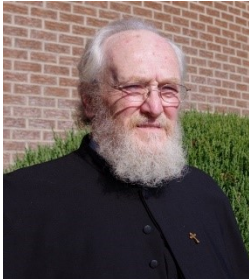


THE TRADITIONAL ANGLICAN NEWS

OCTOBER 15, 2018

VOLUME 6, ISSUE 10

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!

Today is the Feast of St. Luke. That means that I am at least a few days late in getting this issue out.

I do have a story and I'm sticking to it. It has to do with putting down two and a half lifts of sod on our front yard and creating an instant lawn last week, a trip to Waterloo for a Service, and preparations for our Synod next week. It's been busy; but it's coming together, I think/hope.

I note from the College of Bishops meeting in Denver the consecration to the episcopate on October 12th of Fr. Alphonse Nduyie to be the first Bishop of the ACC Diocese of Cameroon. Fr. and now Bishop Alphonse we have come to know through the newsletters of the Africa Appeal and through our ongoing prayer for him. On pages 8 and 9 of this issue there are a couple of photos and a brief comment from Fr. David Marriott who was present for the Consecration. Congratulations, Bishop Alphonse!

As I mentioned, to-day is the Feast of St. Luke often referred to as "the beloved physician" — these words come from Colossian 4.14 which is part of the second lesson at Evening Prayer this evening. It has been decades since I read the book *The Road to Bithynia* by Frank G. Slaughter—one of more than a dozen biblical novels he wrote—I remember as a teenager being so impressed by it. I do hope that if I were to reread it, I would not be disappointed.

(Continued on page 10)

Fr. David Marriott, SSC: A Sermon for Trinity XXI



FR. DAVID MARRIOTT, SSC

'Put on the whole armour of God that ye may be able to stand against the wiles of the devil': for many of us living in North America: a relatively peaceful place, the idea of clothing yourself in armour might appear to be an exaggeration of the reality in which we live. But for many of our Christian brothers and sisters around the world, it is an essential part of their survival.

The problem that we face in this land is that it should be part of our survival and our future as a Christian church. In recent times we have become aware here in Canada of the threats posed by the rise of terrorism, driven as it is by a radical and corrupt ideology: a twisted interpretation of the words of Mohammed: but as we do become aware of these dangers, and are protected from some by our intelligence and security forces, we ignore in our peril the more serious threat which is not imported from elsewhere, but that is planted, tended, and brought to maturity here at home in our villages, towns and cities.

The threat to our way of life is slowly being introduced to Canadian society not by any masked man dressed in black, not by any

(Continued on page 2)

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	3
<i>Thomas Traherne: Centuries</i>	5
<i>Bishop Alphonse</i>	8
<i>From the Parishes</i>	12

Fr. David Marriott, SSC: A Sermon for Trinity XXI

knife wielding bandit. It is being introduced by our elected representatives in the various council chambers, provincial parliaments, and in the federal parliament in Ottawa. It is being introduced as each government brings to the table all of those by-laws, bills, statutes, regulations, and penalties for non-compliance which are supplanting the ethical and moral foundation upon which the country has been built. For that reason, it will be necessary for all Christians to be able to defend their faith, to ensure that their worship of Jesus Christ can continue in peace: or is it to descend to the point that we have seen in Lahore, where armed guards have to be hired so that the children attending the church school can study in relative safety.

“... PUT ON THE
WHOLE ARMOUR
OF GOD ...

The armour of God is the knowledge and faith in the truth of the faith as we read Holy Scripture: that Jesus Christ was born of Mary, conceived by the Holy Spirit, and raised to manhood by his mother Mary, and his earthly father, Joseph. In His teaching whilst present with us in earth, Jesus left us a clear moral code to which the early church subscribed and adopted. This same code spread around the world as the apostles and evangelists travelled: it spread because God's Word simply made sense: it provided a simple and clear template for human behaviour to grow and prosper: encapsulated in those two great commandments, 'Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment and the second is like unto it: Thou shalt love thy neighbour as thyself.' And it is expanded on in the Sermon on the Mount in the Gospel of Matthew, chapters 5, 6 & 7.

How & why did this moral code spread so quickly? The answer is very simple: it made sense, it was a major improvement on what had been before, and represented a means to redress the errors and omissions which had developed in the Jewish faith, especially those which had caused the nations of Israel and Judah to deviate from that which the nation of Israel had received from God and through the determination of Moses to protect his 'stiff-necked' flock. As the Word of God was heard in other countries, the nations in those countries were gradually able to see the value of following the Christian way and of encouraging this faith to the people under their charge. It makes sense.

So why do we need armour?

Because the work of 2000 years is under attack: as we all know there are two forces driving for control of human life, the good and the evil: in Matthew, chapter 24, we read Jesus' words: 'All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.' (Matt. 24.9-13)

This is why we need to put on the whole armour of God, for it is with the gradual departure from the Covenant of Jesus Christ by our governments, and the suppression of all the moral and ethical values which have managed life in our societies for so long: that

Fr. David Marriott, SSC: A Sermon for Trinity XXI

we in this world will come to the time when indeed, it will be sure that the atrocities which we have seen in lands far away will be transferred into our own communities, in deference to the parallel power of evil whose one goal is to disrupt and destroy all the Good Works which have been introduced by God's Will for the benefit of all.

But fear not: as we read the verse in Matthew 24: 'But he that shall endure unto the end, the same shall be saved.' As Jesus tells us, again in Matthew chapter 25, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.' (Matt. 25.31-33)



Bonnie's Reflections: Three Words Jesus Never Said



MRS. BONNIE IVEY

Peter, who grew up in the tough world of commercial fishing, was not an educated man. But when Jesus, the travelling teacher, asked to borrow his boat, to use as a floating speaker's platform, he allowed it. And he listened. Afterward, Jesus encouraged the crew of fishermen to cast their nets. Luke chapter 5 describes the totally unexpected, miraculous catch. This teacher is no ordinary man. Peter realizes he is in the presence of something more than human. He falls to his knees – not in worship, but in stark fear and shame. "Get away from me! I am a sinful man!"

Such an experience of the awareness of our own sin, and the perfection of God, generates shame and fear. Why? Because we are of a fallen, broken race. The Book of Common Prayer says "Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of every man, that naturally is engendered of the offspring of Adam: whereby man is very far gone from original righteousness..." Pelagius (c. 360-418) was a British theologian who taught that there is really nothing wrong with us, no Original Sin. We just make the mistake of imitating Adam's rebellious behavior. Humans can increase their own goodness just by will power. Just try harder! Pelagius' error sneaks back in every age.

A Christian psychiatrist once remarked "Anyone who does not believe in original sin has never watched two babies in a sandbox!" The concept "That lovely desirable thing should be MINE so give it to me NOW!" crops up even in a toddler's heart. God gave us commandments so we could see what a life without sin would be like. He teaches us about repentance. He wants us to desire to live in a way that pleases him, that does not harm others, and that fulfills the joy he intends for us.

"GET AWAY FROM
ME! I AM A SINFUL
MAN!"
PETER

Bonnie's Reflections: Three Words Jesus Never Said

The Pharisees, in Jesus' earthly lifetime, were a Jewish religious group who strained to keep every commandment God gave, adding literally thousands of additional rules to avoid sin. Their many daily prayers were to be said at precisely the right moment, no matter where they were. They were to place their feet close together, bend forward "until every separate vertebra in the spine stands out" and pray aloud. They had every detail of life worked out. God said, "Keep holy the Sabbath day; in it you shall do no manner of work." The Pharisees said that includes not carrying a burden. What constitutes a burden? "Anything heavier than two dried figs," said the Pharisees. Yet Jesus rebuked them often for their sinful pride. In keeping their own rules, they sneered at ordinary people who had neither money nor time to keep up elaborate religious ceremonies.



If you ride a bicycle, you can fall off on one side or the other. If you are Pelagius, you fall into the ditch of "trying harder to do good." If a Pharisee, you tumble into the opposite ditch, that of striving to keep a multitude of rules, in order "NOT to be a sinner".

If you do an online search of the words "trying to make good deeds outweigh the bad" you will find page after page on the subject of keeping score (most of them by Islamic writers.) If deeds alone can make one right with God, how does one keep score? One person asked, "But what if your good deeds outweigh the bad by just one?" Seriously, how can you record a lifetime of deeds in two separate columns? Is that all we are? Does a human life end

up after the judgment as a file folder with a big red stamp across it – "Rejected. Failed to try hard enough"?

Jesus never said, "Just try harder." He did say "Come to me."

"Come to me all of you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30)

Jesus had worked with his foster father, Joseph, the carpenter. It is likely that Jesus learned from him how to make a double ox yoke. It is important to select a beam which will not splinter or crack. A drawknife smooths the wood to make a double curve, fitting over the necks of the two oxen. Holes are drilled to fit a U-shaped bow under each animal's neck. The final stage is the precision fitting. Each animal, having its own particular shape, has its part of the yoke adjusted by scraping with a piece of glass, perfectly fitted to avoid causing pain or sores.

Jesus is not the ox driver, shouting commands, emphasizing them with a stick. Instead, he is yoked beside us. The experienced ox is calm, obedient, and shares the load. The inexperienced animal learns from him. Whatever burden we bear, whatever our task, we share it with Jesus, walking in step.

"This is the work of God, to believe in him whom he has sent." (John 6:28,29)



Thomas Traherne: *Centuries of Meditations* continued



THOMAS TRAHERNE

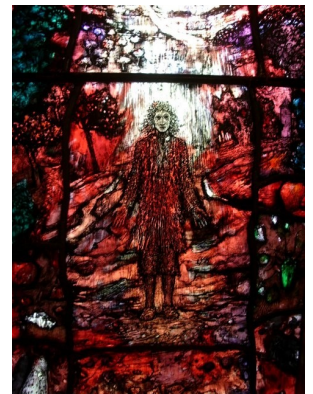
Thomas Traherne's Centuries of Meditations may easily be found online.

Information and photos from the Synod later this month at Queen of Apostles Renewal Centre will take its place in the next issue of the Newsletter. Perhaps in the future we may return to the Centuries again.

THE FIRST CENTURY, cont'd

21 By the very right of your senses you enjoy the World. Is not the beauty of the Hemisphere present to your eye? Doth not the glory of the Sun pay tribute to your sight? Is not the vision of the World an amiable thing? Do not the stars shed influences to perfect the Air? Is not that a marvellous body to breathe in? To visit the lungs, repair the spirits, revive the senses, cool the blood, fill the empty spaces between the Earth and Heavens; and yet give liberty to all objects? Prize these first: and you shall enjoy the residue: Glory, Dominion, Power, Wisdom, Honour, Angels, Souls, Kingdoms, Ages. *Be faithful in a little, and you shall be master over much.* If you be not faithful in esteeming these; who shall put into your hands the true Treasures? If you be negligent in prizing these, you will be negligent in prizing all. For there is a disease in him who despiseth present mercies, which till it be cured, he can never be happy. He esteemeth nothing that he hath, but is ever gaping after more: which when he hath he despiseth in like manner. Insatiableness is good, but not ingratitude.

22 It is of the nobility of man's soul that he is insatiable. For he hath a Benefactor so prone to give, that He delighteth in us for asking. Do not your inclinations tell you that the World is yours? Do you not covet all? Do you not long to have it; to enjoy it; to overcome it? To what end do men gather riches, but to multiply more? Do they not like Pyrrhus, the King of Epire, add house to house and lands to lands; that they may get it all? It is storied of that prince, that having conceived a purpose to invade Italy, he sent for Cineas, a philosopher and the King's friend: to whom he communicated his design, and desired his counsel. Cineas asked him to what purpose he invaded Italy? He said, to conquer it. And what will you do when you, have conquered it? Go into France, said the King, and conquer that. And what will you do when you have conquered France? Conquer Germany. And what then? said the philosopher. Conquer Spain. I perceive, said Cineas, you mean to conquer all the World. What will you do when you have conquered all? Why then said the King we will return, and enjoy ourselves at quiet in our own land. So you may now, said the philosopher, without all this ado. Yet could he not divert him till he was ruined by the Romans. Thus men get one hundred pound a year that they may get another; and having two covet eight, and there is no end of all their labour; because the desire of their Soul is insatiable. Like Alexander the Great they must have all: and when they have got it all, be quiet. And may they not do all this before they begin? Nay it would be well, if they could be quiet. But if after all, they shall be like the stars, that are seated on high, but have no rest, what gain they more, but labour for their trouble? It was wittily feigned that that young man sat down and cried for more worlds to conquer. So insatiable is man, that millions will not please him. They are no more than so many ten-



ONE OF FOUR
TRAHERNE WINDOWS
IN HEREFORD
CATHEDRAL

PAM FRAY / STAINED GLASS IN
THE CATHEDRAL / [CC BY-SA](#)
[2.0](#)

Thomas Traherne: Centuries of Meditations

nis-balls, in comparison of the Greatness and Highness of his Soul.

23 The noble inclination whereby man thirsteth after riches and dominion, is his highest virtue, when rightly guided; and carries him as in a triumphant chariot, to his sovereign happiness. Men are made miserable only by abusing it. Taking a false way to satisfy it, they pursue the wind: nay, labour in the very fire, and after all reap but vanity. Whereas, as God's love, which is the fountain of all, did cost us nothing: so were all other things prepared by it to satisfy our inclinations in the best of manners, freely, without any cost of ours. Seeing therefore all satisfactions are near at hand, by going further we do but leave them; and wearying ourselves in a long way round about, like a blind man, forsake them. They are immediately near to the very gates of our senses. It be-



cometh the bounty of God to prepare them freely: to make them glorious, and their enjoyment easy. For because His love is free, so are His treasures. He therefore that will despise them because he hath them is marvellously irrational: the way to possess them is to esteem them. And the true way of reigning over them, is to break the world all into parts, to examine them asunder: And if we find them so excellent that better could not possibly be made, and so made they could not be more ours, to rejoice in all with pleasure answerable to the merit of their Goodness. We being then Kings over the whole world, when we restore the pieces to their proper places, being perfectly pleased with the whole composition. This shall give you a thorough grounded contentment, far beyond what troublesome wars or conquests can acquire.

24 Is it not a sweet thing to have all covetousness and ambition satisfied, suspicion and infidelity removed, courage and joy infused? Yet is all this in the fruition of the World attained. For thereby God is seen in all His wisdom, power, goodness, and glory.

25 Your enjoyment of the World is never right, till you so esteem it, that everything in it, is more your treasure than a King's exchequer full of Gold and Silver. And that exchequer yours also in its place and service. Can you take too much joy in your Father's works? He is Himself in everything. Some things are little on the outside, and rough and common, but I remember the time when the dust of the streets were as pleasing as Gold to my infant eyes, and now they are more precious to the eye of reason.

26 The services of things and their excellencies are spiritual: being objects not of the eye, but of the mind: and you more spiritual by how much more you esteem them. Pigs eat acorns, but neither consider the sun that gave them life, nor the influences of the heavens by which they were nourished, nor the very root of the tree from whence they came. This being the work of Angels, who in a wide and clear light see even the sea that gave them moisture: And feed upon that acorn spiritually while they know the ends for which it was created, and feast upon all these as upon a World of Joys within it: while to ignorant swine that eat the shell, it is an empty husk of no taste nor delightful savour.

27 You never enjoy the world aright, till you see how a sand exhibiteth the wisdom and power of God: And prize in everything the service which they do you, by manifesting His glory and goodness to your Soul, far more than the visible beauty on their sur-



Thomas Traherne: Centuries of Meditations

face, or the material services they can do your body. Wine by its moisture quencheth my thirst, whether I consider it or no: but to see it flowing from His love who gave it unto man, quencheth the thirst even of the Holy Angels. To consider it, is to drink it spiritually. To rejoice in its diffusion is to be of a public mind. And to take pleasure in all the benefits it doth to all is Heavenly, for so they do in Heaven. To do so, is to be divine and good, and to imitate our Infinite and Eternal Father.

28 Your enjoyment of the world is never right, till every morning you awake in Heaven; see yourself in your Father's Palace; and look upon the skies, the earth, and the air as Celestial Joys: having such a reverend esteem of all, as if you were among the Angels. The bride of a monarch, in her husband's chamber, hath too such causes of delight as you.

29 You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in sceptres, you never enjoy the world.

30 Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all Ages as with your walk and table: till you are intimately acquainted with that shady nothing out of which the world was made: till you love men so as to desire their happiness, with a thirst equal to the zeal of your own: till you delight in God for being good to all: you never enjoy the world. Till you more feel it than your private estate, and are more present in the hemisphere, considering the glories and the beauties there, than in your own house: Till you remember how lately you were made, and how wonderful it was when you came into it: and more rejoice in the palace of your glory, than if it had been made but to-day morning.



Pine Marten — Algonquin Park

Consecration at the College of Bishops Meeting in Denver

Fr. David Marriott, SSC was present in Denver for the Consecration and writes:

Fr. Alphonse Vascaniat Ndutiye has been consecrated the First Diocesan of the Anglican Catholic Church in Cameroon on October 14h, St. Wilfred's Day, at St. Mary's Church (ACC), Denver Colorado.

The Consecration, with Archbishop Haverland as chief consecrator, Bishop Lerow and Bishop Lowe as co-consecrators, took place at the end of the meetings of the Provincial Administrative Council and the College of Bishops of the ACC.

Fr. Alphonse was supposed to arrive in Denver for those meetings, but due to delays in his flights, he arrived at Denver airport on the 13th October, just in time to recover (a little) before his Consecration. Mgr. Alphonse left for his flight home on Saturday the 15th October, and is now safely back in Cameroon. DRM+



BISHOP ALPHONSE VASCANIAT NDUTIYE, CONSECRATED BISHOP FOR THE ACC DIOCESE OF CAMEROON FRIDAY, OCTOBER 12, 2018

(PHOTO "ADOPTED" FROM THE ACC FACEBOOK PAGE)



CONGRATULATIONS
BISHOP ALPHONSE
ON YOUR
CONSECRATION!
PRAYERS ASSURED!



Consecration at the College of Bishops Meeting in Denver



AT S. MARY'S, DENVER. CONSECRATION OF ALPHONSE VASCANIAT NDUTIYE AS FIRST BISHOP OF CAMEROON.
BISHOPS: STEPHEN STRAWN, CHAD JONES, MARK HAVERLAND, ALPHONSE NDUTIYE, TERRY LOWE, BRIAN MARSH,
'HENDY' WEBB, DONALD F LEROW.

An Aside: Archbishop Geoffrey Fisher: On Anglicanism

“Anglicanism has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in Holy Scripture and the Catholic Creeds and maintained in the Catholic and Apostolic constitution of Christ’s Church from the beginning.”

– The Most Rev Geoffrey Fisher, Archbishop of Canterbury, 1952

(Archbishop Fisher was the Archbishop of Canterbury from 1945 to 1961)



Fr. Robert's Remarks

A year ago, Joyce and I were in Chapleau for a service for St. Mary's congregation. It was on St. Luke's Day. We advertised in the community that the focus of the service was on St. Luke and on healing. An extra person did join us for the service and for the prayers for healing. A benefit that I got out of that visit was the loan of a book, *Our God Heals: to set free those who are oppressed* (ISBN 978190362397-8 2015). This book was written from personal experience by Fr. Nicholas Broadbridge, OSB of Douai Abbey near Reading, Berks UK. It is quite a profound book written very simply and personally.

The book came to mind as we were reading Morning Prayer this morning. The first lesson was Isaiah 61. 1-6. "The spirit of the Lord God is upon me . . ." words that Jesus echoes in Luke's Gospel (Luke 4. 18-19). The particular words that caught my attention this morning were "he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Fr. Nicholas' book has three sections each of which is a "Healing Workshop" The first is "Love Forgiveness Healing", the second "The Ministry of Deliverance", and the third is "The Gift and the Gifts of the Spirit". Fr. Nicholas gives a definition of healing:

Inner Healing is simply **God's love** flowing through us, and as it flows, it **heals**. What stops his love from flowing through us is our lack of **forgiveness**.

LOVE is the most important word, more important than forgiveness, but forgiveness is needed in order to unblock the negativity or resentment in us so that we are able to love. It's the love, which does the healing. We will find out later how to love.

John 3.16 ' . . . For God so love the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.'

Cardinal Hume gave a talk on prayer in Notre Dame Cathedral in Paris — his first sentence was: **The beginning of prayer is the awareness that we are loved by God.**'

The important word is LOVE. Healing is simply God's love flowing through us. (ed. emphases are in the text.)

From this point, Fr. Nicholas begins to ask the question: "Do I love myself?"

The Collect for St. Luke refers to him as "Luke the Physician" and he is described as "an Evangelist, and Physician of the soul." The petition in the Collect is

"May it please thee that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed."

The focus of the Collect is on Inner Healing.

On this topic another book I have found of interest is Dr. Jean-Claude Larchet's *The Theology of Illness* (ISBN 978-0-88141-239-0 SVS Press 2002). Dr. Larchet reminds us that:

Every form of illness causes suffering. Most cause us to suffer both physically and psychologically. All of them create spiritual suffering, since they reveal, sometimes with a certain cruelty, the fragile nature of our condition. They remind us that health and biological life are not "goods" that we can hold on to forever, but that in this world our

(Continued on page 14)

The Effective Church Model - Igniting The Flame



Learn how to re-organize and re-energize your Parish, its stewardship, ministries and effectiveness, as you discover and live your personal calling as a Disciple of Christ. The ***Igniting The Flame*** program and ***Effective Church Model*** is a comprehensive approach to organize the most effective and strategic Parish and ministries and help inspire Discipleship.

Come learn:

- ❖ What is happening in our world that is affecting Christian Churches today
- ❖ 7 steps to help inspire Engaged Disciples
- ❖ 15 steps to help create a Culture of True Stewardship
- ❖ Where do we go from here to implement a new and more effective Parish operational paradigm



✦ This Igniting The Flame Program will take place on October 23 & 24 as a part of the 2018 District Synod of the Traditional Anglican Church of Canada at Queen of Apostles Renewal Centre in Mississauga, Canada ✦

For more information about the Effective Church Model go to:

www.stewardshipcalling.com



For further information contact:
vicargeneral@traditionalanglican.ca

From the Parishes

Parish of the St. Columba of Iona, Halfmoon Bay, BC with St. Bride's, Pitt Meadows, BC



DENNY HOWLETT, FR. DAVID MARRIOTT, SSC.



BERT DANTU, WILLIAM TURNER & BEATRICE DANTU – 281
YEARS OF HUMAN LIFE



BILL TURNER, BERT DANTU, BEATRICE DANTU, DOUG WHITWORTH, SHIRLEY FERGUSON,
JANICE HOWLETT, SUZETTE WILLCOX

Fr. David Marriott notes that “after his health-scare at Easter-tide [he] was unable to travel to Halfmoon Bay so the little group had no church.” Over the summer Fr. David was unable to travel but come the fall, his plan was to try to get up to St. Columba’s once a month rather than fortnightly as in the past. Knowing his plan, some members of the St. Bride, Pitt Meadows decided to travel to Halfmoon Bay and meet the members of St. Columba’s—their sister congregation.

So, it was with great joy that on Trinity XVII (Sept. 23) the half dozen parishioners from St. Bride’s made the ferry crossing from Vancouver to the Sunshine coast and travelled up the highway to Halfmoon Bay and joined the four current members and Fr. David in a sung Eucharist.

This was followed by and excellent luncheon provided by Mrs. Suzette Wilcox in her nearby home.

From the Parishes

Parish of the St. Columba of Iona, Halfmoon Bay, BC with St. Bride's, Pitt Meadows, BC, cont'd



THE ALTAR AT ST. COLUMBA OF IONA



AFTER THE MASS - JANICE HOWLETT, BARBARA LIGHTFOOT, DENNY HOWLETT, DRM+, BERT DANTU, BILL TURNER, SHIRLEY FERGUSON, BEATRICE DANTU, DOUG WHITWORTH



DOUG WHITWORTH, SHIRLEY FERGUSON, JANICE HOWLETT



SHIRLEYFERGUSON, JANICE HOWLETT, SUZETTE WILLCOX



VIEW FROM THE WILLCOX HOME

(Photographs by Fred Campbell.)



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



EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand, & the Philippines.

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

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

#84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.

PARISHES

Holy Cross
Sydney Forks, NS
902-828-2939

St. Matthew the Apostle
Ottawa, ON
613 256 8494

St. Athanasius
Belleville/Roslin, ON
613-477-3098

The Resurrection
Walkerville (Windsor), ON
519-255-1703

St. John's
Parry Sound, ON
705-746-9720

Mission of the Ascension
Waterloo, ON
705-746-9720

Holy Trinity & St. Jude
Thunder Bay, ON
807-622-3931

St. Mary's
Chapleau, ON
705-864-0909

St. Bride of Kildare
Pitt Meadows, BC
604-551-4660

St. Columba of Iona,
Halfmoon Bay
(Sunshine Coast), BC
604-551-4660

Fr. Robert's Remarks

body is destined to diminish, to deteriorate, and finally to die.

From this perspective, illness poses a number of inescapable questions: Why? Why me? Why now? For how long? What is to become of me?

Every illness represents a questioning of ourselves that is intense and preoccupying by virtue of the fact that it is neither abstract nor benign, but represents an often tormenting attack on our very being. This questioning is often critical. For illness always calls into question the basis, the framework and the shape of our lives, including the life-patterns we have acquired, the free use of our bodily and psychological faculties, our system of values, our relationship with other people, even life itself. This is because in times of illness the inevitability of death becomes a stark reality.

Dr. Larchet is considering in the book,

"the bases of a Christian theology of illness and suffering, and with it to consider various modes of healing, together with the question of health as such. To do so, we rely essentially on the foundational teachings of Holy Scripture and the Church Fathers. . . . Above all, we hope to aid Christians better situate these crucial experiences in the framework of their relationship with God, which, as with all human realities, is their only proper place.

All this and more found its way into my reflections on the beloved physician, St. Luke.

Till next month, God Bless!



Newsletters 4 U

Would you like to receive *The Traditional Anglican News* directly to your Inbox? Please email a request to the TACC Office:

Newsletter@TraditionalAnglican.ca

The Africa Appeal

Donations are tax deductible and may be sent to :

The Parish of St. Bride
c/o 20895 Camwood Ave.,
Maple Ridge, BC V2X 2N9

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

Contact Info:

Fr. David Marriott

drm274@hotmail.com

409-15210 Guildford Dr.

Surrey BC V3R 0X7