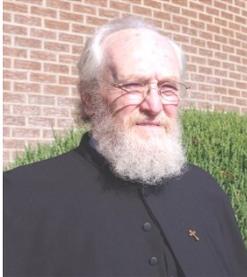


# THE TRADITIONAL ANGLICAN NEWS

FEBRUARY 15, 2021

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Greetings! The Lord be with you!

This past month we have had in the Canadian District several deaths. Two of these are noted in the "From the Parishes" section later in this issue.

Mark Mellish with his wife Roslyn, I had the pleasure of meeting when I visited the Vancouver, BC area during my return from the Provincial Synod in Newport Beach, CA. In a note, Fr. David Marriott mentioned that he was blessed to have been able to be at the Mellish home for a house Mass on January 15th just 3 days before Mark died fortified by his reception of Holy Communion. Fr. David described Mark as "a gentle man who had a great and deep faith in Our Lord."

"Gentle" is an adjective that, for me, even from my childhood, has been associated with Jesus. By extension, the word immediately draws me to think of someone utterly comfortable in himself and because of that he is able to touch other lives around him in a kindly and gentle fashion. Many have

*(Continued on page 12)*

### INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	4
<i>Frances Ridley Havergal: Kept For The Master's Use</i>	6
<i>Fr. Andrew, SDC</i>	12
<i>From the Parishes</i>	13
<i>The Church Mouse</i>	14

## *Fr. David Marriott, SSC: A Sermon in Anticipation of Lent*



FR. DAVID MARRIOTT, SSC

We are now in our pre-Lenten time, preparing for the start of Lent on Ash Wednesday, February 17<sup>th</sup>. It will be a very different Ash Wednesday, where we are not able to make our confessions as we kneel in the church, to hear the words, 'Remember O Man, that dust thou art, and to dust thou shalt return', but that we shall have to accept all the changes and chances which this pandemic has imposed. At this time, as we all make our valiant attempts to 'follow the guidelines', to 'stay safe', wear our masks and 'socially distance': all things in our lives which would have been unimaginable for us just a year ago, is it any wonder that we might try and understand what this assault of a virus on our lives might signify. Especially as it appears that, despite the best efforts of our researchers, of our clinicians and nurses, we shall have to endure masks, social distancing, and restrictions on our travels for yet another year - or at least until the fall of 2021!



Does the answer rest in our faith? How can this help?

Recently, Fr. Anthony Chadwick, with the ACC in France, wrote on his 'blog' about the call to 'contemplation': "I think this pandemic can teach Christians – Catholic, Orthodox and Reformed – that

## *Fr. David Marriott, SSC: In Anticipation of Lent*

religion isn't first and foremost political action and socializing. We can learn about solitary contemplative life, praying the Office and devotions, reading the Scriptures and the Fathers, learning some theology – many things that can be done from home.' (<https://sarumuse.org/2020/11/15/guillotine-et-bouffe-cure/>)

In the daily offices, our attention in Advent was on words from the Wisdom of Solomon: as we read, it may be that we might have seen examples which relate so much to the days in which we live, such as this, about those who complain bitterly about wearing a mask, or are against the idea of vaccinations: 'For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:' (Wisdom 3.11).



As I write this, it is the 15<sup>th</sup> of January 2021, the feast day of St. Paul, the first hermit: is this some sign that we are all to spend our time, isolated as so many are from our usual social round, in the desert of our mind? What is it that we can and should be doing?

One answer can be found in the book of Psalms, and, on this day, Psalm 77.

'Hath God forgotten to be gracious? / and hath he shut up his loving-kindness in displeasure? AND I said, 'It is mine own infirmity: / but I will remember the years of the right hand of the Most High.' I will remember the works of the LORD, / and call to mind thy wonders of old time. I will think also of all thy works, / and meditate upon thy doings. THY way, O God, is holy: / who is so great a God as our God?'

Now in January, the lectionary in the BCP has been using the two books of Micah and Hosea for the first lessons at Mattins: both of these also speak of the reasons for the troubles and peril which encompassed the people of Israel and Judah, who had departed again from the Law given to them in the Ten Commandments: they had followed pagan gods and rituals, they had followed the paths of their desires, corrupting their souls, believing that right was wrong, and wrong was right, and that, in the words of Psalm 73: 'Therefore turn the people unto them, / and find no fault in them. 'Tush,' say they, 'how should God perceive it? / is there knowledge in the Most High?' (vv 10-11)

You see: it has all happened before! We are not the first to experience this sort of challenge from on high, a challenge that is so far removed from all the usual disputes between nations, themselves often the result of a need for one to exert power and control over the other. Of course, even when one side wins, the eventual winner is such an increase in human mortality and suffering: as Holy Scripture also tells us that there is so much about each one of us that lies beyond our control: 'Which of you by taking thought can add one cubit unto his stature?' (Matt. 6.27), which, in the Revised Stand-

## *Fr. David Marriott, SSC: In Anticipation of Lent*

ard Version is given as: ‘And which of you by being anxious can add one cubit to his span of life?’ And, as we all know, the answer is no-one!

In this strange time as we all look in great hope towards the Nativity of Our Lord and Saviour, as I set out on my daily walk, I pass by a stream, indeed, after a rainfall, quite a good-sized river. Each day, I stop and watch, and listen to the sound of the stream, finding myself singing (quietly) those familiar words: ‘Row, row, row your boat....’

It is that I have learnt, from watching that water flow, sometimes high, sometimes but a trickle, to better understand the absolute infinite wisdom of Our Father in heaven, the Creator of all that we can perceive, as well as much that we cannot perceive. For God understands the ebb and flow of everything, of the rivers and the tides, of the sun, the moon and the stars, and of the powers for good and the powers for evil endowed on each one of us, both those who believe in Him, as well as those who do not. If we consider one benefit which might be a result of the current restrictions and limitations on our lives, perhaps it is that many of us have had to slow down: literally slow down by not travelling as much, slow down by not having as much work to occupy our time, and, the good bit, slow down so that we each have time to listen to the river flowing by, to watch the squirrels having lunch, the ducks raising their young, and enjoying the wonders of nature which surround us all. Perhaps we can hope to retain this gift at that hoped for time when we shall have been protected from this current viral assault by a vaccine?

To contemplate the wonders of Creation can lead us to a far greater appreciation of what we are asked to do as we travel the pathways of earthly life. As we have said, this isn’t the first catastrophe to strike, but for us as Christian faithful, having put our trust in the Lord, we are called to bear witness to our faith in Jesus Christ, simply by living our lives by following the teaching that He has left with us, and to do this regardless of all the twists and turns or the other, of those who have rejected Christ, or who follow a different faith. By this, we can, at this time, understand what it is to walk with those ‘Blessed are the men whose strength is in thee, / in whose heart are the pilgrim ways; Who going through the Vale of Misery use it for a well; / yea, the early rain covereth it with blessings. They go from strength to strength, / and unto the God of gods appeareth every one of them in Sion. (Psalm 84.5-7), and better understand the words of the psalmist in Psalm 107: ‘O GIVE thanks unto the LORD, for he is gracious, / and his mercy endureth for ever. Let them give thanks whom the LORD hath redeemed, / and delivered from adversity; And gathered them out of the lands, from the east and from the west, / from the north and from the south. THEY that wandered in the wilderness, even in a desert place, / found no way to a city where men dwelt. Hungry and thirsty, / their soul fainted in them. So they cried unto the LORD in their trouble, / and he delivered

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### *Fr. David Marriott, SSC: In Anticipation of Lent*

them from their distress. (Psalm 107.1-6) (And if you are very worried about ‘global warming’, Psalm 107 also tells us all: ‘THE LORD turneth the floods into a wilderness, / and water-springs into a thirsty ground. A fruitful land maketh he barren, / for the wickedness of them that dwell therein. Again, he maketh the wilderness a pool of water, / and water-springs of a dry ground. And there he setteth the hungry, / that they may build them a city to dwell in; That they may sow their land and plant vineyards, / to yield them fruits of increase. He blesseth them, so that they multiply exceedingly, / and suffereth not their cattle to decrease.’ (Psalm 107.33-38)

‘O that my people would hearken unto me, / that Israel would walk in my ways! I should soon put down their enemies, / and turn my hand against their adversaries. The haters of the LORD should feign obedience unto him; / but their time should endure for ever. I would feed them also with the finest wheat flour; / and with honey out of the stony rock would I satisfy thee.’ (Psalm 81.13-16)



### *Bonnie’s Reflections: Hearts*



**BONNIE IVEY (& LAD)**

In my little town the stores are displaying hearts. Hearts made of shiny red foil, jars of heart-shaped cinnamon candies; lace-trimmed boxes of chocolate hearts. Some people have even put red heart-shaped decorations that light up on their houses. Hearts are big sellers around February 14, Valentine’s day.

These displays brought back childhood memories. Kindergarten class and the struggle to manage those blunt kiddy scissors to make red paper hearts. Envelopes of paper Valentine messages to give out to classmates. Then other memories came. Friday night supper with Grandpa, country music on the radio. So many songs about hearts. One had really stuck in my mind, with Hank Williams Jr. singing the lyrics, “Why can’t I ease your doubtful mind, and melt your cold, cold heart?”

Doubtful mind. Cold heart. Is there a connection? “Cold Cold Heart” is a story song in which the man longs to win the love of a woman who has been hurt in the past. She will not trust; she will not commit. She will not respond to his love. Is our relationship with the Lord like this? What is the state of our hearts? What is our level of trust in God? What better time than Lent to think about this?

We Christians are supposed to follow in the footsteps of Jesus. If we follow him through the Gospels of the Lenten Sundays, his loving relationship with his Father is revealed in his level of trust, commitment and obedience. He is 100% certain of the things he will have to endure. He has studied the Scriptures, with the detailed prophecies about what he must undergo. Rejection by his own people. Betrayal by a friend. Abandonment. Trial. Execution. He said “No man takes my life from me. I have

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## *Bonnies' Reflections: Hearts*

power to lay it down, and I have power to take it again.” (John 10:18) Knowing his own power and authority does not mean that he will be spared from doubt and fear and pain. The Father will allow him to experience these. But Jesus “sets his face like flint toward Jerusalem” in obedience. (Luke 9:51)

The gospel for Lent I (Matthew 4:1) shows us Jesus in the desert. Why is he there? To be tempted. Tested. The devil is going to try to shake his purpose. But Jesus’ answers put down every temptation by affirming, through the words of the scriptures, his trust in his Father’s plan. When we search our own hearts, do we find the intention to follow our Lord, or to wander down our own path?

The second Sunday in Lent brings us the story of the Canaanite woman. (Matthew 15:21) This occurs in an area settled by pagans, and surprisingly this non-Jewish woman has sought healing from Jesus for her child. Hearing him reply that he is only sent to the lost sheep of the house of Israel, she humbles herself further, kneeling, saying “Lord, help me.” He uses a metaphor of taking bread from children and feeding it to dogs, “It is not right.” She replies in the same metaphor: “The little dogs eat the crumbs that fall from the master’s table.” He praises her faith. The child is healed that moment. The heart of the woman is humble, loving and bold. It allows her to persist in asking without taking offense when he does not respond right away. Do our hearts contain such humility? Such trust in the Lord’s good will? In the heart of Jesus, we see love for the stranger, and willingness to go above and beyond his mission to the Jews. Are our hearts closed to outsiders? Are we unwilling to do the extra thing requested?

Lent III gives us Luke 11:14 as our gospel. Jesus is up against a devil, which is depriving a person of the ability to speak. He is also up against the scorn and malice of critics who say his power to heal is evil, given by the prince of devils. If that is true, Jesus tells them, the devil’s kingdom, divided against itself, cannot stand. But if he has healed the person “by the finger of God” then they are now up against the power of God’s kingdom. Jesus, with his obedient heart, acts as one with God the Father. The hearts of his critics are “cold, cold hearts.” They do not rejoice and bless God that a person has gained power to speak. They are arrogant hearts, that recoil from a miracle that does not fit their idea of How Things Work.

“Woe unto them that call evil good, and good evil; call darkness light, and light darkness, call bitter sweet, and sweet bitter.” (Isaiah 5:20.)

The story is told of a young curate who amused the congregation when he prayed this prayer:

“Dear Lord, Give us the courage to take our hearts and look them in the face.”

But that is exactly what we need to do in Lent.

“DEAR LORD,  
GIVE US THE  
COURAGE TO  
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*Frances Ridley Havergal: Kept For The Master's Use*

Chapter VIII.

Our Intellects kept for Jesus.

*Keep my intellect, and use  
Every power as Thou shalt choose.'*

There are two distinct sets of temptations which assail those who have, or think they have, rather less, and those who have, or think they have, rather more than an average share of intellect; while those who have neither less nor more are generally open in some degree to both. The refuge and very present help from both is the same. The intellect, whether great or small, which is committed to the Lord's keeping, will be kept and will be used by Him.

ALSO, DO YOU NOT  
SEE THAT WHEN  
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NATURAL GIFTS,  
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THE GLORY?

The former class are tempted to think themselves excused from effort to cultivate and use their small intellectual gifts; to suppose they cannot or need not seek to win souls, because they are not so clever and apt in speech as So-and-so; to attribute to want of gift what is really want of grace; to hide the one talent because it is not five. Let me throw out a thought or two for these.

Which is greatest, gifts or grace? Gifts are given 'to every man according to his several ability.' That is, we have just as much given as God knows we are able to use, and what He knows we can best use for Him. 'But unto every one of us is given grace according to the measure of the gift of Christ.' Claiming and using that royal measure of grace, you may, and can, and will do more for God than the mightiest intellect in the world without it. For which, in the clear light of His Word, is likely to be most effectual, the natural ability which at its best and fullest, without Christ, 'can do nothing' (observe and believe that word!), or the grace of our Almighty God and the power of the Holy Ghost, which is as free to you as it ever was to any one?

If you are responsible for making use of your limited gift, are you not equally responsible for making use of the grace and power which are to be had for the asking, which are already yours in Christ, and which are not limited?

Also, do you not see that when there are great natural gifts, people give the credit to them, instead of to the grace which alone did the real work, and thus God is defrauded of the glory? So that, to say it reverently, God can get more glory out of a feeble instrument, because then it is more obvious that the excellency of the power is of God and not of us. Will you not henceforth say, 'Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me'?

Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of the one word, 'Come,' as by an eloquent sermon an hour long? I do! At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and taking no pains whatever to fit for His use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.

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The latter class are tempted to rely on their natural gifts, and to act and speak in their own strength; to go on too fast, without really looking up at every step, and for every word; to spend their Lord's time in polishing up their intellects, nominally for the sake of influence and power, and so forth, while really, down at the bottom, it is for the sake of the keen enjoyment of the process; and perhaps, most of all, to spend the strength of these intellects 'for that which doth not profit,' in yielding to the specious snare of reading clever books 'on both sides,' and eating deliberately of the tree of the knowledge of good and evil.

The mere mention of these temptations should be sufficient appeal to conscience. If consecration is to be a reality anywhere, should it not be in the very thing which you own as an extra gift from God, and which is evidently closest, so to speak, to His direct action, spirit upon spirit? And if the very strength of your intellect has been your weakness, will you not entreat Him to keep it henceforth really and entirely for Himself? It is so good of Him to have given you something to lay at His feet; shall not this goodness lead you to lay it all there, and never hanker after taking it back for yourself or the world? Do you not feel that in very proportion to the gift you need the special keeping of it? He may lead you by a way you know not in the matter; very likely He will show you that you must be willing to be a fool for His sake first, before He will condescend to use you much for His glory. Will you look up into His face and say, 'Not willing'?

He who made every power can use every power—memory, judgment, imagination, quickness of apprehension or insight; specialties of musical, poetical, oratorical, or artistic faculty; special tastes for reasoning, philosophy, history, natural science, or natural history,—all these may be dedicated to Him, sanctified by Him, and used by Him. Whatever He has given, He will use, if we will let Him. Often, in the most unexpected ways, and at the most unexpected turns, something read or acquired long ago suddenly comes into use. We cannot foresee what will thus 'come in useful'; but He knew, when He guided us to learn it, what it would be wanted for in His service. So may we not ask Him to bring His perfect foreknowledge to bear on all our mental training and storing? to guide us to read or study exactly what He knows there will be use for in the work to which He has called or will call us?

Nothing is more practically perplexing to a young Christian, whose preparation time is not quite over, or perhaps painfully limited, than to know what is most worth studying, what is really the best investment of the golden hours, while yet the time is not come for the field of active work to be fully entered, and the 'thoroughly furnishing' of the mind is the evident path of present duty. Is not His name called 'Counsellor'? and will He not be faithful to the promise of His name in this, as well as in all else?

The same applies to every subsequent stage. Only let us be perfectly clear about the principle that our intellect is not our own, either to cultivate, or to use, or to enjoy, and that Jesus Christ is our real and ever-present Counsellor, and then there will be no more worry about what to read and how much to read, and whether to keep up one's accomplishments, or one's languages, or one's 'ologies'! If the Master has need of them,

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He will show us; and if He has not, what need have we of them? If we go forward without His leading, we may throw away some talent, or let it get too rusty for use, which would have been most valuable when other circumstances arose or different work was given. We must not think that 'keeping' means not using at all! What we want is to have all our powers kept for His use.

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In this they will probably find far higher development than in any other sort of use. I know cases in which the effect of real consecration on mere mental development has been obvious and surprising to all around. Yet it is only a confirmation of what I believe to be a great principle, viz. that the Lord makes the most of whatever is unreservedly surrendered to Him. There will always be plenty of waste in what we try to cut out for ourselves. But He wastes no material!



Chapter IX.

Our Wills kept for Jesus.

*'Keep my will, oh, keep it Thine,  
For it is no longer mine.'*

Perhaps there is no point in which expectation has been so limited by experience as this. We believe God is able to do for us just so much as He has already done, and no more. We take it for granted a line must be drawn somewhere; and so we choose to draw it where experience ends, and faith would have to begin. Even if we have trusted and proved Him as to keeping our members and our minds, faith fails when we would go deeper and say, 'Keep my will!' And yet the only reason we have to give is, that though we have asked Him to take our will, we do not exactly find that it is altogether His, but that self-will crops up again and again. And whatever flaw there might be in this argument, we think the matter is quite settled by the fact that some whom we rightly esteem, and who are far better than ourselves, have the same experience, and do not even seem to think it right to hope for anything better. That is conclusive! And the result of this, as of every other faithless conclusion, is either discouragement and depression, or, still worse, acquiescence in an unyielded will, as something that can't be helped.

Now let us turn from our thoughts to God's thoughts. Verily, they are not as ours! He says He is able to do exceeding abundantly above all that we ask or think. Apply this here. We ask Him to take our wills and make them His. Does He or does He not mean what He says? and if He does, should we not trust Him to do this thing that we have asked and longed for, and not less but more? 'Is anything too hard for the Lord?' 'Hath He said, and shall He not do it?' and if He gives us faith to believe that we have the petition that we desired of Him, and with it the unspeakable rest of leaning our will wholly upon His love, what ground have we for imagining that this is necessarily to be a mere fleeting shadow, which is hardly to last an hour, but is necessarily to be exhausted ere the next breath of trial or temptation comes? Does He mock our long-

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ing by acting as I have seen an older person act to a child, by accepting some trifling gift of no intrinsic value, just to please the little one, and then throwing it away as soon as the child's attention is diverted? Is not the taking rather the pledge of the keeping, if we will but entrust Him fearlessly with it? We give Him no opportunity, so to speak, of proving His faithfulness to this great promise, because we will not fulfil the condition of reception, believing it. But we readily enough believe instead all that we hear of the unsatisfactory experience of others! Or, start from another word. Job said, 'I know that Thou canst do everything,' and we turn round and say, 'Oh yes, everything except keeping my will!' Dare we add, 'And I know that Thou canst not do that'? Yet that is what is said every day, only in other words; and if not said aloud, it is said in faithless hearts, and God hears it. What does 'Almighty' mean, if it does not mean, as we teach our little children, 'able to do everything'?

We have asked this great thing many a time, without, perhaps, realizing how great a petition we were singing, in the old morning hymn, 'Guard my first springs of thought and will!' That goes to the root of the matter, only it implies that the will has been already surrendered to Him, that it may be wholly kept and guarded.

It may be that we have not sufficiently realized the sin of the only alternative. Our wills belong either to self or to God. It may seem a small and rather excusable sin in man's sight to be self-willed, but see in what a category of iniquity God puts it! (2 Pet. ii. 10). And certainly we are without excuse when we have such a promise to go upon as, 'It is God that worketh in you both to will and to do of His pleasure.' How splendidly this meets our very deepest helplessness,—'worketh in you to will!' Oh, let us pray for ourselves and for each other, that we may know 'what is the exceeding greatness of His power to usward who believe.' It does not say, 'to usward who fear and doubt;' for if we will not believe, neither shall we be established. If we will not believe what God says He can do, we shall see it with our eyes, but we shall not eat thereof. 'They could not enter in because of unbelief.'

It is most comforting to remember that the grand promise, 'Thy people shall be willing in the day of Thy power,' is made by the Father to Christ Himself. The Lord Jesus holds this promise, and God will fulfil it to Him. He will make us willing because He has promised Jesus that He will do so. And what is being made willing, but having our will taken and kept?

All true surrender of the will is based upon love and knowledge of, and confidence in, the one to whom it is surrendered. We have the human analogy so often before our eyes, that it is the more strange we should be so slow to own even the possibility of it as to God. Is it thought anything so very extraordinary and high-flown, when a bride deliberately prefers wearing a colour which was not her own taste or choice, because her husband likes to see her in it? Is it very unnatural that it is no distress to her to do what he asks her to do, or to go with him where he asks her to come, even without question or explanation, instead of doing what or going where she would undoubtedly have preferred if she did not know and love him? Is it very surprising if this lasts beyond the wedding day, and if year after year she still finds it her greatest pleasure to please him, quite irrespective of what used to be her own ways and likings? Yet in this case she is not helped

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by any promise or power on his part to make her wish what he wishes. But He who so wonderfully condescends to call Himself the Bridegroom of His church, and who claims our fullest love and trust, has promised and has power to work in us to will. Shall we not claim His promise and rely on His mighty power, and say, not self-confidently, but looking only unto Jesus—

‘Keep my will, for it is Thine;  
It shall be no longer mine!’

Only in proportion as our own will is surrendered, are we able to discern the splendour of God's will.

ON ROMANS 12. 1,2,  SEE ALSO BCP (CANADA) 1962  P. 85	For oh! it is a splendour, A glow of majesty, A mystery of beauty If we will only see; A very cloud of glory Enfolding you and me.	A splendour that is lighted At one transcendent flame, The wondrous Love, the perfect Love, Our Father's sweetest name; For His Name and very Essence And His Will are all the same!
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Conversely, in proportion as we see this splendour of His will, we shall more readily or more fully surrender our own. Not until we have presented our bodies a living sacrifice can we prove what is that good, and perfect, and acceptable will of God. But in thus proving it, this continual presentation will be more and more seen to be our reasonable service, and becomes more and more a joyful sacrifice of praise.

AND HERE  
  
WE OFFER AND  
  
PRESENT UNTO  
  
THEE, O LORD,  
  
OURSELVES, OUR  
  
SOULS AND  
  
BODIES, TO BE A  
  
REASONABLE,  
  
HOLY, AND LIVING  
  
SACRIFICE UNTO  
  
THEE. ...

The connection in Romans xii. 1, 2, between our sacrifice which He so graciously calls acceptable to Himself, and our finding out that His will is acceptable to ourselves, is very striking. One reason for this connection may be that only love can really understand love, and love on both sides is at the bottom of the whole transaction and its results. First, He loves us. Then the discovery of this leads us to love Him. Then, because He loves us, He claims us, and desires to have us wholly yielded to His will, so that the operations of love in and for us may find no hindrance. Then, because we love Him we recognise His claim and yield ourselves. Then, being thus yielded, He draws us nearer to Him,[3] and admits us, so to speak, into closer intimacy, so that we gain nearer and truer views of His perfections. Then the unity of these perfections becomes clearer to us. Now we not only see His justice and mercy flowing in an undivided stream from the cross of Christ, but we see that they never were divided, though the strange distortions of the dark, false glass of sin made them appear so, but that both are but emanations of God's holy love. Then having known and believed this holy love, we see further that His will is not a separate thing, but only love (and therefore all His attributes) in action; love being the primary essence of His being, and all the other attributes manifestations and combinations of that ineffable essence, for God is Love. Then this will of God which has seemed in old far-off days a stern and fateful power, is seen to be only love energized; love saying, 'I will.' And when once we really grasp this (hardly so much by faith as by love itself), the will of God cannot be otherwise than acceptable, for it is no longer a question of trusting that somehow or other there is a hidden element of love in it, but of understanding that it is love; no more to be dissociated from it than the

*Frances Ridley Havergal: Kept For The Master's Use*

power of the sun's rays can be dissociated from their light and warmth. And love recognised must surely be love accepted and reciprocated. So, as the fancied sternness of God's will is lost in His love, the stubbornness of our will becomes melted in that love, and lost in our acceptance of it.

Take Thine own way with me, dear Lord,  
Thou canst not otherwise than bless;  
I launch me forth upon a sea  
Of boundless love and tenderness.

'I could not choose a larger bliss  
Than to be wholly Thine; and mine  
A will whose highest joy is this,  
To ceaselessly unclasp in Thine.

'I will not fear Thee, O my God!  
The days to come can only bring  
Their perfect sequences of love,  
Thy larger, deeper comforting.

'Within the shadow of this love,  
Loss doth transmute itself to gain;  
Faith veils earth's sorrows in its light,  
And straightway lives above her pain.

'We are not losers thus; we share  
The perfect gladness of the Son,  
Not conquered—for, behold, we reign;  
Conquered and Conqueror are one.

'Thy wonderful grand will, my God!  
Triumphantly I make it mine;  
And faith shall breathe her glad "Amen"  
To every dear command of Thine.

'Beneath the splendour of Thy choice,  
Thy perfect choice for me, I rest;  
Outside it now I dare not live,  
Within it I must needs be blest.

'Meanwhile my spirit anchors calm  
In grander regions still than this;  
The fair, far-shining latitudes  
Of that yet unexplorèd bliss.

'Then may Thy perfect, glorious will  
Be evermore fulfilled in me,  
And make my life an answ'ring chord  
Of glad, responsive harmony.

'Oh! it is life indeed to live  
Within this kingdom strangely sweet,  
And yet we fear to enter in,  
And linger with unwilling feet.

'We fear this wondrous rule of Thine,  
Because we have not reached Thy heart;  
Not venturing our all on Thee,  
We may not know how good Thou art.'

Jean Sophia Pigott.

Note

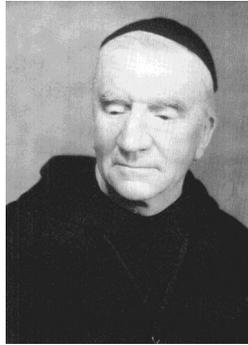
<sup>3</sup> 'Now ye have consecrated yourselves unto the Lord, come near' (2 Chron. xxix. 31)



SO, AS THE FAN-  
CIED STERNNESS  
OF GOD'S WILL IS  
LOST IN HIS LOVE,  
THE STUBBORN-  
NESS OF OUR WILL  
BECOMES MELTED  
IN THAT LOVE, AND  
LOST IN OUR AC-  
CEPTANCE OF IT.



*Fr. Andrew, SDC: An Ash Wednesday Meditation*



FR. ANDREW, SDC

ALMSGIVING, PRAYER, AND FASTING

*'When ye fast.'*-S. MATT. vi. 16

IN the sixth chapter of his Gospel S. Matthew records what may have been his own personal memories of our Lord's comparison of the ideals of the kingdom of God with the practice of the professing religious people of His day. The Pharisees considered themselves, and were considered by other people, to be examples of religion, and their practice took form in the three energies of almsgiving, prayer, and fasting.

Our Lord accepts and endorses these three religious activities as the principal acts of the spiritual life. But He teaches a holier motive for each than was as a rule the basis of the religion of the Scribes and Pharisees. With them too often prayer was incantation, almsgiving and fasting self-advertisement, and the reward they sought exterior recognition. Our Lord, as always, lifted what He touched to the sphere of eternity. He showed that almsgiving should really stand for all our relations to others, prayer for all our contacts with God, and that fasting should include all personal self-discipline by which we seek to gain reality in our spiritual lives. In a word, He taught us to seek for reality, and the reward He promised was the attainment to reality.

It is a false spirituality that despises the idea of a reward. It is not the reward, but the character of the reward that is sought, that gives the key to the quality of the action. 'The Father that seeth in secret shall reward you openly' seems to mean that a true interior life will have a quite manifest effect on those who lead it. The person who really prays will become spiritual, the person who really fasts will become free, the person who really gives will become happy.



*Fr. Robert's Remarks*

*(Continued from page 1)*

been called "gentleman"; far fewer have I heard called a "gentle man" It is a beautiful epitaph—a gentle man who had a great and deep faith in our Lord." Thank you, Fr. David for those words; and thank you Mark for your living example that inspired those words—may your rest be in peace.

The other death is that of Vernon Orr of Peterborough, ON. Vernon and his wife Mary were two whom Joyce and I came to know in our very early days when we first joined the Anglican Catholic Church. We met them at Deanery meetings and other occasions. After I was priested in 1990, Joyce, the kids, and I would travel to Peterborough on a Sunday afternoon. We would offer Mass at an altar the Orrs had in their

*(Continued on page 15)*

THE PERSON WHO  
 REALLY PRAYS  
 WILL BECOME  
 SPIRITUAL, THE  
 PERSON WHO RE-  
 ALLY FASTS WILL  
 BECOME FREE,  
 THE PERSON WHO  
 REALLY GIVES  
 WILL BECOME HAP-  
 PY.

*From the Parishes*



**Vernon Albert Orr — R.I.P.**

November 3, 1934 to January 30, 2021.

St. Athanasius Parish, Bellville/Roslyn

An obituary published in the Peterborough Examiner on February 9, 2021

With sadness in our hearts, Vernon was taken from us suddenly at Peterborough Hospital in his 87th year. Vern is survived by his beloved wife of 63 years, Mary (Bertram); daughter Christine (Gordon) O'Neill; son John (Lynnette), as well as 5 grandchildren and 5 great-grandchildren. He also leaves behind, his

sisters, Shirley Oliver (Wayne, deceased); Beverley Forsythe; Donna (Kenneth) Glover and many nieces and nephews. Vernon was predeceased by his parents, Albert and Mary Jane Mae (Nicholls) and his brother Rodger Maxwell. Vernon retired after 41 years with General Electric, allowing him to continue his love of travel. He continued on with his lifelong passion of 55 years with the Corinthian Lodge #101, York Rite, the Shriners and Order of Eastern Star in Canada/USA. Vernon volunteered for the Canadian Cancer Society, the Heart/Stroke Foundation, Alzheimer's Society and Canadian Blood Services with 217 donations given throughout the years. In Vernon's earlier years he spent 25 years as Scout master for the Boy Scouts of Canada, St. Luke's No.1. Vernon was deeply devoted to his family and had a great faithful service in God. He was great man who lived each day helping to inspire family and friends, which in return fulfilled his life. Due to unforeseen circumstances, a Celebration of Life will be held at a later date. In lieu of flowers, the family wishes a donation to the Masonic Foundation or charity of your choice. Comments, wishes and photos can be placed [AshburnhamFuneral.ca](http://AshburnhamFuneral.ca)



**Mark Mellish — R.I.P.**

St. Bride's Parish, Pitt Meadows (Lower BC Mainland)

January 18, 2021

Peacefully, Mark Mellish, a member the parish of St. Bride passed away in his home on January 18<sup>th</sup> with his wife and caregiver Roslyn at his side.

For some years Mark had been affected by Corticobasal Degeneration, a rare disease that affects the ability to move, balance, communicate.

From a note from Fr. David Marriott: "May, he, after all the trials and tribulations suffered these past years, rest in peace, and who, as a gentle man who had a great and deep faith in

Our Lord, will surely rise in glory. Pray for Roslyn and the Mellish family as they come to terms with their loss."



MARK & ROSLYN FROM THE JULY 2013 ISSUE OF THE NEWSLETTER

MARK MELLISH—PHOTO FROM THE MAPLE RIDGE RADIO CLUB WEBSITE

## *The Church Mouse: The Special Supper*

It was a wonderful dream about a sunny day in the tall grass, with nice tasty seeds all around, but some noises woke me. I crawled sleepily out of my mouse nest and looked around the children's Bible classroom. Nobody there. Where were they? Then I heard Fr. Palmer talking, out in the nave of the church. I hurried through the nave to see what the class was doing. I stayed under the pews because, I am sorry to say, not everyone is happy to see a mouse running around indoors.

The children had followed Fr. Palmer right up into the chancel, the part of the church building where the altar is. I climbed up onto the organ bench to see. Fr. Palmer was telling a Bible story about a young man named John Mark.



“Now John Mark's mother was a widow, so her son tried hard to be the man of the house, though he was still not grown up. She was making plans for a special supper.” Now Fr. Palmer spoke as if he were that mother.

“Jesus wants to use this big upstairs dining room tonight, John Mark, and he's bringing twelve disciples. Will you help me to set everything up? First we will need more lights.”

Fr. Palmer was acting out both parts, so now he came down the chancel steps and turned into John Mark.

“Yes, Mother, I will get some from downstairs.” He ran to the front pew, picked up two candlesticks, and carried them up to the altar. “Here you are. I will light them for you.” He set one at each end of the altar, and lit them.

“Thank you dear. Now we need the big white tablecloth, our best one with the embroidery, from the linen chest.”

“I'll get it!” and he ran down to the pew and came back with the cloth over his arms. The cloth was spread so its long ends hung down evenly.

“Will you bring me the smaller cloth that matches this? We will put it on top to protect the tablecloth.” So the little cloth was spread out in the centre of the table.

“Now dear, will you run and get the best cup and plate, and the coloured cloth to put over them?” when they were brought to the table, the shining cup was set with its matching plate on top of it. The coloured cloth was placed over them like a little tent.



## *The Church Mouse: The Special Supper*

“We need to put out bread, wine, and water. I set them out ready in the kitchen. Don’t forget to bring a little towel too! They will go on the side table here.” Those items were set out neatly too. Now Fr. Palmer turned back into himself, and came and sat in the front pew with the children.

“Does anything look familiar to you?” he asked. Everyone was quiet. The candles glowed softly, making little reflections on the glass vessels of water and wine.

“Oh, it’s The Eucharist, the Holy Communion!” they all replied. “Just like on Sunday morning!”

“Yes, you are right,” said Fr. Palmer. “The supper in the upstairs room was where Jesus told his disciples that he would be their bread and drink, food for their souls. When we receive the Holy Eucharist (as you will too when you are a little older) we look back to that first Supper, and we look ahead to the supper we will share with the risen Jesus, and all the saints and angels, in the glorious Kingdom of God the Father.”



### *Fr. Robert’s Remarks*

*(Continued from page 12)*

home, have some of Mary’s baking, and return home. Theirs was a house chapel for the parish of Holy Faith, one of the early congregations of the Anglican Catholic Church of Canada. At that point there were only intermittent services. Seven years previously, Bishop Carmino deCatanzaro would visit from time to time until his own death. Others visited too. We enjoyed those visits. Later, after Fr. Jim Gibbons was ordained, the Orrs elected to travel the hour and a bit to Belleville to St. Athanasius parish for services rather than having us drive down the 3 1/2 hour from Parry Sound to Peterborough. Each time that I travel for a service, I think of the Orrs.

On my last visit to their house for a scheduled service and just before the altar was closed, Vern and Mary presented me with a chalice, paten, and ciborium. This set was provided by Bishop deCat. for Holy Faith parish. It has served us at St. John’s for about 25 years and helps us to share the life-giving Body and Blood of our Saviour in places like Chapleau, Waterloo, Brantford, and who knows where else it will travel with us.

Along with other memorable people like then Fr. Carmino de Catanzaro, Fr. Bruce Parry, Audrey Mahaffey, and Robert and Mary Kerr, Vern was an active member of the Council For the Faith back in the early 1970s. Many associated with the Council

*(Continued on page 16)*

WE LOOK BACK TO  
THAT FIRST SUPPER,  
AND WE LOOK  
AHEAD TO  
THE SUPPER WE  
WILL SHARE WITH  
THE RISEN JESUS,  
AND ALL THE SAINTS  
AND ANGELS, IN THE  
GLORIOUS KINGDOM  
OF GOD  
THE FATHER.”

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*EUNTES IN MUNDUM UNIVERSUM*  
GO YE INTO ALL THE WORLD

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604-551-4660

### *Fr. Robert's Remarks*

*(Continued from page 15)*

became founding members of the Anglican Catholic Church. Vern was one of those. He was involved with the establishment of the Anglican Catholic Church of Canada and later with the establishment of the A.C. Convent Society as an active board member.

In 2012 Vern and Mary joined with us and we were delighted to have had them present at the inaugural synod in 2012 and the following Synod in 2014.

Gratefully, too, Fr. Gibbons was able to visit Vern and pray with him just hours before Vern died. Vern, may you, too, rest in peace!

Please join with me in praying for the repose of the souls of these two men and please pray for their surviving wives and families for whom life will never be the same.

May you have a blessed and a holy Lent.

Till next month; God Bless!

R+



**L**ET US QUIETLY RELY ON THE ASSISTANCE OF GOD WHEN DANGER THREATENS US AND HUMAN HELP IS WANTING.

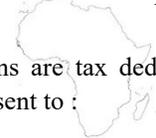
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