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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you. I shall keep my remarks very brief this month.

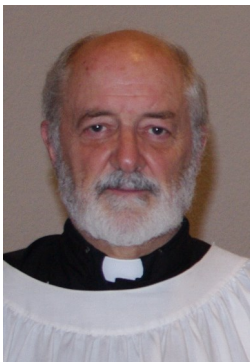
As usual we have our regular columns. There are a couple of additional items in this newsletter for your Lenten consideration. One is directed more to the clergy; the other to all. The former is the pastoral letter from Bishop Thomas Ken to his clergy in 1687; the other is an excerpt from a book by Catherine de Heuck Doherty.

Bishop David Chislett, SSC, formerly a TAC bishop in Australia, usually has something of value to share—whether it be material of his own or a selection from someone else. A few days ago he posted some words from Catherine de Heuck Doherty, late of Madonna House, Combermere, Ontario—an influence on me and Fr. Byron Woolcock. She has been mentioned here before. Fr. David chose some words from Catherine's book *Season of Mercy: Lent & Easter* and this excerpt is printed in this issue.

May you have a blessed Lent.



Rev. Peter Jardine: Bearing our Cross



REV. PETER JARDINE

"Let your Congress turn to the deep things of God which are the inheritance of all God's children. Leave in these perilous days all secondary matters alone – they can wait. The King Himself has waited far too long for the whole-hearted consecration of His disciples to His great work."

Quotation from a letter from the then Bishop of Chelmsford, The Rt. Rev. J.E. Watts-Ditchfield to the Secretary of the Second Anglo-Catholic Congress, 1923.

It is remarkable how words like these can become essentially timeless. The Bishop was writing in the period between World War 1 and World War 2. I don't know what particular perils he was then referring to, but here in 2016, 93 years later, those words are at least as appropriate as they were in 1923, perhaps even more so. Our Lord's disciples must, given what is happening around them, become whole-heartedly consecrated to His great work. In that, I am sure the Bishop referred to spreading the Gospel with the sole object of bringing others to Christ.

Today we face a secular society which is determined to destroy Christianity, or at least to drive it into the distant fringes. That is bad enough, but what is worse is that the Christian (Church) response

(Continued on page 2)

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	5
<i>The Rev. Vernon Staley: The Christian Way</i>	6
<i>Catherine de Heuck Doherty</i>	9
<i>The Rt. Rev. Thomas Ken: A Lenten Pastoral</i>	10
<i>From the Parishes</i>	13

Rev. Peter Jardine: Bearing our Cross

can best be described as pathetic. I touched on some of these matters in my article for the June 2015 edition of the Diocesan Newsletter, so I won't repeat those things here. The issue I want to address is that of *whole-hearted consecration of His disciples to His great work*.

There are conditions to being disciples and Jesus lays them out before us very clearly, as St. Matthew relates in Chapter 10. Jesus tells us, for example, **He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me** (v. 37). In other words, the primary focus of our love must be Jesus. If it is, we can rest assured that our love for our kinsfolk will be greatly enhanced.

Later he says, **He that findeth his life shall lose it: and he that loseth his life for my sake shall find it** (v.39) Again, the primary focus of our lives, our daily living, must be Jesus. Nothing can be allowed to substitute living for Jesus, with Jesus and through Jesus. He is **the way, the truth and the life** John (14:6).

So Jesus tells us, **he that taketh not his cross, and followeth after me, is not worthy of me** (Mt. 10:38). It is not difficult in this day and age to find a cross to carry. The cross may arise from what we feel called upon to do in reaction to the destructive efforts of secular society. For example, in facing the satanic plague of political correctness, or in dealing with the growing saturation of Christian society with followers of other belief systems.

Allow me to be blunt about this and refer for the next few paragraphs to Islam. We are all aware of the horror story in the Middle East and the impact this is now having on European countries in particular. Some of them, such as Belgium, are facing the prospect of Muslim majorities in the near future. I recently watched a video of an address given to the Oxford Union by Tommy Robinson, formerly of the English Defence League, and he presented, to a very attentive audience, solid evidence of what is happening in the UK, especially in his home town of Luton. That town is also heading towards a Muslim majority, but what is immediately disturbing is that smiling Imams, when interviewed, boast of the soon to be applied Sharia law, which will be imposed on everyone. Physical attacks on Christians, including rapes of white English girls have become common place and the authorities seem to be unwilling to do anything about it. The Imams may be right about the imposition of Sharia law, it is already being applied in some circumstances, and the British Government has done nothing to stop it.

All this is disturbing enough, but something I learned when I visited the UK last October is, in the context of this article, even worse.

I refer to the fate of a former Muslim family living in the city of Bradford who converted some years ago to Christianity. Nissar Hussain and his wife have eight children and, when interviewed by a national newspaper, he said: "Our lives have been

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sabotaged and this shouldn't happen in the United Kingdom. We live in a free democratic society and what they are doing to us is abhorrent."

The family has been, and continues to be subjected to persecution in forms up to and including violent attacks. In fact, Mr. Hussain has recently spent a long time in hospital following an assault by two men right outside his house. This is all dreadful, but to me what is equally dreadful, or worse, is that the family has stopped going to the Church of England because, 'We have given up on the Church of England, they have done nothing for us,' said Mr Hussain in the newspaper interview. Thankfully, their Christian faith remains strong.

I am happy to say that there is now a church reaching out to the Hussain family to give them support and I am trying to organize a visit to that church and the Hussain family on my next trip to the UK. They need to know that there are Christians who do support them. Please keep them in your prayers.

What does this mean to those of us living in this beautiful country of Canada?

At least part of the answer is, to put it simply, that those problems are going to show right here and we cannot afford to let the Christian Church sleepwalk into them. We have to take up our cross, follow Jesus faithfully and do all that we can to strengthen the Church. But more importantly, we have to look to our own lives and seek the grace of God to strengthen our individual faith. We must become wholeheartedly consecrated to His great work.

Islam is the greatest challenge to Christians, and the first response to that challenge is to return to our Christian roots, build our faith on the solid rock of Holy Scripture, and with the help of God the Holy Spirit. Then we will be ready to reach out to Muslims in and with the Love of God.

We can start doing that with complete confidence that Christianity is *the* true religion. Enough of this nonsense that other "religions" are equal! Ask yourself a simple question, Would God send His beloved Son among us to be put through agony and then crucified for our redemption, and then just 600 years later send another prophet to launch a new religion to challenge our Lord's legacy of salvation in so many ways? If you cannot answer an explicit No! to that question, please let me know and I will add you to my prayer list. In fact, Islam is an evil force with the express purpose of wiping out Christianity! If you find that hard to believe, check out how many Christians remain in Syria, Iraq and other countries dominated by Islam.

Islam is imperialistic as its history shows, and in obedience to Muhammad, who told his followers, "I was ordered to fight all men until they say, 'there is no god but Allah'". If you want to learn more, I recommend the book *Islamic Imperialism*, written

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by Efraim Karsh of King's College, University of London. However, that is a lengthy volume, and an alternative is *The Challenge of Islam to Christians* by Rev. David Pawson. Note he says *Christians*, not Christianity. The challenge is personal to all of us who truly love Jesus and understand His **great work**.

Pawson, who spent some years as a military chaplain in the Middle East, has a deep knowledge of Islam. In his book he focuses on the impending takeover of the UK by Islam. The book is profoundly disturbing, especially if you care to check the internet for videos dealing with the same subject matter. There you will find Imams, and other Muslims, stating confidently that Islam will take over the world, starting with countries like the UK.

Why is such a thing even a possibility? Simply because the Church has become so weak and its members so nominal in their Christian practices. The Bishop of Chelmsford really did hit the nail on the head. Having said that, we should remember what Jesus said about His Church, **the gates of hell shall not prevail against it**. Mt. 16:18.

There lies our hope, but it does not eliminate our need to act. The question is, what action do we need to take? I suggest we begin with the Bible.

David Pawson states that we need *a new fundamentalism which takes the Bible in its entirety very seriously*. He urges us to search for the meanings and truths of scriptural passages and to avoid adding dubious interpretations which lead us astray. Later he says this, *Christians will need to be absolutely sure of such absolute truths as that the God of the Bible is the only one who really exists* (Isaiah 45:5), *that Jesus is the only way to the Father* (John 14:6) *and that salvation is found in no-one else* (Acts 4:12).

What is happening around us today requires that we **put on the whole armour of God** (Ephesians 6:11). In doing this we are assured of the help of the Holy Spirit. Jesus promises us, **I will pray the Father and he shall give you another Comforter, that he may abide with you forever**. John 14:16.

If we are determined to become wholly consecrated disciples in our Lord's great work, we need the Holy Spirit and God will give us that great gift. Let us never be shy about asking Him to fill us so that we can face the dangers around us with complete confidence that, clothed in **the whole armour of God**, we can meet any challenge Satan throws at us.

It is the Christian responsibility of each of us to see that our beloved Lord waits no longer for the **whole-hearted consecration of His disciples to His great work**.



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Bonnie's Reflections: *HOARDERS*



MRS. BONNIE IVEY

A popular reality TV series deals with hoarders; poor souls who heaped up so many possessions that they have lost the ability to live normally in their home. Reasoning with hoarders is futile. All their security is based on keeping things. Family members move out in disgust. Friends try to help them deal with their thousands of items, but at the last minute the hoarder snatches back the very object they had agreed to throw out. This behavior is common enough that there are "Specialty Cleaning" companies who can be hired to come and clear out the accumulated mess that has paralyzed the unfortunate resident.

Like hoarders, we sinners start off by wanting something because it pleases us. It is attractive, or brings us some benefit. Our sin, like a treasured object, creates satisfaction.

Brain researchers have found that an action which sends a feeling of satisfaction to the brain's "pleasure centre" is likely to be repeated. So the hoarder, after acquiring a glass vase, wants another. The kid who discovers she can feel powerful by teasing smaller girls repeats the mean behavior. The researchers have also found that the "stimulus", the thing that gives pleasure and satisfaction, loses its power over time. The action may have to be repeated many times, or become more intense, to give the same gratification. The hoarder's cupboard becomes filled with vases. The girl moves from teasing to pushing and hitting other children.

This is how sin takes up increasing space in our lives. At first we tell ourselves "It's what pleases me, and I want it." After a few satisfying experiences, we begin to take time, or money, away from other things we used to think were more important. **We are making room for the sin.** If challenged, we justify our choices. "It's no big deal; I'll pay you back next week." "It's *my* business what I do with my time." "After all I've put up with, I deserve this." "It's not hurting anyone."

Then the sin creates a stronger craving, while returning less satisfaction. We spend more time watching it, playing it, drinking it, buying it. We become defensive when anyone mentions their concern. Relationships suffer. Work gets neglected. We are hemmed in by what we chose to pursue, and now we can't get out.

As Christians, we are supposed to practice self-examination: taking stock of our "thoughts, words, and deeds", to find whether we are truly following in our Lord's footsteps. Did I act and speak today in ways that built others up, or did I enjoy embarrassing someone with a witty put-down? Did I spend an hour watching "My Program" while my child waited for help with homework? These little daily actions of selfishness, daily neglect of opportunities to love and serve, begin to pile up. Like the hoarder, we may be uneasy, but unwilling or unable to deal with the mess.

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Bonnie's Reflections: HOARDERS

Lent brings us the opportunity to clear out accumulations of sins that we have not yet dealt with. Some sins are easily recognized, like a carpet with a huge stain. Other sins have been swept *under* the carpet, or hidden in the attic. A sin may be like a whiff of unpleasant odor. We know something is not right, but don't know what, or where, it is.

"Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting." (Psalm 139:23-24)

The Holy Spirit, that Specialty Cleaner, will reveal the source of our uneasiness, and show us what we must do. Our Heavenly Father waits to offer his grace. **Just ask.**



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The Rev. Vernon Staley: The Christian Way



The Rev. Vernon
Staley

The Christian Way.: A Simple Guide to Doctrine, Devotion, and Duty

continued

Maker of heaven and earth. "Heaven and earth " means the whole universe, which was made by Almighty God. The universe teaches us of the power, wisdom, and beauty of God. It was made for the glory of God. We read the account of the creation of heaven and earth in the first chapter of Genesis.

The highest created beings are the angels, who are spiritual beings made by God. Their work is to glorify God by doing His will, both in the order of nature and of grace. They are sent by God to minister to Christians. The word angel' means messenger.' The angels were created in a state of goodness ; but some of them rebelled against God, and were cast out of heaven. The fallen angels' are the devils, and the name of their leader is Satan. It is the aim of the devils to tempt us to sin, and so to become wicked as they are. They cannot make us sin against our will, or harm us unless we let them do so. The Son of God came into the world to destroy the works of the devils.

Man was the last-made of created things : *he* is the crown of creation. Man is a creature, composed of spirit, soul, and body, and gifted with moral freedom. By moral freedom, we mean the power to do good or evil. Man was made in the image and likeness of God. He was created in order that he might know, serve, and love God ; and, by so doing, obtain eternal life. God bestowed His grace upon man, to enable him to do these

The Rev. Vernon Staley: The Christian Way

things. By grace, we mean a spiritual gift of God, which makes us acceptable to Him, and enables us to serve Him.

Adam and Eve, the first man and woman, were put upon trial as to whether they would choose good or evil. Satan, the devil, was permitted to tempt them ; that is, to put them to the proof. They yielded to the temptation, and sinned against God. The sin of our first parents is known as the Fall. By the Fall, man lost the grace with which he was originally endowed, and his moral nature became disordered and inclined to evil. By the Fall his mind was darkened, his heart polluted, his will weakened, and his whole nature unfitted for fellowship with God. Human nature, thus disordered, was passed on to all the descendants of Adam. We know this disorder of our nature by the name of Original or Birth Sin : it is the sin in which all men are born.

When man fell into sin, and so lost his fellowship with God, in His mercy God did not leave him in his ruin, but promised that the Deliverer should come to rescue him. The Deliverer is Jesus Christ our Lord, the Son of God made Man, Who came to save us from the effects of the Fall. Jesus Christ does this by imparting to us His grace to renew our nature. It is the work of grace to put right the disorder of our moral being which we inherit from our first parents, by enlightening the mind, cleansing the heart, and bracing the will. Grace corrects our natural inclination to do evil, it enables us to do good, and restores us to fellowship with God.

I believe in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary. The coming of the Deliverer is known as the Incarnation. By the Incarnation, we mean the wondrous act by which God the Son was made Man. When the Son of God was made Man, He **did not** cease to be God ; He remained the same Divine Person as He was before, adding and uniting our human nature **to** His Divine nature. We are not to think or speak of our Lord Jesus Christ as two persons, but as One Divine Person in two natures. We believe that He was incarnate for us men, and for our salvation. He came to save us from sin and from the punishment of sin, and to unite us to Himself and His Father.

When the Son of God was made Man, He chose for His mother the Blessed Virgin Mary. He was conceived by the Holy Ghost, and born of the Virgin Mary. He had no human father : God alone was His Father. St. Joseph was but His foster-father, and not His actual father. Thus Jesus Christ was born of but one human parent—His mother, and without inheriting original sin. We speak of the Mother of our Lord as the Blessed Virgin Mary, for she was indeed blessed in being chosen as the human agent through whom the Incarnation of God was accomplished.

When our Lord was eight days old, He was circumcised. He then received the name Jesus, which means, God the Saviour. The title Christ signifies the anointed : He was anointed by the Holy Ghost in His incarnation and at His Baptism, to be the Prophet,

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Priest, and King of His people. On the fortieth day after His birth, Jesus Christ was presented in the temple at Jerusalem. Soon after this event, certain wise men from the East come to worship Jesus as the newborn King : they were led to find Him by the guidance of a star, and they presented to Him gold, frankincense, and myrrh. At this time, Herod, the king of Judaea, tried to kill our Lord, by ordering all the young male children in Bethlehem and the neighbourhood to be slain ; but our Lord's life was saved by flight into Egypt. When Herod was dead, Jesus returned from Egypt, and dwelt at Nazareth, the home of the Blessed Virgin Mary.

When our Lord was twelve years of *age*, He was taken to Jerusalem, to be admitted to the full privileges of the Jewish Church. During this visit, after being lost to His mother and St. Joseph for three days, He was found in the temple schools, " sitting in the midst of the doctors, both hearing them, and asking them questions." When reproved by His mother He replied, " Wist ye not that I must be about My Father's business ? " These words form the first recorded utterance of Jesus, and they teach us that the great purpose of His life was to do the will of God. Our Lord spent the next eighteen years of His life at Nazareth, where He worked as a carpenter.

When our Lord was thirty years of age, before He commenced His ministry, He was baptized by His servant, St. John Baptist. At the baptism of Jesus the heavens were opened, and the Holy Spirit descended upon Him ; whilst God the Father acknowledged Him to be His beloved Son, in Whom He was well pleased. Immediately after His baptism, Jesus was led into the wilderness, to be tempted of the devil. The result of the temptation was that the devil was conquered and driven away, and that our Lord came out of the trial without spot of sin. The Church keeps the forty days of the Lent Fast in memory of all this.

After His temptation, Jesus Christ began His active ministry, which lasted three and a half years. During this period, He was occupied in teaching the people, in working miracles, in training His twelve Apostles, and in preparing for the foundation of His Church. The account of His ministry is to be found in the Gospels. Shortly before the close of His ministry, the Transfiguration took place, when the Divine Glory burst forth from Jesus, whilst the eternal Father again acknowledged Him to be His beloved Son. Our Lord's earthly life proved Him to be the incarnate Son of God, the promised Saviour of mankind.

To be continued



OUR LORD'S
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The Servant of God, Catherine Doherty



Catherine Doherty

An excerpt from Season of Mercy: Lent & Easter. Catherine wrote:

“I was praying and it came to me that Lent is a sort of sea of God’s mercy. In my imagination Lent was warm and quiet and inviting for us to swim in. If we did swim in it, we would be not only refreshed but cleansed, for God’s mercy cleanses as nothing else does.

Then I thought of our reticence. I don’t know if it is reticence or fear to really plunge into God’s mercy. We really want to be washed clean; we want to be forgiven. But these desires meet with something else inside. I say to myself that if I do enter into the sea of mercy I will be healed, and then I will be bound to practice what Christ preaches, his law of love, which is painful, so terribly painful. There by that sea I stand and think: If I seek mercy I have to dish out mercy; I have to be merciful to others.

What does it mean to be merciful to others? It means to open my own heart, like a little sea, for people to swim in.

If we stand before God’s mercy and drink of it, it will mean that the Our Father is a reality, and not just a prayer that I say. “Our Father who art in heaven, hallowed be thy name. Thy kingdom come...” We like that part and have no problem saying it.

But then we come to: “Thy will be done on earth as it is in heaven.... Forgive us our trespasses as we forgive those who trespass against us.” We shake our heads and say, “Yes, it’s Lent; it’s true we should be forgiving everybody.” But we don’t like trespassers. If strangers come to use our beaches we will say to ourselves: What are they doing here? Why do they come to our beach? It’s not easy to make of one’s heart a little sea of mercy for the other.

We should also be listening to God’s will. But we think: Wait a second! “Thy will.” What does that mean?

It means many things. For instance somebody is thinking of entering a convent and they say, “Well, I don’t know; I’m afraid. Maybe I won’t measure up.” Silly people! Of course they won’t measure up, but God will measure up for them. If he calls them, he’ll give them the grace. As we look at the will of God—to go to a convent or to marry or to just live in the world in the conditions of today, to submit oneself to somebody else—our hackles rise up against authority. To submit to the will of God would be to put our toe in the sea of God’s mercy.

Lent relentlessly moves on and shows us who we are—our true identity as Christians, what it means to be Christian.

The mercy that we must give to others includes that of standing up for the poor, the lonely, those who have no education and cannot stand up for themselves. It means to engage in what we call social justice on behalf of our sister and brother. That involves opening ourselves to being pushed around and crucified. This always happens to those who stand up for others. Do we want to go into the sea of God’s mercy, to be washed clean so that we begin to do the things of Christ?

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The Servant of God, Catherine Doherty

What is this Lent all about? It is to go into some strange and incredible depths of ourself and there to meet the sea of God's mercy and swim in it, having shed all garments, garments of selfishness and fear.

Take for instance the fear of ridicule. Christ said to St. Francis, "I want you to be the greatest fool that anyone ever saw." Did you ever stop to think what an absolute foolishness Christ is? It borders on idiocy, not mental idiocy, but a sort of passionate foolishness. Just think of a human being letting himself be crucified for someone else—in this case for the world. How high can the foolishness of love go? How deep, how wide? That's the foolishness he wants us to assume.

There was a little Franciscan brother, Juniper, who used to play see-saw with children; people thought it funny for a man to do that. He did it specifically so that people would ridicule him. Lots of saints went about being ridiculed. The Russian urodivoi—fools for Christ—loved to open themselves to ridicule. They wanted to play the fool to atone for those who call Christ a fool.

Those are extremes of people falling in love with God so totally that they desire ridicule. But what about us? Are we going to allow Lent to give us the Holy Spirit's immense gift of fortitude? It is a gift that is little spoken of and is neglected. Fortitude is courage, the courage of our convictions. Christ said, "Who is not with me is against me."

Lent is here to remind us that the mercy of God is ours, provided we embrace his law of love; provided we realize that it's going to hurt, and hurt plenty, but that the very hurting will be a healing. That is the paradox of God, that while you hurt, you heal. That's true healing.

The sea of his mercy is open before us. Lent definitely and inexorably leads us to it and makes us think about what it takes to swim in it. Lent also reminds us that each of our hearts can be a sea of mercy and forgiveness to others. This is a very great shortcut to God's heart."



The Rt. Rev. Thomas Ken: A Lenten Pastoral

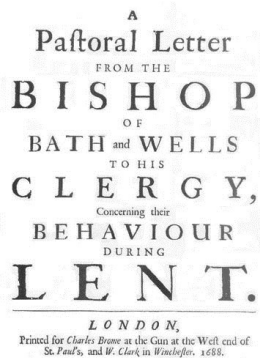
All Glory be to God.



Thomas Ken
Bp of Bath & Wells
1637-1711

Reverend Brother,

THE time of Lent now approaching, which has been anciently and very Christianly set apart, for penitential humiliation of Soul and Body, for Fasting and Weeping and Praying, all which you know are very frequently inculcated in Holy Scripture, as the most effectual means we can use, to avert those Judgments our sins have deserv'd; I thought it most agreeable to that Character which, unworthy as I am, I sustain, to *call you* and all my Brethren of the Clergy to *mourning*; to *mourning* for your own sins, and to *mourning* for the sins of the Nation.



The Rt. Rev. Thomas Ken: A Lenten Pastoral

In making such an address to you as this, I follow the example of St. *Cyprian*, that blessed Bishop and Martyr, who from his retirement wrote an excellent Epistle to his Clergy, most worthy of your serious perusal, exhorting them, by publick Prayers and Tears to appease the Anger of God, which they then actually felt, and which we may justly fear.

Remember that to keep such a *Fast as God has chosen*, it is not enough for you to *afflict your own soul*, but you must also according to your ability, *deal your bread to the Hungry*: and the rather, because we have not onely Usual objects of Charity to relieve, but many poor Protestant Strangers are now fled hither for Sanctuary, whom as Brethren, as members of Christ, we should *take in* and Cherish.

That you may perform the office of publick Intercessour the more assiduously, I beg of you to say daily in your Closet, or in your Family, or rather in both, all this time of Abstinence, the 51st Psalm, and the other Prayers which follow it in the Commination. I could wish also that you would frequently read and meditate on the Lamentations of *Jeremy*, which Holy *Gregory Nazianzen* was wont to doe, and the reading of which melted him into the like Lamentations, as affected the Prophet himself when he Pen'd them.

But your greatest Zeal must be spent for the Public Prayers, in the constant devout use of which, the Publick Safety both of Church and State is highly concern'd: be sure then to offer up to God every day the Morning and Evening Prayer; offer it up in your Family at least, or rather as far as your circumstances may possibly permit, offer it up in the Church, especially if you live in a great Town, and say over the Litany every Morning during the whole Lent. This I might enjoyn you to doe, on your Canonical Obedience, but for Love's sake I rather beseech you, and I cannot recommend to you a more devout and comprehensive Form, of penitent and publick Intercession than that, or more proper for the Season.

Be not discourage'd if but few come to the *Solemn Assemblies*, but go to the *House of Prayer*, where God is well known for a sure Refuge: Go, though you go alone, or but with one besides your self; and there as you are God's Remembrancer, *keep not silence, and give Him no rest, till He establish, till He make Jerusalem a praise in the earth*.

The first sacred *Council of Nice*, for which the Christian world has always had a great and just veneration, ordains a *Provincial Synod to be held before Lent, that all Dissensions being taken away a pure oblation might be offer'd up to God*, namely of Prayers and Fasting and Alms, and Tears, which might produce a comfortable Communion at the following Easter: and that in this Diocese, we may in some degree imitate so Primitive a practice, I exhort you to endeavour all you can, to reconcile differences, to reduce those that go astray, to promote universal Charity towards all that dissent from you, and *to put on as the Elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, even as Christ forgave you*.

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MOURNERS:”

The Rt. Rev. Thomas Ken: A Lenten Pastoral

I passionately beseech you to reade over daily your Ordination Vows, to examine yourself how you observe them; and in the Prayers that are in that Office, fervently to importune God for the assistance of His good Spirit, that you may conscientiously perform them. *Teach publickly, and from house to house, and warn every one night and day with Tears;* warn them to repent, to fast and to pray, and to give Alms, *and to bring forth fruits meet for repentance,* warn them to continue stedfast in that *faith once delivered to the Saints,* in which they were baptiz'd, *to keep the word of God's Patience, that God may keep them in the hour of Temptation;* warn them against the sins and errorrs of the age; warn them to deprecate publick judgments, and to mourn for publick provocations.

No one can reade God's holy Word but he will see, that the greatest Saints have been the greatest Mourners: *David wept whole Rivers; Jeremy wept sore, and his Eyes ran down in secret places day and night like a Fountain; Daniel mourned three full weeks, and did eat no pleasant bread, and sought God by prayer and supplications, with fasting, and sackcloth and ashes; St. Paul was humbled and bewailed and wept for the sins of others; and our Lord himself when He beheld the City wept over it.* Learn then of these great Saints, learn of our most compassionate Saviour, to weep for the publick, and weeping to pray, that *we may know in this our day, the things that belong to our peace, lest they be hid from our eyes.*

To mourn for National Guilt, in which all share, is a duty incumbent upon all, but especially on Priests, who are particularly commanded *to weep and to say, Spare Thy people, O Lord, and give not Thine Heritage to reproach, that God may repent of the evil, and become jealous for His Land, and pity His people.*

Be assur'd that none are more tenderly regarded by God than such Mourners as these; there *is a mark* set by Him on *all that sigh and cry for the abominations of the Land,* the destroying Angel is forbid to *hurt any of them,* they are all God's peculiar care, and shall all have either present deliverance, or such supports and consolations, as shall abundantly endear their Calamity.

Now the God of all Grace, who hath called you unto His eternal Glory by Christ Jesus, make you perfect, stablish, strengthen, settle you in the true Catholic and Apostolick Faith profess'd in the Church of England, and enable you to adorn that Apostolick Faith with an Apostolick Example and Zeal, and give all our whole Church that timely repentance, those broken and contrite hearts, that both Priests and People may all plentifully *sow in Tears,* and in God's good time may all plentifully *reap in Joy.*

From the Palace in Wells,

Febr. 17. 1687.

Your affectionate Friend and Brother,

Tho. Bath and Wells.

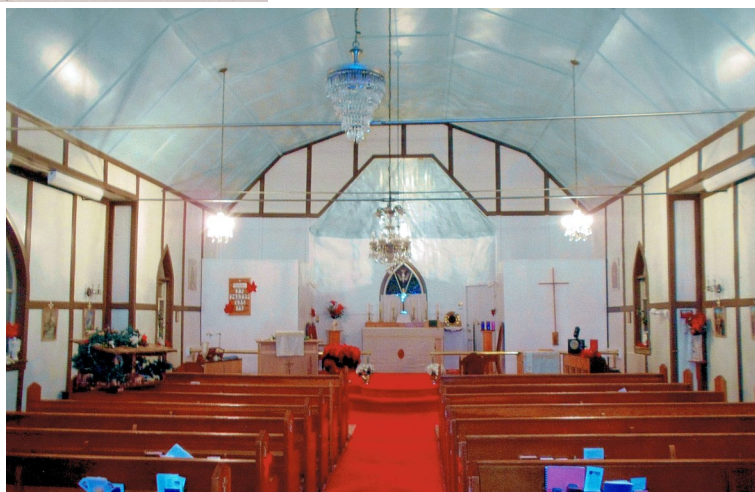
NOW THE GOD OF
ALL GRACE, WHO
HATH CALLED YOU
UNTO HIS ETERNAL
GLORY BY CHRIST
JESUS, MAKE YOU
PERFECT, STABLISH,
STRENGTHEN,
SETTLE YOU . . .
BISHOP KEN



From the Parishes



A view of Holy Trinity & St. Jude Parish in Thunder Bay taken in the summer time



Children listening to a story before retiring to Sunday School.



TRADITIONAL ANGLICAN CHURCH OF CANADA

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GO YE INTO ALL THE WORLD

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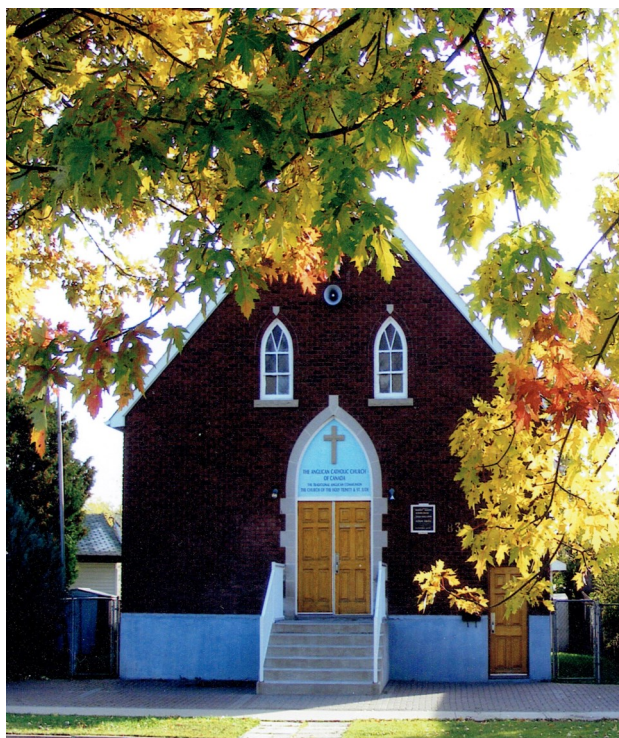
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From the Parishes

Holy Trinity & St. Jude, Thunder Bay, ON



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Please put "Prayer Request" in the subject line.

Requests may be left at 705-746-7378

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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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