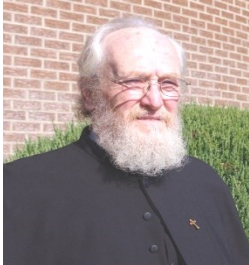


# THE TRADITIONAL ANGLICAN NEWS

FEBRUARY 15, 2023

VOLUME 11, ISSUE 2

## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD,  
SSC

Greetings, The Lord be with you!

As we move quickly toward Lent, Ash Wednesday being a week from today, there are a couple of things that I would like to commend. It certainly does not hurt to be prepared for Lent.

The first is the Collect for Quinquagesima, this coming Sunday. Of the Collects in the Prayer Book, it is definitely among my favourites. It is a beautiful reminder of our need for God in our lives.

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## *Fr. David Marriott, SSC: An Ash Wednesday Sermon*



FR. DAVID MARRIOTT, SSC

We bring the palms from last Palm Sunday, almost a year ago now. We burn them and make ashes. We then present ourselves to be marked with the ashes: we become marked men and women. Why?

We hear the words, "Remember, O man, that dust thou art, and to dust thou shalt return." We are mortal, we are in one stage of our lives, we know not what is ahead, after this life ends, but we know that God, who put all this magnificent world together, and who sent His Only Son to redeem our sins, cares for us. He cares for us so much that He has allowed us choice: good or bad, do well or do evil. He cares for us so much that He knows that good has to triumph in the end, that the promise of eternity with Him is certain, that those who stand fast in faith will enjoy that very eternity.

We are starting down the road, the long road to redemption, to forgiveness, to the glorious resurrection of Our Lord. But before we get there, we have to go through the wilderness, we have to understand our weaknesses, our failures, our humanity, and we have to humble ourselves, prostrate ourselves, before God Our Father, knowing that with the help of His Only Son, we will win through the journey, and see that after the despair of Good Friday, will come Easter.

Our Lord tells us "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

To try and get to the meaning of this: to understand a bit better what Jesus means; what

### *Fr. David Marriott, SSC: An Ash Wednesday Sermon*

this treasure is, I am going to read the gospel for Trinity 20: the 22nd chapter of the Gospel of S. Matthew, beginning at the 1st verse: it is on page 251 of your prayer books.

I find that one part of this story can illustrate the whole point of our Lenten journey.

It is that bit towards the end of the passage: “And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

Now you might be wondering, “How does that have anything to do with Ash Wednesday?”

Well, I ask you, do you have a wedding garment?

This is the whole point of this time, this forty days: we are given time to prepare for the feast, to atone for our sins, for the sins of the whole world. We are to pray for the wrongs done by us, for us, with our consent, and without our consent. We are to pray for peace, and good relations between men, even the evil ones. We are to prepare our wedding garments: we are to mend the tears, sew on the buttons, wash the stains, and clean the grime.

The guest in the story was speechless: this was the cause of his destruction: he did not repent, he did not explain, he did not apologize: on the other hand, we are children of a loving God, a Father who cares for all of us. But we must be honest: if there is a great big rip in the front of our garment, if we spilt beetroot, or gravy, all over the front, if it is beyond human help, then we know, we only have to speak up, we only have to open our hearts to Him who knows all, and the problem will be repaired, and then we will be able to join the feast, properly dressed, and ready for eternity.

“Create in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the god of all mercy, perfect remission And forgiveness.”

Lent starts here: the season is now. Prepare, work on your needs, on your failings. Repent, and be ready.

You are invited to the wedding, to the feast: be ready, have your wedding garment all clean, pressed and ready to go.



YOU ARE  
INVITED TO THE  
WEDDING, TO THE  
FEAST: BE READY.

## *Bonnie's Reflections: Seeing Your Shadow*



BONNIE IVEY (& LAD)

For centuries, Christians have celebrated Candlemas, also known as the Feast of the Purification of the Blessed Virgin Mary, on February 2. "Purification" refers to a Jewish ceremony following the birth of a child. The parents would make an offering to the Lord. In the case of Mary and Joseph, they offered two young doves for sacrifice. Two very old people, Simeon and Anna, had been faithfully waiting to witness the arrival of the Messiah in the Temple for decades. Both had the gift of prophecy.

Simeon, recognizing the identity of this baby, prophesied that Jesus would be "a Light to lighten the Gentiles, and to be the glory of his people Israel." Because of this reference to light, it became customary for Christians to bring their candles to their church to have them blessed by the priest on Candlemas. The stock of blessed candles was meant to bring practical lighting and spiritual enlightenment for the year.

"Lent" comes from an Old English word "lencten" which refers to the lengthening of daylight hours occurring in the northern hemisphere's Spring. European cultures marked this daylight milestone as the day for predicting the coming spring weather. Would it be suitable for newly planted crops and the birth of new livestock? The emergence of hibernating animals, especially badgers, was observed carefully. Would old badger sense warm days and bright sunlight coming? Or would he be frightened by the darkness of his shadow and bolt back into his den?

North America has fewer badgers, but plentiful groundhogs, so the behaviour of these rodents was observed instead. This is how we got Groundhog Day, February 2. "Will he see his shadow? Will there be six more weeks of winter?"

There is a movie named "Groundhog Day" which people like to watch at this time of year. The movie has a surprising number of Christian fans who appreciate the serious questions raised by this "comedy" story. It concerns a TV network weatherman named Phil. His boss sends him to cover a special event in the town of Punxsutawney. Town dignitaries will open the door to the enclosure of a hibernating groundhog named "Punxsutawney Phil". This animal is billed as a reliable weather prophet. Crowds will gather to see the groundhog's prediction. (And, yes, there really is such a town and such a groundhog.) So, weatherman Phil travels by car with two co-workers and broadcasting equipment. The one bright spot in this assignment, in Phil's eyes, is the smart, beautiful producer, Rita.

The first few scenes reveal that this weatherman considers himself more

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## *Bonnie's Reflections: Seeing Your Shadow*

important than the other two, saying that “*The Talent must be served by others*”, that is, since he appears on screen, he is therefore more entitled than the technicians who record him. He is full of contempt for the small town and its citizens, making sarcastic remarks in reply to their friendliness.

On February 2 Phil is awakened by a screeching alarm clock at 6 a.m., music, and radio announcers talking about the groundhog event. He interacts in a lofty way with restaurant staff, then arrives at the groundhog event. After the groundhog makes its prediction, Phil wants to exit Punxsutawney. He argues with locals who urge the TV team to stay because of a travel advisory. There will be no blizzard, he tells them, because he predicted the storm will bypass the region. **“I am a god. I make the weather.”** Nevertheless, all roads are closed as snow covers the town.

The next morning, strangely, he wakes to the same alarm, same music and announcers saying the same words. Yesterday repeats itself exactly. He is stuck in February 2. Repeatedly. He begins to memorize what happens, and finds that although others repeat their routines, he can do whatever he wants. **“What if there is no tomorrow? I’m not gonna live by their rules anymore!”** He abandons himself to reckless selfishness. He steals money, brings home a different girl every night, wrecks a stolen car, is sent to jail; but wakes every morning to the same day with no consequences. He tries to woo the lovely Rita but offends her every time and is rejected. Freedom becomes boring and bitter.

He makes suicide attempts. Drops an electric toaster into his bath water. Kidnaps the groundhog and drives a car off a cliff with it. Nonetheless he wakes up on February 2. Despairing, he says, **“I’ve come to the end of Me. Is this what you do with eternity?”** Like the groundhog, he has come out into the light and meets the darkness of his own shadow. He says in despair **“I’m just a jerk!”**

Now, Phil begins to use the endless loop of time to change himself. He really listens to people with interest, using the information he gathers in conversations to help people. He rescues an old panhandler whom he always used to rebuff with contempt, and becomes his friend. He learns to play the piano. He reads up on every subject. For the first time Phil begins to love and appreciate others unselfishly. He is surprised to find himself surrounded by genuine friends. Best of all Rita begins to love him. Then at last, he awakes to the alarm and finds that it is February third. His new life is beginning.

The Church gives us the season of Lent in which we can encounter our own “shadow” in the light of God’s love. May He give us eyes to see it, the strength to put away the darkness, and teach us to walk in His light.



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## *Fr. David Marriott, SSC: The Africa Appeal?*



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

### **Rwanda.**



Fr. Chadrack Niyibizi has been busy with his parish visits, as we saw last month: this time it was to Ramba Parish, with this large church, and many faithful! Father had asked us for assistance with the travel costs for the visit, but at the time, we were unable to send funds. For-

tunately, Father was able to make the visit with his thanks to a friend in the USA. There are more visits to make to the parishes, some of which are, as Archbishop Haverland has written, quite remote. Each visit costs some CDN\$250 for travel in safety.

By the time you read this, he writes that 'On 11/2/20023 at Kizi parish, Rubavu District; I will be officiating a wedding between Mr. HAKIZIMANA and Miss UWIMANA Rose. Later in February, he will officiate another wedding, hoping that we might make this possible.

We sent funds for roofing sheets, but a man fell from the church roof whilst installing them. Fr. Chadrack writes that he is regaining the use of his hand, and is feeling better.



## *Fr. David Marriott, SSC: The Africa Appeal?*

### **Congo**

You will remember this photo from the January newsletter. Bishop Steven wrote to say that they had been stopped from attending school, because the fees had not



*The Africa Appeal is an outreach project of the Traditional Anglican Church of Canada (TACC) administered by the parish of St. Bride of Kildare & the Society of St. Columba of Iona. Along with traditional Anglicans in the USA, Australia, and the UK, it supports churches in the Democratic Republic of the Congo (DRC), Cameroon, South Sudan, Kenya and Rwanda. These fast-growing churches are members of the Anglican Catholic Church (ACC) - Original Province, a worldwide communion of traditional Anglican Churches. Funds collected are used for clergy support and various projects developed and run by Bishop Steven Ayule-Milenge (Congo), Bishop Wilson Garang (South Sudan), Bishop Alphonse Ndujiye (Cameroon), Bishop John Kamande Ndegwa (Kenya) and Father Shadrack Niyibizi (Rwanda).*

been paid at the start of the new term. Sad to say, that we were unable to respond at the time. The good news is that Scott Ferguson, the treasurer, was able to issue a cheque, which has now been received by Bishop Steven, and school has started for the three children. Bishop Steven writes: 'Each child pays US\$500 per year distributed as follows: School Fees \$120 per quarter or \$360 per year. Acces-

sories (uniform, shoes, notebooks, pens and others) is \$140. The five hundred dollars that you send each term were used to pay each of them the school fees that I send my secretary to go and pay himself to the principal of the school.'

Pray that we shall be able to let these three to continue to learn – as they deserve!



## *Fr. David Marriott, SSC: The Africa Appeal?*

### **Cameroon**

Bishop Alphonse has sent a long report on current affairs in Cameroon, and in his Diocese. He writes: ‘The Africa Appeal sent me \$500 (received from Mr. Norm Freeman) for the installation of some streetlights on the dark parts of my compound. My electrician, Mr. Daniel and I bought the utensils and electrical materials and he had started the work, but precisely when he was going up the ladder, he had made a bad step and the concrete had injured him on the shin: it has been a while to heal and massage the foot. It is starting to heal, and we are back at work but with great caution. In addition, I myself had been attacked by toothache in two teeth at the same time which gave me the intense pain and the doctor did not succeed in the operation but there is a good hope of good healing. There is also in our region, in our village, a general problem of our whole region at the level of transformer for the distribution of electrical energy. The local municipality had to intervene, and each family should contribute financially for the repair. This has been done. We too were included with everyone else. What I will have left to do, is to provide the photos of this installation work of these parts of that we finish in all the settings.’

There is good news about the Health Centre: ‘Until now, our village is still destitute and vulnerable to any tropical disease and the population is poor. That said: the remedies of urgent needs: thanks, especially to our Doctor Mampah who makes a visit once a week with the presence of three nurses, the people, the poorer peoples benefit from first aid before going to the big hospitals when possible. We think we will continue with our determination to carry out a good job and I still have to give the minutes, the detailed report again to our donor Father Edlin (and the Diocese of the Holy Trinity in California, USA.’

‘Anglican Aid Abroad’, in Australia, sent funds for an agriculture project: The Bishop writes: ‘I continue to work with my team, to till and weed our crops and maintain the harvest in this short dry season. Two weeks ago, another goat also gave birth to two more small goats. We hope that with one year we will have a quantity that can help many of us in our diocese and parishes.’

**The Appeal:** We are only able to send the funds that we receive each month. Pray that the inflation which has afflicted our grocery and power bills will follow the reduction that we have seen with the cost of fuel at the pump, so that we might be able to expand the support which we offer.

This morning, I have received the proposal from Bishop M’Mokywa Mtundu, for a new church building for the parish of St. Pierre in Baraka, Sud-Kivu, the total cost is US\$3,250.00 (+/-CDN\$4,370) Given the current state of affairs, we are not able to consider such an important project, unless we see a significant change in your support for the Appeal, as well as all the the pressing requests, in Rwanda, Cameroon, Congo, Kenya, and South Sudan, where Pope Francis asked that the civil war cease, in his recent visit



## *Fr. David Marriott, SSC: The Africa Appeal?*

### **How to support these churches:**

There are no deductions from money received by the Appeal; the full dollar amount is sent to Cameroon, Congo, South Sudan, Rwanda or Kenya. Administrative costs, eg, money transfer fees, are paid from gifts received for this purpose.

#### **In Canada**

The Parish of St. Bride

By  **PayPal** see <https://www.parishofstbride.com/africa-appeal> or by cheque payable to the Parish of St. Bride and sent to The Parish of St. Bride, 10125 - 276 St., Maple Ridge, V2W 1R5

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

#### **In the USA**

The St. Paul Missionary Society, The Anglican Catholic Church, PO Box 5223, Athens, GA 30604

#### **In Australia and New Zealand**

##### ***Anglican Catholic Church Missionary Diocese of Australia and New Zealand Appeal Fund***

By cheque made out to: ACC (OP) DAT and sent to

Missionary Diocese of Australia and New Zealand  
C/- 5 Fallow St  
Chermside West, Qld. 4032 Australia

*If you intend the donation for a special ACC (OP) project, please let us know, so we can designate it accordingly.*

By Direct Deposit to:

Anglican Catholic Church (OP) Diocesan Administrative Trust  
or ACC (OP) DAT (for short)  
BSB 034-064  
A/c 335868

*Please note the intentions for the donation on the direct deposit details.*

*Please be aware that given the current Australian Law situation, we are unable to offer any tax deductible receipts.*

#### **In the UK**

Cheques should be made payable to Anglican Catholic Church - Diocese of the United Kingdom and marked on the back "Mission". If you would like to designate a particular county please indicate which one. Mail to: Diocesan Treasurer, ACC Diocesan Office, St Nicholas House, 42-48 High Street, Lydd, Kent TN29 9AN.



Welcome deare feast of Lent: who loves not thee,  
He loves not Temperance, or Authoritie,  
But is compos'd of passion.  
The Scriptures bid us fast; the Church sayes, now:  
Give to thy Mother, what thou wouldst allow  
To ev'ry Corporation.

Then those same pendant profits, which the spring  
And Easter intimate, enlarge the thing,  
And goodnesse of the deed.  
Neither ought other mens abuse of Lent  
Spoil the good use; lest by that argument  
We forfeit all our Creed.

Yet Lord instruct us to improve our fast  
By starving sin and taking such repast  
As may our faults control:  
That ev'ry man may revel at his door,  
Not in his parlor; banqueting the poor,  
And among those his soul.



from *The Temple* (1633), by George Herbert:

2 rheumes. watery matter from eyes, nose, ears, etc.; said to cause disease. (*Oxford English Dictionary*)



## *Rev. Charles T. Stout: The Lenten Fast*

Project Canterbury

# The Lenten Fast

by the Rev. Charles T. Stout

Milwaukee: Morehouse, no date.

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*LENT IS AN  
OPPORTUNITY  
A MAN CAN  
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GIOUS HELP.*

### 1. The Scripturalness of prayer and fasting is undoubted:

And when He had fasted forty days and forty nights (St. Matt. iv. 2).

Moreover, when ye fast be not as the hypocrites (St. Matt. vi. 16).

As they ministered to the Lord and fasted (Acts xiii. 2).

And when they had fasted and prayed (Acts xii. 3).

And when they had prayed with fasting, they commended them to the Lord (Acts xvi. 23).

In stripes ... in fastings (II. Cor. vi. 5).

The testimony and practice of the Church from Apostolic days is just as strong. But men are still found who repeat the trite objections to the observance of Lent. They say, "Dissipation is increased before and after as compensation for its restraints." This objection proves too much. It amounts simply to this: Worldly people in the Church abuse Lent, hence it ought to be abolished. The argument, if good for anything, is good enough to abolish Christianity. Sunday is a day of rest, spiritual enjoyment and peace, for many; some abuse it in every possible way. Hence Sunday ought to be abolished. The Bible is precious and sacred to the Church; but irreverent and unbelieving and fanatical persons have despoiled its pages, perverted its pure precepts, disregarded its teaching, abused it in every way. Hence, abolish the Bible! Services in God's house are made occasions for ostentation and display. Hence, close the churches! The only logical stopping place is to abolish Christianity because crimes have been done and are done in its name. We are thus left in a dangerous predicament.

### 2. "Uniform moderation of life is the Church's need."

True, it is. But that this can be better secured without Lent than with it, is not proven. All experience corroborates the Lenten principle that some period must be taken to examine our lives, and see whether they conform to the doctrines professed. The reasoning used above is applicable here. Sunday is a day set apart for religious work and worship. But uniform moderation of life can be better secured by making Sunday just like any other day--be religious every day and no need of Sunday! Now, nobody wants this except evil men. Lent is an opportunity a man can waste and abuse just as he wastes Sunday or *any* religious help. All days should be lived in accordance with Christ's teaching, but the duties of days and seasons differ.



## *Rev. Charles T. Stout: The Lenten Fast*

3. The use and principle of Lent is denial of self for a certain season and for a certain purpose. These days of worship and self-denial are to make us strong with new spiritual power. That our daily life should be so lived weighs nothing against having a special season for the training of one's self into this habit. The idea involved is recognized in other ways by those who scoff at Lent. The athlete who hopes to win must submit to abstinence and training greater than he can get in ordinary life. The lawyer preparing for an important case shuts himself up with his books and papers, denies himself the usual harmless pleasures and even comforts until he is ready for trial. The artist who would reach a high place in art thinks the sacrifice of all that interferes with his special purpose none too great for the benefit gained. Illustrative cases are endless.

4. When bodies of Christians who dislike this yearly season for training, discipline, and spiritual culture, keep even *one* day set apart for special services they yield the whole principle on which Lenten observances rest. Instead of forty days they keep only one day of Lent. So by their *revival* seasons, when extraordinary services and means are used to awaken spiritual life and power. For such a season, too often a fictitious and violent excitement that must have a harmful reaction, the Church orders a regular and stated revival season wherein can be regained spiritual life and power by such quiet and well-ordered means as are not exposed to the danger of destructive reaction. Following the teaching of Apostolic days, she believes that religion founded on fact and principle and perpetually re-taught by the recurrence of festivals and fasts, is more likely to be lasting and of spiritual edification, than religion the inspiration of which is feeling, and opinions of theology too often its foundation. The Church Year founded on great facts forming our redemption, presents the Person of Christ for study and contemplation; hence actualities take the place of speculations.

5. Christ speaks of fasting as He speaks of prayer and almsgiving--as a matter of course for the Christian. We have largely lost the literalness of the first, as we are in increasing danger of losing the literalness of the others. The last two will increase when the first is made more real. Alone denying the stomach certain kinds of food, without a spiritual purpose, will issue in no moral strength. The denial must be a real struggle against appetite, pride, sin of life, or desire of whatever kind. Self-righteousness may starve the stomach and feed its unspiritual self. Fasting, in its broad meaning, is to cut the communications of the enemy with his base of supplies. Prayer is the bringing in of the stronger Spirit of God to assault the foe in his citadel and cast him out. The neglected Bible hunted up and studied, closets revisited for prayer and self-searching examination, the soul to recover its thoughtfulness and earnestness, public worship resumed, Christian work zealously done, the Sacraments made, in reality, means of Grace by the abiding presence and power of the Holy Ghost, will issue in a good, healthful, fruitful Lent. What was helpful to the Master will be helpful to His disciples.

*WHAT WAS  
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WILL BE HELP-  
FUL TO HIS  
DISCIPLES.*

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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.*

*The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.*

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Mission of  
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The Resurrection  
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Mission of the Ascension  
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Holy Trinity & St. Jude  
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807-251-3489

St. Mary's  
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St. Bride of Kildare  
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604-551-4660

### *Fr. Robert's Remarks*

O LORD, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

C.B. Moss, a mid-20th century Anglican theologian and author wrote on the subject of 'grace', that, grace is a touch of the Holy Ghost, His power working in us. In Romans 5.5, St. Paul tells us that "the love of God is shed abroad in our hearts by the Holy Ghost which is given to us."

While Lent has its own, perfectly good, seasonal prayer, I find myself going back to the propers for Quinquagesima and reminding myself of the need for love.

The other thing that I keep going back to in Lent—but not just in Lent—is the Penitential Office and some of the reminders in it.

More next month. **R+**

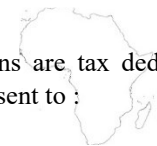


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### The Africa Appeal

Donations are tax deductible and may be sent to :



The Parish of St. Bride,  
c/o 10125-276 St.,  
Maple Ridge, V2W 1R5

*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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