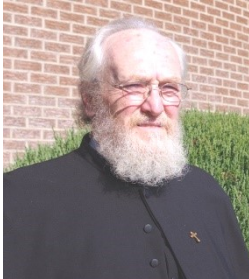


THE TRADITIONAL ANGLICAN NEWS

MARCH 15, 2020

VOLUME 8, ISSUE 3

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

We are in a time of crisis; a time of anxiety.

I heard a story recently of a woman who entered a store and seeing people with carts lined up at the cashiers' stations, she asked a woman why she had so much toilet paper in her cart. Her reply was that everyone else was buying it. Asked why she, herself, was buying it, she admitted that she did not know.

Toilet paper seems to be one symbol of this crisis. Our public health agencies are encouraging us, in this time of health crisis, that we ought to be conscious of our neighbor and aware of the fact that other people need toilet paper, too.

With the COVID-19/corona virus, we are now declared by the World Health Organization, to be in a state of pandemic. While I certainly do not want to belittle the seriousness of the COVID-19 pandemic, I do want to touch on the other concurrent pandemics—the pandemics of fear and anxiety.

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Fr. James A. Chantler: A Sermon for the Second Sunday in Lent



FR. JAMES CHANTLER

After teaching and healing for several months in Galilee Jesus headed north toward Phoenicia: a country on the eastern Mediterranean coast. When He was near the city of Sidon a Syro-Phoenician woman approached Him and cried out :

Have mercy on me, O Lord, Thou Son of David for my daughter is suffering from a demonic possession!

According to biblical scholars Jesus had not travelled to this area previously but there were people from the region who had either heard of Him or even encountered Him during His time in Galilee and it is likely that this is how the Syro-Phoenician woman had come to know about Jesus and His mighty acts. When she had her chance she seized the opportunity and called out to Christ for help. Her use of the title 'SON OF DAVID' indicates that she was aware that Jesus was Israel's long expected Messiah. Our Lord didn't respond at first: not because He was indifferent to her plight but rather because He wanted to assess her faith and because He wanted to teach His

Fr. James A. Chantler: A Sermon for the Second Sunday

disciples and the others who had gathered around Him about prayer and the nature of His Kingdom. The woman continued to cry out to Jesus and His disciples grew annoyed with her and they asked Christ to send her away. They saw that the woman wasn't an Israelite and they reasoned that she had no business bothering Jesus. Christ does not have the woman removed and He now responds to her:

I was sent only to the lost sheep of Israel.

What Our Lord meant was that His Father had sent Him to seek and save the lost children of Israel and that the conversion of the Gentiles was the sacred mission Christ was to entrust to the Apostles: the very same people who would have chased the poor woman away! Christ has love for all and He wanted all those present, perhaps especially His closest companions, to know that and He wanted them to witness the faith and persistence of the woman who stood before Him. In faith and humility she falls to her knees after His initial reply to her and Christ's next response was:

*It is not right that I should take the
children's bread and cast it to the dogs.*

which meant that He was not supposed to deviate from His mission. The woman's response was remarkable:

*Yes Lord yet even the dogs eat the crumbs
which fall from their Master's table.*

This is what Jesus was waiting for her to say for the benefit of all those present. The woman didn't give up; she remained humble; and she was rewarded with the Divine assistance for her daughter. His disciples were, no doubt, astonished: they and the others assembled there began to understand that their Master was The Master Of All and He loved people of every race and social class. We can see in the Syro-Phoenician woman a 'type' or foreshadowing of the future Church which was to become the 'new Israel'. She is an example to all mankind that we should be faithful; humble; and patient like her. We must pray for others like she did. We must not think (as the disciples did) that supposed outcasts have no business approaching the Lord. Jesus loves us all and He hears our prayers! He may not reply when we think He ought to or how we think that He should but the prayers of the faithful are the Lord's delight and the fervent prayer of a righteous person is never in vain.

Amen.



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Bonnie's Reflections: O Jerusalem



BONNIE IVEY (& LAD)

The book of Job deals with the question, “Why do bad things happen to good people?” Poor Job has friends who come to visit him in his distress because one calamity after another has swept away family, home and possessions. Job is a just and upright man, but his friend Eliphaz insists there has been hidden sin in Job’s life. “Who that was innocent ever per-

ished?” he asks. (Job 4:7)

Many of us grew up hearing stories or watching movies where the bad guy has his way for a time, but eventually he meets his fate, or karma, or the sheriff, who puts an end to the villain. What a satisfying plot! “He deserved it! Serves him right!” we say.

As Jesus drew nearer to his final confrontation with his enemies, he spoke repeatedly on the themes of time running out; a master returning to evaluate the servants’ work; of learning to judge for oneself what is right. (Luke 12)

Too often we want to judge what is right for others to do and neglect to examine ourselves. In response to Jesus talking about what is right, a number of listeners brought up the subject of a recent atrocity. A group of men from Galilee, Jesus’ home territory, had been killed in the Jewish Temple by Roman soldiers sent by Pontius Pilate the Roman governor. The men’s blood was mingled with that of their sacrifices. The questioners seemed to think this was a judgement upon the dead men. (We can imagine them adding, “Shocking, yes, but you know those Galileans, always stirring up trouble with Rome...”)

But Jesus asks whether they think that these men were worse sinners than all the other Galileans because this happened to them. “I tell you, No!” he says, “*But unless you repent you will all likewise perish.*” (Luke 13:3)

He goes on to speak of a recent event: eighteen men crushed to death when the tower at the pool of Siloam collapsed without warning. “Do you think that they were worse offenders than all the others who dwelt in Jerusalem? I tell you, No! *But unless you repent you will all likewise perish.*” (Luke 13:5)

There might be a misunderstanding here, if readers of this chapter of Luke assume Jesus is talking about *all people*, declaring that sudden violent death is in store for *every sinner* who does not repent.

Jesus then tells this parable about a fig tree, a landowner, and his vinedresser (i.e. gardener). A man is inspecting his vineyard, in which a fig tree is growing. It is mature but has been fruitless three years running. He tells his vinedresser it is just taking up space and should be cut down.

“TOO OFTEN WE
WANT TO JUDGE
WHAT IS RIGHT FOR
OTHERS TO DO
AND NEGLECT TO
EXAMINE
OURSELVES.”

Bonnie's Reflections: O Jerusalem

The vinedresser suggests that it be spared. He will water it and dig fertilizer into its roots. "And if it bears fruit next year, well and good; but if not, you can cut it down." (Luke 13: 6-9)

Jesus is talking about the Jewish nation, which scriptures called the Lord's vineyard. God the Father is the landowner. Jesus is the vinedresser. For centuries prophets wrote about God seeking fruit from his vineyard. Repeatedly, the prophets said God found no fruit and therefore the nation must repent and be healed, or judgment would follow. Many of these prophets were rejected, even murdered, by those who despised their message.

WHAT FRUIT ARE
WE BRINGING
FORTH?

What is the fruit that God seeks? Think about it: the purpose of fruit is to nourish, refresh, sustain – and most importantly its seeds bring forth more life just like itself. If God's people are truly connected to him, they will have a character like his. They will treat one another with kindness and compassion. They will ask and give forgiveness, for God is merciful. They will not wrong one another or oppress other people. They will worship God in thankfulness, teaching their children to have that connection to God also, listening to him, ready to obey.

Jesus tells this fig tree parable three years after John the Baptist began his prophetic ministry. "Repent, bear fruits that befit repentance...even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire," he preached. (Luke 3:7-14) John was beheaded by a king who would not repent.

Jesus' public ministry has gone on for three years and is nearing its end. What fruit has he obtained from God's vineyard? He has many disciples; crowds come to hear him, but there is opposition. The priests, Levites, and experts in the Law have for the most part rejected and opposed him. He is a marked man. Plotters try to get him to say something that can be used against him. Time is running out. Jesus makes his last trip to Jerusalem. He knows what's coming. He weeps over the city.

"Oh, Jerusalem, Jerusalem, killing the prophets and stone those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!"

He tells his disciples that the Temple will be destroyed, the city besieged, its people refugees. "But when you see Jerusalem surrounded by armies, then know that its desolation has come near...for these are days of vengeance, to fulfill all that is written." (Luke 21:20 ff) His prophetic word was fulfilled in 70 AD, the Temple a smoking ruin, "not one stone left upon another"; and the Jews scattered among the nations.

When we read the four gospels to follow Jesus to the cross, let us remember that we Christians are subject to inspection as were the Jews of those days. What fruit are we bringing forth?



Fr. David Marriott, SSC: Africa, Coronavirus and the Church (ACC)



FR. DAVID MARRIOTT, SSC

At the Africa Appeal, we are all hoping that you have had an opportunity to read through the most recent Lenten Appeal letter: the new 'Mailchimp' method of sending this out has been established by Fr. Robert Mansfield SSC, who is proving to be an expert with these sorts of electronic systems. Please let us know of any suggestions for improvement: the most important of which is the means of encouraging yet more people to give the financial assistance which our Dioceses and churches in the countries which we serve need so very urgently.

Of course, during this time of the coronavirus pandemic, many of us in Canada (and the USA) have as our primary duty, the care and support of our families. It has proven amazing to see the change in how our society manages everyday life: from empty shelves in the supermarket to school closures (now, as of today, in British Columbia). In the context of our African churches, I have to wonder how anyone there might survive a loss of income, when the regular income that they try to survive with is not more than \$2 per day! No savings, no hope, except that we have seen that people do have hope, hope which they treasure along with their faith in Jesus Christ. Do you think that perhaps, we in the west could learn something very important from their experiences? Recently, I spoke with Bishop Wilson Garang of the Diocese of Aweil in South Sudan about the need which we have for the lesson which he understands, that we need to accept that it is only with the gift of Faith in Jesus Christ that we can cope with these sudden changes to our lives in this society, through fasting and prayer that God might intercede and help mankind manage and survive well!

Some years ago, Bishop Steven Ayule-Milenge came across a group of militias who were hiding in the jungle forest close to the path he had taken to visit one of the parishes of the Diocese of Congo (DRC). He used the path to walk, maybe for two days, there being no roads in that part of Sud-Kivu. These men attacked him and left him for dead. It was so very fortunate that when he did not arrive at his destination, those waiting for him sent people to search, and Bishop Steven was found. It was only after a long stay with some religious who cared for him that he was able to return to his pastoral work, building the church in Congo. I have to think how I might react to such an event, a life-threatening event: would I still be prepared to subject myself to such risks, walking those same pathways through the forest? Bishop Steven has done just that! In June the Diocese of Congo will add a second Diocese, with a new Bishop to be consecrat-

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.

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Fr. David Marriott, SSC: Africa, Coronavirus and the Church (ACC)

ed for a region where over the past few years, there has been continued violence and assaults.

Bishop Alphonse has written to advise that all is well with the church in Cameroon: where they are still working on the Cathedral project in Yaoundé, but also expanding to other locations: all this in a society where corruption is rife, where healthcare is expensive and where incomes are so low! There is one advantage in this: that the cost of land and buildings are far more reasonable than for us in the west: but how would such a society manage this disease of coronavirus?

With our prayers for an early solution to this assault on our world,
DRM+ & the Africa Appeal.



Fr. Robert's Remarks

There has been a dramatic increase in North America of anxiety disorders over the decades that seem to worsen during a national crisis.

On Ash Wednesday, we read the words from the Gospel according to St., Matthew. A few verses after our reading for that day are these words.

²⁵“Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷And which of you by being anxious can add one cubit to his span of life? ²⁸And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; ²⁹yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? ³¹Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³²For the Gentiles seek all these things; and your heavenly Father knows that you need them all. ³³But seek first his kingdom and his righteousness, and all these things shall be yours as well.

THEREFORE DO
NOT BE ANXIOUS,
SAYING, ‘WHAT
SHALL WE EAT?’
OR ‘WHAT SHALL
WE DRINK?’ OR
‘WHAT SHALL WE
WEAR?’



Fr. Robert's Remarks

³⁴“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day’s own trouble be sufficient for the day.

Matthew 6. 25-34 RSV Catholic Edition

I have used the Revised Standard Version Catholic Edition rather than the Authorised Version as it does use the word *anxious*. The Authorised Version uses expressions like *take no thought for*.

St. Paul tells us what we ought to do,

“⁴Rejoice in the Lord always; again I will say, Rejoice. ⁵Let all men know your forbearance. The Lord is at hand. ⁶Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.”

Philippians 4:4-7 RSVCE.

These verses from the Epistle to the Philippians are those from which we derive the preface to the Blessing at the end of the Eucharist—and part of the rationale for it.

That the priest can declare and we receive:

“The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.”

is contingent on the fact that we have spent time rejoicing in God, living a Christian life that is evident to others, not being anxious about anything; but, rather by prayer and supplication with thanksgiving (eucharist), turning things over to God—and leaving them there. Having done that then the peace is there.

If you don’t have that peace, then, perhaps, a regular Lenten reflection involving “self examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God’s holy Word” (BCP Canada 1962 p. 612) might be in order.

Fear is a word St. John uses in his first epistle—“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.”

FOR THE
GENTILES SEEK
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Fr. Robert's Remarks

Here is the context.

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. ⁸ He that loveth not knoweth not God; for God is love. ⁹ In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ¹⁰ Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. ¹¹ Beloved, if God so loved us, we ought also to love one another. ¹² No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. ¹³ Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ¹⁴ And we have seen and do testify that the Father sent the Son to be the Saviour of the world. ¹⁵ Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. ¹⁶ And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. ¹⁷ Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. ¹⁸ There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. ¹⁹ We love him, because he first loved us. ²⁰ If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹ And this commandment have we from him, That he who loveth God love his brother also.

1 John 4. 7-21 AV

If we are experiencing fear, it, too, can be an indicator that we need to renew our repentance and hear again the words of the Exhortation from the Penitential Office about “self examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God’s holy Word” (BCP Canada 1962 p. 612)

It requires faith in the fact that our God loves us and is always with us to do this. In Romans 10:17 St. Paul reminds us:

“⁷ So then faith cometh by hearing, and hearing by the word of God.”

There is great value in reading the Holy Scriptures, especially reading them aloud—even if you are the only one to hear them.

“⁷ SO THEN
FAITH COMETH BY
HEARING, AND
HEARING BY THE
WORD OF GOD.”

Fr. Robert's Remarks

St. Catherine of Siena reminds us that, “All the way to heaven is heaven, because Jesus said, ‘I am the way’”.

Another quote from St. Catherine is “the soul always fears until she arrives at true love.”

St. Catherine of Siena was born in Siena in 1347 and died at the age of 33 in 1380. When she was 18 she took the Dominican habit as a tertiary. At 21 she “sensed the imperative to rejoin her family and give herself to the service of the poor and the sick with her sisters of the *Mantelletta*.” (*Catherine of Siena: The Dialogue Introduction* The Classics of Western Spirituality p. 4)

The year before she was born the plague known as the Black Death arrived in Europe and swept through Italy killing many. When she was 27, two of Catherine’s brothers, a sister and several nieces and nephews succumbed to the infection and died. Catherine cared for them all and prepared them for burial. Catherine convinced her Father Confessor and others to “share in the risky mission of tending the sick and dying when the plague burst out again in Siena that summer.” (1874).

Catherine was a mystic with an intense love for God, His Church and His People, and was, i.e., active in the return of the papacy to Rome and the reform of the clergy. She established a women’s monastery. She wrote her *Dialogue*. She was a bright point, a bright example in a dark period.

If nothing else, we are called to be the same—that is, to love God, His Church and His People, and to be bright points, bright examples in a dark period.

When I was young I took piano lessons for a few years. While I did not become a great pianist or even a middling sort of pianist, I did enjoy playing the hymns from our blue hymn book. At that stage of my life, I think that one of my favourites was #500. The tune *Pax Tecum* was a simple tune that I learned to play without stumbling. The words are simple, too. They speak of “peace, perfect peace.” I came to love Bishop Bickerseth’s hymn not just for the tune but for the words as well.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus’ bosom naught but calm is found.



ST. CATHERINE OF SIENA

Fr. Robert's Remarks

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to Heaven's perfect peace.

Despite COVID-19. or whatever may be the crisis of the day, Jesus calls us to Heaven's perfect peace.

Till next month; God Bless!



BE MINDFUL OF
THY COVENANT, O
LORD, AND SAY TO
THE DESTROYING
ANGEL: STAY NOW
THY HAND

Eucharistic Propers, Prayers, Litanies, etc.

Eamon Duffy in his monumental work, *The Stripping of the Altars*, noted that the Mass *Recordare* was authorized by Pope Clement VI at the time of the plague in 1348-49. The English Missal provides a Mass called *Recordare* as a *Mass for Protection against Disease*. The American Missal provides the same mass as a *Mass in Times of Threatened or Actual Mortality and Pestilence* and, similarly, The Anglican Missal in the American Edition provides the same Mass as a *Mass in Time of Great Sickness*.

Propers for a Mass for Protection against Disease

Introit. II Sam. 24, 16. *Recordare*.

BE mindful of thy covenant, O Lord, and say to the destroying Angel: Stay now thy hand, and let not the land be made desolate, and destroy not every living thing. (E.T. Alleluia, alleluia.) P's. 80, 2. Hear, O thou Shepherd of Israel: thou that leadest Joseph like a sheep. *℟*. Glory.

Collect.

O GOD, who wouldest not the death of a sinner, but rather that he should repent: look down in mercy on thy people who turn again to thee; that they, being ever steadfast in thy service, may by thy mercy be delivered from the scourges of thy wrath. Through.

The Lesson from the book of Samuel. 11 Sam. 24, 15-19 and 25.

Gradual. Ps. 107, 20-21. The Lord sent his word, and healed them: and they were saved from their destruction. *℟*. O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

Eucharistic Propers, Prayers, Litanies, etc.

Alleluia, alleluia. *℣* Ps. 69. 2. Save me, O God, for the waters are come in, even unto my soul. Alleluia.

After Septuagesima, omitting Alleluia and the Verse following, is said:

Tract. Ps. 103, O Lord, deal not with us after our sins which we have committed: nor reward us according to our wickednesses. *℣* Ps. 79, 8-9. Lord, remember not our old sins: but have mercy upon us, and that soon, for we are come to great misery. *℣* . Help us, O God of our salvation: and for the glory of thy name, O Lord, deliver us, and be merciful unto our sins, for thy name's sake.

In Eastertide the Gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣* Ps. 69, 2. Save me, O God, for the waters are come in, even unto my soul. Alleluia. *℣* Zech. 8, 7 and 8. I will save my people Israel in the evil day, and I will be their God, in truth and in righteousness. Alleluia.

The Continuation of the holy Gospel according to Luke. Luke 4. 38-44.

Offertory. Num. i6, 48. The high priest stood between the dead and the living, having a golden censer in his hand: and he made an offering of incense, and appeased the anger of God, and the plague from the Lord was stayed. (E.T. Alleluia.)

Secret.

WE beseech thee, O Lord, that this sacrifice which we here offer may be our succour: that by the power thereof we may be loosed from every error, and delivered from all the assaults of destruction. Through.

Communion. Luke 6, i7-i9. A multitude of sick folk, and they that were vexed with unclean spirits, came to him: for there went virtue out of him, and healed them all. (E.T. Alleluia.)

Postcommunion.

HEAR us, O God of our salvation: that we thy people, being delivered from the terrors of thy wrath, may by the bountiful goodness of thy mercy abide in peace and quietness. Through.

Other prayers which you might find useful in this time of crisis:

1.) The Litany: Note especially the petition on page 31

From Lightning and tempest; from earthquake, fire, and flood; from plague pestilence, and famine; from battle and murder, and from sudden death, Good Lord deliver us.

O THAT MEN
WOULD THERE-
FORE PRAISE
THE LORD FOR
HIS GOODNESS:
AND DECLARE
THE WONDERS
THAT HE DOETH
FOR THE CHIL-
DREN OF MEN.

(Continued on page 13)

The Church Mouse: My Duty

It was Kids' Bible Class again. Everyone was seated around the table with Fr. Palmer, with their school bags on the floor beside their chairs. They were all paying attention as Fr. Palmer spoke about learning to live as a child of God. Well, most of them were, but Maisie had edged her chair closer to the radiator above my mouse-hole. She was leaning down toward the floor with something in her hand. It was half a cookie, and she was crumbling it with her fingers, dropping the crumbs so they would fall close to the radiator. Maisie and I have become secret friends.

"Maisie," said Fr. Palmer, "Can you remember the answer to last week's question, **'What do we learn from God's commandments?'**"

"Oh, yes!" said Maisie, sitting up straight and wiping her hand on her knee. **"I learn two things: my duty towards God and my duty towards my neighbour.** But I'm not sure I remember what duty means, though." Fr. Palmer looked around the table to see what the others would answer.

"Like chores," said Kevin.

"Math homework?" asked Charlee.

"Being polite!" said Amanda firmly. "Whether you feel like it or not."

"Those are all good examples of duty, but not what duty is in itself," replied Fr. Palmer. "I am going to teach you a song about duty, and we can sing it to the tune of The Farmer in the Dell, if you can remember way back to kindergarten."

"My duty is what I must do. My duty is what I must do,

For God and for others, my sisters and brothers,

My duty is what I must do."

They sang it together three times, then Fr. Palmer said, "Now you know. A duty is something important that is required of you. For example, if it's your job, Kevin, to feed that new puppy of yours, then it is your duty to feed her every day, on time, even if you would rather go out playing with your friends instead. Now, does anyone have a question about duty?"

Maisie's hand shot up. "How can I do my duty to my sisters and brothers? I haven't got any!"





The Church Mouse: My Duty

“Oh, but you have!” replied Fr. Palmer. “God is our Father, just as we say in the Lord’s Prayer: OUR Father, not MY Father. He is Father to us all, which makes everyone our brother or sister. “

“When someone asked Jesus what was the greatest Commandment of all, he summed it up this way. ‘The first Commandment is this: You shall love the Lord your God with all your heart, soul and mind; and the second is like it. Love your neighbour as yourself.’ That means it is your duty to treat all your brothers and sisters in just the same way you wish to be treated yourself.”

“Next week we will learn more about our duty towards God.” As the lesson was now over, everyone picked up their belongings and said goodbye. After the door closed behind them all, I collected Maisie’s crumbs. What a nice little human she is.



Eucharistic Propers, Prayers, Litanies, etc.

(Continued from page 11)

Take note that the reference to “sudden death” is not meant to suggest the opposite of a slow and painful death; it is meant to be a death for which one has had time to prepare oneself perhaps, ideally, going first class—as in having been able to make a final confession, been anointed, and having received Holy Communion before dying.

2.) There are prayers and suggested Scripture readings in the Service of the Ministry to the Sick—pp 576-587—in the Prayer Book that may be of help. There are Psalms, for example of Praise and encouragement for use with sick persons as well as penitential material.

3.) The Section of the Prayer Book called *Prayers and Thanksgivings upon several occasions* has prayers *For Healing Ministries*, *For the Recovery of a Sick Person*, and *A Thanksgiving for Recovery From Sickness*. There is also a prayer *For Those In Anxiety*. A Table of Contents for this section is on pages 37-39

45. A General Intercession.

BE mindful, O Lord, of thy people bowed before thee, and of those who are absent through age, sickness, or infirmity. Care for the infants, guide the young,

(Continued on page 14)

YOU SHALL LOVE
THE LORD YOUR
GOD WITH ALL
YOUR HEART,
SOUL AND MIND;
AND THE SECOND
IS LIKE IT. LOVE
YOUR NEIGHBOUR
AS YOURSELF.’

TRADITIONAL ANGLICAN CHURCH OF CANADA

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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.

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(Continued from page 13)

support the aged, encourage the faint-hearted, collect the scattered, and bring the wandering to thy fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity, or distress. Remember for good all those that love us, and those that hate us, and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, do thou, O Lord, remember. For thou art the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Thou, who knowest each man's need, and hast heard his prayer, grant unto each according to thy merciful loving-kindness and thy eternal love; through Jesus Christ our Lord. *Amen.*

An Act of Praise (p. 62)

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus, throughout all ages, world without end. *Amen.*



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