ignorantly worship.** Acts 17:23.

I was looking for inspiration on this passage in Matthew Henry's 17th Century commentary on the Bible, and something he wrote made me sit up very straight. He said, *And are there not many now called Christians, who are zealous in their devotions, yet the great object of their worship is to them an unknown God.* What a sobering thought that is!

On that glorious Easter Morning when the cry, Allelujah! He is risen! rings out all over the Christian world, we need to be absolutely sure that we know our God; that we know our Risen, Living, Lord.

We can never understand God fully and we are well advised to leave the mysteries alone until we pass through the veil. But we must know Him well enough to have complete faith in Him. We must quietly seek Him in our daily lives, in our precious Bible and in our church experiences.

Let us go back to the sepulchre for a moment. Mary saw Jesus but perhaps because of the tears flooding her eyes she did not recognize Him. Jesus asked her, **Woman, why weepest thou? whom sleekest thou?** St. John continues, **She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Raboni; which is to say, Master.** (John

"AND ARE THERE
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MATTHEW HENRY

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20:13 – 16.

Mary knew her beloved Lord just because He said her name. Remember what we read in John 10, **he calleth his own sheep by name and leadeth them out....and the sheep follow him for they know his voice.** Jesus promises us the help of the Holy Spirit to help us to know our God. That help may come as quietly as it did from Jesus to Mary Magdalene. But if we believe in Him we can be absolutely sure that it will come.

Jesus died on the Cross for our sins. He rose again for our justification. When we understand that, we know our God. We know our Risen, Living, Lord. And we know that to Him, all human beings are equal, all are the beneficial objects of His inestimable Love.

Alleluia – Christ is risen!



“ALLELUIA –

CHRIST IS RISEN!

Bonnies' Reflections: The Place Where it Happened



BONNIE IVEY (& LAD)

In 1996, my late husband William was pastoring a small congregation. He supported our family in his secular job as an electrical engineer, managing the local power-generating plant. A fellow priest invited him to go on holiday. A FREE trip to Israel! An Israeli tourism company was taking pastors to visit the Holy Land, with reservations, tour guides,

transportation and meals provided. It was hoped these pastors would come home full of enthusiasm, to recruit members of their churches for future tours. William was delighted to accept.

He and his friend were part of a group from a wide variety of faith traditions. They looked forward to the discussions that might arise on their journey. The plan was to start in Tel Aviv, to get a feel for modern Israel. Next they would visit sites that showed how the land had been built upon by successive civilizations: Ancient peoples, the Jewish kingdoms, the Romans, the Byzantine Empire, the Crusaders and Turks...right up to modern tourist shops built into ancient ruins. Finally, they would crown the tour by focusing on Jerusalem. William started compiling a scrapbook using tourist booklets, postcards, and his own photos, adding his handwritten commentary.

Tour members discussed Bible passages as they viewed the probable sites where they occurred. Many were delighted to visualize the scenes “in place”. But several members wore skeptical smirks. “Jesus was an influential teacher and the ignorant folk of his day embroidered his doings. Eventually, ordinary events were inflated into supernatural wonders. Take the miracle of the loaves and fishes: actually, it was a miracle of sharing! People shared the food they had brought with them. That’s all.”

Visiting sites which tradition connected to scriptures, group members saw numer-

Bonnies' Reflections: The Place Where it Happened

ous examples of architecture in layers, so to speak. A church a few centuries old stands on the ruins of a much older one, and deeper archeological excavation reveals even more layers of Christian architecture below that. "Do you really think," asked someone, "that people would repeatedly rebuild churches to mark a particular place *where nothing really happened?*"

At Caesarea Phillipi they stood where the Jordan river springs right out of a natural wall of rock. The place used to be a shrine dedicated to the god Pan, with a stone niche for his statue carved into the cliff face. This is where Jesus stood with his disciples when he asked them "Who do men say that I am?" and "Who do *you* say that I am?" and Peter responded, "You are the Christ, the Son of the Living God." Pan's niche is empty; the waters still flow.

The tour group traveled further along the Jordan river, visiting a place where John the Baptist is believed to have baptized Jesus. There the Holy Spirit descended, and the Father spoke. "This is my beloved Son, in whom I am well pleased."

William noted, "We use the term *crossing Jordan* as a metaphor for death in poetry and song. We visualize a great wide forbidding body of deep water. But you know, it's not really like that. We would call it a creek."

Jerusalem! With all its contrasts. Holiness and tourist hype, political unrest, shops where haggling over prices is a spectator sport. There is actually a special mental hospital for the treatment of "Jerusalem Syndrome", a sudden-onset mental illness. Religious expectations, contrasted with secular reality, cause some visitors to believe they are prophets or persons from the Bible. They believe they have a mission. Dressed in robes (sometimes improvised out of hotel sheets) they go out to preach, or perhaps try to destroy something they see as a symbol of sinfulness. William wrote, "It is amazing that as tense and 'unholy' as Jerusalem is, it is still a living symbol of God's presence on earth." Some of the things Jesus saw and touched are still there, like the two-thousand-year-old olive trees still living in the Garden of Gethsemane.

The tour group followed the Via Dolorosa, the route taken by Jesus as he was led out to his crucifixion. "The route follows crowded streets," William wrote. "Shoppers and locals ignore the praying pilgrims. Some pilgrims are offended by the noise and commerce, but undoubtedly it was noisy and crowded when Jesus went to his death on Good Friday." The Via Dolorosa ends at the Church of the Holy Sepulchre, an ornate church filled with lamps, candles, pictures, and pilgrims. If one is willing to stand in line, it is possible to go alone into what is believed to be the tomb of Christ. It is all stone: a candle flickers. Make your prayers and move on, for your turn is over.

"Holy in spite of, not because of, all the gold and silver and glitter," wrote William, "the Holy Sepulchre throbs with a hidden power, and flames with an invisible radiance. The Via Dolorosa ends at the Church of the Holy Sepulchre, the most sacred place on earth to those who believe Jesus is the Messiah. The tomb is empty. He is not here. He is risen. Alleluia! The whole point of the Via Dolorosa is it ends with the joy of the Resurrection."



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TOMB IS EMPTY.
HE IS NOT HERE.
HE IS RISEN.
ALLELUIA!

Frances Ridley Havergal: Kept For The Master's Use

Chapter XI.

Our love kept for Jesus.

*'Keep my love; my Lord, I pour
At Thy feet its treasure-store.'*

NOT as a mere echo from the morning-gilded shore of Tiberias, but as an ever new, ever sounding note of divinest power, come the familiar words to each of us, 'Lovest thou Me?' He says it who has loved us with an everlasting love. He says it who has died for us. He says it who has washed us from our sins in His own blood. He says it who has waited for our love, waited patiently all through our coldness.

And if by His grace we have said, 'Take my love,' which of us has not felt that part of His very answer has been to make us see how little there was to take, and how little of that little has been kept for Him? And yet we love Him! He knows that! The very mourning and longing to love Him more proves it. But we want more than that, and so does our Lord.

He has created us to love. We have a sealed treasure of love, which either remains sealed, and then gradually dries up and wastes away, or is unsealed and poured out, and yet is the fuller and not the emptier for the outpouring. The more love we give, the more we have to give. So far it is only natural. But when the Holy Spirit reveals the love of Christ, and sheds abroad the love of God in our hearts, this natural love is penetrated with a new principle as it discovers a new Object. Everything that it beholds in that Object gives it new depth and new colours. As it sees the holiness, the beauty, and the glory, it takes the deep hues of conscious sinfulness, unworthiness, and nothingness. As it sees even a glimpse of the love that passeth knowledge, it takes the glow of wonder and gratitude. And when it sees that love drawing close to its deepest need with blood-purchased pardon, it is intensified and stirred, and there is no more time for weighing and measuring; we must pour it out, all there is of it, with our tears, at the feet that were pierced for love of us.

And what then? Has the flow grown gradually slower and shallower? Has our Lord reason to say, 'My brethren have dealt deceitfully as a brook, and as a stream of brooks they pass away'? It is humiliating to have found that we could not keep on loving Him, as we loved in that remembered hour when 'Thy time was the time of love.' We have proved that we were not able. Let this be only the stepping-stone to proving that He is able!

There will have been a cause, as we shall see if we seek it honestly. It was not that we really poured out all our treasure, and so it naturally came to an end. We let it be secretly diverted into other channels. We began keeping back a little part of the price for something else. We looked away from, instead of looking away unto Jesus. We did not entrust Him with our love, and ask Him to keep it for Himself.

(Continued on page 6)

THE MORE LOVE
WE GIVE, THE
MORE WE HAVE
TO GIVE.

Frances Ridley Havergal: Kept For The Master's Use

(Continued from page 5)

And what has He to say to us? Ah, He upbraideth not. Listen! 'Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals.' Can any words be more tender, more touching, to you, to me? Forgetting all the sin, all the back-sliding, all the coldness, casting all that into the unreturning depths of the sea, He says He remembers that hour when we first said, 'Take my love.' He remembers it now, at this minute. He has written it for ever on His infinite memory, where the past is as the present.

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His own love is unchangeable, so it could never be His wish or will that we should thus drift away from Him. Oh, 'Come and let us return unto the Lord!' But is there any hope that, thus returning, our flickering love may be kept from again failing? Hear what He says: 'And I will betroth thee unto Me for ever' And again: 'Thou *shalt* abide *for Me* many days; so will I also be for thee.' Shall we trust His word or not? Is it worthy of our acceptance or not? Oh, rest on this word of the King, and let Him from this day have the keeping of your love, and He will keep it!

The love of Christ is not an absorbing, but a radiating love. The more we love Him, the more we shall most certainly love others. Some have not much natural power of loving, but the love of Christ will strengthen it. Some have had the springs of love dried up by some terrible earthquake. They will find 'fresh springs' in Jesus, and the gentle flow will be purer and deeper than the old torrent could ever be. Some have been satisfied that it should rush in a narrow channel, but He will cause it to overflow into many another, and widen its course of blessing. Some have spent it all on their God-given dear ones. Now He is come whose right it is; and yet in the fullest resumption of that right, He is so gracious that He puts back an even larger measure of the old love into our hand, sanctified with His own love, and energized with His blessing, and strengthened with His new commandment, 'That ye love one another, as I have loved you.'

In that always very interesting part, called a 'Corner for Difficulties,' of that always very interesting magazine, *Woman's Work*, the question has been discussed, 'When does love become idolatry? Is it the experience of Christians that the coming in of a new object of affection interferes with entire consecration to God?' I should like to quote the many excellent answers in full, but must only refer my readers to the number for March 1879. One replies: 'It seems to me that He who is love would not give us an object for our love unless He saw that our hearts needed expansion; and if the love is consecrated, and the friendship takes its stand in Christ, there is no need for the fear that it will become idolatry. Let the love on both sides *be given to God to keep*, and however much it may grow, the source from which it springs must yet be greater.' Perhaps I may be pardoned for giving, at the same writer's suggestion, a quotation from *Under the Surface* on this subject. Eleanor says to Beatrice:—

'I tremble when I think
How much I love him; but I turn away
From thinking of it, just to love him more;—
Indeed, I fear, too much.'

Frances Ridley Havergal: Kept For The Master's Use

‘Dear Eleanor,
Do you love him as much as Christ loves us?
Let your lips answer me.’

‘Why ask me, dear?
Our hearts are finite, Christ is infinite.’
‘Then, till you reach the standard of that love,
Let neither fears nor well-meant warning voice
Distress you with “too much.” For He hath said
How much—and who shall dare to change His measure?
“That ye should love as I have loved you.”
O sweet command, that goes so far beyond
The mightiest impulse of the tenderest heart!
A bare permission had been much; but He
Who knows our yearnings and our fearfulness,
Chose graciously to bid us do the thing
That makes our earthly happiness,
A limit that we need not fear to pass,
Because we cannot. Oh, the breadth and length,
And depth and height of love that passeth knowledge!
Yet Jesus said, “As I have loved you.”’

‘O Beatrice, I long to feel the sunshine
That this should bring; but there are other words
Which fall in chill eclipse. ‘Tis written, “Keep
Yourselves from idols.” How shall I obey?’

‘Oh, not by loving less, but loving more.
It is not that we love our precious ones
Too much, but God too little. As the lamp
A miner bears upon his shadowed brow
Is only dazzling in the grimy dark,
And has no glare against the summer sky,

So, set the tiny torch of our best love
In the great sunshine of the love of God,
And, though full fed and fanned, it casts no shade
And dazzles not, o’erflowed with mightier light.’

There is no love so deep and wide as that which is kept for Jesus. It flows both fuller and farther when it flows only through Him. Then, too, it will be a power for Him. It will always be unconsciously working for Him. In drawing others to ourselves by it, we shall be necessarily drawing them nearer to the fountain of our love, never drawing them away from it. It is the great magnet of His love which alone can draw any heart to Him; but when our own are thoroughly yielded to its mighty influence, they will be so magnetized that He will condescend to use them in this way.

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Frances Ridley Havergal: Kept For The Master's Use

(Continued from page 7)

Is it not wonderful to think that the Lord Jesus will not only accept and keep, but actually use our love?

‘Of Thine own have we given Thee,’ for ‘we love Him because He first loved us.’

Set apart to love Him,
And His love to know;
Not to waste affection
On a passing show;
Called to give Him life and heart,
Called to pour the hidden treasure,
That none other claims to measure,
Into His belovèd hand! thrice blessèd ‘set apart’.



Author Unknown: Checking In To-day

A minister passing through his church in the middle of the day,
Decided to pause by the altar and see who had come to pray..
Just then the back door opened, a man came down the aisle,
The minister frowned as he saw the man hadn't shaved in a while.
His shirt was kinda shabby and his coat was worn and frayed,
the man knelt, he bowed his head, then rose and walked away.

In the days that followed, each noon time came this chap,
Each time he knelt just for a moment, a lunch pail in his lap.
Well, the minister's suspicions grew, with robbery a main fear,
He decided to stop the man and ask him, "What are you doing here?"
The old man said, he worked down the road. Lunch was half an hour.
Lunchtime was his prayer time, for finding strength and power.

"I stay only moments, see, because the factory is so far away;
as I kneel here talking to the Lord, this is kinda what I say:
"I just came again to tell you, Lord, how happy I've been,
Since we found each other's friendship and you took away my sin.
Don't know much of how to pray, but I think about you everyday.
So, Jesus, this Is Jim checking in today."

The minister feeling foolish, told Jim, that was fine.
He told the man he was welcome to come and pray just anytime.
Time to go, Jim smiled, said "Thanks." He hurried to the door.
The minister knelt at the altar, he'd never done it before.
His cold heart melted, warmed with love, and met with Jesus there.
As the tears flowed, in his heart, he repeated old Jim's prayer:



Author Unknown: Checking In To-day

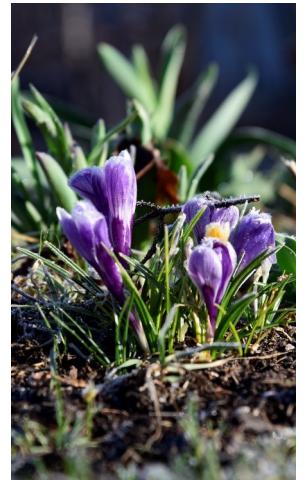
"I just came again to tell you, Lord, how happy I've been,
Since we found each other's friendship and you took away my sin. I
don't know much of how to pray, but I think about you everyday.
So, Jesus, this is me checking in today."

Past noon one day, the minister noticed that old Jim hadn't come
As more days passed without Jim, He began to worry some.
At the factory, he asked about him, learning he was ill.
The hospital staff was worried, but he'd given them a thrill.
The week that Jim was with them, brought changes in the ward.
His smiles, a joy contagious. Changed people, were his reward.
The head nurse couldn't understand why Jim was so glad,
When no flowers, calls or cards came, not a visitor he had.

The minister stayed by his bed, he voiced the nurse's concern:
No friends came to show they cared He had nowhere to turn.
Looking surprised, old Jim spoke up and with a winsome smile;
"The nurse is wrong, she couldn't know, that in here all the while,
Everyday at noon He's here, a dear friend of mine, you see,
He sits right down, takes my hand, leans over and says to me:
"I just came again to tell you, Jim, how happy I have been,
Since we found this friendship, and I took away your sin.
Always love to hear you pray, I think about you each day,
And so Jim, this is Jesus checking in today."

May God hold you in the palm of His hand and Angels watch over you.

~Author Unknown~





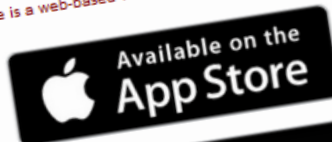
Home Resources Connect Online BCP services during COVID-19

Common Prayer Canada: Daily Prayers from the Book of Common Prayer



Assist us mercifully, O Lord, in these our supplications and prayers!
This free tool is offered with a prayer that it will make the Daily Offices more accessible both to those who know and love them and to those who are discovering them for the first time.

In addition to mobile apps, there is a web-based version also available:



[View Screenshots of the App Here]

"Incredible! I could not have imagined something so easy and smooth to use. What a great gift for those who travel and what an encouragement for those starting out with the Daily Office. This is a gift to the entire Anglican Church of Canada and the PBS. It is to be commended for the effort, imagination and determination behind this project. The recovery of the Daily Office and its permeation into the life and witness of the Church at all times and in all places as worship is key to any deep renewal in our day."

— The Rt. Rev. Michael W. Hawkins, Bishop of Saskatchewan.

Have you ever thought of saying Morning and Evening Prayer at home?

There are a couple of reasons why you might want to.

- 1.) One might be that many of you have not been able to get to Church for much of the last year.
- 2.) Another could be that you want to develop your prayer life more and say the Offices more frequently.

Have you ever thought of why you don't say the Offices more frequently?

One reason might be that you have difficulty figuring it out.

Check out the Prayer Book Society of Canada's website? For those with cell phones, tablets, laptops, or desktop computers there is a useful app. That takes all the work out of it. Lots of help there for getting it set up.

[www.http://prayerbook.ca/resources/bcp-app/](http://prayerbook.ca/resources/bcp-app/)



Fr. Robert's Remarks

A couple of years ago, Fr. Jonathan Munn a priest of the Anglican Catholic Diocese of the United Kingdom wrote a little book called *Whom Seek Ye?* It is a book which provides as Bishop Mead writes in the Foreword, “an opportunity for newcomers to the Anglican Catholic Church to explore what we believe and why.” It is available through www.Lulu.com, Amazon, Indigo/Chapters and other suppliers, I expect.

In Chapter 2, Fr. Munn discusses the Nicene Creed. Of particular importance to me at the moment is his brief section on the statement, “And the third day He rose again, according to the Scriptures”

Again, we are faced with an historical fact. On the third day after He was crucified, Jesus tomb was empty. Further, people were saying that they had seen him walking about, and that he was not a ghost. (e.g. St. Luke xxiv.36-42)

Exercise 2.12

Read the account of Jesus resurrection in the twenty-fourth chapter of St. Luke's Gospel.

In his first letter, St. Peter says,

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Peter i.3-5)

We see the power of Jesus' resurrection from the dead. Jesus tells us that He is the Way, the Truth and the Life. In Him, humanity once separated from God by sin, is reconciled fully. St. Athanasius tells us that “God became man so that man could become God.” (St. Athanasius *On the Incarnation* liv.3) Again, we see that Jesus has to be inseparably God and Man for this to work. This is how He is the Way to being reconciled with God, the Truth that God and Man can be reconciled and the Life whereby we may have the opportunity to live a life beyond our little stretch of time in this world, a Life that is full and glorious, a life like God's.

Exercise 2.13

Read the fifteenth Chapter of St. Paul's first letter to the Corinthians. (1 Corinthians xv.) How important is it that we believe in the Resurrection?

The Church celebrates the Resurrection most especially on Easter Day.

“AND THE THIRD
DAY HE ROSE
AGAIN, ACCORD-
ING TO THE SCRIP-
TURES”

The Church Mouse: Hard and Happy

When the children arrived for bible class today, they came in with their usual noisy rumble of feet and happy voices – all except Kevin. He came up the church steps rather slowly, as if something was hurting. Fr. Palmer noticed this right away.

“What’s wrong, Kevin?” he asked. “Have you gotten hurt somehow?”

“It’s my ankle,” said Kevin. “I hurt it at hockey practice yesterday and today it’s kind of swollen. My Dad put an elastic bandage on it and told me to rest my foot on a stool or something to keep the swelling down.” He flopped into a chair. Maisie got a wastebasket and turned it upside down for him. Kevin set his foot up on it. “That feels better, Maisie. Thanks!”

I was curious so I jumped up beside Kevin’s foot and sniffed at the bandage. “Well, look at that,” said Mona. “That mouse is getting so tame!”

“You remember our lesson about the Altar, or Communion table, where we celebrate the Eucharist, our special meal?” asked Fr. Palmer. “Can you remember the things we put on it?” The children named the big altar cloth, the smaller cloths, the big cup called the chalice, and the small plate that is set on top of it. They also remembered the two cruets on the side table. One with water and one with wine.

“Oh!” said Maisie, “There are the covers that go over the chalice and plate, that looks like a little tent!”

“That’s right,” said Fr. Palmer. “Anything else?”

“Candles!” said everyone.

“We use candles at home sometimes,” Fr. Palmer said, “at happy times. Like when there are visitors sharing a special meal. Or at Christmas. Or to decorate a birthday cake. Candles in church tell us our faith is a happy thing. But there is a sad thing quite close to the altar candles. What do you think it is?”

“The cross?” asked Lily.

“That’s right. That’s a hard, sad thing. Jesus was crucified, died, and was buried. A very hard thing. But the cross is also a happy thing!”

“How can it be both?” asked the children all together. Fr. Palmer pointed to Kevin. “You like playing hockey, don’t you, Kevin?” The boy nodded.





The Church Mouse: Hard and Happy

“But you can get hurt! How come you still want to play?”

“Because it makes me happy! I love playing hockey!”

“Well, here is a song for you:

“Hockey’s a hard and a happy game
The Christian religion is much the same!
If you want to be happy all the day
Take up your cross, in Jesus’ way!”

Now Jesus knew that all of us humans had become separated from God our Father, each person wanting his or her own way. How could people love God and be with him forever in heaven if they kept wanting their own way, and not obeying God? Jesus showed us how much he loves us by allowing himself to be crucified. The bible tells us he did it ‘for the joy that was set before him.’ That means he knew that the hard thing was the right thing to do, and that in the end it would mean great joy for all who love God and want to live with him forever.”

“And now, every Eucharist is like a little Easter Morning. Jesus is alive now for evermore and has made a place for us in heaven. He wants us to share his joy.”



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Fr. Robert’s Remarks

Traditionally, on this day, people were Baptised after a period of preparation.

It would be my conviction that there are few, if any, questions of greater significance than Fr. Jonathan’s, “*How important is it that we believe in the Resurrection?*” Many have tried to treat the resurrection of Jesus as a metaphor, but, as Fr. Jonathan notes “we are faced with an historical fact.”—Jesus rose from the dead. The Christian faith is meaningless without that. I would note, too, that, if you will be buried according to the rite of our 1962 Canadian BCP, one of the last Scripture readings to be read with your body present will be from I Corinthians 15 from which Fr. Jonathan quoted.

I commend his comments and the Scriptural references to your prayerful consideration with the further question—if it be at all important that we believe in the resurrection, what does that mean for our lives.

TRADITIONAL ANGLICAN CHURCH OF CANADA

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

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

TRADITIONALANGLICAN.CA



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GO YE INTO ALL THE WORLD

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Fr. Robert's Remarks

(Continued from page 13)

Remember too St. Paul's words that we use as the Easter Anthem (p. 182) in place of the *Venite* at Morning Prayer on Easter Day. St. Paul wrote to the Romans saying,

Christ being raised from the dead dieth no more;
death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

And to the Corinthians saying,

For as in Adam all die, even so in Christ shall all be made alive.

What are the implications of that for each of us and for all of us?

Till next month; God Bless!

R+

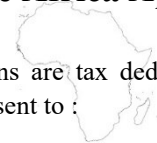


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Contact Info:

Fr. David Marriott, SSC
drm274@hotmail.com
409-15210 Guildford Dr.
Surrey BC V3R 0X7
604-551-4660