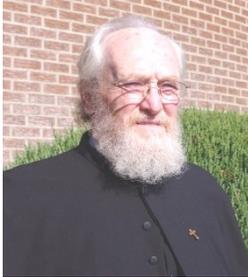


THE TRADITIONAL ANGLICAN NEWS

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Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!

I am pleased, to-day, as promised, to be able to announce the winner of the "Elevator Speech Contest" and the winner is Mr. Morgan Robertson of Marietta, Georgia.

You will remember the description of an elevator speech from the previous issues of this Newsletter. The point is to capture and communicate in a nutshell what being an Anglican Catholic Christian means to the speaker.

Mr. Robertson proposed that

The Anglican Catholic Church is a traditional Christian body which follows the liturgical practices of the early Christian church. It is founded on scripture, tradition, and reason. Its language, music, and practices are the best such attained by the Church of England. If you are seeking what is good and true, holy and uplifting, you will find it in the Anglican Catholic Church.

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Fr. David Marriott, SSC: A Sermon for Septuagesima



FR. DAVID MARRIOTT, SSC

'The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.'

This Gospel message has, at times been cited as proof of Jesus' essential socialism, and then again, it has also been used as an example of conservative values. Whereas the reality of this somewhat opaque parable is a lesson in basic economic principle where both conservative and socialist can find the way forward which would offer benefit to both parties to the debate!

The first concept that Jesus teaches is the simple law of contract. That if you agree to do something, during a specific time and in a specific place (such as a place of work), and for a specific fee (salary or wage): then you are committed to perform the work required if you wish to receive the fee to which you had agreed. In our day, people might find work paying so much an hour, or paying so much a month, where the reason for those paid on an hourly basis might relate to the need to amend working hours dependent on changing demands from customers: it is a result of the type of work involved.

From a human point of view, we can understand that the workers who received one penny after a long day's work would feel somehow 'cheated of what they deserved': but just as under our law today, the contract must reign! Now, it is true that the householder of the story could have relented and offered a 'thank-offering' to those workers who had laboured under the sun for so long: but this would not be under

Fr. David Marriott, SSC: A Sermon for Septuagesima

the contract to which they had agreed, but rather as an incentive to be at the front of the line at the next harvest!

Many of us forget that it will only be after all these workers had been paid their due that the householder would find out what amount of money remained for him and his family! In Saskatchewan, one way of assessing the success (or failure) of the harvest was to note the number of new cars driven by high school students each fall! (Note that many families had bestowed land on their children: so, the new car was paid for by money that their land had earned for them.)

What this means for the farmer is the need to assess the market, and if the wheat prices are high enough, then to harvest as much as possible: for the householder of the story, if the grapes have come to the right level of sweetness, the weather is good, and the prices for grapes and/or wine is good, then he, too, will be looking to bring as much as possible of his grapes into the vineyard.

Whereas at the start of the day, the householder made a cautious assessment of the harvest and of his labour needs: so, he hired with caution, at the penny a day rate. Perhaps he had news later that his potential returns would be better: he might need more harvesters: so, with this news, he realizes that the overall returns will be better, so he can afford to pay a penny even when the work is only for half a day. It is called the principle of marginal return. Let us say that the householder has based his initial market assessment on a price of \$10/unit with 100 units: the total earnings will be \$1000. As the day goes on, he has news that his actual return will be \$12/unit, so that original 100 units will bring him \$1200. If he hires 5 more workers at \$10 for 4 hours and they harvest an extra 10 units, that will increase his earnings by \$120, at a cost of \$50: which might seem to be a very good investment!

The householder says to those who had worked all day as they were grumbling that 'it was unfair' 'But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is and go thy way; I will give unto this last even as unto thee.'

As the good man continues, he asks the grumblers: 'Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?' This might remind us of the words of Jesus to the chief priests and the scribes who were trying to entrap Him, asking: 'Is it lawful for us to give tribute unto Caesar, or no?' (Luke 20.22) St. Luke continues: 'But he perceived their craftiness, and said unto them, 'Why tempt ye me? Shew me a penny. Whose image and superscription hath it?' They answered and said, 'Caesar's'. And he said unto them, 'Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's'.' (Luke 20.23-25)

It is necessary for each one of us to live this message: it is an illustration of the true ethical and moral values of the Christian faith, epitomized in the second commandment, 'Love thy neighbour as thyself.' For as we have heard: 'So the last shall be first, and the first last: for many be called, but few chosen.'



'SO THE LAST
SHALL BE FIRST,
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Bonnie's Reflections: A Voyage of Discovery



BONNIE IVEY (& LAD)

An epiphany is described as a moment of realization of the inner nature of an event or person. A simple definition of Epiphany, the Christian season that follows Christmas, is the revelation of Christ to the Gentiles. The Magi who followed the star represent all non-Jews who discover that Jesus is the long-promised Saviour, not just for the Jews but for all who turn to

him. During the weeks of celebrating Epiphany in the church, the gospel readings take us through events that reveal the truth of Jesus' identity. We look back through time and watch some of the people close to Jesus become aware of his nature and identity.

We see John the Baptist object to baptizing Jesus: he should himself be baptized by Jesus. When his reluctance is overcome, John sees a dove descending on Jesus, and hears the Father's words of affirmation to his beloved Son. We revisit the boyhood of Jesus, when he had gone missing in Jerusalem for three days. Mary and Joseph find he has been in the Temple. "I must be about my Father's business," he tells them. As an adult, Jesus brings his disciples with him and his Mother to a wedding, where they witness him changing water into wine. "And his disciples believed in him."

Can we journey with the wondering disciples as they see him heal a leper with a word, calm a storm, heal the Centurion's servant at a distance? What do they discuss among themselves after Jesus begins to preach about his coming again from Heaven in power and glory to judge the world? The Epiphany gospel readings will set us among them in those scenes.

The calming of the storm is a particularly vivid episode, revealing unexpected power and authority. We read it on the fourth Sunday after the Epiphany. After speaking to a large crowd, Jesus declares his intention to cross the Sea of Galilee. A storm arises. The Greek word used for storm here is *lailaps* and this indicates no ordinary storm. It means "howling irregular gusts of wind coming from black thunderclouds; lashing rain, winds in a circular pattern."

The boat is filling with water faster than the men can bail. The disciples, experienced commercial fishermen, are afraid. Jesus is asleep, head on a pillow, in the stern of the boat. They wake him up with a rebuke. "Don't you care that we are perishing?" He answers with his own rebuke. "Do you still have so little faith?"

Jesus then commands the wind and waves as a man would speak to an unruly noisy dog. Shut up! Lie down! And there was a great calm.

The disciples were *afraid* in the storm. The first word used here is *deiloï*, meaning cowardly, fearful. But their fear increased when the sea and wind were silenced. Then they became *ephobethesan*, terrified, ready to flee. "Who is this, that wind and sea obey him?" they asked each other.

In their boyhood the disciples would have learned scripture at their mother's knee, heard their father recite the psalms, and learned to write in the village school by

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Bonnie's Reflections: A Voyage of Discovery

copying verses. They would stand and sing the holy words at the synagogue.

Those who go down to the sea in ships, who do their business on the great waters,
They see the works of the Lord, and his wonders in the deep.

For He commands and raises the stormy wind which lifts up the waves of the sea.

They mount up to the heavens, they go down again to the depths,

Their soul melts because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits' end.

They cry out to the Lord in their trouble, and He brings them out of their distresses.

He calms the storm, so that the waves are still.

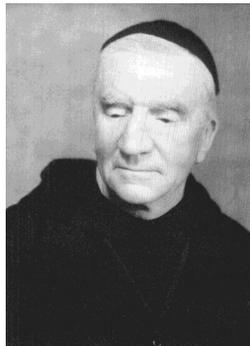
Then they are glad because they are quiet. So He brings them to their desired haven.

There can only be one answer to their question, "Who is this?" May God grant to each of us such a moment of recognition of the Lord's caring presence in our lives.

'BE YE TRANS-
FORMED BY THE
RENEWING OF
YOUR MIND.'



Fr. Andrew, SDC: 3 Meditations



Fr. Andrew, SDC

MONDAY AFTER EPIPHANY I

TRANSFORMATION

'Be ye transformed by the renewing of your mind.'

—Rom. xii. 2

WE sometimes read advertisements in which people offer to make something that is old as good as new. No doubt an old garment or piece of furniture may be so marvellously transformed that it may last for years, but it remains fundamentally the same thing that it was before. But in this Epistle we are told of a renewing of the mind which is to make a fundamental difference, giving the mind an entirely new outlook as a result of a self-revelation of God and the action of His grace upon the soul. We may sometimes be in despair and feel, 'Well, as long as a person looks at things like that, what can one do? But our religion teaches us that there can be, through the grace of God, an absolute renewing of the mind that will give a person an altogether different outlook.

When we read to-day that the earth on which we live travels at the pace of nineteen miles a second, and the sun at the amazing pace of two hundred miles a second, the idea in our minds is of the mystery of a fearful power. But when we read of a Star bringing seekers to a little Child, we get the thought of a mystery of wondrous love. The self-revealing of God which comes to us in the Epiphany, the Feast of Light, changes the thought of the God of the Old Testament, expressing Himself in fire and wrath, to the thought of One infinitely compassionate and sym-

Fr. Andrew, SDC: 3 Meditations

pathetic with man's temptations and trials, coming to him in the most tender and intimate way. There is a renewing of the mind which transforms the fear of God, which is the beginning of wisdom, into the wonder of love, which is the beginning of worship.



TUESDAY AFTER EPIPHANY I

THE REVELATION OF THE INCARNATE WORD

'Jesus Christ, the same yesterday, and to-day, and for ever' —Heb.. xiii. 8

IT is well constantly to remind ourselves that Bethlehem and Calvary are *revelations*, not *alterations*, of the Divine Being. It is true that in the Incarnation and the Sacred Passion God added to His divine experience a human experience, but there could be no change in the divine character. What is different is our knowledge and consequently our responsibility.

Some of our hymns suggest that the birth at Bethlehem and the death on Calvary are things that God got through and has done with. The children are taught to sing—

Not in that poor lowly stable,
 With the oxen standing by,
 We shall see Him, but in heaven,
 Set at God's right hand on high.

That may be a true expression of the Divine Transcendence, but if it suggests that, having once descended to Bethlehem, God has since retired to eternal leisure, then it is shaping an altogether distorted vision of God for the child's mind.

Bethlehem *reveals* the everlasting sympathy of God with human needs. Whenever a child is born under those slum conditions which our Lord accepted in order to make them impossible, we do see Him still in the lowly stable. *There* is the Babe of Bethlehem. Calvary *reveals* the divine sorrow for human sorrow, the way in which God is hurt by human sin. 'The Cross is the mirror of the love of God and the measure of the sin of man.' Wherever there are executions, wherever men make torture for one another, there, in that darkness, shines out a thorn-crowned Face. It is the Face of God. Calvary is the self-disclosure of what has always been, of what will always be, in the heart of God, as long as the conditions which fashioned the episode of Calvary continue anywhere in God's universe.



' JESUS CHRIST,
 THE SAME
 YESTERDAY,
 AND TO-DAY,
 AND FOR EVER'

Fr. Andrew, SDC: 3 Meditations

WEDNESDAY AFTER EPIPHANY I

DARKNESS

'Who is ... he that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God.'—Isa 1.10

THERE are three kinds of darkness. There is the darkness which is our own fault, the darkness which comes through sin. If we tell lies, if we do impure things, if we live selfishly, we cannot have vision. But God, Who hates the sin, loves the sinner. He hates the sin because it harms the one He loves. Whatever our sin may be, God is on our side, as a Saviour, longing to help us, and we can come to Him when every one else has turned against us. However much we have sinned, we can trust in the Lord in that darkness and stay ourselves upon our God.

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There is the darkness of ignorance, but if as we walk in that darkness we trust in the Name of the Lord and stay ourselves upon our God, we shall not stop in the darkness, but following the Star of revelation shall attain the vision of God. Life is to be an adventure, a quest. We know very little about ourselves, about one another, about God. We have to seek with all our faculties to know what life is for, to know what God really is, and what kind of person He means us to be.

Then there is a darkness which is not our fault, the darkness of life itself. 'When we follow the way of the Stations of the Cross, we go with Jesus from woe to woe, from pain to pain, from fall to fall. Life may be like that; every one of us has to bear a cross. But in that darkness, which may be due to our circumstances and not to our sins, we can trust in the Name of Jesus and stay upon our God, because Jesus came through it all victorious and triumphant.



Fr. Arthur Stanton: If Thou Wilt



FR. STANTON

“IF THOU WILT”

" When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed."-S. Matt. viii. 1-3.

“WHEN He was come down from the mountain.” Do not pass that over. He had been preaching the great Sermon on the Mount. “High places”—“come down”—He came down. Just look through the chapter and see first the preaching and then the practice of this chap-



Fr. Arthur Stanton: If Thou Wilt

ter. He comes down. He heals the centurion's servant; Peter's wife's mother, and cleanses the leper. Great words followed by great deeds! Eloquence followed by beneficence. Preaching and then practice! Oh! well for the ministers of the Gospel of Christ if instead of always being up in the pulpit and on stilts they would come down and bless, and heal, and comfort, and cleanse, and help. "The harvest truly is plenteous, but the labourers are few." (S. Matt. ix. 37. 40) The labourers should go down into the harvest and tuck up their sleeves and gather in the corn.

"When He was come down from the mountain"—Well? He met the leper. A great multitude followed Him, and among the multitude was a leper. Why isn't the leper lost among the multitude? Why "a" leper among the multitude? Well, of course, a leper will always make room for himself. That is why. You see the point—the great multitude, and in the middle of them, the leper. That was the singular in the plural. Here we have a broad plural and a sharp singular. You must not mix up the leper with the multitude. It would never do. The leper must be all by himself. He cannot speak to any one, and nobody to him—there he is alone, though he is one of a multitude—alone in his misery—alone! Nobody brought him there. Andrew brought Peter to Christ; four men brought the paralytic down through the roof, but no one brought the leper—he was all alone. His was a very bad case, for Luke tells us he was "full of leprosy"—a shocking thing! It was hopeless. He could go to no hospital; they would not have him. He was nameless—one of the nameless notables—the leper. He came to Jesus and was cleansed. You do not want to know his name, do you? That is nothing. He came to the Master and found salvation—cleansing—that is the point. What is his name? That man's name was written in heaven before the foundations of the world were laid. Don't you know that God's salvation is from everlasting to everlasting? God's healing comes out of Eternity and goes into Eternity. A great multitude—and the leper! I wonder whether you see it. For instance, in this congregation we are a lot of us together this morning, but some of us may be quite alone in our sickness, in our sorrow, in our sadness, and our sin. It is all very well being a lot of us together, but out of the multitude, God knows, there may be one or two of us who in our sorrow, sadness and sin, feel that we are all alone, quite alone. There was a great multitude and in the midst of it a poor leper. He is very pathetic, I think.

Now I should like to notice what it was that brought him there. What could have brought that man there? I do not read in the Gospel that ever a leper had been healed before this. He had no example to go upon. Neither had our Lord said anything about lepers. He had not said: "Come unto Me all ye lepers." But he had heard the Sermon on the Mount and he may have heard our Lord say this: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (S. Matt. vii. 7.) John vi. 37.) And he may have said to himself: "Well, I will try." Or perhaps somebody had dared to speak to him, and told him some of the blessed promises which had fallen from the Lord's lips. Good news flies on silver wings, and he caught it. There he was—He came to the Saviour. Brethren,

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Fr. Arthur Stanton: If Thou Wilt

this is the point—

“All the fitness He requireth
Is to feel your need of Him:
This He gives you,
This He gives you,
the Spirit's rising beam.”

He was a leper; he felt his reproach. And we have got all the precious promises of the Gospel. “Him that cometh to Me I will in no wise cast out.” (S. John vi. 37.) The Lord says: Come! “And the Spirit and the bride say, Come. And let him that is athirst come.” (Rev. xxii. 17.) That is the Gospel. That is the kernel of the Gospel, of this beautiful little incident. He was a leper and he came, the unknown notable. He comes out of Eternity and finds the Master and is healed. That is the little story to tuck round your heart. Any poor sinner who feels an outcast from Israel may tuck it up in his heart and be glad.

“IF THOU WILT—
IF THOU WILT,
THOU CANST
MAKE ME CLEAN.”

And then his prayer was so very faithful: “Lord, *if* Thou wilt, Thou canst—Thou canst”—mind you, leprosy is not curable—it is an incurable disease, always acknowledged as such—and he said: Thou canst do it—“Lord, if Thou wilt, Thou canst make me clean”—*me*, who am a leper—You can do it. You know that faith cometh by the Holy Ghost. Only the Holy Spirit of God could have put those words into his mouth—Lord, Thou canst do it. No doctor in all Syria can do it—no treatment—none of your baths—the Spirit can do it. “Lord, if Thou wilt, Thou canst make me-me a leper—a leper, clean, clean, clean (leprosy is so foul), clean.”

And then it is so humble. “If Thou *wilt*; if Thou wilt!” It almost anticipates the dear Lord's prayer in the Garden. He became sin for us Who know no sin. “O my Father, if it be possible, let this cup pass from Me : nevertheless not as I will, but as Thou wilt.” (S. Matt. xxvi. 39.) “If Thou wilt—If Thou wilt, Thou canst make me clean.” It is one of the great prayers of the Gospel. The best prayers ever come out of agonised hearts, and the man was in agony—of course he was, and out came the prayer. The sweetest incense mounts from the burning coal—“Thou canst make me clean.” Let us stand with the poor publican.

Let us kneel down with the publican in the temple before the Holy of Holies and say, “Lord, be merciful to me a sinner.” Or let us go under the Cross with the poor thief and take our stand there and say: “Lord, remember me when Thou comest into Thy Kingdom.” (S. Luke xviii. 3.) Or let us go close to the poor leper, as close as we dare—(mind you, it is not infectious, it is only contagious)—you can get pretty close to him, and say, “Lord, if Thou wilt, Thou canst make me clean.” I think it is the most beautiful of the three.

Don't you see, every prayer is put into the heart of God, is poured into the heart of God, which begins: “Lord, if Thou wilt.” You can pray all kinds of things if you will begin like that. For instance, you can say this if you like: “Lord, if Thou wilt, Thou canst make me rich.” I have struggled against poverty all my life and never been able to get things comfortable.”

Fr. Arthur Stanton: If Thou Wilt

Lord, if Thou wilt, Thou canst make me rich.” Or you may say, “Lord, if Thou wilt, Thou canst make me strong.” I have never been strong, I have had illness after illness, weakness after weakness, I have longed to be strong: “Lord, if Thou wilt, Thou canst make me strong.” Or “Lord, if Thou wilt, Thou canst make me happy.” My heart is well-nigh broken. This cruel world has made my poor heart bleed. Before I die I plead for sympathy and happiness: I pray, “Lord, make me happy”—“Lord, if Thou wilt, Thou canst make me happy.” You can say that if you like.

And you can say: “Lord, if Thou wilt, Thou canst make me clean.” It is a beautiful prayer, isn't it? Well, then, our Lord loved the prayer. You can see in the Gospel that He loved it. He loved the leper's prayer, because, do you notice, He flings it back when He grants it. He says in a moment: “I will; be thou clean.” He throws back his own words in acceptance of his prayer: “I will; be thou clean.” He takes the leper's words which He Himself had put into his heart, and which escaped from his lips, takes it into His own heart and mouth, and says, “I will; be thou clean.” So I know He loved those prayers, and He will love all those prayers I have told you you can pray. “Thy will be done on earth as it is in heaven.” It is our daily prayer. “I will ; be thou clean.” He loved it.

I want you to stop one moment, and ask a question here which is in our mind. Why ever does the Lord allow leprosy to be in the world at all? Leprosy is not so common—we will say cancer if you like—Why does the Lord allow that awful scourge, cancer? Why does He allow it at all, if He can say, “Be thou clean?” Our Lord knows everything—suffering, or leprosy, and cancer—He is the Lord and Giver of life and health and salvation and peace and happiness and rest and joy, what has He to do with leprosy and cancer? What has He to do with it, think you? Why is it here at all? It cannot be here because He willed to have it here. Speaking sympathetically, sorrow never came into the world by the will of Christ. Do you think Almighty God made this beautiful world for that—that we should dig deep holes into the earth and fling our dead into it, and take handfuls of flowers and throw them in after our dead and go away—ripping up mother earth to bury our dead? Do you think that is God's will ? God came to bless this world. He made it, and when He came He redeemed it. Those things are not here sympathetically or of His first purpose; they are here judicially, and the world is such that we cannot do without them. They are God's policemen parading up and down the world—suffering, death, pain. If God were to take away the fiery serpents from amongst us we should go mad; we should blaspheme. These policemen cannot be removed. And every now and then God shakes terribly the earth and His judgments are abroad, and men know and feel that God's judgments are abroad. If it were not for God's policemen and God's judgments where would the world be? It would be a hell. They scourge us into shame, they keep us in order, they stand sentinel.

“We are the ministers of pain and fear
 And disappointment and mistrust and hate
 And clinging crime: And as lean dogs pursue
 Through wood and lake, some struck and sobbing fawn,
 We track all things that seep, and bleed, and die.”

“I WILL;

BE THOU CLEAN.”

Fr. Arthur Stanton: If Thou Wilt

“I will, be thou clean,” that is God's word.

And last of all, dear brethren, “He touched him.” Oh! and He must not touch the leper! Keep your hands off a leper! he is contagious and no man may touch him; and, therefore, our Master put out His hand and touched the man and His touch cleansed him. In one moment the arteries of his life were filled with pure blood and every corner of his being tingled and tingled again with life, because Jesus is the Author and Giver of life, the Beginning and End of life, and every drop of blood that man has comes out of the heart of God. “He touched him.” He would not be contaminated by touch any more than the sun is contaminated if it shines upon the dung-hill. Its rays are as pure as ever. He touched him and immediately he became clean. So did He lift the beggar off the dung-hill and placed him among the princes of his people. It is a sweet Gospel, isn't it, to-day? For some of us nobody knows how sweet! “Lord, if Thou wilt, Thou canst make me clean.” And Jesus said: “I will; be thou clean. And immediately his leprosy was healed.”

“I WILL,
BE THOU
CLEAN,”



Fr. Robert's Remarks

THAT IS GOD'S
WORD.

His prize will be off to him shortly and includes a pew copy of the Book of Common Prayer (Canada) 1962, a little devotional book *When Ye Pray: Praying with the Church* prepared by Fr. Roland Ford Palmer, SSJE as a companion to the Prayer Book, and a couple more books.

As this Newsletter goes out with this brief elevator speech, it would be my prayer that the elevator speech might become an instrument for outreach in this world drawing new people to a relationship with Christ in His Church and helping for growth in their Christian life those who are Christians and are inspired by it.

Thank you, Mr. Robertson.

On Wednesday morning—Australian Time in New South Wales—but on Tuesday afternoon in North America we shall hear Fr. Matthew Kirby of St. Hilda's, ACC parish in Maitland, NSW, Australia speak on the subject of “Apologetics”. See the ad on page 11 of this issue. It will be a ZOOM conference. The Scripture verse heading the ad is:

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15)

No doubt there is something in this to pause and think about. What is your ‘hope’ and what is the reason for it?

There are several feasts of significance upcoming over the next month. One is that of The Conversion of St. Paul on January 25th. Another is The Presentation of Christ in the Temple commonly called The Purification of Saint Mary the Virgin. Still others are of St. Ignatius of Antioch, St. Polycarp, St. John Chrysostom—actually, every day from January 15th to February 15th has a commemoration.

Fr. Robert's Remarks

From the Lesson appointed for the Epistle on The Conversion of St. Paul, we are reminded that St. Paul “[P]ersecuted this Way unto the death, binding and delivering into prisons both men and women.” In the Gospel pericope, Jesus warns that his disciples will be persecuted for His Name’s sake. St. Paul learned this after the fact, after his conversion to Jesus. On the Feast of the Purification, Simeon prophesies to Mary, “Behold, this child is set for the fall and rising of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thine own should also;) that the thoughts of many hearts may be revealed.” Even the Mother of our Lord God and Saviour, Jesus Christ shall suffer.

I guess that one question with which we need to wrestle is, if and when it comes our time to suffer, how shall we handle it?

There was a young child whom Jesus called to him—you remember the story—it’s in Matthew 18

² And Jesus called a little child unto him, and set him in the midst of them,

³ And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ⁴ Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. ⁵ And whoso shall receive one such little child in my name receiveth me.

The child of this story is reputed to have been Ignatius—later St. Ignatius of Antioch—whom we commemorate his martyrdom on February 1. There is another name by which he is known—Theophorus, the God-bearer. He is considered to have been a disciple of St. John’s. Later, Ignatius became the second or third bishop of Antioch in Syria. He was sentence to death and sent to Rome to be thrown to the beasts about 107 A.D.

There is great little book—150 or so pages—published in 2017 entitled *Bearing God: The Life and Works of St. Ignatius of Antioch The God-Bearer*. It was written by Fr. Andrew Stephen Damick and published by Ancient Faith Ministries.

Martyrdom, Salvation in Christ, The Bishop, The Unity of the Church, and The Eucharist are the chapter heads.

At our video conferences in April last year, Archbishop Haverland spoke on the topic “Our world my friends, is not – as many imagine – post-Christian. Our world is pre-Christian....”.

Fr. Damick likewise comments in his conclusion that,

More and more, the world is hostile to Christ and does not assume even basic Christian ethic, which are the historical basis for recognizing the inherent worth of every human person. We are now in a “pre-Christian” time, a time such as the one Ignatius lived in, when Christians do not live in Christian societies. But there is so much possibility of addressing othe

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Fr. Robert's Remarks

people of our time in new, creative ways that make sense to them, just as Ignatius creatively spoke to his own time.

Fr. Damick describes what is known and understood of Ignatius and draws extensively from his letters which are readily available online and in print. There is much for us to learn from this saint who greeted his martyrdom with great joy. Once he had set his mind he would not be deterred from martyrdom. He begged the Roman Christians not to try to have him reprieved. He was devoted to Christ and having accepted his impending martyrdom begged them not to deprive him of the opportunity of dying for Christ. "Let me follow the example of the suffering of my God."

There are countries like Syria—Ignatius' country where Christians are undergoing persecution. Perhaps, without getting into conspiracy theories or anything like that we can recognise that the possibility of persecution is near enough for us that we ought to be better prepared.

There is one hymn that I, personally, cannot but think invaluable in this regard and that is St. Patrick's Breastplate—I bind unto myself to-day.

Till next month; God Bless!

R+



St. Patrick's Breastplate

I bind unto myself today
The strong Name of the Trinity,
By invocation of the same
The Three in One and One in Three.

I bind this today to me forever
By power of faith, Christ's incarnation;
His baptism in Jordan river,
His death on Cross for my salvation;
His bursting from the spiced tomb,
His riding up the heavenly way,
His coming at the day of doom
I bind unto myself today.

I bind unto myself the power
Of the great love of cherubim;
The sweet 'Well done' in judgment hour,
The service of the seraphim,
Confessors' faith, Apostles' word,
The Patriarchs' prayers, the prophets' scrolls,
All good deeds done unto the Lord
And purity of virgin souls.

I bind unto myself today
The virtues of the star lit heaven,
The glorious sun's life giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea
Around the old eternal rocks.

I bind unto myself today
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, His shield to ward;
The word of God to give me speech,
His heavenly host to be my guard.

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;

Video Conference

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15)

A Conference on Apologetics



Presenter

The Rev. Fr. Matthew Kirby

Parish Priest St. Hilda's, Maitland, NSW, Australia
Diocese of the Australia & New Zealand, ACC/OP

Conference By ZOOM

Tuesday, January 18, 2022

5:00 pm Eastern; 2:00 pm Pacific

9:00 am Wednesday January 19, 2022 Maitland, Australia

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GO YE INTO ALL THE WORLD

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St. Patrick's Breastplate

Or few or many, far or nigh,
In every place and in all hours,
Against their fierce hostility
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death wound and the burning,
The choking wave, the poisoned shaft,
Protect me, Christ, till Thy returning.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.
By Whom all nature hath creation,
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

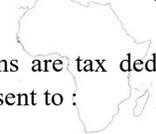


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