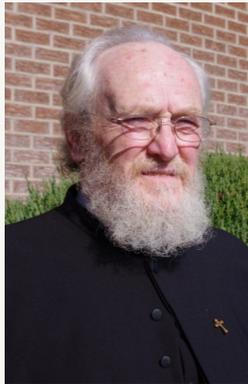


# THE TRADITIONAL ANGLICAN NEWS

JUNE 15, 2013

VOLUME 1, ISSUE 4

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

*"My song shall be always of the loving-kindness of the LORD; / with my mouth will I ever be showing thy*

*faithfulness from one generation to another."* from an Introit—for a moment, please hold this thought and I shall return to it.

We welcome Fr. James Chantler of the parish of the Resurrection in Walkerville Windsor), Ontario who offers us a sermon for Trinity Sunday.

A key article this month concerns the Africa Appeal. The Africa Appeal operates under the direction of

Fr. David Marriott, SSC with support from the Lower BC Mainland parishes of St. Bride of Kildare, Pitt Meadows and St. Columba of Iona, Halfmoon Bay. I shall leave you to glean further details from the article itself and from future articles which will appear from time to time.

While not directly related to the Africa

*(Continued on page 2)*

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## Fr. Chantler: A Sermon for Trinity Sunday



FR. JAMES CHANTLER

*"Let the words of my mouth and the meditation of my heart, be always acceptable in Thy sight, / O Lord my strength and my Redeemer."* Amen

The Collect: Almighty and everlasting GOD, who hast given

unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech Thee that this holy faith may evermore be our defence against all adversities; who livest and reignest, one GOD, world without end. Amen.

The Feast of the Holy Trinity is different from most of the other feasts we keep as it doesn't commemorate an event but hon-

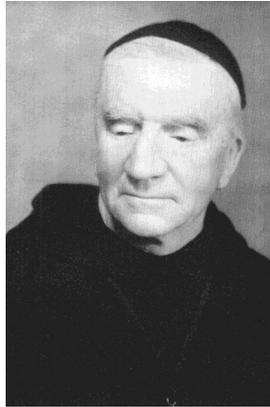
ours a belief; our belief in the Triune GOD. It is not an old feast compared to the others; it became popular first in England during the episcopate of Thomas Becket who was consecrated on the Sunday after Pentecost in 1162. It was Thomas who ordered this day to be kept as Trinity Sunday. Trinity Sunday became a universal feast, and then only in the west, in 1334. In England, from Thomas' time forward, Sundays have been reckoned after Trinity, but it is not only an English or An-

glican custom. In the Roman rite it is customary to order the Sundays after Pentecost, but at least until modern times, the Dominicans and the Carmelites also reckoned them after Trinity. The same goes for the Lutherans until they adopted the modern calendar and RCL (Revised Common Lectionary *ed.*): they reckoned their Sundays after Trinity.

We celebrate the feast in order to confirm and to profess our faith in the doctrine of the Holy Trinity, and to give thanks to GOD: the Father our Creator, the Son our Redeemer and the Holy

*(Continued on page 7)*

## A MEDITATION FOR S. JOHN THE BAPTIST



FR. ANDREW, SDC  
 PICTURE 1935, BY JOAN BERTWISTLE  
 FRONTISPICE: THE LIFE AND LETTERS  
 OF FATHER ANDREW SDC

“IT IS PART OF THE  
 TRAINING OF OUR  
 CHARACTER THAT  
 WE SHOULD  
 RECOGNIZE THAT  
 THERE IS MUCH WE  
 CANNOT DO; ALL  
 WE CAN DO IS  
 TO ...”

The Nativity of S. John the Baptist —June 24th

*‘Thou shalt go before the face of the Lord to prepare his ways.’*

—S. Luke 1.76

S. JOHN the Baptist stands out pre-eminent for the complete integrity of his character. He was ready to decrease in order that Christ might increase, to sacrifice himself wholly for the

cause. Many people are ready to fight for a good cause, provided they themselves are in the front rank, but when for the good of the cause it would be better for them to give place to another, they go out of the battle altogether. S. John was completely ready to take a lower place, and to see his own disciples leave him and follow Jesus. Again, he was ready to say the same thing in any company. He preached the same doctrine in the royal chapel as in the market-place, and, if he taught the publicans that they must give up their sins, he also denounced the crime of Herod, who was living with his brother's wife. He gave our Lord that purest devotion, that he was ready to leave Jesus for Jesus' sake, to go from the manifest presence

in the home of Nazareth to labour in the wilderness for the coming of the kingdom.

It is part of the training of our character that we should recognize that there is much we cannot do; all we can do is to make ourselves instruments in God's hands, to use or lay aside. Our part may be to sow that others may reap, and we must be ready to stand aside for the good of the cause. We must try to get that integrity of character which will make us perfect servants in the cause of the kingdom. There is often a vocation to follow S. John the Baptist in leaving conditions where we have spiritual luxury, to labour in self-effacing ways that in some wilderness the Faith may be born.

Excerpted from *Meditations for Every Day* by Fr. Andrew, SDC

### *Fr. Robert's Remarks*

*(Continued from page 1)*

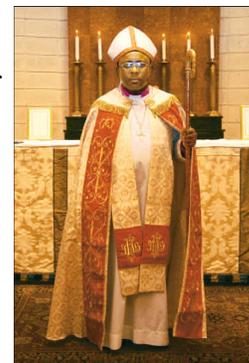
Appeal proper, there are two items that I should like to share with you which relate specifically to the ACC Missionary Diocese of Congo in the Democratic Republic of Congo.

Congolese Bishop Steven Ayule-Milenge was pictured on the front page of a recent issue of *The Trinitarian*.

A Canadian connection is the mitre which belonged to the late Bishop Alfred Woolcock, the second bishop of the Anglican Catholic Church of Canada and was presented to Bishop Steven courtesy of Fr. Byron Woolcock. Bishop Steven's *pectoral cross* was a gift from the Lower BC Mainland par-

ishes and his zucchetto (skull cap) from Ottawa.

In the past, a couple of our parishes have been able to send parcels to Congo with gifts of vestments and other incidentals. This year, I received a significant gift of vestments for



Courtesy of *The Trinitarian*

*(Continued on page 8)*

## THE AFRICA APPEAL



FR. DAVID MARRIOTT, SSC  
DIRECTOR OF THE AFRICA APPEAL

### The Africa Appeal: Vital support for growing Christian Communities

#### What is the Africa Appeal?

The Africa Appeal is a mission of the Traditional Anglican Church of Canada focussed on two national churches in Africa affiliated with the Anglican Catholic Church – Original Province (ACC-OP). In the Democratic Republic of Congo (DRC), Bishop Steven Ayule-Milenge leads the Missionary Diocese of the Eglise Catholique Anglicane du Congo, and in Cameroon Fr Alphonse Ndutiye is the Vicar General of the Missionary District there.

The primary effort of the Africa Appeal is to provide support for liturgical necessities and for church build-

ings, as well as ensure regular financial support for clergy living expenses. Donations are managed by the parishes of St. Bride of Kildare and St Columba of Iona in British Columbia and Fr David Marriott communicates with the churches.

#### The financial situation

In 2012, the Africa Appeal received a total of \$15,905 from Canadian donors. Of this, \$15,150 was sent to Africa with the remaining \$755 carried forward for use in 2013 (unaudited

figures based on year-end totals). All costs related to mailing and photocopying,

Western Union fees and bank fees have been absorbed by the parishes of St. Bride and St. Columba; no administration or promotion costs are covered out of donations to the Africa Appeal. Thus 100% of donations go to Africa directly.

At the start of 2012, it had seemed that the task of finding over \$1,000 a month for the Appeal was well-nigh impossible. But, thanks to our generous donors, we have been able to surpass that goal. Because of this, the two churches

have been able to grow and initiate new projects and new parishes, responding to the demands placed on them by those who are discovering the Anglican Catholic faith and want to establish a new parish.

This year our fundraising goal to support the Africa Appeal objectives is \$24,000 (roughly \$1,000 per month per church). We hope that this would reduce the number of times that Fr David has to say “no” when Bp Stephen or Fr Alphonse come to him with requests for funds,



and would provide for more stable funding for basic church needs such as clergy support or communion supplies.

#### History

In 2007, under the auspices of the Anglican Catholic Church of Canada (ACCC) and at the request of then Fr Steven Ayule-Milenge, Fr David visited the Congo to see firsthand the situation of traditional

“THIS YEAR OUR FUNDRAISING GOAL TO SUPPORT THE AFRICA APPEAL OBJECTIVES IS \$24,000 ...

WE HOPE THAT THIS WOULD REDUCE THE NUMBER OF TIMES THAT FR DAVID HAS TO SAY “NO”... ”

## *The Africa Appeal*

*(Continued from page 3)*

Anglicans there. During this visit, contracts between the ACCC and representatives of several Africa churches were signed. These contracts outlined responsibilities and goals on both sides so that tax-receipted funds could be sent from Canada. The parish of St Peter and St Paul in British Columbia undertook to manage the collection and distribution of funds.

Since then, the Africa Appeal has funded projects which were identified during Fr David's visit and in subsequent conversations and communications. The funding stabilized the church in the Congo, allowing for some building to take place and financed the building of two churches in Zambia. It also pro-

vided clergy support in both countries.

In 2009, funding of the Africa Appeal was suspended during the break up of the ACCC although contact with the overseas churches continued. In 2010, the new parishes of St Bride and St Columba re-established mission efforts in the DRC and Cameroon only, supported by Archbishop Mark Haverland, the Primate of the ACC-OP. This complemented the work of the Missionary Society of St Paul in the USA and included cooperation with Anglican Aid Abroad in Australia and Bishop Mead of the Diocese of the UK (ACC-OP) who is overseeing British contributions to these missions.

### **Traditional Anglicanism is growing in the Democratic Republic of Congo**

Bishop Steven has recently established five parishes in the central province of Kasai Oriental (in addition to those already established in Sud-Kivu), in the centre of the country. Expectations are high that this new deanery will continue to grow but local conditions cause difficulties. It can be hard for parish representatives to attend synod due to long distances, poor roads and lack of transport. Even worse, the presence of armed militias can make the synod journey dangerous. In 2012, as some delegates were making their way to synod they were stopped and forced to strip off their clothes (both men and women) so that anything of value could be taken. Bishop Steven himself was attacked and seriously wounded by these same militias a few years ago.

In the Congo, the education of children is managed by the state authority for education. The state cannot provide adequate education services without outside assistance, either from aid groups or churches.

Recently, Bishop Ayule-Milenge wrote asking for some support for the school at Birindwa. This school, situated some 30 kilometres west of the city of Bukavu, had been operating on property sub-leased from a local devel-

*(Continued on page 5)*

“... SUPPORTED BY  
OUR ARCHBISHOP  
AND PRIMATE,  
MARK HAVERLAND,  
AND ONCE MORE  
COMPLEMENTING  
THE WORK OF THE  
MISSIONARY  
SOCIETY OF ST.  
PAUL ...”



**Conditions near Birindwa on the main highway that leads to the city of Bukavu**

## The Africa Appeal

(Continued from page 4)

opment association which served notice on the school to leave just before the end of the school year.

But the crisis had a happy outcome. Local authorities made land available for the school but required US\$1,000 to purchase the property – the Africa Appeal was able to respond to this request and the local parishes erected tents as temporary accommodation so that students would be able to complete their school year.

The Africa Appeal also responded to Bishop Steven by providing funds for continued help to the Widow's Agriculture Project in Mosho, near Bukavu, where the church improved the plight of widows and their children by leasing land for a cooperative farming project.

Bishop Steven concludes his Synod report, "The ACC-OP/ Missionary Diocese of Congo beseeches the ACC-OP church members to hold hands with us, help us to provide income generating projects and have good diocesan infrastructure. We have not only small churches built with mud bricks and roofing of sheet metal but many churches built with mud and grass. Church leaders are walking to visit parish-

es because they lack a vehicle. Our churches are scattered in dangerous place which makes the need for a four wheel drive vehicle urgent. We humbly ask you to think of us and the difficulties we experience in our ministries. We hope this will be our time of sharing what God has given us and offer blessings to you in our Church Communion."

The church in Cameroon is active in providing education and training

In 2012 the Africa Appeal sent the majority of its funds to Cameroon as the church there is in its infancy. The need has been pressing even though the church in Cameroon has started to receive support for Fr. Alphonse's personal expenses from the ACC-OP's Missionary Society of

St. Paul, as well as some very valuable funding for its school project from Anglican Aid Abroad in Australia.

Vicar-General Fr Alphonse Ndukiye in his Christmas message expressed his thanks to all those who sent money for the growth of St. Augustine School, for the sewing and dress-making workshops, and the computer technology centre, asking for continued support for their activities as they prosper and grow.

Fr. Alphonse has spoken of the contribution of so many people in and around Yaoundé. He writes of the efforts and energy which have allowed the church such rapid growth. At the same time, his Diocesan Council has had to revise

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INFRASTRUCTURE.



**Church at Ngoulemekong with Fr. Alphonse and M. Léon Ebode (Président du Conseil)**

(Continued on page 6)

## *The Africa Appeal*

(Continued from page 5)

plans for expansion due to limited finances – the Africa Appeal has not been able to keep up.

The church needs to develop in an orderly fashion in full compliance with local and national regulations. As an example, the purchase of the church property in Ngoulemekong, Yaoundé must be completed; this will allow the church to be registered as an official church recognised by the state and would permit Fr. Alphonse to have a passport, apply for a visa for the USA, and attend Provincial Synod there. (His fare and accommodation would be paid by the Province.)

Fr. Alphonse continues his work in Cameroon, together with four other clergy, on an incredibly small budget. This has been helped by the exceptional willingness of the faithful in Cameroon to contribute to the growth of their church.

Fr. Alphonse follows some of the same precepts that have been successful in Congo and taught by the late Fr. Pierre Dil in Zambia. The education and training necessary to permit an improvement in one's life is often very difficult to find in Africa. Churches provide the fundamental skills and those

trained take on the task of refining skills whether in farming, livestock management, information technology or sewing. One proposal, still in its infancy, is for a sewing school to start marketing vestments for clergy once quality standards have been established. This is similar to a project in South Africa with Bishop Kenyon-Hoare.

Another smaller request from Fr Alphonse is for assistance to buy roofing sheets for the parish of St Eleuthère de Biteng so that the altar and sanctuary would be protected from the frequent violent rainstorms so common in this part of the world. Roofing sheets are around \$15.00 each; not much for us, but quite a sum for those who have little or no work.

**Please pray for all who work in this outreach, especially those clergy and laity in each country.**

*O GOD, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, all those who labour in the Gospel at home and in distant lands (particularly Bishop Steven Ayule-Milenge, Father Alphonse Ndutiye, their clergy and all of their people in Congo and Cameroon); protect them in all perils, and support them in loneliness and in the hour of*

*trial; give them thy grace to bear faithful witness unto thee; endue them with burning zeal and love, that they may turn many to righteousness; through Jesus Christ our Lord. Amen.*

Any contribution you could make to the 2013 Africa Appeal fundraising goal of \$24,000 would be greatly appreciated. Our assistance is vital to the future of these growing Christian communities.

With thanks for your invaluable support in building the Kingdom of Jesus Christ both at home and around the world, in Cameroon and Congo,

David+

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### **How to donate**

Donations are tax deductible and can be sent to:

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

*Please make a note on the front of the cheque that the funds are for the Africa Appeal.*

*Tax receipts will be issued.*

### **Contact info**

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drm274@hotmail.com  
409-15210 Guildford Dr.  
Surrey, BC V3R 0X7  
604-551-4660

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“PLEASE PRAY FOR  
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ESPECIALLY THOSE  
CLERGY AND LAITY  
IN EACH COUNTRY.

## Fr. Chantler: A Sermon for Trinity Sunday

(Continued from page 1)

Ghost our Sanctifier. A great help to old believers, and enquirers, is the very useful summary of the doctrine of the Holy Trinity expressed in the Creed of St. Athanasius. Our standard of doctrine and worship and our goodly inheritance: The Book of Common Prayer Canada 1962, on page 695, has retained the use of the Athanasian Creed: also known as the *Quicumque Vult* in Latin. Traditionally, it has been appointed to be sung or said at Morning Prayer instead of the Apostles' Creed on Trinity Sunday as well as Christmas-day; the Epiphany; St. Matthias; Easter-day; the Ascension-day; Whitsunday; Saint John Baptist; Saint James; Saint Bartholomew; Saint Matthew; Saint Simon and St. Jude; and St. Andrew. Unfortunately, those dates are not provided in the 1962 BCP's rubrics but they can be found in the rubrics of the 1662 Book.

The term 'Holy Trinity' is not found in the Bible but the doctrine of the Trinity can be proved by reading the Bible. Many texts could be consulted to prove the Biblical basis for the doctrine of the Holy Trinity, but the one I would like to read to you this morning is the clear revelation of the Trinity found in

St. Mark's Gospel which is read today at Mattins: "It came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan and straight away coming up out of the water, He saw the heavens opened and the Spirit like a dove descending upon Him, and there came a voice from heaven saying, Thou art My beloved Son, in whom I am well pleased." (Mark 1: 9-11). This is a clear revelation of GOD the Holy Trinity. GOD the perfect being, the highest and supreme good, who exists from eternity, before time and both inside and outside of time, who is the author and giver of all life is one GOD in nature and three fold in person, The Father, The Son and the Holy Ghost. Each of these three persons of GOD shares the same divine nature and substance but they are not three Gods, because their nature and substance is one and the same. Each of these three persons are all from eternity and are entirely equal to each other and they're to be equally worshipped and adored, that is, in fact, every Christian's primary duty.

When we worship and this is especially so when we come to Mass, we experience a bit of heaven on earth when we join with the whole host in heaven in

standing before the throne of grace. This is our greatest privilege dear brethren know this well, it is more than our duty, it is our greatest blessing. In our lesson today from the Revelation of St. John the Divine, John attempts, as best as he is able, to describe what his vision or revelation of Heaven is. For a mere man such as John it is indescribably wonderful and beautiful. His language is inadequate to describe Heaven but we should be grateful all the same that he was granted a glimpse of it, and that he committed it to paper so that we could know what he was permitted to see. These wonderful things, of course, cannot be fully comprehended even by the greatest human intellects and I don't think it is a good thing to spend a lot of time trying. Far better it is to occupy ourselves in keeping the feast in faith: knowing that there will come a time when, if we are judged worthy, we will come to see the Most Holy Trinity face to face. Then we shall join in the ceaseless worship of our Almighty and Everlasting GOD, the true One and only GOD, the Father and the Son and the Holy Ghost. Amen.

"WHEN WE  
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 IS ESPECIALLY SO  
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 OF HEAVEN ON  
 EARTH..."



## *Fr. Robert's Remarks*

*(Continued from page 2)*



Bp Steven during Holy Communion at Sainte Trinité (Holy Trinity) Chapel's Bukavu-

the purpose of distribution as needed. Knowing the great need in Congo and at the direction of the District Council, it was arranged that these be shipped to Bishop Steven to help satisfy the need in Congo.

The TACC paid for the shipping of these items as a first step in developing our outreach ministry. To help with a perspective on this, there were two filing boxes each weighing about 16 kilograms or 35 pounds. The cost of shipping the



Bp Steven outside Sainte Trinité Chapel's Bukavu

two parcels was about \$230.00. It took about two months for the parcels to arrive.

Last month I mentioned that Deacon George Betsos of St. Mark's Parish was to be ordained priest on June 1 and that Fr. Stan Sinclair was to receive a Royal Canadian Heritage Award on June 2. Our prayers of thanks are offered for Fr. George and for Fr. Stan.

\* \* \*

*"My song shall be always of the loving-kindness of the LORD; / with my mouth will I ever be showing thy faithfulness from one generation to another."* These words—the first verse of Psalm 89—form part of the Introit for the Feast of the Sacred Heart of Jesus or—as our Canadian book of *Introits & Graduals* has it—*The Holy Heart of Jesus* (#136). When, in the 1960s the Mission Priests of the Society of St. John the Evangelist drew up the *Introits and Graduals* book for publication, a couple of commemorations not listed in the BCP Calendar were included. One of these was for "The Holy Heart of Jesus".

The Canadian artist, William Kurelek (1927-1977) was a painter whose work I had seen first in a series called *A Northern Nativity*. Some of this series was selected for



Christmas cards in the mid-1980s by the Vancouver Right to Life organisation. I remember being quite taken by the images. They were done in a simple childlike style. This style caused me to do a lot of thinking.

*(Continued on page 10)*

"MY SONG SHALL  
BE ALWAYS OF THE  
LOVING-KINDNESS  
OF THE LORD; /  
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FROM ONE  
GENERATION TO  
ANOTHER."

## BONNIE'S RELECTIONS: "MY JOY AND CROWN"



MRS BONNIE IVEY

What happens when people who are very different in background are called together by God? Do they suddenly become strong, brave, wise, kind, and loving? Does God open every opportunity to them, and sweep away all frustration or danger? The evidence says "No". New believers might have many answered prayers, but the Lord gradually teaches them that some prayers don't bear the fruit they expect. There is much to learn about love, perseverance and spiritual warfare.

The work of the Holy Spirit is to teach these things. He shines a spotlight on Jesus and tells us "Be like this." He corrects us when we do wrong. With practice, we learn to ask his advice before acting. New things become attractive to us, while others lose their appeal. We can begin to "look not only

at our own interests, but those of others" as Paul advised the Philippians.

We can see evidence of the Holy Spirit's work in them. On the first day Paul and Silas arrived to preach in Philippi, the Holy Spirit opened Lydia's heart to seek immediate baptism. Her household, both relatives and servants, did likewise. Lydia offered her house as a base for the missionaries, and meeting place for the infant church. When Paul and Silas were beaten and jailed, the earthquake so terrified their jailer that he cried out for salvation. The jailer then became their healer, as he dressed their wounds. He and his household were baptized and sheltered the men that night. The next day, under orders from the magistrates, the missionaries had to leave Philippi, making one final visit to Lydia's house to encourage the little church.

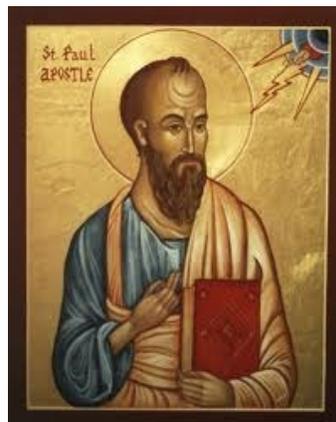
Several years later, Paul writes to them. We learn they were the only church, at one point, supporting Paul's missions financially. Having begun generously, they continue, now sending Epaphroditus to Rome with money for Paul. The church now has pastors to help the believers mature in their faith. They are not perfect yet! Paul begs Euodia and

Syntyche, dear ladies, to be reconciled. Paul refers to their trials, saying the church is going through the same conflicts he had. He urges them to conduct themselves in a manner worthy of the gospel, without being frightened by opposition. Whatever happens, he is confident that "he who began a good work in you will carry it on to completion until the day of Christ Jesus."

The Holy Spirit has changed Saul, self-righteous persecutor of the churches, into Paul, a father-figure to countless believers. Paul is proud of the growth of his spiritual children. He is now supported and strengthened by them. He thanks God for them every time he prays. "Dear friends" he calls them. "My joy and crown".

*"I can do everything through him who gives me strength."*

*Philippians 4:13*



"THERE IS MUCH  
TO LEARN ABOUT  
LOVE,  
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AND SPIRITUAL  
WARFARE."

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

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

St. Mark's  
Victoria, BC  
250-384-3268



**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, India, Australia, New Zealand.*

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

*One of our Congregations—St. Mark's, Victoria—has a very close relationship to Archbishop James Provence of the APCCK and, with Archbishop Haverland's approval, is strongly supported by him.*

*Fr. Robert's Remarks*

I acquired a print done by Kurelek of the "Sacred Heart" which I keep hanging on the wall of my study. It has been a source for many reflections and meditations.—about God's love for us shown in Jesus, about childlike simplicity, open handed vulnerability, about rejection by the society.

It seems to me that Kurelek has done in paint what C.S. Lewis did in print and I am reminded of the dedication that Lewis wrote to Lucy Barfield in *The Lion, the Witch and the Wardrobe*:

"My Dear Lucy,

I wrote this story for you, but when I began it I

had not realized that girls grow quicker than books. As a result you are already too old for fairy tales, and by the time it is printed you will be older still. But some day you will be old enough to start reading fairy tales again. You can take it down from some upper shelf, dust it, and tell me what you think of it. I shall probably be too deaf to hear, and too old to understand, a word you say, but I shall still be

Your affectionate God-father,

C.S. Lewis"

One hopes to gain and never to lose the simplicity of heart—shown by the children in Kurelek's painting—that simply responds unaffectedly in love to the One Who gave Himself for us.

