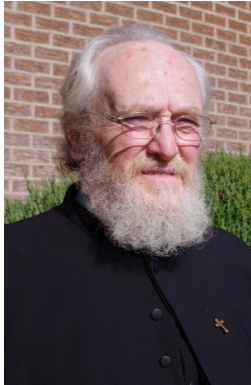


THE TRADITIONAL ANGLICAN NEWS

MARCH 15, 2014

VOLUME 2, ISSUE 3

Fr. Robert's Remarks:



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

Here we are, well into Lent. By the time the next issue is due out we shall be close to Easter.

With his challenging sermon, Fr. Stan Sinclair of St. Mark's, Victoria takes us into the time known as Passiontide. Inside this issue, Mrs. Bonnie Ivey reflects on "beauty" and Fr. Byron Woolcock, TDC presents us with some thoughts for the feast of the Annunciation of the Blessed Virgin Mary—some thoughts about her, about the Incarnation, and about thing pro-Life.

If you heard from a doctor at you might have "atherosclerosis" or might have had a "myocardial infarct" what would be your reaction? Would you just ignore it or would you do something about it? Perhaps you would follow up with a specialist or whatever was recommended as necessary.

What if it were suggested that you had "sclerocardia"? Would that distress you? Should it? It is a rather obscure looking word; it sounds a bit medical; and it is just long enough to be a bit scary.

While, quite honestly, I do not know whether "sclerocardia" is actually a medial term or not; I do know that it describes something about people in biblical terms. Each day at Morning Prayer we say the

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Fr. Stan Sinclair: A SERMON FOR PASSIONTIDE



Fr. Stan Sinclair

They all forsook Him and fled.... St Mark 14.50

Few more poignant words are found in the Gospels than this; and it is reported by the young man who had wanted to brave the ill wind that had swept over the garden of Gethsemane. In the end, though, even he fled, naked, into the night, leaving that linen cloth behind. Perhaps St Mark wanted to contrast the bitter reality of Judas' betrayal, and the forlorn truth that the apostles were afraid, with a moment of comic relief at his own expense. But even this could not alter the bleakness of the scene.

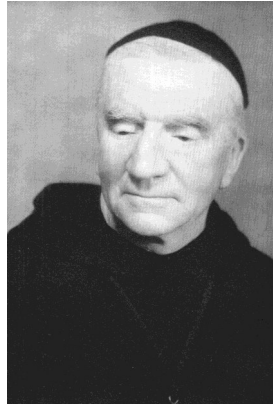
We think how close Jesus was to these twelve men whom He had selected, and wonder at what happened. And yet it *still* happens: someone who seemed to be a faithful member leaves the Church for some reason. Worse yet, when someone leaves Christ behind, stops worshipping, stops praying, stops caring,

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Fr. Andrew: Two Meditations



FR. ANDREW, SDC
 PICTURE 1935, BY JOAN BERTWISTLE
 FRONTISPIECE: THE LIFE AND LETTERS
 OF FATHER ANDREW SDC

THE SOUL OF
 EVERY
 CHRISTIAN IS
 THE HANDMAID
 OF THE LORD
 AND HAS ITS
 ANNUNCIATION.

THE ANNUNCIATION OF THE B.V.M.¹

'Be it unto me according to thy word.'—S. LUKE 1. 38

IF we try to think in what the greatness of our Lady consisted, the peculiar mark of her sanctity is her absolute selfless devotion to God Himself. The first sentence of the *Magnificat* sums up her life : ' My soul doth magnify the Lord.' There is nothing so wonderful as to find some one who is wholly devoted to God Himself. That is what makes the glory of the enclosed contemplative life.

Our Lady had many annunciations. Not only was she called to be the Mother of Jesus, but she was called in many ways to serve Him. If it is true, as seems probable, that she was in the Garden of Gethsemane and saw the angel there, there came to her the annunciation to the Cross as there had come the annunciation to the Manger. She went to the place of poverty that her dear Son might be born : she went to the place of shame to be with Him when He died.

The soul of every Christian is the handmaid of the Lord and has its annunciation. God stands on ceremony with all of us, and asks if we will do His will, and we can say, ' Yes,' or, ' No,' just as Mary could. The same answer can come from our lips : ' Be it unto me according to thy word.' As Mary watched the Divine Saviour, protected Him, pondered the mystery of His birth and His words, and kept in her heart the holy things she pondered, so must each Christian learn to ponder and watch and keep long silences, thinking of these deep, tender things. As Mary had her share in His pain and at no light cost won her crown, so each Christian soul has its particular share in the travail of the Passion of Christ.

¹ March 25th

BY THE CROSS OF JESUS

'Now there stood by the Cross of Jesus His mother.'—S. JOHN XIX. 25

1. *God's love for the world and our share in it.* It is because we are made in God's image that we are able to suffer spiritually. It was necessary, if God was to love His Divine Son with a perfect love, that He should desire for Him what He would consider the most perfect fulfilment of His being, and that was the incarnate self-emptying for the world's redemption. Mary standing by the Cross represents humanity sharing in the Divine Sacrifice, rising up to the stature of the fullness of Christ, in Whose image we were created.

2. *God's hatred of sin and our share in it.* God's fight against sin must continue until sin is vanquished, but God's way of fighting is different from man's. His way of



Fr. Andrew: Two Meditations

fighting is to let everything rise up against Him, and to bear all and suffer all, but never cease to be Himself. His infinite love wins with wounds, not with weapons. He does not use almighty power to smite those who kill Him ; He uses almighty love to convert them. Mary standing by the Cross represents humanity's share in God's hatred of sin and His great patience. Our Lady is not angry, but her heart is broken. The balm that will heal the world's sores comes from the vessel of a heart that is broken.

3. *God's unrequited love and our share in it.* This world is terribly indifferent to the love of God. How many there are who do not care ! God cannot alter Himself or His standards, but man's indifference must be an agony to Him. Mary at the Cross represents humanity realizing this. When we resolutely refuse to join the indifferent, and go and range ourselves by the Cross, then we are sharing the Blessed Mother's vigil.



Fr. Stan Sinclair: A Sermon for Passiontide

(Continued from page 1)

wanting to live free from any obligation to serve the living God. In this time, more so than any other time in history except the centuries of persecution, Christ has been forsaken, with many people embracing the moral fashions of the time; fleeing into the meaningless and vacuous wasteland of the world without God. In every era violence has been common, nations warring against each other, or strife-ridden within; immorality is accepted, tolerated, or even embraced in some gushing attempt to translate “love one another” into a watered-down and sentimental travesty.

When we consider the apostles of Christ, we may even sometimes see our own features, and think how we may have forsaken our Lord at times, and recognise the ways men and women have betrayed Him and left Him for dead.

We always start with Judas, whom Jesus had foreseen as his betrayer, and to whom he spoke those ominous words after supper, “Whatever you do, do it quickly.” The sorrow which must have overtaken the heart of our Saviour! He had already stood upon the mountain high above Jerusalem and lamented the way in which we human beings ignore Him and so often pay a heavy price for our lack of wisdom.

Judas no doubt had what he regarded as a compelling reason—at least something that he tried to believe: that Jesus had not acted when Judas thought He should have done-- had not started a revolution, because for Judas, as for so many in the

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Fr. Stan Sinclair: A SERMON FOR PASSIONTIDE

Holy Land, “salvation” meant political freedom. So Judas gave up on Jesus, as Jesus had predicted without naming him. In the end we find that Judas could not forgive himself, and committed suicide. In his tumult he was unable to confess his sin and accept the forgiveness of Christ. He who kissed Jesus in the garden was the first to flee.

Peter had insisted that he would never desert his Master, but he did—fearing the wrath of the Romans or the Herodian police, since he had cut off the ear of Malchus, servant to Caiaphas; and though Jesus had miraculously healed it, he was still uncertain. Yet, in the end, he had to go to the house of the High Priest, even though he pretended not to be Peter the Galilean.

Thomas was a skeptic by nature; and though he had accepted Jesus as the Messiah, when it came to the fulfillment of the promised resurrection, he could not bring himself to take anyone’s word for it, until Jesus appeared in the upper room on Easter. So he ignored the prophecy of Jesus and hid out, sure that all was lost.

James would have been devastated by what happened. After his mother’s plea to Jesus, he insisted that he wanted to be with Jesus at his side in heaven. Now those ominous words of Jesus—“Can you drink of this cup?”—had been fulfilled. He and his brother John had claimed with youthful fervour to be equal to the challenge, but then James was nowhere to be seen. It was too much for him after all.

The same was true of the others. Although we do not have an account of their actions during the long hours after Jesus was under arrest, we know that they were missing. No doubt they concocted reasonable excuses for leaving Christ in the lurch.

All except John. We know that when the Lord stumbled along the Way of Sorrows, John was there. He was with the Virgin Mary, and there he would remain. We have no doubt that he suffered greatly at the sight of the indignities, the hatred, the tortures inflicted upon the One whom he would call “the Word.” He stayed until Jesus was called on John and Mary to look after one another before His last few breaths.

So in the end only one Apostle could bear up under the threat of imprisonment and possible torture, or in their resolve in unwavering faith in Christ.

Now we are in the Lenten season, and the commemoration of Good Friday is coming once more to challenge us. Will we be faithful to Christ and his Church? Will we stand with our fathers-in-God, struggling to uphold “the faith once delivered to the saints”? Will we stay near the Cross in penitence for our sins, and in worship of the One who has saved us from our sins? True, traditional Anglicanism is not the sum of the Christian Church, but it is that portion which we have undertaken to uphold as an authentic body of believers, who have sworn to live by, and defend, the faith of our fathers—our spiritual fathers in God. But then our own families are not all there is to the human community; there are other families, many of them. Still, we are closely related

WILL WE BE
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Fr. Stan Sinclair: A SERMON FOR PASSIONTIDE

to *this* one family. If we are loving and loyal to our nearest and dearest, we have made our contribution to the healthy family life of humanity.

So with our traditional Anglican Church: in it we have pledged ourselves as Christian believers. It is in this household of faith that we have agreed to fulfill this solemn pledge, expressed in devout worship, using the Book of Common Prayer.

Just as our family loyalties do not preclude our friendship and association with other families, so dedication to the Traditional Anglican Church does not rule out ecumenical brotherhood and respect for other traditions.

This is, I think, at this time, the test which we all face: Will we forsake Him and flee? Are we not only at the foot of the Cross in constancy to Christ Crucified; are we also willing to stand by our own Church community and help to build it in devotion and spiritual strength?

“They all forsook Him and fled....” But they did come back. We know their story; we know the victory of Christ, and the value of our tradition. Let us pray that we have the integrity and strength not to run away.



Fr. Byron Woolcock: The Annunciation of the B.V. Mary



Fr. Byron Woolcock,
TDC, OH

In the sober second thoughts department, viewing the title again, I fear I may have spoken my “yes”, to our good Vicar General’s requested assignment, too quickly! Indeed this glorious and seminal feast day brings countless thoughts to heart and mind.

Recently, I learned of the fluidity of date for New Year’s Day. How appropriate when, long ago, it was “Lady Day”, March 25th, signalling indeed “the fullness of time”. I will attempt to keep my own countless thoughts as few as possible!

The Royal Freedom of Mary

St. Irenaeus raised two wonderful lasting themes about our Blessed Mother Mary. First, she is the new and second Eve and secondly her pivotal FIAT – “Behold the handmaid of the Lord; be it unto me according to thy word.” This second theme the Church has always interpreted as the sign of Mary’s freedom. Years ago Prebendary M.F. Sadler wrote a book entitled “The Incarnation of the Son of God—The Foundation of Immutable Truth”. Mary’s freely chosen part in that greatest of events must, with the mind of the Church, be seen in all its depth.

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Fr. Byron Woolcock: The Annunciation of the B.V. Mary

Some modern feminists have seen her obedient response as a sign of weakness and servitude. Some Christians have maintained also that Mary's human circumstances alone puts her in a subservient position. These modern views have affected too much of Christian theology. What then must we understand if the Annunciation is neither the revelation of a solitary and autocratic God; nor of human subservience to that God?

Each morning we pray to God "whose service is perfect freedom". Fr. Alexander Schmemman sums up beautifully Mary's royal freedom: "The Annunciation is about the dependence of the Incarnation itself, on the free and personal choice of the Divine challenge" (The Virgin Mary, pg. 53). Fr. Alexander goes on to illustrate our own place as well for; "In Mary's obedience and humility are shown to be rooted not in any 'deficiency' of nature, aware of its own 'limitations' but as the very expression of man's royal freedom, of the capacity freely to encounter truth itself and freely receive it." (Ibid) emphasis mine.

"All generations shall call me blessed." When we give ourselves to God, freely in obedience, we become his holy people. Thus, each evening, we praise God in Mary's joyful Magnificat and give thanks for our own royal freedom.

Our Daily Fiat:

Royal freedom leads to obedience and Spirit-guided daily action.

The season of Advent always leads me to Carryl Houselander's little book, "The Reed of God". I have also found its themes useful all through the year. The Annunciation of the Word made Flesh through the, always initiating, love of God and the free response of Blessed Mary, becomes "personally practical". Miss Houselander makes clear that our knowing, loving and serving God on our earthly pilgrimage is indeed through our full human nature. In contrast she speaks of "many people in the world who cultivate a curious state they call 'the spiritual life'. They often complain they have very little time to devote to this state!"

In what another writer beautifully calls "the sacrament of the present moment", Miss Houselander illustrates the countless daily opportunities we have to love, serve and obey God and thus grow by grace, together, into the measure of the stature of the fullness of Christ." (Ephes. 4:13)

During my parish ministry I encountered this principle in many of my people. On one occasion a young wife and mother lamented to me that she couldn't "get to Church more often and do more church work each week". As I knew how she worked daily with her children and assisted her husband in his fishing and farming endeavours, I felt a bit like St. John Baptist when Jesus asked for baptism! Even in my salad days, a little light gets through and, once again, I knew I was in the presence of a true Servant of God. I hope my words were enough, reminding her of Jesus' "hidden" life of some thirty years. In many icons and pictures of the Annunciation Mary is pictured drawing water at the

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Fr. Byron Woolcock: The Annunciation of the B.V. Mary

village well or sitting busy at a spinning wheel. The message is clear. We are to carry Christ wherever we go, as Mary did, setting out in love and mercy to visit and help her cousin Elizabeth.

I like Miss Houselander's summary: "For what is conversion but the fiat of Our Lady echoed again and the conception of Christ in yet another heart?" I would add, as you and I know so well, conversion is a daily experience!

I hope I have been able to emphasize again what we all experienced, even before our birth, and, in countless ways, ever thereafter, namely our faith, life and love is ever centered in Persons. Fr. John Powell reminds us of the depths of that fact: "Just as God expected us to find him under the veil of humanity, even when that humanity was a red mask of blood and agony, so now he expects us to find him under other human veils. It will indeed cost us a great deal if we take God seriously on this point". (Seasons of the Heart, pg. 41) Here, Fr. Powell quotes Matt. 25:35-36, 40: "...For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ...And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me." (KJV) To that list I might add; "For I was a tiny, vulnerable and unwanted person but you loved me and, with your prayer and witness, fought for me." Without the right to live all other human rights, so touted today, are meaningless. (I see that "Inasmuch" in verse 40 as so pivotal!) Before the next somewhat jarring heading some predicated words by Gerard Manley Hopkins might balance it, "keep us in life and reality": and serve as a "hinge" for following headings.

... CONVERSION IS
A DAILY
EXPERIENCE

I say more: the just man justices;
Keeps grace: that keeps all his goings graces;
Acts in God's eye what in Gods eye he is –
Christ. For Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

(From – "As Kingfishers Catch Fire")

"Okay, you are a Person! So What!"

Because our life is centered and grounded in Christ and, in Him, all other Persons, this title is indeed a jarring one. I borrowed it from Fr. Tom Lynch, the National Director of Priests for Life, Canada. He has had a wealth of experience in this our common cause yet, like me, he clung to "the inherent logic of Pro-Life". Certainly, Pro-Life is not illogical. However, this idea that ultrasounds, fetal models or even graphic pictures of the aborted children's torn bodies would surely convert those who cling to the "pro-choice" label is not realistic. Thus I heartily echo Fr. Lynch's conclusion, "Boy, was I wrong!"

Fr. Byron Woolcock: The Annunciation of the B.V. Mary

In a similar vein, Dr. Peter Kreeft writes of challenging two very pro-choice feminists in his ethics class. He had pointed out to them that arguments for abortion would (again logically) also justify infanticide. After class they approached him, “Professor, we didn’t think you could ever change our minds, but you did: We can’t answer your arguments, you are more logical than we are.” Dr. Kreeft replied, “Thank you, so you are pro-life now?” “No,” they replied, “we are pro infanticide.” As Dr. Kreeft points out, “...with abortion, the “culture of death” camel’s nose is already under the tent, and it’s a one piece camel!”

These two examples clearly illustrate what you probably already knew, as Dr. Kreeft summarizes. “Let us be clear that this “culture war” is not against flesh and blood but against principalities and powers who are Churchillian in their tenacity—they will never, never, never, never give up.” (From an article in Touchstone Magazine, April-May 2013)

“LET US BE
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In John 8:44 Our Lord tells us clearly of Satan’s two major weapons. “He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language for he is a liar and the father of lies.” (N.I.V.) As noted previously our battle is not simply based on human logic. The people Jesus spoke to in John, Chapter 8, had a problem that was spiritual, not intellectual. Satan’s battle plan is totally murder and lies of all descriptions.

We know too well the twisting and negating of truth in the darkness of “terminating a pregnancy” “assisting” someone to “die with dignity” or withholding simple essential needs from someone “in a vegetative state”. Bishop Mercer once wrote the then Prime Minister on these word twisting tactics and headed his letter, fittingly, with Humpty Dumpty’s statement from Alice in Wonderland; “When I use a word, it means just what I choose it to mean...neither more nor less.” Other common tactics of Newspeak include taking words out of context or in isolation from full meanings. This was seen recently when Pope Francis’ comments on “sexual freedom” were slowly strangled by the media.

No doubt, like me, you have experienced this in conversations and walked away stymied by the “logic of relativism”. We are often told by various people, including the American President, that “we should not impose our religion on others”.

One of the best (and, for me, understandable!) answers to this accusation is found in the book by Walter M. Miller, Jr. “A Canticle for Leibowitz “. This book of science fiction pictures society in a familiar struggle. A nuclear device is detonated over a population centre near a monastery. One of the attending physicians asks the Abbot for use of the Courtyard for the injured. The Abbot’s one condition is the doctor not tell any of the injured to go to “the mercy camp” for euthanizing. The Doctor replies with a familiar statement; “I think it would be proper to make such a promise with respect to patients who belong to your faith.” The Abbot’s explanation as to “why should others be bound by your principles?” “Because if a man is ignorant of the fact that something is wrong,

Fr. Byron Woolcock: The Annunciation of the B.V. Mary

and acts in ignorance, he incurs no guilt, provided natural reason was enough to show him that it was wrong. But while ignorance may excuse the man, it does not excuse the act, which is wrong in itself. If I permitted the act simply because the man is ignorant that it is wrong, then I would incur guilt, because I do know it to be wrong. It is really that painfully simple.” (From an article “Abbot Zerchi and the Dictatorship of Relativism” by Matthew J. Franck in “First Things” Magazine/Journal. Emphasis mine)

After any and every attempt to simply argue others into this cause of Life we know, so well, that we must constantly, return to our foundations.

“I am Come that They May Have Life...”

All through her life, Blessed Mary repeated many times her initial “Yes” at the Annunciation. In our own pilgrimage through Lent and through life we know we must repeat our own “Yes” day by day. “When you say yes to God unconditionally, you have no idea how far this Yes is going to take you...this Yes is the sole, nonnegotiable prerequisite of all Christian understanding...You cannot understand a Lord in whom ‘all the promises of God find their Yes! (2 Cor. 1:20) alongside of this Yes. Christian truth can be discerned only from within, in being carried out in faith and action, not from outside... nor by a partial identification (with the reservations that implies) but only out of a total, universal, and therefore, catholic identification with God’s ways in the flesh.” (Fr. Hans Urs von Balthasar in “Magnificat, Year of Faith Companion”. Emphasis mine) As the above title of this section promises and as our Vicar General, with other writers in our Traditional Anglican News have told us in varied ways, Lent, and Life, invites a daily returning. We know that at the Eucharist it is only after receiving the Holy Mysteries that we can again repeat our own “Yes” to God. “Here we offer and present unto thee ourselves, our souls and bodies...”

I AM COME THAT
THEY MAY HAVE
LIFE...”

Returning home we return to foundations, God’s Church, her Book, her Sacraments and her Prayers. We also return to why the Church is called Catholic... ” (holding) the whole truth as it is in Jesus Christ...” (1962 B.C.P., pg. 553) Thus we know, truly, the unique dignity of every human person, the sacredness of their life from conception to natural death. We support all efforts for Life, pregnancy crisis centres, much needed palliative care, etc. etc.

I hope, in all my meanderings and quotes, there has been some thread of our Marian theme. Although not mentioning him I have also seen here traces of St. Francis’ footsteps. He too loved and revered not creation but every creature, not humanity but each unique person. He also shows for us Mary’s pattern...loving obedience in royal freedom, carrying Christ to everyone and yet meeting Him already there.

Fr. Frederick Bentley, O.H.I. is the leader of our own Priests for Life (Order of the Holy Innocents). I close with a succinct statement of his which contains much of what I

Fr. Byron Woolcock: The Annunciation of the B.V. Mary

have tried to express here. “Who is Pro-Life? Those who share the life-giving experience of Christ.”

May the Holy Spirit guide us in love and freedom, faith and courage as we all travel together our Lenten pilgrimage and our pilgrimage through life.

Peace in Christ,

Fr. Byron Woolcock, T.D.C., O.H.I.



Bonnie`s Reflections: What Shall We Do With Beauty?

“OH LOOK!”
CRIES THE CHILD,
“THE ROAD IS
FULL OF
DIAMONDS!”



Mrs. Bonnie Ivey

The little child is called. ”Quick! It’s a sun shower!” How wonderful it is. Strong evening sunshine burns through a summer rain. Great fat warm drops bounce glittering up from the pavement. “Oh look!” cries the child, “The road is full of diamonds!” A little child doesn’t need to have the definition of beauty spelled out. An instinctive and joyful response to it is inborn.

In art school, Professor Robert Bruce taught us drawing and basic design. On the blackboard he explained elements of line, colour, form, and proportion. He sketched a house with a shingled roof and plain walls, against a background of tree branches, showing how variety and contrast add interest to drawings. “Design is everywhere!” he would tell us.” Design begins with an intention, involves decisions, planning and arrangement. The result is order, beauty; which is pleasing, satisfying, and fitting.”

“God saw all that he had made, and behold, it was very good. And there was evening, and there was morning, the sixth day.” (Gen 1:31) We are made in the likeness of our Creator. In our small way, we share that recognition of beauty and experience that satisfaction when “it is good.”

In the Bible, “beauty” is an attribute of women, sometimes men, even baby Moses. “Beauty” is used in describing things that are delightful, desirable, wonderfully made: cities, ships, gardens and trees. The word “beautiful” appears frequently in the Song of Songs. It is the word the lovers use to describe each other. In Exodus, we read the instructions for making the Tabernacle and holy garments according to the design God passes down to Moses: hangings, vessels, tunics, sashes, caps, “for glory and for beauty.”(Ex. 28:40) God seems to like details.

The psalms abound in references to beauty linked to God. “Honour and majesty are before him: strength and beauty are in his sanctuary.”(Ps. 96: 6) “One thing

Bonnie`s Reflections: What Shall We Do With Beauty?

have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.” (Ps. 27:4)

Our present culture seems to be losing its grip on beauty. Although billions of dollars are spent on appearing “beautiful”, we simultaneously glorify the tasteless, the violent, the monstrous. We like our TV shows to be “gritty”. We look at things considered beautiful in past years with a smirk. Worldly culture scorns talk of objective truth. Skeptics mock the concept of a created, orderly universe.

In Romans chapter 1, Paul writes about people who fail to acknowledge God, saying that they are suppressing the truth. They have no excuse, he says, “because that which is known about God is evident within them; for since the creation of the world his invisible attributes, his eternal power and divine nature, have been clearly seen, being understood through what has been made.” This chapter goes on to describe the “wrath of God” in a society that has cut itself loose from him, allowed by him to reap the harvest of its own choices. It is not a beautiful picture. How did things get so bad? Paul nails it in verse 21. **“For even though they knew God, they did not honour him as God or give him thanks”.**

So here is what we must do with beauty. We must give God thanks for it. It doesn’t have to be out loud. We can, in our hearts, acknowledge him as the maker, our Father, who has shown us this thing he has made for our delight. We can share this little joy with him.

The art students trooped wearily downstairs late one night after an evening class. It was January, a howling wind blasting the campus. The large glass doors of the School of Fine Art were completely covered by thick frost, in swirling patterns like a magic tapestry. Someone had melted a message into that frost with warm fingers.

**DESIGN IS
EVERYWHERE**



*“DESIGN IS
EVERYWHERE!”*

Fr. Robert's Remark's

Venite. In it are the words “Today, O that ye would hear his voice: ‘Harden not your hearts as in the Provocation, and as in the day of Temptation in the wilderness.” Jesus speaks to the Pharisees rather harshly about hardness of heart. St. Paul, in the Epistle to the Hebrews, draws on these verses.

If you take the word “sclerocardia” and break it in two you have *sclero* which means *hard* and *cardia* which means *heart*—a hard heart, perhaps even a stony heart.

In the course of our local Wednesday noon oecumenical Lenten Services, I shall be preaching next week using Ezekiel 36:22-32 as my text. You remember this reading. It is the one in which Ezekiel proclaims the Word of the Lord: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”

We have been given a new heart. Part of our Lenten reflection is given over to ensuring the health of this new heart. Proverbs 4:23 exhorts: “More than all else, keep watch over your heart, since here are the wellsprings of life.” (Jerusalem Bible)

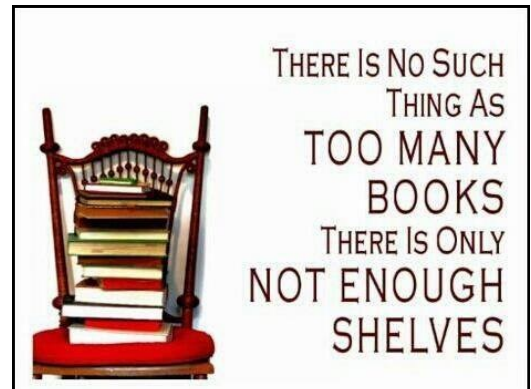
As I have been reflecting on what to say, I took down a book from the shelf—I have the notion that this might not be a surprise to some. (In the little picture below is an important motto for some of us.) The book is entitled “Biblical Spirituality of the Heart”¹ by Jan G. Bovenmars, MSC. Once again it is a book to which I have returned from time to time. And it is one which I commend to you. It lists all the references to the word “heart” and addresses many of them.

St. Paul, in Romans 5, writes:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Rom.5:1-5)



¹ A biblical spirituality of the heart, Bovenmars, Jan G.; 1991; New York, N.Y.; Alba House; ISBN: 0818905840



“MORE THAN
ALL ELSE,
KEEP WATCH
OVER YOUR
HEART, SINCE
HERE ARE THE
WELLSPRINGS
OF LIFE.”

From the Parishes

St. Mary's, Chapleau



Set up for Mass in the Ivey home.

helped with funds, Simon and Mary Lynne Mountjoy. Mary Lynne was raised as a member of this parish. They have been in Romania, working with Firm Foundations Romania (FFR). The organization provides practical help in the pediatric ward of Brasov hospital. This ward is often overwhelmed by the number of babies and young children. FFR volunteers provide diapers and clothing, feed and cuddle babies, and offering support to mothers whose children are sick. They offer mentoring and homework help to older children of the Roma community.

Mary Lynne worked as a lactation counselor, helping young mothers to succeed at nursing their babies. Mother's milk means a healthier child for these at-risk impoverished families. Simon was the building co-ordinator. He worked alongside fathers of families

who had very substandard housing, to build new modest homes.

FFR asked us to take part in a special prayer campaign for 40 days. We were given the names of one family, and another unrelated child, to pray for. God worked in a number of ways to help these folks,



Detail from front of altar

St. Mary's reports that in 2013 there were Baptisms of 2 children from the nearby Brunswick House reserve.

The parish is part of the Chapleau pastoral association. About once every 5 weeks we take a turn going to the long-term care wing of the hospital. A short worship service is held for a group of residents, usually about 9 in number. Lots of glorious old-timey hymns!

We have our own "home-grown" missionaries whom we



FROM THE
PARISHES

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(Sunshine Coast), BC.
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GO YE INTO ALL THE WORLD

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The Anglican Catholic Church is in Communion with the Anglican Province of Christ the King and the United Episcopal Church of North America.

One of our Congregations—St. Mark's, Victoria—has a very close relationship to Archbishop James Provenza of the APCCK and, with Archbishop Haverland's approval, is strongly supported by him.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization

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From the Parishes

for which we give thanks.

The Mountjoys have returned to England for the birth of their third child.

You can find the Firm Foundations Romania blogsite at <http://firmfoundationsro.blogspot.ca/>. Scroll down to November for a personal heartfelt statement about the value of the work.

(A note about the altar: The altar, formerly from a church was noticed by a friend of the parish in a garage where it served as a plumber's bench. Cleaned and restored, it serves the honourable purpose for which it was originally made. ED.)



Prayer Chain

Requests for prayer may be sent by email to the TACC District Office at:

Prayer@traditionalanglican.ca

Please put "Prayer Request" in the subject line.

Request may be left at 705-746-7378

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Donations are tax deductible and may be sent to :

The Parish of St. Bride
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Please make a note on the front of the cheque that the funds are for the Africa Appeal.. Tax receipts will be issued

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